INTERNATIONALISATION AND MULTICULTURALISM

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The Colloquium Series on the Internationalisation of Higher Education was launched to debate critical issues around internationalisation. The debates have moved from discussions of the broad policy frameworks shaping internationalisation on the American, European and African continents, to deliberations on internationalisation of the curriculum, and debates over what the characteristics of an internationalised university are. Higher education practitioners from the African continent and abroad, NMMU academic and administrative staff, and invited local and international experts in Internationalisation have addressed and debated these issues. This process of reflecting on internationalisation over the years has contributed to an increased knowledge about international higher education, and has proved invaluable in further developing the awareness and depth of knowledge of internationalisation best practice, as well as, provided new insights into the management of internationalisation.

As the fourth reflection on Internationalisation, this year's Colloquium focused on the important relationship between multiculturalism and internationalisation. The papers presented explored how internationalisation promotes the understanding of cultural differences, and what should be done to celebrate cultural diversity to enhance the educational process.

We thus, hereby, proudly submit the papers of the fourth annual Colloquium on Internationalisation and Multiculturalism, held at the Nelson Mandela Metropolitan University in Port Elizabeth, South Africa on 28 August 2007.

We wish to gratefully acknowledge the members of the Office for International Education staff for their assistance in making the Colloquium possible – Mrs Bev Sanderson, Ms Janine Van Niekerk, Ms Nuala Jansen, Ms Nadia Chalkley, and Ms Jeanine Gouws, as well as Ms Divinia Pillay for her assistance with the transcription of the Colloquium papers, thank you all very much. We further wish to acknowledge Design@Bay for their copy editing and proofreading of the text, as well as the design and layout of the document.

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Dr Rolf Stumpf

This is the fourth Colloquium in a series that started in 2004. The first Colloquium was on the development of an institutional and national policy for internationalisation. The second in the series addressed the internationalisation of the curriculum, and the third one in 2006 addressed the characteristics of an internationalised university. This year's topic, as I have already indicated, is on the issue of addressing internationalisation and its effect on multiculturalism.

I wish I could have made the time to listen to some of the presentations on this very crucial topic at the NMMU, namely the issue of multiculturalism and internationalisation. For us, this is probably one of the foremost topics that we need to engage about, and I would like to think, for most South African universities, this is a topic of crucial and vital importance.

Over the years, adding the attendance records together, 140 people from all over South Africa and all corners of the globe have attended these Colloquia. These have included senior managers and academics from a large number of institutions. We have been especially pleased to receive at these Colloquia, colleagues from our partner universities on the continent of Africa. I think these Colloquia have amply demonstrated, and today is another case in point, that Internationalisation is far more than merely having a number of international students on your campus and being able to boast that you have so x-amount of agreements with partner universities. That in my view does not constitute Internationalisation, but one of the outcomes of internationalisation, and outcomes that have to be managed quite carefully so that they do not destroy the true goals and aims of Internationalisation. Internationalisation for the NMMU is far more than an add on, it forms an integral part of the characteristics by which the NMMU wishes to be known. Many of you would know that we have arisen from a merger involving three institutions that commenced formally on the 1st of January 2005, and we are currently busy, now that the bread and butter issues of the merger of the NMMU are more or less behind us, crafting and developing a character, an ethos, and identity for the NMMU as an a institution that has arisen from a merger. Characteristics one would wish such an institution to reflect managerially,

administratively and academically are: flexibility, and to be fully integrated and engaged i.e. in-sync with the community and surrounding environment, where the environment values the university as a partner institution. Internationalisation is another one of these characteristics.

We believe that the NMMU should be a networked institution internationally, and that the way to achieve this networking is through an all encompassing approach to Internationalisation. We do not believe that internationalisation is the job of the international office only, although they are the drivers of our strategies. We believe that internationalisation is all of our jobs at the NMMU, and we believe that in every facet of the institution, we should incorporate the goals and aims of internationalisation. It's a little bit like transformation and employment equity, although you have distinct offices responsible for each, you can never say that, that relieves me of the responsibility of driving the aims of the institution with regards to those facets, and internationalisation is exactly the same. To be a networked institution internationally means you also have to be a networked institution internally and regionally. You can't be something internationally that you aren't within yourself, and at home. Part of the networking involves crossing the divides, such as geographical and cultural divides, and all the other divides that may divide people and institutions from one another. So I'm very hopeful that today's outcome of the Colloquium will assist not only the NMMU, but other institutions in South Africa that are here, as well as our overseas partners, in adopting a more integrated, a more holistic approach to internationalisation than simply activities that give a flavour of Internationalisation to institutions.

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INTRODUCTION

This paper introduces the key factors of the culture-sensitive situational model for the purpose of guiding future theorising, researching, and training in the intercultural communication competencies (ICC) area.

› **A sound conceptual moel is important to guide the development of future theorising and applied aspects of ICC because of the following reasons:**

- A clear explanatory model can define the boundaries of the topical fieldunder investigation
- It can identify key research constructs—from antecedent, process, to outcome factors--and the interrelationships among factors or variables
- It can help to explain and predict intercultural communication competence or incompetence processes and outcome issues
- It can provide an initial "visual map" to launch a dialogue on cross-cultural comparative interaction competence or incompetence elements
- A clear explanatory model with identifiable research variables can be tested and re-tested
- It can facilitate intercultural communication competence training in aholistic, meaningful direction; and
- It can generate new insights and understanding from both emic/insider viewpoint and etic/culture-general viewpoint and be modified and improved.

The essay is organised in four sections. The first section addresses cultural membership and individual socialisation patterns that shape situational factors in intercultural communication competence issues. The second section deals with perceptual filters and situational parameters that frame expectancies concerning intercultural encounter processes and outcomes. The third section discusses the actual intercultural interaction negotiation process. The fourth section identifies core interaction compe-

tence outcome concepts. The key ideas in this article are drawn from the following sources: Communicating Across Cultures (Ting-Toomey, 1999), Managing Intercultural Conflict Effectively (Ting-Toomey & Oetzel, 2001), and Understanding Intercultural Communication (Ting-Toomey & Chung, 2005).

Intercultural communication competence is defined in this essay as a symbolic communication exchange process and a social evaluation process concerning what constitute appropriate versus inappropriate interaction behaviours in connection to particular role expectations in an in-situ interaction episode. An interaction episode can occur within a school, workplace, community, family, social or intimate relationship domain. An interaction episode can include a variety of communication exchange topics within a relationship pair or system such as: advise-seeking process in student-teacher pair, performance review feedback between manager-employee pair, decision-making or conflict style preferences in a community, emotional expression or suppression in family interaction, conflict resolution strategies in dating or friendship relationships.

Culture is a learned system of traditions and accumulative meanings that fosters a particular sense of shared identity-hood, community-hood, and communication-hood among the majority of its group members. This majority-shared meaning system often frames the outlook, intention, motivation, interpretation, evaluation, and communication competence expectancies in a particular social interaction episode in a particular cultural group. Culture is expressed via the primary socialisation process of group members within a system. Both cultural and individual conditioning factors, in conjunction with situational parameter factors, shape intercultural communication competence or incompetence outlook and its subsequent interaction outcomes.

Figure 1.1. Culture-Sensitive Situational Model: Explanatory Factors on Intercultural Interaction Processes.

CULTURUAL AND INDIVIDUAL SOCIALISATION PATTERNS

Cultural Socialisation Patterns. The cultural socialisation patterns can include the study of the value patterns of individualism-collectivism and small/large power distance (Hofstede, 2001). Indeed the most recent GLOBE ("Global Leadership and Organizational Behavior Effectiveness" -- A Research Programme Study of 62 Societies) research project (House, Hanges, Javidan et al, 2004) provided additional evidence that the foundational constructs of individualism-collectivism and small/large power distance, permeate 62 countries (and with a sample size of 17,370 middle managers from three industries) at the societal, organizational, and individual levels of analysis. Basically, individualism refers to the broad value tendencies of a culture in emphasising the importance of the "I" identity over the "we" identity, individual rights over group interests, and individualated-focused emotions over social-focused emotions. In comparison, collectivism refers to the broad value tendencies of a culture in emphasising the importance of the "we" identity over the "I" identity, ingroup interests over individual wants, and other-face concerns over self-face concerns. Individualistic and collectivistic value tendencies are manifested in everyday interpersonal, family, school, and workplace social interactions.

Beyond individualism-collectivism, another important value dimension that is critical in understanding workplace interaction competence is the dimension of power distance (Carl, Gupta, & Javidan, 2004). Power distance, from the workplace values analysis standpoint, refers to the way in which a corporate culture approaches and deals with status differences and social hierarchies. People in small power distance corporate cultures tend to value equal power distributions, symmetrical relations, a mixture of positive and negative messages in feedback sessions, and equitable reward and cost distributions based on individual merits. People in large power distance corporate cultures tend to accept unequal power distributions, asymmetrical relations, authoritative feedback from the experts or high-status individuals, and rewards and sanctions based on rank, role, status, age, and perhaps even gender identity.

In combining both individualism-collectivism and small/large power distance value patterns, we can discuss four predominant corporate value dimension approaches along the two grids of individualism-collectivism continuum, and small/large power distance continuum: impartial, status-achievement, benevolent, and communal (Ting-Toomey & Oetzel, 2001).

Figure 1.2. Corporate Cultural Values Grid: Four Approaches (Ting-Toomey & Oetzel, 2001).

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> ❯ **The impartial approach reflects a combination of an individualistic and small/large power distance value orientation:**
>
>   • The status-achievement approach consists of a combination of an

individualistic and large power distance value orientation,

- The benevolent approach reflects a combination of a collectivistic and large power distance value orientation and,
- The communal approach consists of a combination of collectivistic and small power distance value orientation.

Thus, managers and employees around the world have different expectations of how a workplace interaction collision should be interpreted and resolved -- pending on whether the workplace culture emphasises impartial, status-achievement, benevolent or communal interaction rituals. More specifically, for example, in the impartial approach to workplace conflict, the predominant values of this approach are personal freedom and equality (Smith, Dugan, Peterson et al, 1998). From the impartial conflict approach lens, if an interpersonal conflict arises between a manager and an employee, the manager has a tendency to deal with the conflict in an upfront and direct manner. Specific feedback and concrete justification is expected from the manager. Concurrently, an employee is also expected to articulate clearly his or her conflict viewpoints and defend his or her conflict concerns. In an equal rank employee-employee conflict, the manager would generally play the "impartial" third-party role and would encourage the two employees to talk things over and find their own workable solution. Both the manager and the employees would rely on the principle of objectivity or a fact-finding approach to resolve a conflict situation. Managers in large corporations in Denmark, the Netherlands, Sweden, and Norway appear to practice the impartial communication approach (Hofstede, 2001).

Alternatively, from a status-achievement approach to conflict, the predominant values of this approach are personal freedom and earned inequality. For example, in France, employees often feel that they have the freedom to voice directly and complain about their managers in the workplace (Storti, 2001). At the same time, they do not expect their managers to change much because they are their bosses and thus, by virtue of their titles, hold certain rights and power resources. The managers meanwhile also expect conflict accommodations from their subordinates. When the

conflict involves two same rank co-workers, the use of upfront conflict tactics to aggression tactics is a hallmark of the status-achievement approach. Ting-Toomey and Oetzel (2001) observes that U.S. management style often follows a conjoint impartial approach and a status-achievement approach because the larger U.S. culture emphasises that via individual hard work, personal ambition, and fierce competitiveness, status, and rank can be earned and status cues can be displayed with pride and credibility. Unfortunately, while much research work has been conducted in the U.S, and to some extent in Western European settings, there is a scarcity of research studies concerning Eastern European-, African-, and Asian- or Latin American management styles.

In comparison, many managers in other parts of the globe tend to see themselves as interdependent and at a different status level than others. That is, these managers think of themselves as individuals with interlocking connections with others and as members of a hierarchical network. They practice the benevolent approach (a combination of collectivism and large power distance value patterns) of management style (Ting-Toomey & Oetzel, 2001). The term "benevolent" implies that many managers play the authoritative parental roles in approaching or motivating their employees. Two values that pervade this approach are obligation to others and asymmetrical interaction treatment. Countries that predominantly reflect the benevolent approach include most Latin and South American nations (e.g. Mexico, Venezuela, Brazil, Chile), most Asian nations (e.g. India, Japan, China, South Korea), most Arab nations (e.g. Egypt, Saudi Arabia, Jordan), and most African nations (e.g. Nigeria, Uganda) (Hofstede, 2001). For many of the large East Asian corporations, Confucian-driven hierarchical principles promote a parent-child relationship between the manager and the subordinate.

However, more cross-cultural studies on international management and intercultural communication are needed to understand how the concept of "benevolence" plays out in the different types and forms of collectivistic cultural communities; as many of these communities are in flux due to accelerated globalisation and technological influence.

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Under the benevolent conflict approach, while a manager can confront their employees in order to motivate them to work harder, it is very rare that subordinates will directly challenge the manager's authority during a conflict interaction process. However, they might opt for using passive aggressive or sabotage conflict strategies to deal with the workplace tensions or frustrations. In dealing with low-premium conflicts, managers would consider the "smooth over" relational tactics or subtle face-pressuring tactics to gain employees' compliance or co-operation. However, in dealing with high premium conflicts, benevolent managers could act in a very directive or autocratic and controlling manner. They might also practice preferential treatment or particularistic value by treating senior employees more favourably than junior employees.

Lastly, the communal approach (a combination of both collectivism and small power distance value orientation) is the least common of the four conflict approaches. The values that encompass this approach is the recognition of authentic interdependent connections to others and genuine interpersonal equality. Costa Rica is the only country found to fit this approach (Hofstede, 2001). Non-profit mediation centres or successful start-up small businesses also appear to practice some of the communal decision making behaviours and participatory democracy so that everyone has a say, and also taking turns to rotate leadership. Similarly, feminist principles include holistic and integrative problem-solving, and the importance of engaging in mutual-face sensitive, collaborative dialogue (Barge, 2006). Based on these four general corporate value dimension approaches, future theorising and researching effort can focus on delineating particular cultural/corporate belief systems, thought patterns, visions and missions, and behavioural tendencies and specific management (or teaching and learning style) outlooks within each approach.

Individual Socialisation Patterns. The individual socialisation patterns can include the study of the personality tendencies of independent self and interdependent self. Self-construal is one of the major individual factors that focus on individual variation within, and between, cultures. Self-construal is one's self-image and is composed of an independent and

an interdependent self (Markus & Kitayama, 1991, 1998).

The independent construal of self involves the view that an individual is a unique entity with an individuated repertoire of feelings, cognitions, and motivations. In contrast, the interdependent construal of self involves an emphasis on the importance of relational or in-group connectedness. Self-construal is the individual level equivalent of the cultural variability dimension of individualism-collectivism. For example, Gudykunst et al (1996) argued that independent self-construal is predominantly associated with people of individualistic cultures, while interdependent self-construal is predominantly associated with people of collectivistic cultures. However, both dimensions of self exist within each individual, regardless of cultural identity. In individualistic cultural communities, there may be more communication situations that evoke the need for independent based decisions and behaviours. In collectivistic communities, there may be more situations that demand the sensitivity for interdependent based decisions and actions. The manner in which individuals conceive of their self-images—independent versus interdependent selves—should have a profound influence on the expectancies of what constitute appropriate or inappropriate communication responses in a wide variety of interactional situations across a diverse range of cultures.

For example, in a cross-national conflict study in four nations, Oetzel and Ting-Toomey (2003) found that independent self-construal is associated positively with self-face concern and the use of dominating/competing conflict strategies. Interdependent self-construal, on the other hand, is associated positively with other-face concern and the use of avoiding and integrating conflict tactics. It would appear that independent self-construal fosters the use of direct, upfront, and low-context assertive to aggressive communication responses, while interdependent self-construal emphasises indirect, circumspective, high-context, and accommodating and non-confrontational communication interaction patterns.

SITUATIONAL AND RELATIONAL DISTANCE PARAMETERS

Situational Parameters. The culture-sensitive situational model also emphasises the importance of understanding the expectancy features of each communication domain such as school/university, organizational/ business, community or neighbourhood, family or intimate relationship domain. For example, three of the possible factors that moderate the activation of an independent- versus an interdependent self in a communication episode can include: a situational appraisal process, a relationship appraisal process, and an interactional appraisal analysis.

A situational appraisal process can include an assessment of the degree of formality of the setting, the mood/climate of the situation, and the placement or arrangement of seatings' and layouts. A relationship appraisal process can include an assessment of the role expectancies and role relationship between the participants, cultural/ethnic identity issues, gender and other salient identity issues, ingroup-outgroup distance features, and degrees of familiarity, intimacy, verticality, and trust issues. An interactional appraisal analysis includes anticipated reward/cost/alternative calculations, language usage, the interaction channel, the interaction topics, the overall interaction goals, and the necessary knowledge-set and skills-set to manage a problematic communication episode appropriately or inappropriately.

Relational Distance Parameters. Take for example, perhaps the most complex factor influencing Japanese communication style is the relational distance ingroup-outgroup dimension and intimacy dimension. From the Japanese communication lens, Midooka (1990) categorised four groups of relationships, the in-group consisting of kino-okenai-kankei and na-kama, and the out-group consisting of najimi-no-tanin and muen-no-kankei. Kino-okenai-kankei ("intimate in-groups") consists of very intimate or equal status relationships, in which communication is casual, open, and direct. Examples of such relationships are best friends, family/ siblings, close relatives, childhood buddies, and dating relationships. In

these relationships, differences in age or seniority are superseded by intimacy, and no hierarchical rituals especially in the "best friends" category are heeded. Nakama ("familiar interactive in-groups") on the other hand, are close contact in-group relations especially in terms of everyday familiarity, yet not so much as to override status differences. These typically include everyday colleagues in the same workplace, and here, maximum care must be taken to observe interpersonal rituals and preserving relational harmony. A certain level of decorum or formality is expected to be maintained in this relationship category.

On the other hand, Najimi-no-tanin ("acquaintance interactive out-groups") refers to a less intimate, acquaintance relationship, characterised more as an out-group rather than an in-group relationship. For example, acquaintance colleagues in other universities or a friend of a close friend who needs a favour. While being tanin, or in this acquaintanceship out-group category, communication behaviours toward this out-group member would differ greatly depending on the perceived value or reward/cost appraisal of the relationship. However, since Japan is an overall collectivistic society, interdependent social ties have interlocking importance and implications from one spectrum of the society to another (Ting-Toomey & Takai, 2006). If the relationship poses a threat to one's public face, one is still careful to observe appropriate interaction formality and relationship interaction rituals. Cautious formality is exercised in the tannin situation more so than the nakama situation--as one misstep can be costly and can be misunderstood easily in this acquaintance out-group category. Finally, muen-no-kankei ("stranger outgroups") indicates a purely out-group, stranger relationship, also referred to as aka-no-tanin. Since strangers are way beyond the bounds of accepted social or personalised ties, often-times, no form of considerate behaviour needs to be extended between the stranger-pair as there are no pre-existing emotional sentiments that bind the two people together.

In sum, the intersections between ingroup-outgroup dimensions, relational intimacy dimensions, and relational hierarchical status dimensions on particular communication behaviours need to be further understood

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in a diverse range of cultural communities on a global level. Bilingual and multilingual researchers may further want to pay close attention to the functional equivalence (i.e. the cultural endorsement of the importance of the various research concepts, for example, credibility, trust, teamwork, leadership competence etc.) and the conceptual equivalence (i.e. the meaning similarity level of concepts within the cognitive interpretation schema of the members of the cultural communities being examined) issues in researching any communication related constructs. For example, the meanings of "in-group" and "out-group" and the expected appropriate behavioural enactments and emotional expressions/suppressions that enter into the in-group versus out-group category can differ from one cultural community to the next (see Oetzel, Arcos, Mabizela et al, 2006).

INTERCULTURAL INTERACTION PROCESSES

Intercultural interaction processes can include the study of the meaning construction and the verbal/nonverbal behavioural repertoires of what constitute appropriate or inappropriate management styles, leadership styles, decision-making patterns, learning styles, or conflict management styles in particular situational domain. Due to space limitation, I will focus the discussion on some of the key research findings on cross-cultural face negotiation theory and conflict communication styles (Ting-Toomey, 1988, 2005; Ting-Toomey & Kurogi, 1998).

More specifically, for example, in a direct empirical test of the theory (Oetzel & Ting-Toomey, 2003; Oetzel, Ting-Toomey, Masumoto et al, 2001), the research programme tested the underlying assumption of the face-negotiation theory that face is an explanatory mechanism for cultural membership's influence on conflict behaviour. A questionnaire was administered to 768 participants in four national cultures (China, Germany, Japan, and the U.S.) in their respective languages asking them to recall and describe a recent interpersonal conflict.

The major findings of the study are as follows:

- **Firstly,** cultural individualism-collectivism had direct effects on conflict styles, as well as mediated effects through self-construal and face concerns.
- **Secondly,** self-face concern was associated positively with dominating style and other-face concern was associated positively with avoiding and integrating styles.
- **Thirdly,** German respondents reported the frequent use of direct-confrontive facework strategies and did not care much for avoidance facework tactics; Japanese reported the use of different pretending strategies to act as if the conflict situation does not exist; Chinese engaged in a variety of avoiding, obliging, and also passive aggressive facework tactics; and U.S. Americans reported the use of upfront expression of feelings and remaining calm as facework strategies to handle problematic conflict situations.

While previous research studies have focused on testing the relationship between the value orientations of culture-based individualism-collectivism to conflict styles and facework strategies, recent research efforts have focused more on unpacking the value spectrums of small and large power distance value dimensions and relate these value dimensions to facework expectancies and actual social practices. For example, Merkin (2006) has integrated small/large power distance value dimension to the individualism-collectivism value dimension in explaining face-threatening response messages and conflict styles in multiple cultures. She found that high-status individuals from large power distance cultures tend to use both direct and indirect facework strategies to deal with face-threatening situations -- depending on whether they were delivering positive or negative messages. Furthermore, Kaushal and Kwantes (2006) uncovered that the dominating conflict style of "high concern for self/low concern for others" was positively associated with both vertical individualism and vertical collectivism.

However, the interpretation of "positive or negative messages" or the

interpretation of the "dominating" conflict style as "high concern for self/low concern for others" carries strong cultural shadings -- depending on whether the dominating style is viewed as a constructive motivational strategy or an oppressive de-motivational tactic. Likewise, from the Western models of interpreting the avoidance conflict style, avoidance has been consistently viewed as an indifferent or passive "flee the scene" conflict strategy that reflects the "low concern for self and low concern for others" phenomenon. The individualistic-orientated conceptualisation of "avoidance" has been continuously challenged by cross-cultural conflict style researchers (Cai & Fink, 2002; Kim & Leung, 2000; Ting-Toomey, 1988, 2005) and their research findings.

From the Asian collectivistic lens, the conflict style of avoidance can be regarded as a "high concern for self and high concern for others" tactic pending on situational and relational factors. Unfortunately, there is a dearth of empirical research on conflict communication styles in the various nations on the African continent. In addition, more well-designed empirical studies are needed to explain the complex layers of linguistic diversity, ethnic diversity, religious diversity, and intergenerational diversity issues within a national cultural system and in conjunction with a myriad of communication concepts such as trust-building, third-party help seeking, comforting messages, compliance-gaining, learning styles, performance feedback, motivational messages, team management, leadership charisma, favour exchange and reciprocity, and relational obligations and appropriate interaction rituals.

INTERCULTURAL INTERACTION OUTCOMES

According to assumption seven of the face negotiation theory, intercultural communication competence refers to the optimal integration of knowledge, mindfulness, and communication skills in managing problematic interaction scenes appropriately, effectively, adaptively, and satisfactorily (Ting-Toomey, 2005). According to the face negotiation theory, of all the components of competence, knowledge is the most important compo-

nent that underscores the other components of competence. Without culture-sensitive knowledge, communicators cannot learn to uncover the implicit "ethnocentric lenses" they use to evaluate behaviours in an intercultural interaction scene. Without knowledge, people cannot have an accurate perspective or reframe their interpretation of a problematic communication situation from the other's culture standpoint. Knowledge enhances cultural self-awareness and other-awareness. Knowledge here refers to developing an in-depth understanding of relevant intercultural concepts that can help to manage culture-based communication issues competently. To be a mindful observer and decoder of intercultural communication, one must develop a layered systems perspective in assessing the cultural, individual, situational, and micro- and macro-level features of an intercultural communication situation.

Mindfulness, in the communication competence context, means attending to one's internal communication assumptions, cognitions, and emotions and, at the same time, becoming exquisitely attuned to the other's communication assumptions, cognitions, and emotions (Ting-Toomey, 1999). Mindful reflexivity requires us to tune in to our own cultural and personal habitual assumptions in scanning a problematic interaction scene. To be mindful of intercultural differences, we have to learn to see the unfamiliar behaviour from multiple cultural angles (Langer, 1989, 1997). In the context of intercultural conflict, for example, we have to deal with our own vulnerable emotions regarding face-threatening behaviours. Concurrently, we have to be responsive to new interaction scripts awaiting us. We also need to develop multiple lenses in understanding the culture-level and situational-level factors that shape the problematic interaction episode. Mindfulness is the mediating step in linking knowledge with the intentional application of constructive interaction competence skills.

Constructive communication skills refer to our operational abilities to manage a problematic intercultural interaction situation appropriately, effectively, adaptively, and with mutual satisfaction. Many communication skills are useful in enhancing intercultural interaction competencies. Of the many possible skills (Ting-Toomey, 2004; Ting-Toomey & Chung,

2005), skills such as deep listening, mindful reframing, de-centring, and face-sensitive respectful dialogue skills, consensus decision-making skills across cultural and racial lines can promote more trusting inter-group relationships. Developmental intercultural sensitivity training strategies such as dynamic behavioural code-switching and relativism commitment strategies can also move the communicators from an ethnocentric stage to an ethnorelative stage (J. Bennett, 2003; J. Bennett & M. Bennett, 2004).

Finally, the criteria of communication appropriateness, effectiveness, adaptability, and satisfaction can serve as evaluative yardsticks of whether an intercultural communicator has been perceived as behaving competently or incompetently (Spitzberg, Canary, & Cupach, 1994). "Appropriateness" refers to the degree to which the exchanged behaviours are regarded as proper and match the expectations generated by the insiders of the culture. "Effectiveness" refers to the degree to which communicators achieve mutually shared meaning and integrative goal-related outcomes in the interaction situation. Effective encoding and decoding processes lead to mutually shared meanings. Mutually shared meanings lead to perceived intercultural understanding.

Communication interaction effectiveness has been achieved when multiple meanings are attended to with accuracy, and mutually desired interaction goals have been conjointly reached. "Communication adaptability" refers to our ability to change our interaction behaviours and goals to meet the specific needs of the situation. It implies behavioural flexibility in dealing with the intercultural clash episode. It signals how attuned we are to the other person's perspectives, interests, goals, and/or communication approach, plus our willingness to modify our own behaviours and goals to adapt to the emergent communication episode.

Finally, "communication satisfaction" can refer to the overall satisfaction or emotional fulfilment reported by both parties about the interactive negotiation process and the outcome. Creative communicators use culture-sensitive, adaptive communication skills to manage the process appropriately and integrate divergent interaction goals effectively to foster

interdependent productivity and team satisfaction within the system. The intricate relationship among these various communication competence processes and outcome criteria -- appropriateness, effectiveness, adaptability, and satisfaction--especially in connection to understanding problematic intercultural interaction situations await to be further explored and tested from both an insider "emic" lens and an outsider "etic" lens.

With the proposed culture-based situational model, researchers and practitioners can locate concepts and linkage of ideas between the factors and test them in a systematic manner. The "model" is a tentative compass or map to guide and encourage international collaborative research in the conjoint areas of intercultural communication and international management. Hopefully, by collecting meaningful data in a wide range of situational domains and in a diverse range of cultural communities, both cultural insider perspective and cross-cultural comparative perspective can enhance the depth and breadth of the model from a flat, two-dimensional plane to a versatile, culturally-adaptive, multifaceted mobile.

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❯ **The internationalisation process: Forces pushing and pulling enterprises from domestic to international to global or multi-domestic/ polycentric businesses**

In the literature on international business and management, various concepts and theories abound on the why's, how's and what for's of business enterprises going international. There is much to say about push and pull forces that make companies export their products or import raw materials, equipment and components as well as services. There are also a handful of examples that highlight the pressures of globalisation, as well as the defence against the lures and threats of the competition at home and abroad for resources and markets that, in the process, makes strategic foreign direct investments abroad to establish subsidiaries that should make international activities more profitable and management of the enterprise more complex.

In reality, the same business processes and managerial headaches arise in Higher Education (HE) when universities set up overseas branches and establish trans- or international degree programmes, e.g. people at Bond University claimed they did more business abroad than at home in Australia. This is also the primary cause of the Bologna process in Europe: to answer the forces of international competition or globalisation in HE in Europe. The HE concept rings a familiar tune to those in other forms of big business, which HE also inherently entails.

❯ **These concepts can broadly be described as:**
- Standardisation, e.g. of degrees,
- Transparency and quality control, e.g. through standardised credit transfer schemes,
- Student evaluation and external accreditation,
- Freedom of movement or increased student and faculty mobility,
- Heightened competition through tuition fees,
- Generally less government intervention and control, similar to the deregulation of key industries that formerly were monopolies

and the privatisation of national industries that have unleashed the competitive forces within the European Union and are designed to move it towards becoming a more globalised contender.

Whereas in international business, factors such as: saturated home markets and obtaining economies of scale and lengthening product life cycles through exporting, play a major role in the drive to become international. In the HE sector the drive to become internationalised comes initially from importing students. Exporting academic degree programmes and setting up foreign branches is a relatively advanced form and sophisticated level of supposedly elite HE institutions.

THE CONTEXT AND STRATEGIES OF RESPONSIVENESS VS. GLOBALLY STANDARDISED PRODUCTS

The strategies of enterprises going international will traditionally pivot around the notions of global products versus those with higher adaptation or more responsiveness to local demands and cultural preferences. As Michael E. Porter taught us to say, it depends on the industry. There are industries in which the products have been standardised and globalisation of them is possible. Companies try to make and sell the same product the same way around the world. Much electronic equipment, e.g. play-stations, ipods, walkmen, and to a lesser extent PC and laptops or notebooks etc. lie in this category. Increasingly the automotive sector is moving in this direction. They try to attain enormous economies of scale –increasing sales without increasing fixed costs– by producing in bulk as cheaply as possible, and marketing it everywhere. At the other end of the scale are industries that require considerable responsiveness to local tastes and traditions. Probably the food business is the best example of this extreme. The company Nestlé represents a classic model of companies that are organised to adapt their products locally. More accurately, its international subsidiaries are in fact local companies that Nestlé has acquired over the years and managed in a multi-domestic or polycentric manner. Only 2% of the company's employees are Swiss and host-country nationals traditionally run their respective subsidiaries, not parent-country

nationals, in this case Swiss executives. Nitin Nohria and Samantha Ghoshal (1997) demonstrated in their landmark research that business organisations, whose management schemes correspond with their need to be flexible or global, do better financially. Christopher Bartlett and Samantha Ghoshal (1992) coined the term 'transnational' to describe an international company that simultaneously respond to local or regional consumer demands by adapting its products to meet local tastes and cultural preferences, but attains economies of scale through integrated management systems, CAD/M, and integrated logistics towards flexible, mass production. Moreover, they have a high international learning curve and develop systems for worldwide innovation of globally successful products.

Figure 9.4 Mapping Environment and Structure

Strategically speaking, international companies have an enormous advantage over domestic ones, because they can attain economies of scale more easily and are therefore more efficient. They would, in theory, at least also simply 'know more' - more about global competitors, foreign markets and marketing in those markets; more about different management styles and predictably different organisational behaviours across cultural borders; more about motivation, conflict management, and cross-cultural communication, assuming they are internationally

integrated and developed into learning organisations. If done successfully, these institutions learn to leverage local excellence, indigenous best practices, manage integrated knowledge dissemination, and develop and produce globally successful products i.e. physical goods or services, or perhaps both.

Ethnocentric companies are almost by definition not learning organisations since their creed is 'our way is the only way' and have, indeed, home-base-orientated and biased perceptions. The multi-domestic or polycentric companies may allow their local subsidiaries to respond to respective local demands, but they may not necessarily develop into learning organisations if the various parts are not systematically integrated and they do not effectively communicate with each other. The global company may be too centrally organised with R&D and all strategically important decisions being located at central headquarters, serving more as a 'black hole' than a distributor of international knowledge and manager of cross-fertilisation.

❯ **Higher Education (HE) as provider of an internationally adapted, global service product: The internationalised university**

What can educators in, and administrators of, international HE learn from international business and management to internationalise their respective institutions and develop them into international learning organisations? I think quite a lot.

Let us first ensure that we appreciate the parallels or similarities, as well as the vast differences between the two types of organisations, profit or non-profit seeking enterprises and HE institutions, before we start comparing the wrong things or 'thinking' about cross-purposes. In the world of business one is usually engaged in developing products that satisfy consumers' wants, needs and demands at a competitive price and thereby making a profit for the enterprise. Again, the product can also be a service, e.g. simply lending money, for instance a bank or tax

consultancy, or training. Education and training is a business, and in fact, big businesses have recently started to create their own corporate universities. Nevertheless, such in-house training facilities are still very different in many ways from public or private universities.

In Germany there are, for example, several types of universities that reflect the stages between the extremes of a so-called 'blue-sky' research university and a corporate in-house training programme. In between are institutions such as the one I lecture at, a Fachhochschule or University of Applied Sciences, and then there are Berufsakademien or so-called co-operative universities. The more one moves from the pure research-based universities towards the business-based models, the more important the word 'applied' becomes, the more vocationally focused and less theoretical the instruction becomes, and the smaller the libraries.

In HE in Germany there is a trend to try to make universities more like public-stock companies. Leaders talk about developing competition, satisfying customers, establishing boards of directors and even corporate governance and agency theory. However, most of these people do not actually stem from the world of business and overlook the inadequacy of the comparisons. Firstly, it is not at all clear who the customer at a HE institution is: is it the students or the community and companies they will later serve or work in. However, at corporate training centres it is totally clear that the training is about enabling someone to do his/her job or aspects thereof better or to do vocational training, e.g. to understand and speak to a target-market; to negotiate with host country nationals; to make more persuasive sales presentations or utilise a new enterprise resource planning software. The training is there to create value towards making a company product more competitive. The trainees are a means to an end, they are not the goal. At public or private universities there are a lot less cause and effect in this sense, less short-term goal driven behaviour, maybe more time and effort wasted. That is not necessarily bad, because the goal of a university is not to produce most efficiently, let's say, a certified public accountant or a lawyer. In Germany for instance, the legal training at universities has been traditionally bent on creating

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judges. After having served for two years as a court intern, if the student of law was not given the position of judge, well, then he would have to become a solicitor, lawyer or perhaps legal-clerk in public administration. An accountant coming out of a university with an academic degree would have had a lot more to learn than just accountancy.

› **He or she would have had to learn more about:**

- learning,
- acquiring different learning skills for a broader range of subjects,
- comparing different disciplines with different special languages, terms of reference, forms or styles of research, documentation, reporting, and even different objectives and perspectives.

The irony of professional life is that one spends an enormous amount of effort to acquire a lot of knowledge about a specialised area of a particular discipline that would hopefully lead to a job or a position, be it at a business in the private or public sector, or at a university. Then as one moves up in the organisational hierarchy, up the ranks so to say, the specialised knowledge becomes less important. What becomes important is perception. Perception of the broader picture becomes crucial, and the interdisciplinary skills that makes the difference between success, failure and meritocracy. It is less a question of what they know but more of what they can learn and what they know about learning, as well as to what extent can they manage knowledge and learning, and indeed, create a learning organisation.

Many heads of personnel or human resources liked to call themselves the director of executive development, but nowadays many prefer the title chief learning officer, similar to chief information or finance officer. This begs the question as to whether, in a business organisation - with the strategic objective of becoming an international learning organisation - should it delegate its knowledge management, learning capabilities and related organisational resources to personnel? It would seem logical to

do so especially considering the fact that executive development and staff training usually also belongs to HRM. The literature, however, clearly warns against doing this. For example, Dowling and Welch (1999) warn that even something as basic to international HRM as expatriate management may suffer because of the fact that people in personnel are often the last ones in the company to obtain first-hand international experience. They are typically the last ones to be sent as expatriates abroad, since HRM is always locally managed. Bartlett and Ghoshal (1992) also warn against having some centralised research or training centre being seen as the hub of international learning. It has to be integrated, and not centralised, nor decentralised, but should become integrated networks.

The key to the learning organisation is developing a network of internationally based managers and executives at various levels in the hierarchy interacting on a regular basis. They must be encouraged to share their knowledge and insight, experiences and lessons learnt along the way and in different countries and regions. They need to learn to share their capabilities and skills in cross-cultural and cross-disciplinary communication and management. They will have developed competencies in managing conflict, negotiating contracts, developing know-how transfers, developing quality assurance systems in various countries. This kind of knowledge needs to be documented, stored, accessed, and disseminated.

❯ **Knowledge Management**

Different kinds of knowledge needs different solutions regarding its documentation, storage, managing access to it, and finally its dissemination within the organisation.

❯ **Explicit Knowledge**

Explicit knowledge tends to be one dimensional. It often comes in the form of raw data or signals that convey a straight-forward meaning. It tends to be purely intellectual and cognitive in nature, having only to do

with the workings and logic of the mind. It is reportedly more sequential in nature, having a 'before, there and after' as well as being inherently digital and based on a theory that is either correct or false.

❯ Implicit/ Tacit Knowledge

Implicit knowledge is based on experiences stemming from the body as a whole, including so-called gut feelings and intuition. It can be more simultaneous and present, here and now, as well as being based on practice, situational incidents or as an analogue.

❯ From raw data & information to, insight & understanding to, wisdom & creativity

Managing knowledge that as a priority covers a scale ranging from raw data & information to, insight & understanding to, wisdom & creativity implies having appropriate ways of handling different types of knowledge.

❯ To be brief, there are three different solutions:

- a computer-based data bank containing explicit knowledge,
- a data bank with names of people who have a command over or possess significant quantities of implicit knowledge,
- a management system that bring the two types together to create wise decisions and innovation.

The latter two are the trickier ones to deal with in a learning organisation. It is one thing to have recorded that so-and-so is an expert on 'xyz' and another thing to get him/her to spend his/her time and efforts passing this insight and holistic knowledge on to others in the organisation. Why should he/she do so? What would motivate him/her to bother to try to make what he/she knows intelligible to potential competitors? That is the management issue: motivating people to share knowledge and to work together to be inventive and resourceful.

❯ Sharing Knowledge

Bartlett and Ghoshal (1992) demonstrate how so-called transnational companies manage knowledge effectively by making 'becoming a superior learning organisation' an explicit strategic goal of the company. They exceed in sharing -- sharing joint production or mutual development or shared distribution facilities to achieve economies of scale. They share knowledge of how cost reductions, which can take place for many reasons, were attained in one area and can thus be used to do the same in other areas. Bartlett and Ghoshal use a Japanese company as an example of a learning organisation: "The fundamental thrust of NEC's global strategy is "C&C" –computers and communication. The company firmly believes that its even strengths in the two technologies and resulting capabilities of merging them in-house to create new products give it a competitive edge over global giants such as IBM and AT&T who have technological strength in only one of these two areas" (1992:245-6).

❯ Sharing knowledge in strategic alliances

But MNCs do not only rely on internal company resources for developing competitive advantages, they actively seek out and form strategic alliances with other companies at home and abroad. There are several ways in which strategic alliances and networks allow participating firms to reap the benefits of scale of economies or learning. As Bartlett and Ghoshal (1992) point out: "First, partners can pool their resources and concentrate their activities to raise the scale of activity or the rate of learning within the alliance significantly over that of each firm operating separately. Secondly, alliances allow partners to share and leverage the specific strengths and capabilities of each of the participating firms. Third, trading different or complementary resources between companies can also result in mutual gains and save each partner the high cost of duplication" (1992:372-3). However, these organisations are not run by inanimate processes or machines but by people, people who must be able to organise and manage, among other things knowledge, and share it with the appropriate others in the companies involved, i.e. function as a gate-keeper.

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❯ The role of the gate-keeper or interface manager

"Selection of appropriate interface managers is perhaps the single most important factor for facilitating such learning. Interface managers should have at least three key attributes: They must be well versed in the company's internal organizational process; they must have personal credibility and status necessary to access the key managers in different parts of the organization; and they must have a sufficiently broad understanding of the company's business and strategies to be able to recognize useful information and knowledge that might cross their path" (Bartlett and Ghoshal, 1992:380). But only selecting effective gate-keepers is not the solution, they need to be managed to ensure that the transfer of knowledge takes place and that sharing is rewarded appropriately. "Supportive administrative processes must also be developed to facilitate systematic transfer of such information and to monitor the effectiveness of such transfers" (ibid).

In the international learning organisation there is no room for a so-called hub or a head of centralised learning. Bartlett and Ghoshal call for MNCs to form a decentralised federation of learning consisting of integrated networks at various layers in the hierarchy and located in various sites around the world but linked together, which has become possible over the recent decades through increasingly sophisticated, powerful, and inexpensive computer-aided (CA) information and knowledge technologies. Yet again it may be computers communicating with each other but behind them is people with responsibilities delegated to them, who need to develop personal relationships with those behind the computers at the other end (sometimes, of the world) and not rely solely on formal structures to motivate them to share what they know, understand, or feel. These cross-border co-ordinators need to be able to recognise indigenous best practices that can be locally leveraged because they are globally linked (1992:670-674).

THE LEARNING ORGANISATION

❯ **What it cannot become, nor be defined as**

The 'enlightened' negotiation method (the so-called principled negotiator) developed at Harvard University in the 1980s, set the goal of creating and inventing a host of options and alternatives so to acquire a suitable, mutually beneficial outcome. Hereby the authors Fisher and Ury (1987) recognise the fact that not inventing, not being creative is still the norm, and therefore, this tradition poses the greatest hindrance to being creative in negotiations. Similarly, not sharing knowledge is the norm in many, if not most, organisations. The author offers some examples from Germany. The Fachhochschulen (so-called German universities of applied sciences) have such a bad reputation of being overly fächerorientiert, i.e. compartmentalised, focusing on one subject or even a lecture-series (a 'Fach'), not even a whole discipline, having everything neatly divided up into Fächer (the plural of Fach), i.e. compartments or niches, that the powers that be insisted on their professors carrying out cross-disciplinary oral exams to dispel the bad publicity. I do not know if it has ever been accomplished, but that measure certainly never overcame the trend towards not being a learning organisation, but indeed, fächerorientiert, single-subject, knowledge-niche biased.   Similarly, at the corporate training centre of a huge international company an infamous quote from one of the training executives reflects this mentality, "what my people train is my business, what you do is your business, and if you are so stupid as to tell me about what you do, well, then I will make that my business too." Very often not sharing is the norm.

Often enough institutional/organisational internal competition feeds the fires of compartmentalisation, entrenchment, and even outright warfare, be it even only psychological tactics, between the competing sub-organisations instead of providing an environment in which the institution/organisation can become a learning organisation. The competition between our two sites in Nuertingen and Geislingen in, for instance, business administration, is considerably more fierce and deep-rooted

than that between us, for instance, the business schools at our immediate neighbouring universities in Tübingen, Esslingen, and Reutlingen. At Siemens, where the I worked in middle management for over 20 years, the competition between the previous five big training centres in Germany was much stronger and deadlier than that among training centres of other companies who were truly competitors, such as ABB, IBM, GE, or AEG. With such an institutionalised fear of co-operating, giving up knowledge, know-how and best practices, it is no wonder that the training centres or other internal, competitive sub-organisations, such as business schools, are often perceived as being the last entity to be involve in, or give the go-ahead to, developing a learning organisation.

I have come across many colleagues who refuse to share their professional knowledge, vocational experience and managerial know-how with other internal staff members even when the latter are assigned to parallel positions and the former are ordered to do so. It simply does not work that way. If the knowledgeable staffer believes he or she may not only be rewarded for sharing precious understanding and wisdom, but may lose power and status by doing so, then it will not happen.

› Sharing, and being rewarded for it

Learning organisations has to cultivate the strong value that sharing knowledge is valuable. Even more, it has to develop an organisational culture that fosters and rewards the free exchange of knowledge and know-how, the management thereof, and the advance of international innovation and globally disseminated intellectual progress.

Yet again, one is not here discussing, primarily, the learning organisation within the context of a domestic-bound-, or even an ethnocentric international company. The context is the successful multinational company that learns from all its worldwide contacts, networks, marketplaces and own managers how to do business appropriately and effectively anywhere and everywhere. Secondly, in comparison, the purpose here is the internationally active university, potentially learning from these

MNCs how it too can expand and grow into an internationally connected learning organisation. In this context the competence, or incompetence, to communicate across borders arises. On the one hand, we are looking at the communication across cultural borders, and on the other, across disciplines. Often, both of these occur at the same time and at different levels of sophistication or meaning.

LEARNING INTERNATIONALLY

❯ **Cross-Cultural Communication (CCC): Developing mindful competence, effectivity and appropriate lingua franca when communicating across cultural borders**

Without having a lingua franca, e.g. English in various forms in the world of business and finance, globalisation would arguably not be possible. But just because people are able to use a lingua franca, e.g. Arabic in Northern Africa; Mandarin in East Asia; German in East Europe; French or Swahili in Central Africa etc, does not mean that they are cross-culturally competent in communication. Since all languages imply a culture in which they originate in, and thus all cultures have variations on their communication styles, people will naturally tend to feel more comfortable and secure if they can communicate in their indigenous or home-grown style (Ting-Toomey, 1999; Ting-Toomey & Oetzel, 2001).

❯ **These may be general cultural attributes, for instance:**

- direct vs. indirectness,
- being self-enhancing or self-effacing,
- being more emotional and personal,
- being more instrumental or functional in communications,
- being more formal or informal,
- or simply how one tries to protect/ enhance, or offend/ attack a particular principal in a debate.

These may also be culture-specific, unique characteristics such as keeping a stiff upper lip and closing rank in a crisis when in England or, 'fancy' handshakes in Africa (both examples, by the way, of non-verbal communication across cultures that also needs mastering).

The more detailed and profound input from Dr. Stella Ting-Toomey at this Colloquium, and thus, in this publication, will make my input on the subject matter of cross-cultural communication appear somewhat feeble at best. Therefore, I will simply offer an example from international management to demonstrate its significance. At a MNC, research and development was being carried out on software for telephone systems. Scores of engineers and programmers were working around the clock: a software development team in Munich, one in central Texas and another in Singapore. Each team would work for about eight hours and then send their results via the internet to the next continent for further processing. The Americans, who tend to be quite direct, would arrive at the office to find messages from Germany in a brand of open criticism, honest disparagement, and sometimes candid condemnation that even they found offensive. They in turn would manage to insult the Singaporeans, and of course the indirect Asians would totally obfuscate the communications for the German developers so that they were entirely confused and frustrated, and in turn, would pass this irritation on to the US Americans and so forth until the whole multi-million dollar project came to a screeching halt and cross-cultural communication (CCC) specialists had to be brought in to patch up some of the problems through CCC training measures.

› **Cross-Disciplinary Communication**

The learning organisation needs to embrace a cross- or multi-disciplinary approach to learning. The requirement is not necessarily to develop a command of a so-called 'technology'. By 'technology' I mean any special area of any kind of expertise and not a field like, for instance, mechanical engineering or thermal dynamics. It can be expertise on Greek literature, Kenyan cooking, French painting, building suspension bridges, surgery, or Zulu dances. What a learning organisation needs to develop is the ability,

similar to cross-cultural communication, to communicate with experts from other fields of expertise - for this to become a reality there will need to be a lot of questioning.

Every technology has its own special language: the special language of finance, of architecture, of nuclear power technology, of biochemistry, as well as psychology. Often common words in a language take on a new meaning, e.g. in economics the term efficiency does not mean the most output with the least input. In nuclear physics or technology, a critical state is something scientists work to achieve not avoid. In German these special languages are called Fachsprachen. Again our German morpheme 'Fach' arises to indicate the language of a subject or discipline. Similar to cross-cultural communication, people in learning organisations need to embrace the requirement of acquiring access to many 'technologies' by acquiring communicative competence in these areas of expertise. In business everyone needs to know the special language of his/her field of operations or managerial function. On the other hand, having communicative cross-disciplinary competence does not mean that the interlocutors need to have a full command of the subject area as such, e.g. being conversant in nuclear power technology does not mean one needs to be able to do the maths or really understand the physics required to work in that field as an engineer.

STRATEGIC INTERNATIONAL ALLIANCES: Towards managing cross-cultural synergy

❯ Selecting strategically domestic and international partners

There are several ways in which strategic alliances and international networks allow involved universities to garner the benefits of international experience and learning. Firstly, not all partnerships need be international, e.g. HfWU Nuertingen-Geislingen University have developed synergistic partnerships with our neighbouring universities in Reutlingen and Tübingen. Unfortunately, space does not allow going into detail about all

of them, but one can cite one good example: PROFIS. Through entering into a joint venture with Reutlingen, the two higher education institutions received government funding (DAAD) to develop a joint university website that caters to in-coming and out-going exchange students needs. Students can, furthermore, obtain information about internships or so-called job placements (in German called 'praktika') as well as learn the German language and obtain cross-cultural advice about Germany and many of our partners' cultures on an e-learning basis.

However, each partner or ally, be it domestic or international, should be selected because it has certain resources, including less tangible ones, such as good local or federal contacts or areas of expertise and brand names, for example, which it brings into the partnership or alliance. Developing strategic alliances includes selecting partners who offer resources that one might not have or be so strong or abundant in. One tries to develop strategically complementary alliances in which one does not carry out all the possible international activities in the same fashion or to the same effect with all the partners. Often it depends on the areas one is involved in. Here are briefly a few common and essential ones for HfWU Nuertingen-Geislingen University.

TYPES OF PROJECTS OR MEASURES:

› **Common curricula development**

International Finance: The International Finance programme at HfWU was developed, in partnership with the Fachhochschule of North-West Switzerland, to offer a joint MSc programme where students spend two semesters in Nuertingen and one in Olten, CH. Sharing resources here makes the course more international and provides room for cross-cultural synergy to develop.

> ❯ **Faculty exchanges**

California State, Fullerton: HfWU regularly invites faculty members from its partner universities to lecture for about a week in Nuertingen-Geislingen. HfWU pays for economy airfare, the hotel costs and board, but does not pay a stipend. Especially at California State, Fullerton, this is perceived as a valuable source of 'further education' for its faculty, and HfWU gains from having internationally experienced experts come to lecture in its classrooms.

> ❯ **Research**

African cross-cultural communication & management: Research Programme: Five universities recently decided to create an alliance in the form of a research programme to expand and co-ordinate empirical research on African cross-cultural communication and management styles. Individual research projects will be academically supported, supervised and published by the programme and then replicated at the other partner in South Africa and in Germany (HfWU) and in the USA (Cal State Fullerton and University of Mississippi). As the project gain momentum, other partner universities will be involved, starting in Africa, and then on to Australia, Asia, Europe and Latin America. These projects will bring experts from varying fields together: communication and management specialists, psychologists, sociologists, anthropologists, and linguists etc, who, otherwise, would not work or operate and communicate with one another. It will increase the cross-cultural and learning competencies of the parties involved as well as deliver an enormous wealth of information about the preferred styles of communication and management style of the countries and the various cultures or societal groupings involved.

> ❯ **Intensive or summer school programmes**

BEST: Many students cannot afford to spend a semester abroad. Summer schools, or intensive programmes, are becoming increasingly popular as a means of providing at least a dose of international experience at first

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hand. HfWU together with FHNW Switzerland and ISCID in Dunquirk, France, carry out a 20-day tour of five countries in Europe every June for their partners' students. The Business Europe Study Tour provides the three partners with an opportunity to form a learning organisation that integrates international business and management theories into a curriculum that includes recent information on the leading European SMEs and MNCs. Students are given academic lectures by experts from the respective participating and partnering HE institutions and they meet with executives and managers from various industries and sectors in selected clusters of excellence in these countries, e. g. the steel and luxury goods sectors in France, the banking and automotive sectors in Germany, and tourism and life sciences in Switzerland. The students come predominately from US and South African partner universities, and managing them over 20 days is a learning experience for the BEST team in itself.

Thus, we have used international and domestic alliances and networks to create offerings and services that we would not have created had we worked alone in Germany.

› **Developing and managing inter-collegiate & international knowledge**

The major obstacle to becoming a learning organisation at HfWU Nuertingen-Geislingen could well be the way Fachhochschulens in Germany are 'divided up' into degree programmes, instead of departments in the classical form, where all of the people who instruct, let's say accounting, are all grouped into one department under the leadership of a chair, who would also be a professor of accounting for example. I am not an instructor in finance, but I have been selected to teach the International Finance bachelor degree programme. Over the years all the professors who instructed finance, that were formerly in International Finance BSc, have left except for the chair himself, and presently there are only professors of quantitative methods, marketing, business law, international management and maybe one or two others left. We seldom meet as a department and when we do, we do not talk about what we do, i.e. instruct, because no

one is interested and even speaks our special language or Fachsprache. The other instructors, in my case, of international management, never have to talk to each other, at least not about what we instruct. Therefore we do not. When I used to instruct Business English, my colleagues in that field were the last people on earth I would talk to: we were, simply put, at war with each other. There was less than organisational learning taking place; there was only disinformation being disseminated. Furthermore, I have no clue as to whether any faculty members at our campus in Geislingen actually instruct similar subjects as I do in Nuertingen. In any case there is no communication about what we instruct, and thus, there is no learning taking place in this regard.

On the contrary, we can leverage our international ties to elicit more about what our colleagues instruct than we can at home. For example, we are sending a delegation of professors to present topics on two common themes at a symposium at our new partner, South East University in Nanjing, China. We will be focusing on two so-called clusters of excellence that our region in SW Germany is world-famous for and which we have academic expertise at our university, namely mutual or friendly building societies providing mortgages to local home owners in the context of financing & sustainable urban development. Secondly, professors and a representative from a local manufacturer will present on our renowned industrial sectors, e.g. the tool and dye manufacturers, automotive sector, and plant construction business along with aspects from international project management. We will have professors presenting complementary and overlapping academic content from all five of our different faculties, (i.e. colleges or schools) in the symposium. Quite simply, this has, to the author's knowledge, never been done before. We cannot do this in Nuertingen or Geislingen. The professors would not commit to do it (also because they are not actually 'paid' to do so), and no one would come to hear it. But we can 'pull it off' in Nanjing.

> **The role of gate-keepers/ key co-ordinators between strategic partners**

This previous year we have changed the way we organise our International -Office,-Relations and -Programmes. We had student counsellors in the International Office advising students on things like applications to study abroad, due dates for registration, general information about our partner universities around the world, visa regulations, dorms or halls of residence, and tuition fees & waivers. Professors representing a particular degree programme would advise their respective students on which courses they could take at a partner university and what they would receive, credit wise, upon their return. With the exception of so-called free-movers, we had made it a university policy not to send students abroad without a learning agreement. A learning agreement is a type of contract between the university and the exchange student and consists of the courses the student would have taken on the left and the courses to be taken, at the partner university, on the right. The student is then guaranteed he/she will receive full credits upon his/her return home.

The problem one discovered was that students would ask their counselling professor in such learning agreement 'negotiations' not only about the academic and curricula issues but also about visas, housing, and tuition fees etc. The professor would then not say, "that is none of my business", but "I don't know" or "I'm clueless about that". The student would then apparently go around saying Professor X is clueless. It was then decided to split the responsibilities: student counsellors in the International Office would be the sole advisors to the students and the respective professors developing their learning agreements would provide the counsellors in the International Office with these agreements. Only in exceptional cases would a professor discuss them directly with a potential exchange student. These professors were held responsible by their dean and the university rector. This left them with perhaps too much latitude to work with and definitely not enough co-ordination and control of their activities.

Since September 2006 these professors have been assigned to International

Programmes and Pathways, which I am the director of. The International Office has been merged with the PR & Press, and is now called Marketing and International Relations directed by Gerhard Schmuecker, whom many of the readers in this field may know from his traditional attendance of international academic exchange conferences and higher education fairs. The professors or sometimes academic assistants responsible for supporting the international interests of a degree programme or even a faculty, work out of International Programmes and Pathways, which is responsible for setting up strategic partnerships with non-German universities and establishing international academic programmes. An analogy would be that International Programmes and Pathways set up the train stations and take care of the network of tracks and the International Office run the trains with exchange students in them.

At one point one found that having several professors directly contacting partner universities confused the partners and sometimes the students. We therefore started assigning one professor to a partner to be the primary account manager or gate-keeper: 'having one face to the customer' one used to call it. Now they are called the Key Academic Programme Co-Ordinator. They are, as mentioned earlier, simultaneously responsible for the academic quality of exchanges for a degree programme or of several within a so-called faculty. Therefore, they are all international academic programme supervisors too, since they supervise the academic aspects of the student exchanges primarily by producing and up-dating learning agreements.

The key co-ordinators, as gate-keepers, are the link in the value chain towards becoming an international learning organisation. They maintain a steady contact with the assigned partner university and keep abreast of academic and personnel developments and above all, any changes in academic programmes, relevant courses and even classes. Every university has its own way of publishing course offerings every semester, which international academic programme supervisor may need to have access to because their students will be going there. The key co-ordinator provides them with the instructions as to how they can obtain access to the course

descriptions as well as the respective academics, often the chair, who may need to be consulted about certain classes, their prerequisites, whether they take place every semester etc. This is the start to becoming a learning organisation: integrated management collecting, documenting, storing and disseminating knowledge about international partners.

› **Managing information/ knowledge sharing: Rewards, processing, dissemination**

Knowledge management has to include the people in the international office as well. The information flowing between them and their contacts has to be integrated with those of the academics. A simple policy of copying crucial people, especially gate-keepers or key co-ordinators, when corresponding (if it is significant) with personnel at partner universities is a start. For example, Dr Iris Ramme, Professor of Marketing is the key co-ordinator to NMMU and one puts her on 'cc' on most correspondence with faculty and staff at NMMU. Dr Ruth Boerckel-Rominger, Professor of Economics, is the key co-ordinator with our new partner in Grahamstown and she will be 'cc'd' in all correspondence with people at Rhodes University.

However, we still have a serious problem with rewarding faculty and staff who share information with others. Of course, this does not mean that we have a problem with professors not wanting to share knowledge with students or student counsellors' elusiveness on what they will inform exchange students about. The question is whether staff members and professors share knowledge with each other, and whether this exchange is somehow managed through rewards and penalties. Bluntly put, this is rather impossible to do, especially in the public sector in Germany. The rewards will need to be something other than monetary income. We are still working on what that can be. The management literature offers many examples and makes them sound more effective than just 'throwing money at the problem'. The present plan is to establish objectives and goals with the respective key co-ordinators and/or supervisors on an individual basis and depending on the results, to reward them appropriately.

The next step is to ensure similar integration of knowledge management at our strategic partners. Their students would ideally come to us with learning agreements, and the network of contacts can be more or less institutionalised to ensure a longer-term learning curve.

Due to the Bologna process, we are presently creating a host of new bachelor and master degree programmes. This gives us an enormous opportunity to build in exchange-friendly semesters or years, as well as the opportunity to develop international academic programmes that integrate our partners or at least their experience and expertise, for instance like our Masters in International Business Law together with Glamorgan University in Wales. By taking advantage of exchanging guest lecturers, we learn more about the way people do business, manage resources, communicate, deal with the environment, instruct, and learn in various cultures around the world. Step by small step, as our Chancellor in Germany, Angela Merkel, likes to describe her strategy of incrementalism, we in Nuertingen-Geislingen are, on the way to becoming an international learning organisation. We will become a learning organisation because we are trying to become internationalised and not the other way around, and we will become internationalised, because we have not made the International Office the hub of all things international. On the contrary, we have established a network of linked interface managers at various levels of the university administration and faculties who, increasingly, share knowledge and insight about their international experience and enhanced cross-cultural competencies.

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INTRODUCTION

Institutions of Higher Education worldwide need to focus on new strategies to manage the global trends of internationalisation and multiculturalism. Globalisation affects each country in a different way, dependent on the individual history, traditions, culture and priorities. Knight (2001) defines the globalisation of higher education as "a flow of technology, economy, knowledge, people, values and ideas … across borders." The internationalisation of higher education is one of the ways in which a country can respond to the impact of globalisation. This process does not mean that the individuality of the nation concerned cannot be respected (Knight, 2001:20).

Internationalisation should be conceived as a comprehensive strategy, with widespread relevance, for and adapted to, the multicultural aspects of society. Within this context, internationalisation strategies should be accepted and supported as an integral part of educational policies, with the aim of enriching the quality and relevance of education. This, in turn, should meet the challenges of global societies, developing global citizens through academic co-operation and co-existence in a multicultural context. Living together and learning from each other in a multicultural context should reduce bias, stereotyped national images and potential conflict situations. In the process, students will be encouraged to self-reflect and learn how to define self and the other in a globalised context. Thus, the international dimension of higher educational institutions would constitute a key educational resource for training students and staff, helping them to develop a critical perspective and preparing them to work and live effectively and successfully in a global context.

The Rhodes University in Grahamstown, South Africa, has already developed internationalisation strategies and taken the initial steps to prepare its students for the emerging multicultural nation, global citizenship and transcultural encounters in student life as well as in work situations. Structures and strategies are being developed at Rhodes University to internationalise the curriculum, research and the service

components, with reference to the multicultural environment. In this paper, it is argued that the most appropriate opportunity to 'acculturalise' international and national students into the multicultural environment of South African society, and Rhodes University in particular, lies in the service delivery component of internationalisation, i.e. orientation training and residential living.

The purpose of this paper is to explain the concepts of internationalisation and multiculturalism and how Rhodes University has managed the impact of internationalisation on its multicultural environment. More specifically, this paper will focus on the impact of internationalisation on the multicultural environment at Rhodes University, with special regard to service delivery through:

- training and orientation programmes and,
- multiculturalism of residences and residential living at Rhodes University.

INTERNATIONALISATION

At the beginning of the 21st Century, strategic planning emerged as a key factor in the management of Higher Education. A new managerial challenge facing Higher Education is the increased internationalisation of education and within that, the growing responsibilities of institutions of higher education with respect to service delivery.

Internationalisation in Higher Education is well documented (Back, Davis & Olsen, 1996; De Wit, 2002). Knight (2001) describes a growing interest on government level in the active development of policies, programmes and infrastructure to manage the internationalisation of Higher Education. Internationalisation strategies need to be linked to strategies of multicultural societal processes in the higher educational sectors. The current Higher Education environment confirms that universities are still far away from transformation into international universities and the integration of an

international dimension into the educational mainstream (Gacel-Avila, 2005). It is asserted that the response of Higher Education institutions, to the challenge of internationalisation, has been fragmented and varied (Rouhani, 2002). To transform South Africa into one of the major players in international education, its Higher Education institutions need to adopt and embrace internationalisation as part of their mission and strategic focus (Rouhani, 2002). Within the context of globalisation, an ongoing challenge is to define internationalisation and multiculturalism and to classify how the educational institutions and individuals involved respond to its pressures (Knight & De Wit, 1995).

The concept Internationalisation traditionally describes what happens when students and staff across national borders meet and when an international perspective is integrated into the Higher Education system (Osborne, 2002). Internationalisation also involves continuous, comprehensive re-evaluation and adjustment (Schoorman, 1999:38-39; Ellingboe, 1998:199). For the purpose of this paper the definition of Internationalisation by Knight and de Wit (1997:8) is useful because internationalisation is defined as "the process of integrating an international perspective into the teaching and learning, research and service functions" of a higher education institution.

Increasingly, higher education institutions and countries have understood the need to adopt a holistic framework with respect to internationalisation (Rouhani, 2002). Internationalisation as a response to globalisation in higher education, as mentioned in the citation, requires due recognition of the following (Stone, 2006:312):

- The movement of students and staff across national boundaries to study or work on a short- or long- term basis.
- The inclusion of, and greater emphasis on, international aspects in course content.
- Fostering cultural exchange to secure financial resources through overseas student fees.
- Developing intercultural teaching approaches and research

collaboration.

- International curriculum development and learning strategies.
- Joint course delivery in co-operation with partner organisations, and international research initiatives.
- The development of international skills and attitudes.

❯ **Ellingboe (1998) has added the following points regarding internationalisation:**

- The presence and integration of international students, scholars, and visiting faculty into campus life and,
- International co-curriculum units, such as residence halls, student unions, career centres, cultural immersion, and language centres, which are part of the service functions at higher educational institutions.

The process of internationalisation must be integrated systematically and holistically in the higher education sector, which requires a complete understanding of its nature and characteristics (Garcel-Avila, 2005). At the same time, an internationalisation strategy should be comprehensive: it must affect all levels of the organisation and incorporate the development of structures and strategies that are capable of accommodating multicultural and international influences; service delivery in regard to training and accommodation; as well as the curriculum development and the designing of an international and multicultural learning and teaching environment.

With regard to service delivery, higher education institution staff members and students need to be trained to be able to encourage and support internationalisation strategies. Regarding the training and orientation of staff and students, one major challenge is to develop "intercultural awareness and skills" (Stone, 2006:312). In this sense, staff and students need to be encouraged and supported to enhance and increase their capacity to successfully interact with people from other cultures, understand concepts of difference and sameness, and the importance

thereof, and develop global perspectives and strategies (Stone, 2006a). The international dimension of higher education institutions then constitutes a key educational resource for producing citizens with a critical perspective and preparing them to work and live effectively and successfully in a global context (Gacel-Avila, 2005).

Internationalisation in South Africa is a complex phenomenon, linked as it is to issues of multiculturalism and diversity management in a multicultural Higher Education system. Recent social and political developments in South Africa, particularly in higher education, together with the admission of all race groups and students from Africa to local universities, has served to increase the number of students who do need on-campus accommodation and supportive programmes on how to cope with diversity in terms of multicultural interaction and internationalisation. (Soga, s.a.).

Since the advent of democracy in South Africa (1994) there has been a steady increase in the number of international students seeking access to local Higher Education institutions, particularly from the African Continent. Approximately two thirds of the international students studying in South Africa are from the neighbouring African countries, while only a small number are from Europe and North America (Rouhani, 2002). Rhodes University has of the highest percentages of international students among residential universities in the world (Rouhani, 2002).

In 2001, it was the first university on the African Continent to conduct an Internationalisation Quality Review (Rouhani, 2002). In 2005, the International Office performed a survey on internationalisation (Rhodes University, 2005) and undertook research on the perspectives of students on internationalisation at Rhodes (Rhodes University, 2006). In doing so, Rhodes University have given effect to the advice offered by Van der Wende (1999) who emphasises that a systematic evaluation of internationalisation, and the development of a link between internationalisation and quality assurance, is key to superior internationalisation performance. In addition, the social, educational, cultural, linguistic, religious and racial diversity of South African society itself is reflected within its institutions of Higher

Education. Obviously, South African institutions of Higher Education carry a great responsibility regarding the management of multicultural and international influences, particularly with regard to the service delivery component of internationalisation.

> ❯ **Internationalisation at Rhodes University**

Internationalisation at Rhodes University is important, for a variety of reasons. Firstly, international scholarship is a key element of the Mission of the University. Secondly, Rhodes staff, both academic and management, have strong relations with the international academic community. In recent years, the number of foreign students at Rhodes has escalated sharply, and they now represent more than 25 per cent of the student population (Rhodes University 2006). In Table 1 a composition of the 2007 foreign students are given according to region. These students form a complex group of degree-seeking undergraduate and postgraduate students, as well as short-term exchange and 'study abroad' students.

TABLE 1: Region of Origin: Rhodes University Foreign Students 2007

Source: Rhodes University, 2007c.

Rhodes University has done well at positioning itself and recruiting international students through "proactive policies". As previously mentioned, internationalisation is the process of integrating an international dimension into the research, teaching and service functions of

an institution of Higher Education. In 2004, the Dean of the International Office was appointed to develop and support internationalisation at Rhodes.

❯ **The implementation of the Internationalisation policy at Rhodes is applied through:**

- The Dean of the International Office (developing strategies of internationalisation and managing the International Office).
- The International Office (serving as contact point for foreign students and staff, or students and staff travelling abroad).
- The International Committee (policy implementation, monitoring and review).
- Deans of Faculties (support internationalisation of the curriculum, international activities and co-operation).
- The Registrar and Data Management Unit (maintaining a database on international students in the International Office).

In addition to the above, there is an International Office Financial Assistance Scheme that supports Rhodes students (Rhodes Abroad Programme) and staff (Rhodes International) for projects and activities that support internationalisation. As part of the paradigm of a learning organisation, Rhodes University renews its internationalisation strategy every five years (Rhodes University, 2005).

❯ **Students' perspectives on Internationalisation at Rhodes University**

During 2005, the International Office at Rhodes conducted an international survey on attitudes and perceptions of Rhodes students regarding the internationalisation process at the University. The number of respondents was 153. A summary of the satisfaction ratings of the main findings will subsequently be given:

- Well informed about the internationalisation at Rhode University: 44%.

- Interest in internationalisation: 84%.
- Language competencies – important to study another language other than English: 58%.
- The importance of student exchanges as part of the educational experience: 92%.
- Awareness of exchange programmes to Rhodes students: 69%.
- Awareness of the financial assistance available to Rhodes staff to develop internationalisation 21%.

The last result indicates that more information needs to be made available.

Another international research project at Rhodes University (Rhodes University, 2006) focused on the measuring of importance and satisfaction with the learning, living and support elements of student life and their recommendations of experiences. Opinions were canvassed using a 4-point Likert scale. The survey population included 1,300 international students at Rhodes and 18,408 international students across 27 ISB institutions. The total number of international students participating at Rhodes was 428, with an overall response rate of 33%. In terms of gender, 42% of respondents were male while 58% were female. Students from Zimbabwe accounted for the largest single proportion of the sample (61%), followed by Namibia (8%) and Botswana (4%). Most (74%) of the respondents were undergraduate with Humanities being the largest single subject grouping (31%), followed by Commerce (26%).

Overall, Rhodes achieved satisfactory ratings above the International Student Barometer (ISB) for all aspects of the learning experience, despite the dissatisfaction shown with financial issues, such as opportunities to earn money, financial support and accommodation costs (Rhodes University, 2006).

⟩ A summary of the 2006 research findings include:

- Satisfaction ratings on application procedures and arrival include 86% for initial response time and 74% for application to offer time, above

the ISB Index (82% and 73% respectively).

- On initial arrival at Rhodes, the 'formal welcome' received a 90% satisfaction rating.
- University email/internet received a satisfaction rating of 92%.
- Organised social activities received a satisfaction rating of 90%.

➤ **Rhodes University outperformed the ISB index in terms of satisfaction with all aspects of the learning experience, including:**

- 97% of students were satisfied with the expertise of lecturers/ supervisors,
- 91% with the academic course content and,
- 91% with the English spoken by academics.

- Satisfaction ratings that learning that will help students to get a good job outperformed the ISB index by 10% (88% satisfied compared to 78% ISB):
- Most important elements of the living experience at Rhodes include: internet access; feeling safe and secure; good future contacts; cost of accommodation.
- Satisfaction with opportunities to make friends both from a similar background (94%) and from other countries (93%).
- Accommodation quality also received high levels of satisfaction (90%), again outperforming the ISB by 10%.

➤ **Support services worth noting for high levels of satisfaction were the:**

- Student Bureau Office (94%),
- Wardens Office (87%) and,
- Fees Office (87%).

Internationalisation and Multiculturalism

MULTICULTURALISM IN HIGHER EDUCATION IN SOUTH AFRICA

South African institutions of Higher Education attempt to respond to the multicultural challenges on their campuses while preparing for the increase in internationalisation, international students, exchange programmes and effects of globalisation. At the same time, the topic of race "can only get onto the educational agenda through the multicultural back door" (Narsee, 2004:87), even if multicultural education is often condemned for trivialising culture and contingently reinforcing stereotypes.

Scott (1994) emphasises that educators at higher educational institutions carry the academic responsibility and the moral obligation to provide students with educational aspects that will equip them with the skills required to live in a diverse environment. Cultural diversity is conceptualised and interpreted in terms of cultural differences within cultures and cross-cutting over cultures, rather than in terms of different, supposedly distinctive cultures (Van der Merwe, 2004).

Multiculturalism has been defined in various ways. According to Van der Merwe (2004:151), it is a "descriptive term for cultural diversity as a salient factual characteristic of present-day societies." Torres (1998: 421-422) views multiculturalism as attempts to "identify the sense and sources of identity and the competing forms of national, regional, ethnic, or religious identity," addressing the implications of class, race, and gender for the constitution of multicultural education. At the same time, multiculturalism is a normative term that is socially contextualised, promotes the significance of cultural diversity, and promotes it consciously and critically. Multiculturalism and internationalisation are contemporary topics that have assumed significant priority in scientific debates on education as well as in writings published on applied education, particularly concerning strategy planning and higher education.

❯ **Three different forms of multiculturalism can be identified:**

- • Affirmative multiculturalism
- • Liberal multiculturalism
- • Critical multiculturalism

Affirmative multiculturalism is the most commonly known form of multiculturalism and is inspired by specific forms of diversity that fit into the mainstream culture of society. Diversity aspects are recognised, but only through the concepts of self and the other. That means that different cultures are recognised as single entities that do not blur into each other. At the same time, the different cultures are only accepted as long as they fit into the mainstream culture. This concept is, according to Van der Merwe (2004:152), no longer adequate, based on its simplicity and unambiguousness.

In liberal multiculturalism, the relevance of cultural diversity and the value of cultural differences are not acknowledged. Thus, in liberal multiculturalism, diversity is denied and differences in cultures are not recognised.

According to Van der Merwe (2004:155), the concept of cultural relativism made inroads due to the "pitfalls of affirmative and liberal multiculturalism": people recognised that universalistic values and cultural approaches had diminished in importance and that it was more important to understand the different cultures and their approaches in viewing and interpreting the world. This view and the assumption of existing diversity led to the basic premise of the third form of multiculturalism, namely critical multiculturalism. This form of multiculturalism is based on pluralism and pluralistic concepts of society. In critical multiculturalism, "objective metacultural criteria in the evaluation of cultural differences are denied, except for the minimalist universalism of human dignity, meaningful existence, and well-being" (Van der Merwe 2004:157). That means that universal values and approaches to the world have lost their dominance and that culture relative views have gained in importance and

are regarded as contributing constructively to the diversity of society. In this concept, cultural diversity is regarded as "a positive value" that should be promoted and appreciated" (Satori, 1997:1).

Theories of multiculturalism have emerged in the frame of the pedagogical and educational fields to address the issue of multiple identities in education and culture and are therefore intimately connected to the politics of culture and education (Torres, 1998). Multicultural education in South Africa depends on the ability "to integrate the politics of cultural and identity recognition with the politics of social justice and equity" (Narsee, 2004:94).

Multicultural education constitutes a progressive approach for transforming education that holistically critiques and addresses shortcomings and discriminatory practices (Gorski, 2000). Multicultural education is based on values of social justice and education equity and attempts to facilitate educational experience so that all learners can reach their full potential not only as learners, but also as socially aware and active beings. This is reflected in recent changes in admission and recruitment policies in the South African Higher Education context. However, the South African demographics are still not fully reflected. According to Narsee (2001), critical discussions on values and differences still need to be carried on in the educational sector to encourage intercultural exchange on ideas, perceptions and understanding to devise new opportunities of coming together.

Besides transformation processes on the micro and meso levels (which mainly include the transformation of human competence, social practices and intercultural communication competencies) in the educational sector, the macro level (including institutional and societal contexts towards multicultural institutions) in South Africa also needs to undergo transformation.

South Africa already having experienced forms of affirmative and liberal multiculturalism, the society is now striving for new forms of

multiculturalism. The focus is increasingly on critical multiculturalism. The Higher Education sector tries to reinforce critical multiculturalism by implementing strategies of internationalisation and the management of multiculturalism. Likewise, Rhodes University also strives to contribute towards implementing the ideas of critical multiculturalism in the tertiary sector in South Africa.

Multiculturalism at Rhodes University will subsequently be discussed.

MANAGING MULTICULTURALISM AT RHODES UNIVERSITY

❯ **Rhodes University tries to impact on the micro and meso levels of multiculturalism and internationalisation by:**

- developing and implementing training and orientation programmes for first-year students and,
- managing multicultural services and developing concepts of multicultural living together in residences.

ORIENTATION PROGRAMMES AT RHODES UNIVERSITY

Particularly significant at Rhodes University are, firstly, the carefully constructed orientation and training programmes for first-year students that focus on multicultural and racial issues as well as the training of wardens. These orientation and training programmes are compulsory for new students at the University.

❯ **The orientation and training programme is scheduled one week before the academic year starts and includes:**

- Information on registration procedures and an introduction to the campus,
- Career planning,

- Talks on the different academic departments and,
- Workshops on social aspects.

Four social workshops on the social aspects of university life are compulsory for first-year students. These workshops deal with issues of sexuality, substance abuse, alcohol abuse, coping with stress and depression, and the support structures available at the University. Issues such as diversity and harassment, racial and sexual diversity, and behaviour are also discussed in the workshops. In these workshops, the students reflect on issues of identity, ethnic and racial awareness, and obtain new insights and perspectives on diversity and its management. Thus, the orientation programmes attempt to reinforce and implement the vision of critical multiculturalism into day-to-day interactions in student life. With this approach, Rhodes University contributes to the establishment of new forms of multiculturalism in the Higher Education environment (Rhodes University, 2007a).

The orientation week can also be used to make friends before lectures start. In addition, sport programmes are also offered to the students. The orientation programme is monitored by senior students who support the first-year students in their orientation. This orientation programme aims to overcome prejudices and is particularly important for international students, as it makes them immediately aware of the challenges posed by the multicultural nature of students, and society, in South Africa (Rhodes University, 2007a).

MANAGING MULTICULTURAL RESIDENCES AT RHODES UNIVERSITY

In addition to the orientation programme, Rhodes University has earned itself an excellent reputation for the quality of its residential accommodation. The Students Office tries to integrate international students into the service delivery components of the internationalisation of residences and ensures that any one ethnic or cultural group does not exceed 40 per cent of the

population (De Klerk, 2007). In this way, domination by any one group is prevented. It also provides international students with ample opportunity to mix with the diverse ethnic and cultural groups studying at Rhodes University. Critical multicultural perspectives are thus encouraged and promoted. In addition, student residences become centres of multicultural networking and learning entities that foster a healthy exchange of international and multicultural perspectives.

Various perspectives on managing multiculturalism and conflict in the residences will now be presented.

The topic of multiculturalism in South Africa is omnipresent, and particularly in student residences, where the cultural diversity of students has a definite impact. The co-existence of students in multicultural residences may demand attention, because the different cultural backgrounds could create conflict. Conflict is defined as a "state of disharmony between incompatible persons, ideas or interests" (Rhodes University, 2007a:13).

During orientation week, the students are expected to develop structural ideas on conflict that could serve to provide them with insight and inspiration to handle conflict, particularly in residences, more effectively. In the process, students are trained in conflict awareness and conflict management styles. This is achieved through self-reflection and answering questionnaires on conflict styles. Students are also taught communication skills, which include the use of 'I'-sentences, description of own perception, the ability to relate to facts and not to judgements, active listening skills, as well as attitudes such as being respectful and tolerant (Rhodes University, 2007a).

Regarding the management of conflict, special structures have been implemented. The house wardens, the house committees and the student committees all have the responsibility to handle conflict and multicultural issues at Rhodes University. In all student residences, house wardens and house committees are set in place to handle issues of diversity and conflict. The house committees are elected to provide constructive

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communication patterns and leadership in the residences, and to work together with house wardens. In the diversity management workshops, house committee members also learn definitions of race, prejudices, ethnic identity and gender to obtain a deeper understanding of the concepts, and apply management strategies if conflicts in this field of diversity occur. The student committees attend special workshops on diversity. In these workshops, issues of race are highlighted and discussed. The students work on "critical incidents" that have been experienced by other students and discuss issues of culture and race and anticipate how they would react in the same situation (Rhodes University, 2007a).

The critical incidents regarding multiculturalism at Rhodes University involve issues of cultural identity conflicts caused by different values and mindsets, and culturally defined behaviours and attitudes. The topic, for example, of identity and cultural belonging, such as "being black", is discussed from different perspectives, because many international black students come to realise their "blackness" for the first time at Rhodes when they experience multicultural diversity and encounter "the other" in direct day-to-day interaction (Rhodes University, 2007b:11-12).

❯ **The following critical incident illustrates the experience of "being black" of a male African student:**

"He…had attended a Model C school and was used to multicultural diversity. During his first two weeks at Rhodes, he became attracted to a white girl. They started a relationship, which had to be kept "silent", for reasons known only to her. Then he overheard some of her friends discussing the relationship. They said she was worried about how everyone would react if she was seen with a black man, especially her parents. The white boys would not want to talk to her. They would call her a slut or think she might have AIDS. So she broke up with him. What hurt the young man was that he thought people had changed and that all South Africans had learned to look past issues of colour and race. His white fellow students, who had never experienced Apartheid, who had attended the same schools as black children since the early 1990s, still thought

stereotypically of black people. But what hurt most, was that most of his black friends told him that he should have stuck to his own colour; that he should have known better" (Rhodes University, 2007b).

From this short "critical incident" it is very clear that the realities experienced by white and black students at Rhodes University are still built upon a form of affirmative multiculturalism that distinguishes the different cultures into entities of "the self" and "the other". This is evident from statements such as "most of his black friends told him that he should have stuck to his own colour; that he should have known better."
With the reflection of experiences of critical incidents based on concepts of culture and affirmative multiculturalism, the first step in the transformation of multiculturalism at Rhodes University has already been taken.

CONCLUSION

In this paper the importance and impact of internationalisation and multiculturalism on Higher Education institutions in South Africa has been discussed from a theoretical perspective. The focus of this paper was on the service delivery component of internationalisation, with particular reference to how this was managed at Rhodes University. Service delivery referred to the training and orientation programmes as well as accommodation in residences. It was argued that the service delivery component of internationalisation provided a golden opportunity to strategise how Higher Education institutions in South Africa, specifically Rhodes University, could manage the impact of internationalisation on multiculturalism. Within the context of the South African multicultural society, it is important that international students coming to Rhodes University be given the opportunity of becoming 'acculturalised' to both the South African multicultural challenges and the multicultural context at Rhodes University. This learning should be a two-way process, as the other Rhodes students could gain much from their exposure to, and contact with, the international students. In this reciprocal relationship between international and national students, the Rhodes training and orientation

programmes, as well as living in a multicultural residential environment, strive to engender a critical multicultural perspective. As such, diversity is regarded as a positive and enriching value that should be promoted and appreciated within a global perspective.

In an endeavour to have a positive impact on its stakeholders and society, Rhodes University constantly strives towards learning and improving its strategies of managing the impact of internationalisation on its multicultural environment. Figure 1 presents a four-step process that Rhodes University may consider when trying to determine strategies for contributing towards the effective implementation of international and multicultural strategies. Even though all the international challenges, as referred to previously are relevant, the emphasis in Figure 1 and its subsequent discussion will be on the service delivery component of internationalisation and its impact on multiculturalism. The entire process could be replicated in other higher education institutions.

FIGURE 1: A four step process to implementing international and multicultural strategies at Rhodes University

Step 1: Understanding the international and multicultural challenges facing Rhodes University

In order to design an intervention, it is important to know what challenges Rhodes University faces. As previously discussed, there are numerous international and multicultural challenges. However, it is critical that Rhodes University establish the impact that would be the greatest. In this regard, the most positive result in managing the impact of internationalisation on multiculturalism would be achieved in the service delivery component of internationalisation. It is important that understanding is gained through engagement with stakeholders and others who have knowledge of the issues pertaining to the service delivery component. In this way, a clearer understanding of the issues at hand and how they might have positive and negative influences can be ascertained, thereby ensuring that realistic and sustainable action plans are implemented.

Step 2: Seizing the opportunity

In step 2 it is important that Rhodes University decide exactly what will be addressed and why this should be done. This is important because most Higher Education institutions are opportunistic and try to ensure that their limited resources are used wisely with a positive return for the university and its stakeholders.

In this step there are two opportunities. The first set of opportunities refers to the availability of resources and comprises activities related to the operations of the University, such as human resources, which include administration, academic and student assistance, as well as marketing, accommodation, equipment, administration and running costs. These resources and activities have a direct influence on the successful implementation of international and multicultural strategies at higher education institutions. The second set of opportunities comprises non-operational issues that have an indirect bearing on successful strategy implementation, such as the perceptions of stakeholders. Stakeholders would include, inter alia, international and national students, student

bodies, staff members, and parents. Stakeholder perceptions have an important impact on the University's image.

Based on the above, Rhodes University has opted for a contribution that can be sustained, as previously explained in this paper. Rhodes University has successfully reviewed the international and multicultural challenges as stated in Step 1 and seized the opportunities presented by these challenges.

Step 3: Clustering competencies/capacity for leverage

In order to seize the opportunities mentioned in Step 2, it is important to create capacity by sourcing people, with the required competencies in particular areas of expertise, from different departments and student bodies to work together on presenting the training and orientation programmes as well as managing multiculturalism at the University residences. However, a prerequisite to the effective clustering of competencies and leveraging capacity is that roles and responsibilities are clearly stipulated and a mechanism of accountability is in place. The aim is to use the University's core competencies to establish a competitive advantage, thereby having a positive impact on managing multiculturalism at Rhodes University. In turn, the impact of internationalisation on multiculturalism can be more effectively managed.

Step 4: Learning and creating knowledge for continuous improvement

To promote multiculturalism in a sustainable manner, it is imperative that a learning culture exists. A learning culture implies that the institution has to develop the capacity to adapt and change continuously, largely due to the "active roles in identifying and resolving work related issues" (Hellriegel, Jackson, Slocum, Staude, Amos, Klopper, Louw and Oosthuizen, 2004:384). Rhodes University has developed a strong culture of learning from its past experiences, acquiring and sharing new knowledge in order to create value by identifying new student needs within the multicultural environment. In doing so, it constantly engages relevant staff members, students and student bodies in reviewing the success of how they manage

the residential multicultural environment. A quality of residence life survey is currently (2007) being conducted at Rhodes University (Rhodes University, 2007). Learning and creating knowledge should be aligned with the challenges (Step 1) and opportunities (Step 2).

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BEST PRACTICES ON HOW TO PROMOTE MULTICULTURALISM: THE ST. CLOUD STATE MULTICULTURAL CENTRE

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ABSTRACT

By upon multicultural education literature, universities can better prepare students as global citizens. This paper suggests the use of transformative and social action education frameworks to improve the university climate, retention of students of colour and often relationships across racial groups. This approach also identifies successful multiculturalism as the empowerment of students of colour within a diverse environment rather than the mere presence of diversity alone. The author examines practical applications of this approach at one U.S. University through their programming, international studies, and other resources. Questions concerning the impact of embracing similar frameworks at South African universities will be discussed.

INTRODUCTION

In the year 2007, universities continue to face the challenges posed by past mistakes of segregation, racial exclusion, and discriminatory ideology. This is true in the United States, South Africa and worldwide. At the same time, we can see great changes and successes. For example, historically white universities in South Africa have integrated their student bodies in a relatively short period of time. This quick integration raises important questions about multiculturalism. Is a diverse student body equivalent to a multicultural campus? What are the markers for multiculturalism in today's world? If the racial composition of a student body is vastly different than the composition of its staff, faculty and administration, what does this say about that university? These are some of the tough questions facing all of us in Higher Education today.

The United States has many battles ahead in Higher Education. We continue to struggle with our recruitment rates at major universities and colleges. In Minnesota, African-Americans make up the largest group of P-12 students; yet are one of the smallest groups of college students within the state. When we look at graduation rates, the numbers are

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equally as dismal (MMEP, 2006). Colleges and universities in the United States face low graduation rates of students of colour. Moreover, high school students of colour continue to not see themselves as "college material" regardless of their academic success or potential.

In order to partially address this issue at their level, colleges and universities have undergone curriculum reform to be more centred on issues that relate to students of colour and other marginalised groups. For example, at our University, all students take a required "racial issues" class during their first year of college. One of the goals of this class is to teach students to understand racial differences in the hopes that they will treat one another better. The idea for this class originated when several black students were harassed in the residence halls on campus. Students organised and, with the support of faculty and staff, this class was created as part of a plan of action from the University administration and faculty.

Another way that institutions of Higher Education have approached the climate on-campus was to establish cultural centres to work with underrepresented groups on-campus. Since the 1960s, we have seen the rise of Women's Centres, Black Student Unions, Gay and Lesbian Student Centres and similar organizations/centres that were designated to offer programmes/education for the university (Williamson, 1999; Horowitz, 1986). Some of these centres/offices have existed near the margins of the university while others have been institutionalised, occasionally to the detriment of their original missions.

Looking back at US history and segregation, one can see the push for educational change lead by students. After slavery ended in 1863, there were several key legal changes that affected the educational system. In 1896, the Supreme Courts affirmed what larger (white) society wanted by ruling in Plessy vs. Ferguson that racially segregated, but equal, schools (and other public facilities) were legal. This was a huge blow to education as the schools that African-Americans attended were nowhere near equal to those attended by whites. This was not overturned until 1954 with the ruling of Brown vs. The Board of Education. It still took another ten years

to legalise Civil Rights for all citizens with the Civil Rights Act of 1964 and other policies that encouraged federally funded schools to affirmatively act to recruit and retain students of colour as well as other marginalised groups. Out of these legal, educational, and social efforts also came the recognition that people of colour deserved more than just a small space on-campus and they that indeed were global citizens of the world with unique contributions to make.

CONNECTING STUDENTS TO THE GLOBAL WORLD

Student centres and services can maintain their unique identities, while moving students toward the path of democratic global citizenship, by bringing the theoretical framework offered by multicultural educational scholars. Worldwide, universities can draw upon multicultural educators who stress the importance of multicultural citizenship, which maintains commitment to one's own community and at the same time stressing the importance of "national civic culture" (Kymlicka, 1995). This can only be accomplished through a transformation of larger society that values all communities equally and one that legitimates the voices of all people. This tension between local and global issues has increased as the demand for universities to serve the global community has also increased (Kymlicka, 2004a). However, universities and policy-makers can see this tension as an opportunity for transformation.

Freire (1970) wrote that teachers must teach students to read both "the word and the world". Understanding that education must go beyond literal literacy, Freire embraced a transformational model of education that would be taught from the perspective of those who are often ignored by the system.

Student Service centres are given a similar task as they are often asked to be the moderator of this transformation. It is here that one can clearly see the link between multicultural education theory and the impact on student population changes, programme Ming and campus climate.

MULTICULTURAL EDUCATION THEORETICAL FRAMEWORKS

❯ Contributions and Additive Approaches

James Banks (1995; 1988) outlines four approaches to multicultural education. One of the most common is the Contributions Approach, characterised by the celebration of heroes of colour. A second approach, the Additive Approach, is the addition of issues and themes involving people of colour without changing the perspective by which the materials is taught (Banks, 1995). Both of these approaches can also be seen in student services and university-wide programme Ming when the university relies on heroes/holidays in isolation. When multicultural leaders take a contributions or additive approach in the classroom, they are reinforcing the idea that an entire culture can be summed up in one or two individuals, or that to undo centuries of ethnocentric curriculum, one need only to add-on to the original writings. These types of approaches, while still common by US teachers, have been heavily criticised by scholars (Banks, 1995; Lee, 1996; Sleeter, 1991). Multicultural student centres must take equal heed.

These approaches also tend to equate diverse student bodies with multiculturalism. While, of course, having a diverse student body is important, this does not take the place of additional marks of multiculturalism. A truly multicultural university will prepare students as global citizens, empower them as individuals and encourage them to be politically and collectively active (Banks, 2004a). For example, most universities may celebrate Martin Luther King Day or host 'feel-good' cultural nights celebrating certain aspects of any given culture. However, very few universities or colleges hold forums of equivalent stature that examine the long history of lynching in U.S. history or, current issues of racial profiling or, the latest accomplishment of African American women. These types of programmes become the responsibility of sub-groups of the university culture and often are marginalised by the central offices on-campus.

Students of colour every day 'lived' experiences are not contained in a day or a month but rather exist throughout the calendar year and are intertwined with these lived experiences in addition to their cultural heritage. Successful university programmes move beyond this tourist approach (Derman-Sparks, 1997), and instead integrate an approach that affirms and validates student identity and their academic potential.

› Transformation and Social Action

A more successful model for multicultural education is to incorporate Transformative and Social Action Approaches into the programming and services offered to students at Higher Education institutions. Transformative models of multicultural education transform the perspective of the curriculum that is offered and blends multiple frames of reference in one's pedagogy. Combining this with opportunities for students to develop critical thinking skills, learn political participation and, importantly, become global citizens, moves education to a social action model (Banks, 1995). By extending this framework into the student services environment, we can offer students the same opportunities. In doing so, we offer a more realistic model of education.

This model can be especially beneficial in environments that have undergone historical changes in demographics, politics and/or educational systems. In looking historically at the United States, a social action model for multicultural education was developed as a reaction to the additive/contributions approach of the 1960s and 1970s. This type of multicultural curriculum was not meeting student needs, and students demanded more from their universities and colleges (Watkins, 1993). For example, as universities were adding Ethnic Studies programmes, students also asked that other disciplines incorporate the works of scholars of colour into mathematics, chemistry, education, literature etc. Those that did were more successful in attracting students of colour, into studying them, whereas many fields of study still struggle with the recruitment of diverse student bodies and, thus, the ultimate problem of under-representation of people of colour for the workforce. Ironically, one of these fields is

education itself. The shortage of teachers of colour in the United States continues to be an issue as we see that the student body in our P-12 public schools are increasingly less white (Kozol, 2005).

South African institutions can learn from this same struggle as it has undergone a transformation of its own university demographics. While the US struggles with integration at the university/college level, South Africa has greatly increased the enrolment of black students at some of its major universities. The way in which South African institutions work on retention issues of these students will be telling, however. By incorporating a social action-transformative model, we can see the most success.

THEORY INTO PRACTICE

There are several ways that St. Cloud State has incorporated a transformative and social action approach to its work through the Office of Multicultural Student Services. The following are three examples.

› **Transformative Programmes**

The first way that Multicultural Student Services exemplifies this transformative and social action model is through the actual programmes sponsored by our Office. Rather than only hosting single-group cultural celebrations, the Office focuses on programmes that encourage critical thinking of students, and challenge racist ideology. For example, a popular forum we have hosted has been centred on the question "What is Blackness?" This forum has examined traditional notions of black identity as a cultural construct and emphasised the political definition of blackness throughout the history of the United States. By looking at the long history of resistance of Africans and African-Americans in the United States, this programme empowered students to not only take pride in their heritage and identity, but also to challenge discriminatory practices that may exist around them.

Our programmes also target new populations of students of colour. For example, Hmong and Somali populations are two groups who have recently increased in the State of Minnesota. Due to the end of the U.S. involvement in the war in Southeast Asia in 1973 and subsequent immigration patterns, Minnesota has the second largest Hmong population in the United States. Our Office continues to ensure that we maintain a relationship with Hmong and other Southeast Asian communities through our consistent programming. Similarly, in the last five years, we have welcomed many Somali students to our University. We make conscious efforts to reach out to this community to gauge their academic success, as well as provide programmes that focuses on Somali empowerment and cultural education for the broader community. In all of our programming, we work closely with the student organizations so that the voice of each community is heard. The organizations with whom we co-ordinate with represent many national and international communities and include the Council of African American Students, Hmong Student Organization, African Student Association and All Tribes Council.

Another aspect of our programming is directly tied to leadership development workshops for student organizations. These help to develop student leaders who may be active in student of colour organizations. One of the ways that we do this is to bring in past campus leaders including those who have been instrumental in changing the campus environment. For example, in 1995, there was a hunger strike on-campus that led to significant cultural transformations. Some universities would attempt to bury this recent history. Our Office, however, honours the struggle of the students and uses it as an attempt to teach students that social action brought about transformation of our University. This meets the multicultural education model of social action in the preparation of global citizenship as it teaches students to question their surroundings and to bridge the gap between ideology and reality. By examining the connection between ideology and lived reality, we can mark our progress of becoming a multicultural institution.

> **Resource Allocation**

A second way of examining this connection between multicultural education and student services is to examine access to resources. This final point is crucial in the understanding of multiculturalism in a global world. We must understand how the very structures that we work, and live, in represent our overall ideologies. If we are committed to true multiculturalism, then our institutions will represent this as well. Banks, in Educating Citizens in a Multicultural Society (1997), discusses the last dimension of multicultural education as empowering school culture and school structure. We must ask key questions about staffing, resources, student organizations, and on-campus residential patterns. In higher levels of administration, are all racial groups represented? Do students of colour get hired in our offices and, if so, in what positions? What programmes are we sponsoring to ensure that resource distribution is equitable? There are several examples that we can use to illustrate this point. We offer many student employment opportunities each year through our own Office and others throughout campus. While we do not hire only students of colour, as that would violate federal laws, our Office encourages racial and ethnic minority groups to apply for our positions. We also apply for grants that may target these same groups. Moreover, we work with students to gain internships and jobs in the wider community. These community partnerships are vital to our success as an Office.

Critical to working with students of colour is our partnership with faculty/staff of colour on-campus through mentoring programmes, academic learning opportunities, and one-on-one student assistance. By utilising faculty/staff of colour on-campus, this also connects students of colour to them. One of the key issues for students of colour, and their success in identifying and facing discrimination they face on American Universities, is their relationship with faculty (Suarez-Balcazar et al, 2003). We also work with University administration to encourage the hiring and retaining of faculty/staff of colour for this same reason.

While it is reasonable for South African educational institutions to take

some time to integrate, it is also reasonable to ask key questions about this integration. Is the staffing of NMMU representative of the population? If not, how far off is it?

All things being equal, i.e. the absence of racism, the population of schools at all levels should mimic the general population. The United States does not have this after 60 years of attempts at de-segregation (Brown vs. Board of Education, 1954). In fact, in July 2007, the Supreme Court passed a law that many scholars feel will ultimately un-do anything that Brown vs. Board of Education accomplished. Affirmative action laws are also being dismantled. This leaves offices such as Multicultural Student Services often with the difficult task of using more informal means of ensuring fairness for all students.

❯ Study Abroad Programmes

One way that Multicultural Student Services has successfully incorporated transformative social action education models in its work is through the NMMU/SCSU partnership. Since 1999, Multicultural Student Services has been taking a group of students to visit Port Elizabeth, South Africa. In 1999, this programme began a series of firsts for SCSU. This was the first time that a significant number of students of colour travelled abroad through St. Cloud State University. It was the first structured programme to the continent of Africa and it was the first time that a study abroad programme offered a preparatory course for the students to take before their trip. This course included information about travelling internationally, information about the trip itself, and educational information about South Africa's changing educational and political climates. During this time, students also took academic courses on South African history. Many of the students studied the various people involved in dismantling Apartheid a few years earlier.

This approach to a short-term study trip was unique to SCSU but also was a form of transformative/social action multicultural education. Rather than treat the two week trip as a tourist opportunity that would result

in a suitcase full of trinkets and nice pictures, we approached it with a transformative model. It has made the programme one of our longest running (short-term) programmes and the basis for our semester-long study abroad programme now in its sixth year.

Our programmes to South Africa were so successful that we were able to create programmes that met other needs as well. We soon established programmes to Mexico and to Laos/Thailand. With our partners at St. Cloud State, we also have several programmes that go to Canada and other native nations across North America. Tables 1 and 2, at the end of the article, show our success in our various Study Abroad Programmes.

IMPORTANCE OF MULTICULTURAL STUDENT SERVICES OFFICES

As mentioned above, in the 1960s, college students demanded that universities meet the needs of students of colour through unique student services centres such as Black Cultural Centres or houses at predominantly white college campuses. Such centres would serve as the offset of discrimination that black students were facing on college campuses across the nation. These centres met social, academic, psychological needs, provided a safe forum for identity development, allowed for the exploration of black cultural values, helped to develop a sense of collective ability, allowed collective action to occur and provided training for black student leaders (Exum, 1985).

While many college campuses continue to have these community based centres, many of the official university programmes are either shared or administered through a central office that unites the interests of the major racial groups of colour in the United States. By doing so, it can provide a base of community solidarity and decreases the isolation often felt by students of colour on predominantly white campuses. Moreover, targeted programme Ming and mentoring can assist with any intra-ethnic conflict that may be common. Having a central multicultural student services can

also provide a base for the increasing numbers of multiracial students in the university system that previously were forced to identify with one group or another. At the same time, however, a positive contribution of any student services is to affirm racial identity without slipping into the 'colour blind' mistake that so many universities make.

The needs that met the original cultural centres continue to correspond to the current mission that the Council for the Advancement of Standards in Higher Education (CAS) recommends for Multicultural Student Centres and Services (2006). They outline four primary goals: 1) promote academic and personal growth of traditionally underserved students, 2) work with the entire campus to create a climate of justice; 3) promote access and equity in Higher Education and, 4) offer programmes that educate the campus about diversity. These priorities must be incorporated into any successful Multicultural Centre or Services Office and can be assessed by evaluating how students rate on the indicators provided by the CAS 2006 guidelines as well. They offer sixteen diverse markers for offices to assess their students including spiritual awareness, interpersonal skills, leadership training and cultural identity development (CAS, 2006).

CONNECTION TO INTERNATIONALISATION IN SOUTH AFRICA

In thinking about developing a group's cultural identity, we can see the connection to South African universities. While there are clear indications of the country's dedication to diversify through integration, and even multiculturalism in its public discourse (e.g. white paper), there needs to be clear efforts to work with the students to ensure their success. As South African institutions of Higher Education continue to define what internationalisation means to them, they must also understand what true multiculturalism is in the face of successful education. In order to best educate all students, South African educators and staff could embrace Banks' idea that to be strong on a global level, one must first be strong in their own cultural identity, which in turn will lead to a strong national identity, and finally a global presence (Banks, 2004a).

Internationalisation and Multiculturalism

As South African universities continue to develop their future leaders, their students will continue to face the issues common to many students of colour around the world, i.e. how to hold onto their rights, their diverse heritage, and be able to live successfully in the larger world. It is the task of higher education to develop all of these citizenship skills. "Citizenship education should help students acquire knowledge, attitudes, and skills needed to function at home and in the world. Global education must stress the importance of maintaining one's original culture & language while learning the skills necessary in an international world" (Banks, 2004b).

The common mistake, however, is to branch out globally, ignoring homeland issues and inequalities (Klymlicka, 2004b). This will ultimately lead to student alienation, isolation and failure. In a country where there is much promise and so many students newly integrated into university life, these words of caution must be heard. Much like the United States, South Africa has an important mission before it.

CONCLUSION

This paper has demonstrated the benefits of applying transformative and social action models of multicultural education to multicultural student services. I have highlighted three specific areas within Multicultural Student Services at St. Cloud State, study abroad programmes, general programming, and resource allocation. By examining these same three areas at NNMU, we can measure the effectiveness in terms of how the university is meeting its goal at being a multicultural community in today's global world. Moreover, we can create future goals for the staff/faculty at both universities to best enhance the experience of all students and to ensure that they will be truly prepared for global citizenship.

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ETHNIC STUDIES STUDY ABROAD PROGRAM PARTICIPATION RATES OVERTIME AT SCSU

Dr Nico Jooste

Dr Ting-Toomey gave us an excellent overview of some cultural theories, and as she spoke, Professor Cunningham who was sitting next to me said: "you know, we at this University are not intellectually engaged in this at all," and I agree with him. If all you did was give us a hint of where we should be heading intellectually, then you have already done enough. I think we need to understand that culture and our being are so closely intertwined that if we do not study culture and understand the relationship, somewhere along the way we will make incorrect decisions on difficult issues, and I think we have made some of those wrong decisions already precisely because we haven't looked at this carefully. We must do more research within the African regions, and I am sure we are not doing enough research on our own cultural backgrounds either. I believe that we South Africans confuse multiculturalism and multiracialism very quickly. We think we are talking about multiculturalism when we are actually referring to multi racialism. It is part of our past, our history, and we need to look at that and understand that. I think the set of skills that Dr Ting-Toomey identified at the end of her paper is something that we can take with us and we should strive to practice them daily. The one that I don't practice enough is mindful listening. I think a lot of us should practice that more.

Dr Wilcox in his presentation said, international offices are the interface managers. I do think that in the South African context, international offices should increasingly become the interface managers, and in actual fact, change agents. We perhaps do not fill this role enough; we just bring in international students, but we need to examine to what extent we should actually become the multicultural drivers on campus. As international office managers, and people working in international offices and as far as   would go, in a multicultural environments, while the universities internal organisational processes, you cannot path.

To play the role of this change agent you must have personal credibility and status to access the key managers in the different parts of the university, you must have a sufficiently broad understanding of the university's business and strategies, and you must be able to recognise useful information

and knowledge that might cross your path. This principle is applied in companies and I agree with Dr Wilcox that it we can apply it to universities too. I don't know whether Dr Wilcox meant that a learning organisation equals an internationalised university, but I purposefully put it out there, because I believe that is what it should be. An internationalised university should be a learning organisation, and visa versa.

Prof Lynette Louw 's challenge to all South African universities is to introduce the notion of affirmative multiculturalism. I believe the challenge would be to move South African universities from affirmative to critical multiculturalism. In this concept, cultural diversity is regarded as a "positive value" that should be promoted and appreciated (Satori, 1997:1). In South Africa, internationalisation could be used to further multiculturalism, in my opinion. Due to the fact that we haven't engaged in a structural manner to multiculturalism, we have used different offices to do different things, our efforts have been and continue to be unfocused, and we've made some errors. Recently two universities have had major problems linked to multiculturalism in their residences. Our residences are actually the place where we are demonstrating how under prepared we are on this issue of managing South African multiculturalism in Higher Education. At the NMMU there are different cultures in our residences, but we are not doing what Rhodes is doing in putting a percentage on students enrolled, and that's a good practice lesson we can learn from.

I hope I speak for some other managers here, that we should start the debate. Before we lose control over the debate. If we don't start it and focus it, we will lose control, because the issue of culturalism and multiculturalism is critical, and once that has gone wrong, it is very, very difficult to rectify. We have seen it all over the world and I am grateful that we have today begun to examine this and begun the debate.

South African Higher Education had the opportunity to start afresh in many cases, after 1994. With regards to internationalisation, we are Johnny come lately's. We had the opportunity to adopt best practices and not make the mistakes. The university that is doing it right is the university

that has introduced comprehensive internationalisation.

Many of our colleagues are struggling to implement comprehensive internationalisation, because in many cases, whether it's Europe or the U.S, internationalisation started in the late 40's and was mainly a student mobility driven exercise, to move it holistically to the different level, is not easy. Some universities find it very difficult under internationalisation to introduce the notion of internationalisation of the curriculum, and of research, and to have a focused institutional drive around internationalisation. Some are more successful than others in doing so, some do it, and some don't. The majority are not, if you look at the ACE report, only 30% of the universities in the U.S are actually comprehensively internationalised. I know Europe has the same problems. We as South African/African institutions actually have had a clean slate on which we could start and introduce all of it simultaneously. As far as multiculturalism and the practices of it on our campuses, it's now time to introduce it, and we could and should perhaps introduce it in a very creative way. The restructuring of universities is complete. We can now start engaging in those matters that really matter on Higher Education.

Next year, the Colloquium will focus on quality assurance tools to measure the different areas of internationalisation, and the ranking and its influences on internationalisation. We had originally in 2004 set the agenda for the Colloquia for seven years, and are now ready for year five, so thank you to everybody for coming and see you next year.

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Stella Ting-Toomey is a Professor of Human Communication Studies at California State University, Fullerton. Her teaching passions include intercultural communication theory, intercultural communication training and design, and intercultural and interpersonal conflict management. Her research interests have focused on testing and fine-tuning the conflict face-negotiation theory and the cultural/ethnic identity negotiation theory. She is the author and editor of 15 books (plus one instructor's Manual and one Interactive Student Guide). Her most recent books include: Understanding Intercultural Communication (with Leeva C. Chung; Roxbury/Oxford University Press), Managing Intercultural Conflict Effectively (with John G. Oetzel; Sage), Communication Across Cultures (Guilford), and The Sage Handbook of Conflict Communication (co-edited with John G. Oetzel; Sage). She has also published more than 70 journal articles and book chapters in academic journals such as the International Journal of Intercultural Relations, Human Communication Research, Communication Monographs, and Communication Research, among others. Stella has held major leadership roles in international communication associations and has served on more than fifteen editorial boards. She has delivered major keynote speeches in Germany, Ireland, Norway, China, Hong Kong, Japan, Canada and different regions of the US. As a trainer, consultant, and a certified mediator, she has conducted a variety of intercultural conflict competence workshops for corporations, universities, and non-profit organizations.

Richard G. Wilcox is Professor of International Management and Intercultural Communication at Nuertingen University, he has held this position since 1993. He also served as the Co-ordinator for Foreign Languages, the Director of International Programs and also the Co-ordinator and lecturer in the in-depth Programme: International Business Management. Apart from his experience in Higher Education, he has held several positions in industry. From 1982 he held positions at Kraftwerk Union AG as the Head of Department of International Communication Training and the Manager of Foreign Language training. From 1990 he worked at Siemens AG driving several Special Projects toward Internationalisation & Convergence. He was also responsible for

Intercultural Relations and Communication Training.

Lynette Louw is a Professor in the Raymond Ackerman Chair of Management, Department of Management, Rhodes University in Grahamstown, South Africa. Her areas of speciality include strategic management, international management, management/organisational behaviour, and cross-cultural management. Lynette is a National Research Foundation (South Africa) rated researcher and the recipient of research awards for conference papers and publications in rated national and international journals. She has also received merit awards for outstanding performance, research merit awards (2001-2003), and an award as one of the University of Port Elizabeth's top twenty researchers in 2003. In 2004 she received the research merit award for Business Management at the Port Elizabeth Technikon. She is also on the editorial board of rated national and international journals. Lynette is a co-author of a text book, Management: A South African Perspective 1st and 2nd editions and co-author of a chapter in the book, Management and Change in Africa: A cross-cultural perspective. A new book, Strategic Management: Winning in the Southern African workplace, of which she is a co-author and main editor has recently been published. She is a South African member of NEPAD (New Partnership of Africa's Development) Council and holds the position of Chairperson: Commission on Socio-Economic Development and Trade. Lynette's experience comprises 22 years of lecturing at academic institutions in South Africa and abroad, and three years experience in business.

Shahzad Ahmad is the Director of Multicultural Student Services at St. Cloud State University, Minnesota. He provides direction and leadership to staff of Multicultural Student Services and facilitates co-operative efforts with other University departments, units and student organizations. In his role as Director of Multicultural Student Services, he advocates for students, particularly students of colour, within the institution and community. He is pro-active within the institution and the community in promoting student development and leadership, as well as offering assistance to the University on issues of diversity. He has been a part of Multicultural Student Services since 1990, serving as Director since 1995.

Internationalisation and Multiculturalism

He is a member of St. Cloud State University's Enrolment Management Committee as well as the University's Strategic Planning Committee and has served on, and chaired, a variety of committees as a representative for Minnesota State University Association of Administrative and Service Faculty (MSUAASF) on-campus. He has served as state-wide president of MSUAASF from 2006 to 2008; two terms as local president, with three years of cumulative experience; and two years as local grievance officer. He is currently the state representative for MSUAASF on the Diversity and Anti-Racism Initiative Committee, a Minnesota State Colleges and Universities Committee, and a member of the St. Cloud Police Review Board. Professionally and personally he is very involved in working toward affirmation of diversity and globalisation at all levels, from the personal, to the institutional commitment on-campus and in the community. He has been involved with the development and coordination of study abroad programs to South Africa, Mexico, Thailand and Laos. He started the first ever First Year Experience (FYE) Global Program for St. Cloud State University in partnership with Nelson Mandela Metropolitan University.

Nico Jooste is the Director of the Office for International Education at the Nelson Mandela Metropolitan University since 2000. He was responsible for the development of the Office for International Education at the University, as a self-funding entity. During this time, International Student numbers grew from 130 in 2000, to 2300 in July 2006. The comprehensive Internationalisation of the University was implemented during this period as a strategic imperative of the NMMU to be the premier New Generation University for the 21st Century. Prior to his appointment at the NMMU (initially at UPE before the merger), he was the Executive Director of Eastern Cape Higher Education Association from June 1998 to June 2000. He was also the Deputy Acting University Registrar from 1996, Deputy Registrar Academic from 1993 and Lecturer/Senior Lecturer in the Department of History and Economic History.