Journal of Research in Higher Education

Volume II, 2018, No. 2

Centre for University Strategy and Quality Management

Journal of Research in Higher Education

- **Vol. II, No. 2, 2018**

Published twice yearly by

ISSN 2559 - 6624
ISSN-L 2559 - 6624

https://doi.org/10.24193/JRHE.2018.2

Edited by: *Centre for University Strategy and Quality Management, University Babeş-Bolyai*

e-mail: journal.rehe@ubbcluj.ro
http://jrehe.reviste.ubbcluj.ro/

Contents

Social Cognitions and Cultural Dimensions in the Romanian Educational Field

Alin Gavreliuc
West University of Timisoara, Romania, e-mail: alin.gavreliuc@e-uvt.ro
Dana Gavreliuc
Department for Teacher Training, West University of Timisoara, e-mail: dana.gavreliuc@e-uvt.ro

Abstract: The aim of this study, conducted on a sample of 522 subjects, was to explore the main profiles of subjects, in terms of cultural dimensions and personal autonomy patterns, belonging to the Romanian educational environment, evidencing the role of cultural factors in generating a problematic profile (deficient personal autonomy, expressed by low self-determination, low self-esteem and externalist attributional patterns), regardless of the generational or organizational (pre-university vs. university) characteristics of the subjects. The intergenerational analysis carried out shows the highest level of autocratic opening (i.e. power distance) and duplicitous pattern (i.e. social cynicism) for the young generation, in comparison with the older ones. The paper also discusses the implications of these profiles for assessing the modernization process in the Romanian educational environment.
Keywords: Hofstede's model, social axioms, personal autonomy, education, intergenerational comparison.

https://doi.org/10.24193/JRHE.2018.2.1

Culture and Personality in the Romanian Educational Field

The key challenge for our research is to establish a local diagnostic based on the social axioms model and Hofstede's dimensions, together with several dimensions related to personal autonomy (self-determination, locus of control, self-esteem). The analysis, carried out in the field of education, aimed to identify the role of cultural factors in combination with personality factors in producing a symptomatology with several communitarian pathological accents described in previous systemic approaches (Miclea et al., 2007, Ciotlăuș et al., 2011).

On the one hand, the model constructed by Geert Hofstede provided some general diagnosis for Romania, one that focused on the global population while data was collected on representative samples (Luca, 2005; Gavreliuc, 2011). Similarly, this model has been used in an indirect way for assessing the dominant organizational culture in Romanian schools (Iosifescu, 2003; Mălureanu & Matache, 2008; Iosifescu et al., 2013; Gavreliuc, 2016), without operating with the specific instrument promoted for this task by Geert Hofstede (VSM94) (Hofstede, Hofstede & Minkov, 2010). On the other hand, the social axioms model has been applied on a representative sample in Romania (Dincă & Iliescu, 2008) and on an educational sample (Gavreliuc, Gavreliuc, & Cîmpean, 2009; Gavreliuc, 2016).

But these two models have been never applied together in the Romanian educational environment, with their traditional instruments (VSM94, SAS60).

By bringing together all these theoretical perspectives, our study points to the extent to which, in the Romanian educational environment, one can find the causal sources for its failures, both systemic and personal, which are *not* represented first and foremost by the scarcity of resources, but rather by a series of "mental inertia" found in assistential rhetoric such as "old mentalities", "communist waste", "conservatism", "routines", which would characterize school and its actors. For example, the Report of the Presidential Commission for Education describes the residual nature of behaviour and value patterns of many conservatives from the academic world, who are responsible for the "ineffective, irrelevant, unfair and of poor quality" nature of the Romanian education (Miclea et al, 2007, p. 7).

To this end, we will describe the profiles resulted from operating with all the afore-mentioned dimensions and examine them in terms of educational affiliation of subjects (pre-university vs. university) or generational specificity. We are also testing the role of this 'mental inertia' - operationalized by several cultural dimensions – in generating the evoked profiles.

Methods

Sample

The study was conducted on a sample consisting of 522 subjects: 253 teachers from high schools and 269 academics from universities, from the humanities and social sciences areas, belonging to 7 secondary schools and high schools, and to 4 public universities, respectively. All the subjects selected for this purpose were from Timișoara, the most important city from the western part of Romania.

Instruments

The Social Axioms Survey (SAS60) (Leung & Bond, 2004) measures generalized beliefs about people, social groups, social institution and social dynamics described in terms of axiomatic definitions or assessment of social environment. The specific instrument consisted of 60 items (ranked 1 to 5 on a Likert scale), grouped in 5 constructs that measured the level of agreement for each subject concerning: social cynicism (a negative and manipulative view of human nature), social complexity (the diversity of choices in a concrete situation), reward for application (effort and knowledge invested lead to positive results), religiosity (the existence of supernatural forces and the beneficial functions of religious beliefs) and fate control (the life events are pre-determined). The higher the scores on each construct, the more strength of the degree of accepting those axiomatic beliefs. In this sample, Cronbach's Alpha coefficient varies between α = .81 (for fate control) to .90 (for social cynicism).

The Values Survey Module 94 (VSM94) (Hofstede, Hofstede, & Minkov, 2010) consists of 20 items (ranked 1 to 5 on a Likert scale), requiring also some additional factual information (gender, education, age, nationality) and providing 5 constructs: individualism-collectivism (the manner of using personal vs. collective resources in order to fulfil the identity needs), uncertainty avoidance (attitudes towards change), masculinity-femininity (attitudes focused on task vs. attitudes focused on relationships), power distance (attitudes between over-ordinate and sub-ordinate in a hierarchical network in organization) and long-short term perspective (attitudes towards developing the organizational / societal processes as organic ones or as conjectural ones). Usually, the scores are between 0 to 100 for each scale and the higher the score for each construct, the more prominent the specific profile in terms of individualism, uncertainty avoidance, masculinity, power distance, long term perspective. The reliability coefficient obtained were between α = .64 (for masculinity/femininity) to .73 (long-short term perspective).

The Self-Determination Scale (Sheldon, Ryan, & Reis, 1996) measures the overall attitude towards 'owning your life'. It consists of two sub-scales, each with five items: awareness of self and perceived choice. The two subscales can be used separately or combined, in order to give an overall score of self-determination. In this paper, the overall score of self-determination was used. For each item, subjects had a choice between two opposing statements (A, B) in connection with the aspects measured. The Likert scale from 1 to 5 indicated the degree to which participants agree with the items. For example, if assertion A is completely true and assertion B is completely untrue, then the answer is assessed with 1; if both statements are true to the same degree, the answer is assessed with 3; if statement A is completely untrue and assertion B is completely true, the answer is assessed with 5. The global score of self-determination can oscillate between 0 (minimum) and 50 (maximum), with an average score of 30. The reliability coefficient obtained for the global scale was α = .76.

The Locus of Control Scale (Rotter, 1966, 1975) evaluates the type of attribution (internal / external) and consists of 29 items, of which 23 are active items and 6 are neutral. For each item, subjects have to choose between two statements that describe an external or internal orientation. The total LC score is obtained by counting the number of external responses (minimum 0, maximum 23, the average scale is 11.5). In this sample, Cronbach's Alpha coefficient was α = .81.

The Rosenberg Self-Esteem Scale (Rosenberg, 1965) evaluates the explicit positive and negative attitudes toward self. The scale consists of 10 items (e.g., "I take a positive attitude toward myself") measured from 1 (strongly disagree) to 5 (strongly agree) and has very good internal consistency, α = .91. Higher scores indicate a high level of explicit self-esteem.

Results

The results associated with the cultural dimension of Hofstede's model (power distance – PD, individualism-collectivism - I / C, masculinity-femininity - M / F, Uncertainty Avoidance - UA, long / short time perspectives - L / S TP) differ from other Romanian similar research, which worked with samples that have a different composition (national representative sample, or regional representative samples or groups of subjects consisting of managers), and are described in a comparative analysis in *Table 1*. Thus, there is a very high score on power distance

(PD = 78), which in terms of behavioural descriptors (Hofstede, Hofstede, & Minkov, 2010) expresses a strong mutual distrust between the organizational actors placed on different hierarchical positions.

Table 1. Results compared with other relevant research in Romania / Balkans - cultural dimensions proposed by Geert Hofstede – conventional test scores on VSM94

Referential research / cultural dimensions	PD	I/C	M/F	UA	L/S TP
Gavreliuc, Gavreliuc, (this paper) - sample consisting of teachers (humanities, social and political sciences area) – Romania, 522 subjects	78	36	34	85	23
Gavreliuc (2011), regional representative sample, Western Region - Romania, 1058 subjects	51	50	25	69	34
Spector, Cooper, Sanchez, et al. (2001), national sample, Romania, 455 subjects,	26	47	23	50	55
Luca (2005), representative national sample, Romania,1076 subjects	29	49	39	61	42
Romania - G. Hofstede estimates	90	30	42	90	-
Bulgaria - G. Hofstede estimates	70	30	40	85	-
Balkans - Hofstede estimates	76	27	21	88	-

Note: PD – power distance, I/C – individualism-collectivism, M/F-masculinity/femininity, UA – uncertainty avoidance, L/S TP – long/short term perspective.

The specific scores on this dimension have been closer to the global assessments of G. Hofstede (Hofstede, Hofstede, & Minkov, 2010), but the results obtained on the Romanian samples (Spector, Cooper, Sanchez et al., 2001, Luca, 2005; Gavreliuc, 2016) show that the distance from power was significantly lower. If the research previously cited evoked *relational modernization* in the sense of taking over an organizational and interpersonal hierarchical model on a Western pattern, the trend in our study illustrates an important return on the attitudinal level toward *non-partnership patterns*, characterized by aggression, mutual mistrust, frustration and disengagement.
Moreover, the group portrait sample resulting from the application of SAS60 shows - especially if you compare it with other national samples obtained from similar cultural areas - has significantly higher scores than those of the overwhelming majority of the national samples (Leung & Bond, 2008). - See *Table 2*.

Table 2 Cultural dimensions of the social axioms model

Dimensions of the social axioms model (n = 522)	Minimum score	Maximum score	M	SD
Social cynicism	1.76	4.65	3.2970	.43363
Reward for application	1.75	4.83	3.8064	.44364
Social complexity	2.08	4.33	3.4347	.29657
Fate control	1.00	4.57	2.6902	.57815
Religiosity	1.29	5.00	3.2750	.64114

The score obtained on the most problematic dimension of the social axioms model (social cynicism = 3.30), as the Romanian sample consists of teachers and academics, is placed in the vicinity of countries like those in the Far East (China - 3.03, Hong Kong - 3.13, India - 3.04) or the Islamic area (Pakistan - 3.29) (Bond & Leung 2018). Such a result shows striking duplicitous identity strategies which, beyond the rhetoric honourable interpersonal honest openness, works in an opportunistic and instrumental way (using it on the "other" as a means to achieve their own goals). Such cynicism of interpersonal logic in an educational environment testifies to an assimilation attitudes pattern deeply rooted in Romanian society, which relies on a lack of social capital (mainly characterized by very low interpersonal and generalized trust) (Sandu, 2003; Gavreliuc, 2011). With regard to personal autonomy, the results are distributed as follows, stabilizing at a low level for all the dimensions assessed (see Table 3).

Table 3. Personal autonomy of teachers and academics

Scale (n=522)	M	SD
Self-awareness	11.5920	4.96283
Perceived choice	12.0613	4.32065
Self-determination	23.6533	6.71524
Self-esteem	21.0824	4.30628
Locus of control	11.9521	3.27610

Moreover, other specific scores were also similar to previous studies, although the samples consisted of all classes of people (not just teachers and academics) (Gavreliuc, 2016). The entire period of recent years - especially after 2008, marked by the deepening of the economic crisis - was accompanied by a continuous deterioration of the working conditions, of the salary level and of the stability of teachers and academics, and the fact that inference interfered with "the control people hold over their own lives" and the set of emotions that accompany them (anxiety, restlessness, insecurity, disappointment, etc.) articulates a trend that is confirmed by other cross-cultural studies (Verschuur, Maric, & Spinhoven, 2010).

Discussion

Profiles Comparison Between the Type of Organizational Membership (Pre-University vs. University)

A similar analysis performed on the identity portrait of teachers according to their membership to the pre-university or the university environment completes the "status quo" picture in schools, outlining the assumed social identities, especially in the register of cultural dimensions. No fewer than six dimensions produce significantly different scores depending on the insertion of subjects in the pre-university, or the university educational context (locus of control - LC, power distance - DP, individualism-collectivism - I / C, social cynicism - SC, reward for application - RA, religiosity - R), which are statistically significant, and one is at the limit of significance (fate control - FC). Of the seven dimensions, at least five produced unexpected differences (PD, SC, AR, FC, R), according to whether the subjects are in an environment that requires the purchase of a symbolic capital (prestige, educational capital, capital and opportunities and last, but not least, of all the material capital) namely a richer result in the university than in the pre-university context. Thus, the Hofstede model establishes that those working in the pre-university field are involved in hierarchical relations based more on partnership and cooperation than those working in universities, with a statistically significantly lower score on distance towards power ($t (520) =- 4.583$, $p <0.001$). This result suggests an assimilation attitude pattern with a touch of the local educational environment: the more authoritarian and non-partnership they are, the more the subjects "climb" on the ladder of social prestige. The features depicted above are strengthened by the statistically significantly higher scores in social cynicism for academics, than for those of the pre-university environment (t (520) =- 2.213, p = 0.027), with a very high average for both samples anyway, significantly higher than the national cultures of most large-scale cross-cultural research studies coordinated by Michael Harris Bond and Kwok Leung (2018).

Profiles Comparison Between Generational Belonging. The Role of Cultural Dimensions in Generating a Problematic Profile

We were also interested in diversifying the description of the Romanian educational context through an intergenerational analysis. The diagnosis performed on organizational areas in Romania in what concerns cultural dimensions indicates high scores for power distance, collectivism, uncertainty avoidance, femininity and short term orientation (Hofstede, Hofstede, & Minkov, 2010). After this primary analysis already described in a previous section, we have tried to determine which generational cohorts are more meaningfully described by these tendencies. We will also aim to assess the *thesis of relational modernization* in Romanian educational organizations, in the sense of taking over an organizational and interpersonal hierarchical model following a Western pattern. Our research rather evokes a notable return on the attitudinal level towards *non-partnership patterns*, characterized by aggression, mutual mistrust, frustration and disengagement.

One-way ANOVAs with cohorts as an independent variable found statistically significant intergenerational differences regarding locus of control, power distance, social cynicism, social complexity, fate control and religiosity, as illustrated in *Table 4*.

The first distinction is registered on locus of control (F=2.308, p=0.05). Significant statistical differences are observed between cohorts (age 18-29) and (age 40-49), in a counterintuitive way: younger teachers are more externalists than the older ones, illustrating an opposite trend in comparison to the western environments (Chak & Leung, 2004; Bors & Roe, 2006). The fact attests that after two decades of post-communism, the phenomenon of learned helplessness is extremely wide-spread, contaminating the young cohorts (Gherasim, 2011).

In the register of cultural dimensions from G. Hofstede's model, only power distance is distributed significantly different between cohorts ($F=8.142$, $p<0.001$). Thus, even if the global score of the power distance index is high ($M=78.06$, $SD=24.01$), the score is higher for the younger cohorts. Seen as a variable associated with interpersonal and institutional authoritarianism (Smith et al., 2005), pronounced high scores on power distance indicate the everyday practices from school, based on symbolic force, dogmatism and obedience, as generalized symptoms. Therefore, these kinds of practices become routine strategies in the hierarchical relationships in the Romanian educational environment. The difference between the youngest cohort (age 18-29) and the middle-aged one (age 40-49) is more than 16 conventional points on the PD index, suggesting that the post-communist period has consolidated the authoritarian patterns acquired in communism.

Likewise, the most problematic social identity proved to belong to the the youngest cohort, as the main dimension of the social axioms model – social cynicism – is, statistically, significantly higher than the specific scores for the cohorts with a more consolidated experience in communism, especially in comparison to the cohorts aged 40 to 49. This outcome indicates a similar tendency with previous research (Gavreliuc, Cimpean, & Gavreliuc, 2009), in which the Romanian younger social strata were more predisposed to an un-honest generalized way of thinking and acting in their interpersonal relationships, as a *functional* way of solving their own tasks. The mere fact that social cynicism activates an interpersonal logic in an educational environment testifies to an assimilation of an implicit cognition pattern deeply rooted in the Romanian society, which relies on a lack of social capital, mainly represented by a deficient interpersonal and generalized trust (Sandu, 2003; Gavreliuc & Gavreliuc, 2018).

Regarding the social complexity dimension, we found significant statistic inter-categorial differences, ($F=6.610$, $p<0.001$) with the younger cohort proving more intense in acquiring an opportunist attitudinal pattern, with a more pronounced behavioural flexibility than the older cohort (60+ years). This outcome is similar to results obtained on samples from the Islamic area, where the experience of inhibiting behaviour along with the ageing process is demonstrated (Joshanloo, Afshari, & Rastegar, 2010).

Table 4 Intergenerational Comparison of attributional patterns and cultural dimensions (social axioms and Hofstede's dimensions) (One-Way ANOVAs)

		Generational	Stratum			
Dimensions	G(18-29) M(SD)	G(30-39) M(SD)	G(40-49) M(DS)	G(50-59) M(SD)	G(+60) M(SD	F-values
LOC	12.7692b (3.06259)	12.0884ab (3.35752)	11.5699a (3.30241)	11.6351ab (3.40255)	11.9583ab (11.9583)	2.308*
PD	89.89b (18.211)	78.78ab (23.819)	73.60a (24.773)	74.19a (24.579)	75.21ab (23.242)	8.142**
SCnS	3.5734c (0.38148)	3.4018b (0.42826)	3.1414a (0.40122)	3.1335a (0.36422)	3.3186abc (0.36422)	23.473**
SCx	3.5403d (0.29010)	3.4626abcd (0.26874)	3.3665ab (0.30772)	3.4516abcd (0.28835)	3.3403a (0.28649)	6.610**
FC	2.8823c (0.48121)	2.7833bc (0.58266)	2.5476a (0.58061)	2.6197ab (0.58318)	2.7143abc (0.58067)	6.874**
R	3.5196b (0.54649)	3.2896ab (0.05222)	3.1767a (0.04712)	3.1680a (0.07331)	3.3512ab (0.16518)	5.187**

Note: LOC = locus of control, PD = power distance, SCnS = social cynicism, SCx = social complexity, FC = fate control, R = religiosity.
* $p < .05$; ** $p < .01$. Notes: $df = 2, 1478$. Means with same letters do not differ significantly.

Fate control, as a dependent variable, generates intergenerational statistical differences (F=6.874, p<0.001), describing a portrait characterized by the following tendency: "the younger you are, the more fatalist you are". The most balanced subjects are the mature ones (aged 40-49 and 50-59), that opt in favour of more autonomous axiomatic definitions of social life and its dynamics, in contradiction with other studies in which youth is associated with trust in their own forces and optimistic visions about the future and control of their own life (Zhou, Leung, & Bond, 2009).

The analysis of religiosity describes global significant statistic differences between cohorts ($F=5.187$, $p<0.001$), in which the younger cohorts are more religiously involved in interpreting their own lives, with more relevant reference points associated to supernatural factors, than the mature cohorts (aged 40-49 and 50-59). This outcome could be explained by the dominant socialization type acquired in communism, which was more restrictive in the area of religious practices, and, therefore, is more influent on the mature cohorts. At the same time, the recrudescence of an implicit religious semantics in explaining social dynamics for the younger generation should also be underlined.

All the previously-mentioned tendencies are further supported by the explanatory mechanism provided by hierarchical regressions, which explains in a significant quantum, predicted by means of several independent variables integrated in our research, some problematic scores identified before (i.e., low level of self-determination or high level of power distance). Thus, as a last step of the statistical analysis, self-esteem, locus of control, uncertainty avoidance and long-short time perspective become very good predictors for a very large amount of variance of self-determination ($R^2=0.632$, $p<0.001$). At the same time, global self-determination, self-esteem, locus of control, social cynicism, religiosity and fate control are good predictors together for almost 20% of variance of power distance ($R^2=0.198$, $p<0.001$). Our outcomes prove the significant impact of cultural dimensions (from Hofstede's model or from the social axioms model) in predicting this already described symptomatology, because when we are adding the cultural dimensions in the explanatory model, we are increasing significantly the power of model prediction.

Conclusions

In conclusion, we identified a younger generation with a problematic profile (highest scores for power distance, social cynicism, fate control and religiosity) and an externalist attributional style, describing a controversial social portrait, different from the majority outlined by previous studies in this area. All these trends suggest the presence of a truly insightful and inertial process of contamination at the level of social cognition for the Romanian younger social strata, implicitly transferred via the older cohort socialized in communism. Thus, the axiomatic definition of social dynamics and social involvement is more fatalistic and duplicitous, even if the younger ones are expected to be more self – determined and open.

This observation is more alarming because the tendency is proven to be active in a social environment (represented by education) which is traditionally associated with promoting social responsibility and communitarian involvement. From our research, we can observe how young people are not “what they seem” to be, and that they are precariously integrated into the role of change agents, the vectors of change in mentality binding (Gavreliuc, 2011). For that reason, beyond appearances (institutional acquisition and behavioural changes), the societal change in Romania performed through a democratic pattern becomes a problematic one as well, and the *thesis of relational modernization* in Romanian educational organizations is refuted.

References

Bond, H. M., & Leung, K. (2018). *Social Axioms Project.* Retrieved from http://personal.cityu.edu.hk/~mgkleung/sa.htm on 10th of July 2018

Broos, A., & Roe, K. (2006). The digital divide in the Playstation generation: Self-efficacy, locus of control and ICT adoption among adolescents. *Poetics*, *34(4/5)*, 306-317.

Chak, K., & Leung, L. (2004). Shyness and locus of control as predictors of internet addiction and internet use. *CyberPsychology Behavior*, *7(5),* 559-570.

Ciotlăuș, S., Florian, B., Hâncean, M. G., Păunescu, M., Vlăsceanul L., & Miroiu, A. (2011). *Calitatea învăţământului superior din România: o analiză instituţională a tendinţelor actuale*. Iași: Polirom.

Dincă, M., & Iliescu, D. (2009). Linking social axioms with behavioral indicators and personality in Romania. In M. H. Bond & K. Leung (Eds.), *Psychological aspects of social axioms* (pp. 145-162). Springer, New York, NY.

Gavreliuc, A. (2011). *Româniile din România. Individualism autarhic, tipare valorice transgeneraționale și autism social. [Romanias from Romania. Autarchic individualism, transgenerational value patterns and social autism]*. Timișoara: West University Press.

Gavreliuc, A., Gavreliuc, D., & Cîmpean, M. (2009). Implicit presuppositions and relational patterns in the Romanian educational area, *Romanian Journal of Applied Psychology, 11(2),* 67-73.

Gavreliuc, D. (2016). *Education, culture and identity. Diagnosis of societal and personal changes in post-communist Romania.* Timișoara: Editura de Vest.

Gavreliuc, D., & Gavreliuc, A. (2012). *Școală și schimbare socială. Axiome sociale, autonomie personală și integrarea schimbării în mediul* *educațional românesc. [School and social change. Social axioms, personal autonomy and integrating change in Romanian educational environment]*. Timișoara: West University Press.

Gavreliuc, D., & Gavreliuc, A. (2018). Generational belonging and historical ruptures: continuity or discontinuity in terms of values and attitudes in post-communist Romania. In N. Lebedeva. R. Dimitrova, & J. Berry (eds.). *Changing values and identities in post-communist world*. (pp. 207-222) New York: Springer

Gherasim, R. L. (2011). *Neajutorarea învățată. Concept și aplicații. [Learned helplessness. Concept and applications]*. Iași: Editura Universității "Al. I. Cuza".

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software for the mind*, Third Edition. New York: McGraw-Hill.

Iosifescu, S. (2004). *Relația dintre cultura organizațională și proiectele de cooperare universitară.* București: Institutul de Științe ale Educației.

Iosifescu, S., Mihăilă, C., Munteanu, M., Novak, C., Petrescu, P., & Pop, V. (2013). *Studiu național privind stadiul dezvoltării culturii calității la nivelul sistemului de învățământ preuniversitar.* Cluj-Napoca: Qual Media.

Joshanloo, M., Afshari, S., Rastegar, P. (2010). Linking social axioms with indicators of positive interpersonal, social and environmental functioning in Iran: An exploratory study. *International Journal of Psychology*, 45(4), 303-310.

Leung, K., & Bond, M. H. (2008). Psycho-logic and Eco-logic: Insights from Social Axiom Dimensions, In F. van de Vijver, D. van Hemert, & Y. P. Poortinga (Eds.), *Individuals and cultures in multilevel analysis* (pp. 197-219), Mahwah, New Jersey: Lawrence Erlbaum Associates.

Luca, A. (2005). *Studiu despre valorile si comportamentul românesc din perspectiva dimensiunilor culturale după lui Geert Hofstede*. București: Interact.

Mălureanu, M., & Matache, C. (2008). *Specificul culturii organizaţionale în şcoala românească.* Bucureşti: Editura Ars Academica.

Miclea, M., David, D., Funeriu, D., Florian, R., Ciuparu, D., Ionac, M., Luchian, T., Banabic, D., Iucu, R., Frangopol, P., Vlăsceanu, L., & Bârzea, C. (2007). *România educaţiei, România cercetării. Raportul Comisiei prezidenţiale pentru analiza şi elaborarea politicilor din domeniul educaţiei şi cercetării. [Romania of education, Romania of research. The Presidential Comission Rapport for analysis and elaboration of politics in the field of education].* http://edu.presidency.ro/edu/cv/raport.pdf

Rosenberg, M. (1965). *Society and the Adolescent Self-Image*. Princeton, NJ: Princeton University Press.

Rotter, J.B. (1966). Generalized expectancies of internal versus external control of reinforcements. *Psychological Monographs*, *80*, 1-28.

Sandu, D. (2003). *Sociabilitatea în spaţiul dezvoltării [Sociability in the space of development].* Iaşi: Polirom.

Sheldon, K. M., Ryan, R. M., Reis, H. (1996). What makes for a good day? Competence and autonomy in the day and in the person. *Personality and Social Psychology Bulletin, 22,* 1270-1279.

Smith, P. B., Peterson, M. F., Ahmad, A., Akande, D., Andersen, J., Ayestaran, S., & Kruzela, P. (2005). Demographic effects on the use of vertical sources of guidance by managers in widely differing cultural contexts. *International Journal of Cross Cultural Management*, *5(1),* 5-26.

Spector, P. E., Cooper, C. L., Sanchez, J., O'Driscoll, M., Sparks, K., Bernin, P., …, & Yu, S. (2001). Do national levels of individualism and internal locus of control related to well-being: an ecological level international study. *Journal of Organizational Behavior, 22*, 815-832.

Verschuur, M. J., Maric, M., & Spinhoven, P. (2010). Differences in changes in health-related anxiety between Western and non-Western participants in a trauma-focused study. *Journal of Traumatic Stress*, 23(2), 300-303.

Zhou, F., Leung, K., & Bond, M. (2009). Social axioms and achievement across cultures: The influence of reward for application and fate control. *Learning Individual Differences*, 19(3), 366-371.

Göttingen in Baltimore or the Americanization of the German University?

Robert D. Reisz
West University of Timișoara, e-mail: robert.reisz@e-uvt.ro

Abstract: The paper intends to reconstruct the conceptual origins of the Humboldtian model and follow the way these were imported to the United States. After introducing the basic concepts of the Humboldtian reforms, as these were defined by Kant, Fichte and Humboldt, we analyze the fundamental concepts of Daniel Coit Gilman, the first rector of Johns Hopkins University. The differences between the "German" university and the "American" research university are discussed as conclusions to this analysis.
Keywords: Humboldtian university, research university, unification of education and research, liberalism

https://doi.org/10.24193/JRHE.2018.2.2

Introduction

At the end of the 20th century, the Humboldtian university model has gained an almost uncontested supremacy. For some time, competing models had an important standing, such as the Napoleonian model of the higher technical schools or Cardinal Newman's liberal arts college of medieval inspiration (Newman 1992). The collapse of Eastern European Communist states as well as the global triumph of the research university and its development to an exponential model of United States higher education, made the Humboldtian university take a hegemonic position.

The current paper intends to reconstruct the conceptual origins of the Humboldtian model and follow the way these were imported to the United States. My working hypothesis is that this Americanization was an essential factor for the success of the model and its later metamorphosis.

To better understand the model of the so-called German university, a recounting of its historical origins will be helpful. Wilhelm von Humboldt's reform plans were an intrinsic part of the construction of the modern Prussian state at the beginning of the 19th century. The Prussian reforms, later named by Friedrich Engels as the "Revolution von oben" (revolution from above) (Engels 1892), started in 1807, after the fall of the Holy Roman Empire of German Nation and had an essential liberal and romantic character. The main reformers were Karl Freiherr vom Stein and later Karl August Fürst von Hardenberg, giving the reforms also the name of Stein-Hardenberg reforms (Gray 1986).

It is self-evident that the modernization of the state under the Stein-Hardenberg reforms took place as a reaction to the French revolution, the diffusion of which had to be prevented, but they also reflected the liberal ideology blooming in Prussia at the end of the 18th century, as well as Kantian idealism and of course, enlightenment. The first step preceded the fall of the German empire. An agrarian reform that included the abolition of serfdom was started in 1794. Later, between 1807 and 1812 a number of modernization measures would follow. Practically, the Prussian state is constructed during these years, the decentralized feudal structure of estates and vassal ties disappears and modern centralization is put in place. The reforms radically change state bureaucracy, introduce forms of popular representation, initiate a modern administration of local communities, a reform of taxation, freedom of crafts, emancipation of the Jews and agrarian reforms that again abolish serfdom and eliminate the corvee, as well a series of other seniorial rights (Gray 1986). It is interesting that the abolition of serfdom had to be reinstated just a few years after its first declaration, a proof that until feudal arrangements subsisted, radical social changes could simply not be implemented.

The educational reforms of Wilhelm von Humboldt took place in this context. Humboldt was named head of the department for culture and education, then a part of the ministry for internal affairs, in 1808.

The story of the Humboldtian reforms should nevertheless be started 100 years earlier. In 1694 the University of Halle is founded and in 1734, the one in Goettingen, both in the North of current Germany. These universities foreshadow and prepare the way for the entrance of the natural sciences in the university, and were from their beginning named reform universities (Reformuniversitäten). Reason for this name were the curricular reforms and pedagogical innovations initiated here, but also the fact that these universities were located in principalities that followed Luther’s religious reforms (Lenhardt 1984). This led to the fact that the reform universities did not have to fully comply to the medieval university standards of the three higher faculties and the propaedeutic philosophical education of the liberal arts, that had a definite Catholic character.

The reforms of Halle and Goettingen can be considered as precursory to those of Humboldt mostly because they introduce the academic seminar of natural sciences to university education.

In the medieval university, education was mostly delivered as a magisterial lecture, and ”research” had no place in the university in a modern sense. There existed an important tradition of disputations, of theological debate. These had their high point probably at the university of Paris and were a continuation or even more a rediscovery of the ancient tradition of the dialogue, or research in the meaning Plato used for the word. Disputations always had a theological character often staging debates between religions, most commonly between Christianity and Judaism (Novikoff 2013).

What the academic seminar in Halle and Goettingen brings is first and foremost the focus on the natural sciences and the scientific research of nature. The natural sciences were previously of interest mostly to gentlemen scientists, amateurs, clever and unequal practitioners of curiosity. The entrance of the scientific seminar in the university imposes the norms of logical rigor that were common to philosophy and theology.

At the end of the 18th century and the beginning of the 19th a series of texts appear in Germany that propose educational reforms.

The most well-known of these were written by Immanuel Kant (*Der Streit der Fakultäten*, 1798) and Wilhelm von Humboldt (*Denkschrift über die äußere und innere Organisation der höheren wissenschaftlichen Anstalten in Berlin*, 1808, as well as *Antrag auf Errichtung der Universität Berlin*, 1809), but writings of lesser impact on the organization of education were also written by Johann Gottlieb Fichte, Friedrich Schelling, Friedrich Schleiermacher and others. All these texts refer deprecatingly to the term ”university”, connecting it to a medieval, dogmatic philosophy and propose reform of an illuminist, liberal character.

These texts were published at the moment when, although the two already mentioned reform universities existed, the overwhelming majority of educational institutions in Europe were still typical of the medieval university structure and curriculum. The medieval university had four faculties, one inferior and three superior. The inferior, propedeutical to the others was the faculty of philosophy that usually comprised of two cycles including the seven liberal arts. During the first cycle the three subjects of the Trivium were taught: logics, rhetoric and grammar. All these of the Latin language, of course. The second cycle included the Quadrivium that included the arithmetic, geometry, astronomy and music. The first included the so-called arts of the letters, the second, the arts of the numbers or of nature. The philosophical faculty was sometimes also called studium general, the general school, a term that was sometimes also used to depict a school that was open to students of any origin. In practice the classes were not so general, but represented the study of one fundamental text of one of the arts: Aristoteles' Logic of Boetius' Arithmetic were typical classes, for example (Ruegg 1992).

After graduating from the philosophical faculty, the student could follow any of the high faculties: law, medicine or theology. Only these faculties could grant the doctoral degree that represented the graduation of the university. This also led to the usual appellative of doctor to any physician or lawyer, a habit still usual in Central Europe. The doctorate in theology was in fact the highest academic qualification and had nothing to do with pastoral theology, but led most often to positions in political-administrative offices.

In his Conflict of faculties, Kant analyses the relationship between the philosophical faculty and the high faculties, having one chapter for each of the debates with the theological, the legal and the medical faculty. The texts were written separately and collected in a common volume in one the last works that Kant himself published. The main ideas of the Humboldtian reforms appear in this volume. First of all, Kant declares that the goal for academic education is the search for truth and not for utility. Here Kant also makes a case for academic freedom, research and education free from censorship and any form of state intervention. Moreover, the three debates sustain the thesis of the superiority of the philosophical faculty compared to the other ones. The philosophical faculty, of the liberal arts and sciences is proven to be the most adequate to represent the path to universal truth because it educates for reason and critical thinking and prepares men for knowledge in the broadest sense and not for the narrow practice of a profession.

A fundamental text for the education reform was also published by Johann Gottlieb Fichte, one of Immanuel Kant's most important followers in a volume entitled *Über das Wesen des Gelehrten und seine Erscheinungen im Gebiete der Freiheit* (1805). The book contains ten lectured on education that connect education, freedom and truth. The sixth of these lectures is named „On academic freedom". This chapter deals directly with the philosophical faculty, the faculty of the liberal arts and sciences. Fichte's position is similar to Kant's, but here the relationship between knowledge and the liberal arts and sciences is clearer. Here is also the place where the word liberal gets a new and essential meaning. If until Fichte, these arts were liberal mostly because they represented the education of the free man in general. Now, this liberalism is explicitly stated as academic freedom, the freedom to unrestricted, uncensored knowledge that is needed to search for truth.

For Fichte according to the same text, freedom is necessary for the development of ethics and good morals. Choosing right over wrong, of virtue over vice, has to be free, unrestricted and resulting from knowledge to be an ethical choice. Choosing the good deed because no other option is available, is not an ethical choice.

Von Humboldt's fundamental texts on education continue explicitly Kant's argumentation and foreshadow Fichte's. Even if there are no citations conforming to modern rules, the references to Kant's work are obvious. Humboldt's short text has only 13 pages and was written in 1803 ("Denkschrift über die äußere und innere Organisation der höheren wissenschaftlichen Anstalten in Berlin") as a text for the internal use of the Prussian government. It develops a proposal for the unification of „objective" science with „subjective" education. For this unification to function, Humboldt proposes changes to the university as an organization. This is the birth of the current university model, founded on education and scientific research. This is what we generally mean when we refer to the Humboldtian university, more than Humboldt's administrative efforts or his other writings.

Wilhelm von Humboldt's fame is of course also connected to that of his brother, geographer and natural scientist Alexander von Humboldt, and was an important character of Prussian politics during the days of Friedrich Wilhelm the III. (he ruled between 1797 and 1840 as king of Prussia and margraf of Brandenburg, being until the fall of the Holy Roman Empire of German Nation in 1806 also prince elector). Next to his political, administrative and diplomatic position, he was an important liberal thinker and the creator of an individualist liberalism that valued diversity and authenticity of character.

Wilhelm von Humboldt was one of the founding fathers of classical liberalism in Germany, author of an important treatise on the limitation of the power of the state, written in 1792, *Ideen zu einem Versuch, die Gränzen der Wirksamkeit des Staats zu bestimmen.* The text only appeared in fragments during his life-time, the complete version being published posthumously. Even so it had an important impact. It is interesting to note that his argument for the limitation of the prerogatives of the state was written during a period when the modern state only emerged, replacing feudal arrangements. Nevertheless, his argument is a liberal and not a conservative one, the limits in discussion here being set by individual private life and not seniorial rights.

He influences liberal thought not only in Germany, his ideas being promoted in the anglo-saxon space by non-other than John Stuart Mill. In his fundamental work "On liberty", Mill refers to von Humboldt a number of times, also deploring his lack of notoriety (Mill 2014:300).

What is in fact the Humboldtian university model? A short analysis of Wilhelm von Humboldt's fundamental texts

Wilhelm von Humboldt starts his *Denkschrift über die äußere und innere Organisation der höheren wissenschaftlichen Anstalten in Berlin* by stating that the goal of the sciences should be the development of the „moral culture of the nation". The main point of his proposed reform is connecting education with science, putting science as the supreme target to which education has to aspire to. The essential principles of sciences are declared to be "Einsamkeit und Freiheit", solitude and liberty. The liberty mentioned refers to the autonomy of the sciences from the state. Restating one of Kant's beliefs, von Humboldt declares extremely clearly that the state should not interfere in any way in science, because if it does it, it can only harm. As higher education should be connected to science, the state has to offer here as well, total freedom. The role of the state in higher education is only „of offer the external forms of organization and the necesary means".

There is a very important observation in Humboldt's text at this point. He senses the major problem in the unification of education and science. Science approaches problems as open, never fully solved, while education traditionally offers knowledge that has a pretense of completeness, of closure. He argues that in the internal life of scientific organizations, this unfinished-ness of science subsists, and is generally accepted, because it is necessary for the development of knowledge. The fragment below pleas for critical thinking, for a science that always questions and is never content with superficial certainties:

"In science, as soon as we stop searching or as we imagine that this search does not have to go in the depth of our spirit, but could extensively follow step by step, we lose once and for all"

According to von Humboldt, continuing here again Kant, philosophy and the arts are the areas of study best fit for this kind of research. The philosophical faculty is as such the one that can best satisfy the need for the inclusion of the sciences in the university.

An important part of the manuscript refers to the relationship between universities and academies of sciences and arts, organizations that were dedicated to the sciences, but had a mostly associative character. Von Humboldt finds that these two types of organizations should interrelate, member of the academies teaching and holding conferences and lectures at the universities. On the other hand, as the importance of the academies was lesser in the German countries than in other states (the reference is obviously to France and England, but these are not explicitly mentioned), von Humboldt grants a higher importance to the universities.

To complete the presentation of von Humboldts educational ideal another longer quote is worth giving:

„There certainly exists knowledge that has to be general, and more than that, a certain education of attitude and character must not lack anybody. Each person is a good artisan, merchant, soldier or business-man, only if, independent of his individual profession, he is a good man and citizen, honest and according to his status, enlightened. If education in school offers him what is needed to accomplish such qualities, it will be easier for him to accumulate the abilities that are specific for his craft, and he will always have the liberty to change his profession, as often happens in life."

The fragment is from a report to the king, addressed in December 1809 and summarizes a position on education that fundamentally determines the academic education differs from professional education.

Wilhelm von Humboldt's second text that we mentioned, the "*Antrag auf Errichtung der Universität Berlin*", is a formal request addressed to the king of Prussia to establish a university in Berlin. The text contains almost only administrative and organizational subjects concerning the unification of research organizations and universities, the financing of education and research as well as the fate of the universities existing in Prussia at that date.

For our analysis here, the repeated reference to the German nation and the responsibility of the Prussian state towards the entire German nation are interesting and important. Moreover, where financing is dealt with a clear distinction is mare between sources of the crown (from revenues of the crown originating from its properties) and sources of the nation (from taxation). This separation is a very modern one, and another proof of von Humboldt's liberal ideology. The costs of education in the university are planned to be covered in the beginning by the crown, but have later to be taken over by the nation, as the role of the university is a national one. The report also mentions the possibility to use financial sources from the secularization of church properties. Here again we find the spirit of the enlightenment.

Another interesting element is von Humboldt's plea for the use of the name „university", a name used to depict the medieval organization that his reforms actually departed from. The texts that we previously mentioned, foreshadowing his reforms did not use the name, or were at best ambiguous to its use, preferring other names, that can be translated as scientific organizations, higher education institutions or higher schools.

The Humboldtian model of the university, as it is presented in his own writing, is as such characterized mainly by the following:

- The unification of education and scientific research, an important role for science in education and especially in the creation of the enlightened citizen.
- Academic freedom in education and research, for teachers as well as students, as a necessity for the progress of science
- The inclusion of natural sciences in the philosophical faculty, the promotion of this at an equal level with the higher faculties and the creation as a consequence of the doctorate in philosophy, that will also be granted for the natural sciences.
- The national role of the university as an organization intended to develop the moral culture of the nation.

Wilhelm von Humboldt could implement his reforms by establishing the university in Berlin in the years 1809 - 1810, a university named initially Alma Mater Berolinensis, to change its name in 1828 to Friedrich Wilhelms Universität, and then in 1949 to Humboldt Universität.

The Humboldtan model was nevertheless mostly a conceptual construct. The university in Berlin did not exactly follow the initial plan, so that when Humboldt retired from his administrative position, he declared himself unsatisfied by the organizational construct resulted.

National mission, the role of the university in developing the moral culture of the nation

The transformations of the university brought by the Humboldtian model are fundamental not only for higher education but also for the concept of citizenship. As Guy Neave, and later Marek Kwiek observed, the Humboldtian model unites „political and cultural motives” (Neave 2000, Kwiek 2006). The Humboldtian texts unite the enlightenment subject of the competent citizen with the idea of education through sciences. His reasoning is based on the open, investigative character of science, its impact on the development of critical thinking. The search for truth in solitude and liberty is not done (only) for the furthering of science itself, but also for the development of the „moral culture of the nation”, a phrase very close to the way Fichte saw the liberty of knowledge as a fundamental prerequisite of ethics. Neave also considers that the German model of the university reunites in fact the goal of the „search for truth” with the „public responsibility” of the university. According to Neave, von Humboldt „nationalizes” the university, putting it to the use of the nation (Neave 2000). In fact, the whole *raison d’etre* of the Humboldtian university can be understood in the logic of the establishment of the national state (Readings 1996).

Humboldt in America or "Goettingen in Baltimore"

Following the spread of the Humboldtian model further, we find that it knows its most important fame and prestige probably in the United States. Research universities, are in fact not a majority of the over 3000 higher education institutions in the United States, but are viewed as the most important and most envied ones especially abroad. This has stared during the second half of the 19th century, the first „German" university being according to most authors, Johns Hopkins University in Baltimore, Maryland (Muller 1985, Baker 2014, Powell et. al. 2017).

The university, named after a philanthropist, donor of the foundation that set the basis for the establishment of the university, started its activity in 1874 (first documents) / 1876 (first classes taught). It was far from being the first university in the present day United States. This primordially goes to Harvard University, established in 1640 on a model inspired by tradition medieval universities in Western Europe, its source of inspiration being the university in Cambridge, the place that also gave its name to the town that developed around the American university (Baynes 1878:732). A number of further universities appeared until de second half of the 19th century, but the research intensive university we are speaking of emerged as we have seen, relatively late.

The fundamental text for the establishment of the university is the testament of Johns Hopkins (1795 – 1873). Fragments of this last will were published together with the charter of the foundation and its regulations, but the text said nothing on the university model it was going to establish. It is an extremely dry, simple, legal text including no explanatory remarks. The major impact on what was to become „Goettingen in Baltimore" lies somewhere else. The first president of the university, Daniel Coit Gilman (Muller 1985) was the person to design and implement the model of the American research university. Gilman has studied between 1854 and 1855 in Berlin, and later, in 1875, preparing for the organization of Johns Hopkins, has visited a number of universities in Germany: Strasbourg, Freiburg, Göttingen and Berlin.

Johns Hopkins became the first American university founded explicitly as an organization dedicated to higher education and advanced scientific research and was also the first to grant doctoral degrees in different scientific domains. Even if it might not have much of a causal impact, it should not be neglected that an important part of the initial teaching staff consisted of professor that were educated in Germany (Muller 1985).

This contributed to the fact that Johns Hopkins was always considered a „German" university even if Gilman clearly stated that: "We did not undertake to establish a German university, nor an English university, but an American university, based upon and applied to the existing institutions of this country."

Muller considers that the American university is in fact the superposition of a system of education through research on Humboldtian model over a first level of college education of English inspiration, according to the Oxford – Cambridge model that led to the initial form of Harvard University as well as other schools until the mid 19th century. The German influence that would produce after Johns Hopkins, other universities such as Cornell, Chicago and a number of large public universities, would later bring post-graduate education to almost all the rest of the system and also lead to breaking the close ties between universities and religious groups that have been previously the norm.

Gilman's address at the inauguration of the university is the most important, programmatic text for the creation of the organization. We will briefly analyze this text in the following paragraphs. The talk was held on February, the 22nd in 1876 at the Music Academy in Baltimore. The governor of the state of Maryland was present, as well as the mayor and a number of invited personalities and professors from different American colleges and universities.

The first part of the speech, a part that interest us less, refers to the personality of the donor of the foundation and a number of financial details on the donation and competitive advantages that the new university could benefit from. Nevertheless, already here, there are two points that are interesting as they put Gilman in the same ideological family as vn Humboldt. On the one hand, Gilman declares himself explicitly as a liberal and praises the city of Baltimore for its liberalism. On the other hand, Gilman also explicitly states as desirable the separation of the university both from state and church.

Under the subtitle ”Discussions elsewhere”, Gilman continues to contextualize in international terms the mission of the university. Among others, he says:

„In following, as we are prone to do in educational matters, the example of Germany, we must beware lest we accept what is their cast off; lest we introduce faults as well as virtues, defects with excellence”

It is as such, that the German model has to be followed, but the clear intention of Gilman is to have a critical look, eliminating as much as possible the „faults” and taking over the „virtues”. To be able to decide between these, Gilman refers to on-going debates in Germany on the problems of the educational system.

Another interesting fragment of this section of the address refers to the way American education was already influencing the rest of the world at that time:

„Our caution is nonetheless needed when we remember that at the present moment Americans are engaged in promoting the institutions of higher education in Tokyo, Peking and Beirout, in Egypt and the Hawaiian Isles. The oldest and the remotest nations are looking here for light.”

For this analysis, the central part of the speech is the intended structure of the university, i.e. what Gilman considered according to his research to be the part of the German model that was worth taking over. This structure is presented in the following section of the speech, entitled ”The Higher Education”.

The section begins by stating as clearly as possible, that universities are extremely different in different countries, and sometimes even within one country. This is followed by the next fragment:

„But while forms and methods vary, the freedom to investigate, the obligation to teach, and the careful bestowal of academic honors are always understood to be among the university functions. The pupils are supposed to be wise enough to select, and mature enough to follow the courses they pursue."

Gilman enumerates after that 12 principles that we consider to be the basis for his model, and before consistent conclusions he also discusses in some detail the special problems of medicine, the humanities and academic freedom in general. I have extracted from the 12 principles the following abstract. Most of the wording is Gilman's own. I have shortened some of the text and paraphrased some of the longer sentences:

1. All sciences are worthy of promotion; or in other words, it is useless to dispute whether literature or science should receive most attention, or whether there is any essential difference between the old and the new education.
2. Religion has nothing to fear from science, and science need not be afraid of religion.
3. Remote utility is quite as worthy to be thought of as immediate advantage.
4. As it is impossible for any university to encourage with equal freedom all branches of learning, a selection must be made by enlightened governors, and that selection must depend on the requirements and deficiencies of a given people, in a given period. There is no absolute standard of preference. What is more important at one time or in one place may be less needed elsewhere and otherwise.
5. Individual students cannot pursue all branches of learning, and must be allowed to select, under the guidance of those who are

appointed to counsel them. Nor can able professors be governed by routine. Teachers and pupils must be allowed great freedom in their methods of work.

6. The best scholars will almost invariably be those who make special attainments on the foundation of a broad and liberal culture.
7. The best teachers are usually those who are free, competent and willing to make original researches in the library and the laboratory.
8. The best investigators are usually those who have also the responsibilities of instruction, gaining thus the incitement of colleagues, the encouragement of pupils, the observation of the public.
9. Universities should bestow their honors with sparing hand; their benefits most freely.
10. A university cannot be created in a day; it benefits from a slow growth.
11. The object of the university is to develop character — to make men. It misses its aim if it produced learned pedants, or simple artisans, or cunning sophists, or pretentious practitioners. Its purport is not so much to impart knowledge to the pupils, as whet the appetite, exhibit methods, develop powers, strengthen judgment, and invigorate the intellectual and moral forces. It should prepare for the service of society a class of students who will be wise, thoughtful, progressive guides in whatever department of work or thought they may be engaged.
12. Universities easily fall into ruts. Almost every epoch requires a fresh start.

Even if there is no explicit reference in the text, the 12 principles have a polemic character, they are written as if they would be a response to skepticism or outright critique of the "new" education Gilman intends to implement in the university. Written almost 150 years ago, the debate that seems to be ongoing is so-actual debate between liberals and conservatives. Nevertheless, some of its elements were different then, then they are now. The first two principles are clearly intended as a response to conservative values.

In these principles we also clearly find a number of Humboldtian themes (academic freedom, the unification of education and research) next to other liberal elements as well as progressive, almost anti-conservative thought. There are also a number of points of view that we can consider as foundational for the model of the American research university and its differentiation from the German one. As, Gero Lenhardt also pointed out, this difference lies in the importance that the American model grants to personal development and development of character next to professional-academic education (especially principle no. 11). Lenhardt analysis in detail how this theme, which he considers of Protestant origin, became the motor of American higher education, and especially college education (Lenhardt 2005).

Let us take a closer look at principle 11. and try a brief critical discourse analysis:

> "The object of the university is to develop character — to make men. It misses its aim if it produced learned pedants, or simple artisans, or cunning sophists, or pretentious practitioners. Its purport is not so much to impart knowledge to the pupils, as whet the appetite, exhibit methods, develop powers, strengthen judgment, and invigorate the intellectual and moral forces. It should prepare for the service of society a class of students who will be wise, thoughtful, progressive guides in whatever department of work or thought they may be engaged."

The foreground of the fragment is definitely the student; the role of the university is clearly directed towards the individual student. All depictions of the potential "object of the university", its "product", are expressed in individual terms. There is a clear masculinization of this subject, but this should not be taken as a form of chauvinism, but rather as an instance of the hegemonic male discourse of the period. The education of the student, the development of his character, takes place on the background of the role of the graduate as a somebody offering a service to society and this service is leadership. This foreground / background relationship: student / society is framed in terms that are liberal and elitist at the same time. The graduates are defined as "guides" and their qualities are expressed in terms such as: "powers", "judgement", "force". All these concepts are clearly masculine, but they also relate to a traditional image of the power elite, the leading class of society.

Another interesting element of this text fragment is the way it portrays what Gilman considered the failures of education: "learned pedants, or simple artisans, or cunning sophists, or pretentious practitioners." There are two categories here. On the one hand the pedants and the sophists, too far from the reality of everyday life, lost in the ivory tower of science, lead us back to an essential part of Humboldt's argumentation for the use of knowledge. Science should not simply be done for science sake, but as a way to develop moral character. On the other hand, the simple artisan or practitioner are also not desirable graduates for the university. While, these are immersed in everyday life, they are incapable to lead society, being mere doers.

The intended structure of the universities implemented these points and included the four traditional faculties. The philosophical faculty was named here philosophical department and was to contain chairs for the languages, mathematics, ethics, history and sciences (the order here is the one used by Gilman). In the more detailed discussion following, elements of Humboldtain thought are very present. Gilman refers to the importance of academic freedom, education through science, the overall importance of both the natural sciences and of culture for moral development.

What we find maybe even more important and definitely surprising is some that is missing from Gilman's speech. He makes no reference to the national element of education. What was most important in the way the Humboldtian model was imitated in most of the other places in the world, and especially in Europe, had not relevance to Johns Hopkins University. There is during the whole, very long, address only one use of the word national. Gilman mentions at that point that the potential students of the university are expected to come from Baltimore and the state of Maryland and maybe later other states of the nation (”a slow development; first local, then regional, then national influence”), but a reference to the American nation or to nation-states is completely missing.

For Gilman the national role of the university seems to be largely irrelevant, all his fundamental values are related in classical liberal tradition to the human being as an individual. The unification of education and science is not intended for the moral development of the nation, but of the moal character of the individual. If Humboldt has ”nationalized” the university (according to Neave, Kwiek and others), the Americanization of the university was its ”individualization”.

During the 20th century the model of the research university had a global diffusion. This Western university model spread first to Eastern Europe, then to Japan during the Meiji reforms, later being exported by Japanese occupation to other East Asian states, the discursive justification being in all these cases nation building and/or the modernization of the state (Zha 2004). Similar themes led to the creation of universities in Africa and most of Latin America. As good as all these universities were developed along the creation or consolidation of national states, the initial link between university and nation being an important element in the success of the “German” model. The American version of it, focusing on individual virtues, rather than national ones did not spread as much. The conclusion. It was not the hegemonic position of the United States, that led to the hegemonic position of the Humboldtian university.

While not all universities can now be considered as research universities, there seems to be a shared understanding of the research university as the model of the ”good”, the ”desirable” university. Nevertheless, the current discourse on quality in higher education has departed more and more from the moral role of the university. Research in general and science in particular are now the measure of quality for their potential economic benefits. The connection between science, freedom and the moral culture of the nation, as intended by Humboldt, or of the individual, as proposed by Gilman are mostly forgotten.

References

Baker, D. P. (2014). The schooled society: The educational transformation of global culture. Stanford University Press.

Baynes, T. S. (Ed.). (1878). The Encyclopaedia Britannica: a dictionary of arts, sciences, and general literature. C. Scribner's sons.

Engels, F. (1895). Einleitung zu Karl Marx' "Klassenkämpfe in Frankreich 1848 bis 1850", in Karl Marx/Friedrich Engels - Werke. (Karl) Dietz Verlag, Berlin. Band 22, 3. Auflage 1972, unveränderter Nachdruck der 1. Auflage 1963, Berlin/DDR. S. 509-527

Fichte, J. G. (1805) "Über das Wesen des Gelehrten und seine Erscheinungen im Gebiete der Freiheit" (Prelegere ținută la Erlangen în semestrul de vară din 1805), Felix Meiner, 1921.

Gilman, D. C., (1876), Inaugural address. Retrieved from https://www.jhu.edu/about/history/gilman-address/.

Gray, M. W. (1986). Prussia in transition: Society and politics under the Stein Reform Ministry of 1808. Transactions of the American Philosophical Society, 76(1), 1-175.

von Humboldt, W. Freiherr (1851). Ideen zu einem Versuch, die Gränzen der Wirksamkeit des Staats zu bestimmen. E. Trewendt, 1792 (1851).

von Humboldt, W. Freiherr. (1960) *Werke in 5 Bänden*. Hg. Flitner u. Kiel. Darmstadt, contains among other writings *Denkschrift über die äußere und innere Organisation der höheren wissenschaftlichen Anstalten in Berlin* (1808), and *Antrag auf Errichtung der Universität Berlin* (1809).

Kant, I. (1798). "The Conflict of the Faculties" (Der Streit Der Fakultaten), translated by Mary J. Gregor (New York: Abaris).

Lenhardt, G. (1984). Schule und bürokratische Rationalität (Vol. 466). Frankfurt am Main: Suhrkamp.

Lenhardt, G. (2005) Hochschulen in Deutschland und in den USA: deutsche Hochschulpolitik in der Isolation. Vol. 2. Springer-Verlag.

Kwiek, M. (2006) "The Classical German Idea of the University, or on the Nationalization of the Modern Institution (CPP RPS 1/2006).".

Mill, J. S. (2014) *Despre libertate*. Humanitas.

Muller, S. (1985) "Wilhelm von Humboldt and the University in the United States." *Johns Hopkins APL Technical Digest* 6.3: 253-256.

Neave, G. (2000) "Universities' Responsibility to Society: An Historical Exploration of an Enduring Issue". In: Neave, Guy (ed.). *The Universities' Responsibilities to Societies*. International Perspectives. Amsterdam: Pergamon Press

Newman, J. H. Cardinal. (1992) *The idea of a university.* University of Notre Dame Press.

Novikoff, A. J. (2013) *The medieval culture of disputation: Pedagogy, practice, and performance*. University of Pennsylvania Press.

Powell, J. J., Baker, D. P., & Fernandez, F. (Eds.). (2017). The century of science: The global triumph of the research university. Emerald Group Publishing.

Readings, B. (1996) *The university in ruins*. Harvard University Press.

Rüegg, W. (Ed.). (1992). A History of the University in Europe (Vol. 1). University Press.

Rüegg, W. (Ed.). (2004). A history of the university in Europe: Volume 3, universities in the nineteenth and early twentieth centuries (1800–1945) (Vol. 3). Cambridge University Press.

Zha, Qiang. (2004) "Foreign influences on Japanese and Chinese higher education: a comparative analysis." *Higher Education Perspectives* 1, no. 1.

Choosing the Right Kind of Accreditation for a Business School: A Comparison between AACSB, ACBSP, and IACBE

Babu George
DBA, PhD, Associate Professor, Coordinator of International Programs, Fort Hays State University, E-mail: bpgeorge@fhsu.edu

Abstract: This paper offers a comparison of the accreditation standards of three CHEA and US Department of Education recognized business school program accreditation agencies – AACSB, ACBSP, and IACBE. It also discusses the relative challenges and benefits of achieving accreditation by these agencies. While the choice for business schools is often not very clear and is a long drawn negotiated process involving different interest groups, this paper will nevertheless offer some basis of comparison among the accreditation agencies. The author draws heavily from his own personal experiences leading accreditation efforts in various US based and international b-schools and proposes the merits and demerits of different alternatives.
Keynotes: Accreditation, AACSB, ACBSP, IACBE, Business Education

https://doi.org/10.24193/JRHE.2018.2.3

Introduction

Accreditation provides a generally accepted and externally validated seal of quality. A vast majority of business schools based in the US have tended to subject themselves to specialized accreditation as a means of demonstrating accountability and quality (Trifts, 2012). The Association to Advance Collegiate Schools of Business International (AACSB, founded in 1916, based in Tampa, Florida), the Accreditation Council for Business Schools and Programs (ACBSP, founded in 1988, based in Overland Park, Kansas), and the International Assembly for Collegiate Business Education (IACBE, founded in 1997, based in Olathe, Kansas) are three Council for Higher Education Accreditation (CHEA) recognized business school or business programmatic accreditation agencies in the United States.

A few elite schools have taken further steps to get additional international accreditations by agencies like EQUIS (EFMD Quality Improvement System, based in Brussels) and AMBA (The Association of MBAs, based in London). In fact, along with the globalization of higher education, there has been a proliferation of global, national, and regional business accreditation bodies (Zammuto, 2008). While the standards are differently stated by each of these agencies, certain common threads can be seen across them: how promised learning is ensured, what governance mechanisms are employed by the accredited units, is there a sustainable financial model, does the unit employ adequately qualified faculty, among other criteria (Roller, Andrews, & Bovee, 2003).

Extant research discusses the pressures faced by the accreditation agencies to maintain their legitimacy by tightly controlling the standards while not neglecting the need to expand (Durand & McGuire, 2005). Similarly, for accreditation seeking institution, the choice of which direction to take regarding accreditation is complex, and there is no single and straightforward answer. Business schools need to do a great deal of cost-benefit calculations in order to reap the most out of investment in accreditation (Zhao & Ferran, 2016). This include changes in market perceptions about the accredited institution, change in faculty productivity, increase in student employment opportunities, among other factors (Hedrick, Henson, Krieg, & Wassell Jr, 2010).

A Comparison of Missions

The mission of AACSB is to “The mission of AACSB International is to foster engagement, accelerate innovation, and amplify impact in business education”. It is not hard to see that this mission statement is too vague to be of much use. AACSB’s vision statement is even more ambiguous (“Transforming business education for global prosperity”). According to AACSB, its accreditation standards are aligned with the vision and the mission. So, schools wanting to know if they should pursue AACSB may better look at the accreditation standards, which are stated more concretely.

According to this author, ACBSP has at least one actionable item indicated in its mission statement: ACBSP promotes *continuous improvement* and recognizes excellence in the accreditation of business education programs around the world. It is widely recognized that ACBSP gives a great deal of importance to documented continual progress and the stated intent toward this from its member institutions. ASCBSP envisions in its vision statement its wish that every quality business program worldwide is accredited.

IACBE’s mission statement fosters elements from the other two: “Promote and recognize excellence in business education in institutions of higher education worldwide, at both the undergraduate and graduate levels, through specialized accreditation of business programs”. This issue here, again, is the way excellence is defined: accreditation criteria need to be referred to, in order to get any actionable insights. IACBE’s vision statement, however, is more tangibly stated: it includes phrases such as student oriented, mission driven, outcome based, and programmatic accreditation.

A Comparison of Standards

IACBE's principles, named "value diamond", are organized in terms of the following:

- Outcomes-Based Quality Assurance in a Deming-Porter Framework: Educational outcomes are more important than prescriptive standards relating to resources
- Developmental Accreditation Philosophy Based on the Deming Cycle of Continuous Quality Improvement: Accomplishment of goals, objectives, and intended outcomes may be seen as a continuum and that effort to improve should be given due credit.
- Collaborative and Cooperative Approach to Accreditation: Mentoring and mutual support among IACBE and its members to advance academic quality.
- Flexible and Adaptable Accreditation Process: IACBE values innovativeness and diversity in determining how best to structure programs, operations, and organizational frameworks

How do the Accreditation Agencies Differ across Key Factors?

Over the last fifteen years or more, the author of this manuscript has worked in university-based mid-sized business schools that had AACSB, ACBSP, or IACBE accreditations – as well as in a few unaccredited b-schools. He has functioned closely with the accreditation-related processes in leadership roles which helped him see the finer details. The summary of differences depicted in the table given below (*See* Table 1) is based on his own personal experiences, in addition to data drawn from the official publications of the accreditation agencies studied.

	AACSB	ACBSP	IACBE
Overall commitment of	Greatest	Moderate	Low

financial resources			
Direct onetime cost of accreditation	$35,000. Additional fee for separate accounting program accreditation. Visit http://www.aacsb.edu/accreditation/fees	$16,000. (Year 1: $4,550 Year 2: $3,850 Year 3: $7,300) An additional fee for separate accounting program accreditation. Visit https://www.acbsp.org/page/accreditation?	$11,000. An additional fee for separate accounting program accreditation. Visit http://iacbe.org/accreditation/process-and-requirements/costs-fees/
Direct annual maintenance cost	$6000 A separate fee of $3750 for maintaining accounting program accreditation.	$2,600, since gaining candidacy status. ACBSP charges an additional $1300 per campus where the program is offered if there is more than one campus for the b-school. Additional fee for accounting accreditation.	$2,550 membership fee + $500 accreditation maintenance fee. Separate $200 for accounting accreditation maintenance.
Reaccreditation cycle	Once in 5 years	Once in 10 years. A quality assurance report is due once in every two years.	Once in 7 years
Indirect financial cost to obtain initial accreditation	100,000. Very rough estimate, for a mid-tier b-school. This will vary based on the size of the institution and the current level of preparedness.	50,000. Varies. Representative faculty members attending the ACBSP annual conference is greatly encouraged.	30,000. Varies.
Annual related staffing cost	$80,000	$50000	$40000

Investment in tangible assets and equipment	High	Medium	Low
Faculty/ Student ratio	High. It may be noted that this is not formally stated; however, peer teams do take this into consideration. "Curricula facilitate student-faculty and student-student interactions appropriate to the program type and achievement of learning goals" (AACSB Standard 10).	Medium. None formally stated. Information gathered from perceptions of administrators of accredited schools.	Low. None formally stated; information gathered from perceptions of administrators of accredited schools.
Overall severity of standards	Highest expectations; quantitative standards, tightly defined, less room for interpretation. Prescription intensive related to input resources. However, AACSB's newfound stress on mission-driven standards give limited opportunities for b-schools to tell their stories as to how they achieve organizational mission.	Moderately high expectation; well defined yet relatively more flexibility in implementation. Relatively more balanced emphasis on input resources and outcomes. Stress on achieving curricular goals.	Moderate expectations; calls standards by the name "principles" and defines progress more as a continuum of evolving achievements. In some way, outcome as "increments over previous values" is prioritized over inputs or processes.
Level of accreditation	B-School wide. Inflexibility to exclude business-related programs from the accreditation	Program level; associate, bachelors, masters, and doctoral. In the US, ACBSP will not accredit schools	Program level; associate, bachelors, masters, and doctoral currently, most accredited programs are at the

	requirements, although AACSB does not accredit Associate Degree programs.	that are not regionally accredited.	undergraduate level. Associate degrees will come under accreditation only if a bachelor's degree is offered in the same stream.
Need for faculty with terminal degrees	Greatest. Heavy insistence upon Scholarly Academics (SA).	High (Flexible at the undergraduate level, although slightly higher at master's level than AACSB expectations).	Moderate (Only one doctorally qualified faculty per major or concentration area is often sufficient)
Definitions of academically or professionally qualified faculty	Strictest	Moderate	Flexible
Definition of scholarship	Extreme stress on peer-reviewed research publications. Teaching takes the back seat (this was probably the primary need for ACBSP to come to existence).	Encourage peer-reviewed publications, but open to other forms of scholarship – including consulting projects, action learning programs, invited lectures, articles in popular magazines, etc.	Fluid. Anything that could be interpreted as involving some kind of knowledge creation.
Salary requirements	15-20% above ACBSP accredited schools. Based on AACSB 2017-18 Staff Compensation & Demographics Survey, the average salary for full professors was $162,000; $134,000,	Average	15-20% below ACBSP accredited schools, based on rough estimates. A semi-official target is 90% of KOUPA figures among similar schools.

	$128,000, and $78,400 for associate professors, assistant professors, and instructors, respectively.		
Annual financial cost of release time to faculty	100,000. By creatively adjusting the teaching-research-service expectations of different kinds of faculty members, significant cost saving is possible.	40,000. Typical semester teaching load of 4 courses, each of 3 credits.	25,000. Typically, 4 courses are taught by each faculty member. Reassigned time is typically given only to an accreditation coordinator.
Annual financial cost of faculty development	300,000. Might vary widely according to faculty size.	150,000. Might vary widely according to faculty size.	100,000. Might vary widely according to faculty size.
Typical teaching load per semester	3 courses	4 courses	4 courses
Opportunity cost related to non-pursuance of accreditation unfriendly programs	Highest	Moderate	Low
Fund raising opportunities (from tuition, grants, donations, etc.)	High	Moderate	Low
Membership percentage of public universities Vs private institutions	Very high presence among research-oriented mid to large sized State universities.	Low. Most members are mid-sized teaching-oriented institutions. Significant representation of for-profit private colleges (for-profit	Lowest. Most members are small teaching focused private liberal arts colleges.

		colleges, thanks to increased scrutiny over their practices, seem to consider ACBSP accreditation as critical to validating their quality).	
Membership statistics	819 accredited institutions	587 institutions (ACBSP accredits campuses separately; this will make a much greater count, close to 1000).	175 institutions
Employer favorability	High	Medium	Low to Medium
Perceived esteem among current faculty and value perceived by the prospective faculty	High	Moderate	Low to moderate
Perceived value among prospective and current students, and alumni	High. Especially, research suggests that AACSB accreditation is a key criterion used by international students seeking admission.	Moderate	Low to moderate
Brand recognition	High	Moderate	Insignificant

Table 1: A Cost Benefit Comparison of AACSB, ACBSP, and IACBE.

A Comparison of the First Time Accreditation Processes Flow

As seen in the table 2 given below, the AACSB accreditation process is evidently more intensive and it takes significantly more time. The

ACBSP and IACBE processes are quite similar with much-shortened timeframes (it is interesting to note that the same person - John Green - founded both ACBSP and IACBE).

AACSB	ACBSP	IACBE
Timeframe: 4-7 Years	Timeframe: 3-4 Years (less, if there is an assessment system already in place).	Timeframe: 2-4 Years
Guiding Framework: Internally developed framework, focused on ensuring quality based on input resources and process.	Guiding Framework: Baldrige Performance Excellence Program	Guiding Framework: Deming-Porter quality assurance framework
Join as an AACSB member ↓ Submit the Eligibility Application for accreditation along with the fees. ↓ AACSB staff review the application and send recommendation to Initial Accreditation Committee (IAC) ↓ Based on the review outcome, a mentor is assigned to assist with the development of an Initial Self Evaluation Report. An AACSB Accreditation Staff Liaison is also assigned to the school, who will act as the contact between AACSB and the candidate school (Payment of fee to be made by the school) ↓	Join as an ACBSP member ↓ Submit the candidacy form and the preliminary questionnaire, along with the candidacy fees. ↓ Assignment of a mentor by ACBSP to provide a gap analysis. ↓ The mentor authorizes the candidate to proceed to the full self-study ↓ Prepare and Submit Self-Study ↓ Undergo Accreditation Site Visit ↓ Receive and Respond to Site Visit Report ↓ Accreditation Review by ACBSP	Join as an IACBE member ↓ Submit application materials for first-time accreditation, along with the fee ↓ Schedule Site Visit ↓ Attend a Workshop on Preparing an Effective Self-Study ↓ Prepare and Submit Self-Study ↓ Undergo Accreditation Site Visit ↓ Receive and Respond to Site Visit Report ↓ Accreditation Review by ACBSP ↓ Determination of

The mentor consults with the candidate school to determine current alignment with AACSB expectations. If the mentor feels the gaps are insurmountable, a report to that effect is submitted to AACSB. Otherwise, within 1-2 years, with the consent of the mentor, the candidate school will submit to IAC an Initial Self Evaluation Report along with Strategic Plan for organizational change. ↓ The IAC reviews the Initial Self Evaluation Report. One of the following decisions is made: a) In excellent cases, the school may be permitted to develop a full Self- Evaluation Report in 5 years; an invitation to apply for Initial Accreditation is also made. b) The school is asked to implement items in the initial self-evaluation report and inform IAC of the progress within 3 years; based on this, permission for a full Self-Evaluation Report submission is given and an invitation to apply for Initial Accreditation is made. c) Alignment is not accepted and further consideration is denied (Sometimes, opportunity for revised iSER	↓ Determination of Accreditation Status of Business Programs by the governing board	Accreditation Status of Business Programs by the governing board.

submissions is given, up to 2 times). ↓ AACSB appoints a Peer Review Team chair, who will mentor the school in developing the final SER and help schedule site visit. The IAC appoints the additional members of the Peer Review Team. Typically, all these are current deans of existing accredited b-schools (The mentor assigned for iSER is dropped at this stage). ↓ After the site visit, the Peer Review Team delivers a visit report to the applicant school, and to the IAC for concurrence. ↓ IAC sends the report to the AACSB Board of Directors for final ratification and the award of accreditation.		

Table 2: A comparison of the processes of first time accreditation across agencies

Concluding Remarks

So, generally speaking, which of the three is a better choice? Members of the fraternity of accreditation agencies like AMBA and EQUIS directly ascribes to the value of AACSB accreditation – these agencies will not typically consider accrediting US-based business schools unless they are first accredited by AACSB. Likewise, ACBSP offers a much more flexible set of standards for its members to retain accreditation provided they also acquire AACSB accreditation. Various peer-reviewed studies to assess stakeholder perceptions of b-school accreditation agencies indicate the that AACSB has the greatest brand equity and its accreditation carries the most value (Corcoran, 2007; Hunt, 2015; Womack & Krueger, 2015). However, researchers like McFarlane (2013) warns about the false perceptions about the value of an AACSB accreditation. In a similar spirit, Lowrie & Willmott (2009) observes that "accreditation sickness" could divert attention from more pressing problems affecting educational institutions.

Until 1995, AACSB focused entirely on North American institutions and it did not consider in its scope to accredit international b-schools (Trapnell, 2007). A change in direction was needed because mid-1990s represented an inflexion point in the growth of business higher education internationally. AACSB has tightened the implementation of its accreditation standards in the United States, which according to this author indicated a smart strategic intent for new market development: maintaining perceived higher standards in the US will increase AACSB's desirability in the international markets where the future growth comes from. No wonder, AACSB is often blamed by upstart North American b-schools desirous of accreditation for keeping double standards in domestic versus international markets (Scherer, Javalgi, Bryant & Tukel, 2005).

Regardless, business school accreditation has now become a truly global business (Bruner & Iannarelli, 2011). Also, accreditation agencies have found additional opportunities for expanding their scope – such as specialized accreditations in accounting, information systems, sports management, tourism, etc. (Challa, Kasper, & Redmond, 2005; Myers & Kooti, 2016). Given the widely held perception that "be accredited or perish", most business schools do not have the luxury to remain nonaccredited.

Business school leadership requires university-wide support for advancing accreditation (Pringle & Michel, 2007). The rationale for accreditation by itself could provide a basis for seeking more support; it could also produce tension between the b-school and other academic departments in the university. Regardless, the central administration of the university should commit significant financial and nonfinancial resources to attain and maintain accreditation. Faculty should be willing to take on additional responsibilities in curriculum development and in documenting teaching-learning from an assessment point of view. Also, especially for AACSB accreditation, faculty commitment for increased scholarly expectations is vital (Romero, 2008). Given the diverse set of constraints and opportunities, not every b-school will find the same option in their best interest (Trapnell, 2007).

It is hoped that the comparison and process flow provided in this article could provide some actionable guidelines for those making this choice. This said, b-schools may want to think beyond this triad. If you have a very significant focus on internationalization and if you want to better balance scholarly and corporate-professional considerations, EQUIS may be your way (EQUIS standards are prescriptive and not mission-driven, however). If you don't have undergraduate programs but still are looking for a widely known accreditor for your masters and doctoral programs that admit only experienced professionals, with a relatively shorter turnaround time (12 months, typically), AMBA could be the right choice.

Finally, if you are unique and your mission does not have any scope for alignment with generally accepted quality frameworks, you may want to remain unaccredited. One key question to ask is whether accreditation is good for the strategic decision making of traditional business schools, according to Julian & Ofori-Dankwa (2006). Extreme mission orientation of many accreditation agencies also means that highly innovative b-schools will find it suffocating to align their market-oriented processes to any long-term mission. In this situation too, you may want to remain outside of the umbrella of accreditation. The tailpiece is, as long as institutions *know themselves* – who they are and what they are able to live by – why bother about external gold standards!

References

AACSB (2018). Retrieved December 31, 2017, from https://www.aacsb.edu/about/mission

ACBSP (2018). Retrieved December 31, 2017, from https://www.acbsp.org/page/about_us

Bruner, R. F., & Iannarelli, J. (2011). Globalization of management education. *Journal of Teaching in International Business*, *22*(4), 232-242.

Challa, C. D., Kasper, G. M., & Redmond, R. (2005). The Accreditation Process for IS Programs in Business Schools. *Journal of Information Systems Education*, *16*(2), 37-48.

Corcoran, C. P. (2007). Distinctions among accreditation agencies for business programs. *Journal of College Teaching and Learning*, *4*(9), 27-30.

Durand, R., & McGuire, J. (2005). Legitimating Agencies in the Face of Selection: The Case of AACSB. *Organization Studies*, *26*(2), 165–196.

Hedrick, D. W., Henson, S. E., Krieg, J. M., & Wassell Jr, C. S. (2010). The effects of AACSB accreditation on faculty salaries and productivity. *Journal of Education for Business*, *85*(5), 284-291.

Hunt, S. C. (2015). Research on the Value of AACSB Business Accreditation in Selected Areas: A Review and Synthesis. American Journal of Business Education, 8(1), 23-30.

IACBE (2018). Retrieved December 31, 2017, from http://iacbe.org/about-page/mission-vision-values-governance/

Julian, S. D., & Ofori-Dankwa, J. C. (2006). Is accreditation good for the strategic decision making of traditional business schools?. *Academy of Management Learning & Education*, *5*(2), 225-233.

Lowrie, A., & Willmott, H. (2009). Accreditation sickness in the consumption of business education: The vacuum in AACSB standard setting. *Management Learning*, *40*(4), 411-420.

McFarlane, D. A. (2013). False perceptions of quality? AACSB accreditation myth and propaganda marketing strategies. *Journal of Business Administration and Education*, *4*(2), 8-16.

Myers, M. D., Kooti, A. J., & Kooti, J. G. (2016). Does a Separate Accounting Accreditation Matter? *Academy of Business Journal*, *1*(1), 96.

Pringle, C., & Michel, M. (2007). Assessment practices in AACSB-accredited business schools. *Journal of Education for Business*, *82*(4), 202-211.

Roller, R. H., Andrews, B. K., & Bovee, S. L. (2003). Specialized accreditation of business schools: A comparison of alternative costs, benefits, and motivations. *Journal of Education for Business*, *78*(4), 197-204.

Romero, E. J. (2008). AACSB accreditation: Addressing faculty concerns. *Academy of Management Learning & Education*, *7*(2), 245-255.

Scherer, R. F., Javalgi, R. R. G., Bryant, M., & Tukel, O. (2005). Challenges of AACSB international accreditation for business schools in the United States and Europe. *Thunderbird International Business Review*, *47*(6), 651-669.

Trapnell, J. E. (2007). AACSB International accreditation: The value proposition and a look to the future. *Journal of Management Development*, *26*(1), 67-72.

Trifts, J. W. (2012). The Direct and Indirect Benefits and Costs of AACSB Accreditation. *SAM Advanced Management Journal, 77*(1), 20-27.

Womack, J. Q., & Krueger, T. M. (2015). The impact of initial accreditation from AACSB on the enrollment of three south Texas universities. *Journal of Business and Behavioral Sciences*, *27*(1), 158.

Zammuto, R. F. (2008). Accreditation and the globalization of business. *Academy of Management Learning & Education*, *7*(2), 256-268.

Zhao, J. & Ferran, C. (2016). Business school accreditation in the changing global marketplace: A comparative study of the agencies and their competitive strategies. *Journal of International Education in Business, 9*(1), 52-69.

Role Models and Value Patterns which Shape the Academic Career Path. Case-study: West University of Timişoara

Simona Adam

West University of Timişoara, Department of Teacher Training, e-mail: simona.adam@e-uvt.ro

Abstract:
An academic career can bring many satisfactions, but it also involves major challenges. This study analyses the academic career from a constructivist perspective, which sees it as an evolutionary process influenced by a variety of macro and micro-social circumstances. I have used a qualitative methodology based on the narrative and comparative analysis of in-depth interviews with 30 former professors from the West University of Timişoara. The semi-structured interviews were taken several years ago by a team of researchers from the same university. The main goal of the project was the construction of the history of this institution through the memories of its key members. The interview guide, which comprised of 46 questions, was divided into 6 main themes: professional formation; the beginning of the academic career; hierarchical and horizontal relationships; the influence of the political and ideological context; professor – student relationship and professional identity.
Being shaped by socialization and early work experiences, the academic career path is often influenced by mentors or role models. I analyse the influence of these role models in various stages of the academic career and the retrospective valorisation of these models. The second dimension analysed in the study is the core value system which defines the professional identity of the academics. The value patterns are directly connected with their attitudes towards students or other members of the academic staff. The core values are also visible in the process of self definition, and these are, according to our interviewees: humanism, respect towards the students, objectivity in assessing student's activity, scientific knowledge and research expertise.
Key worlds: academic career, role models, values, professional identity.

https://doi.org/10.24193/JRHE.2018.2.4

The academic career as a socialisation process – theoretical perspectives and research outcomes

Career choices are shaped both by personal and environmental factors. Bruss and Kopala (1993, p. 686) define professional identity as "the formation of an attitude of personal responsibility regarding one's role in the profession, a commitment to behave ethically and morally, and the development of feelings of pride for the profession." Lindholm (2004, p. 203) uses a historical perspective in classifying the theories that examine vocational outcomes: the first theories (from the 1950's) included developmental approaches, personality-based theories, typological theories and self-concept theories; in the 1970s and 1980s new theories emerged, including social learning theory and Bandura's self-efficacy theory. As Lindholm observes, very little research has focused on the mechanisms that shape individuals' decisions to pursue academic careers. However, the author mentions studies focused on issues related to the underrepresentation of women and minorities within faculty ranks, the professional socialisation of graduate students and challenges determined by the changing academic labour market (Lindholm, 2004, p. 204).

Theories of career development argue that the adult years are not a static phase of life and describe a career as an evolutionary process. Reybold and Alamia (2008, p. 114) comment that the professional identity of academics becomes more resilient and less reactive to external circumstances as the individual achieves professional maturation. The authors explain professional maturation in terms of professional equilibrium – described as a faculty identity that is focused on balance and stability. For many academics, the balance is achieved through role symmetry – maintaining a proportional sense of faculty self with regard to their roles and responsibilities, and equilibrium between teaching, research, and administrative duties. (Reybold & Alamia, 2008, p. 118).

Academics' socialization into the professorate establishes the norms and expectations for future professional behaviour. The process of faculty preparation and socialization has been described by Tierney and Rhoads (1993) as a linear progression from anticipatory socialization to organizational socialization. The anticipatory stage describes how "non-members take on the attitudes, actions, and values of the group to which they aspire" (Tierney & Rhoads, 1993, p. 23), whereas the organizational stage involves initial entry into an academic position and the continuance of the faculty role.

Theories of academic career socialization imply that an individual's understanding of the faculty career begins with the graduate school experience or even earlier, not with the first faculty position. Austin (2002, p. 96) describes this process as a preparatory experience, which may begin prior to the graduate school, in which the students are exposed to the skills and expectations likely to confront them in the future academic career. The anticipatory socialisation may start even earlier, as research has proven that professors are more likely to come from families that stress the value of intellectual pursuits and academic achievement (Finkelstein, 1984, apud Lindholm, 2004, p. 605). The ones who pursue academic careers usually "tend to prefer intellectual (as opposed to action-oriented) modes of mastering experiences and to display a noticeable sense of "apartness" from their peers, preferring solitary, autonomous activity" (Lindholm, 2004, p. 605).

Anticipatory socialisation is often shaped by the influence of role models. Generally defined as people who influence the individual in specific life decisions, role models can also be described as adults who are worthy of imitation in some area of life or, as the American Psychological Association states, they are "real or theoretical persons perceived as being ideal standards for emulation in one or a selected number of roles" (apud Nauta & Kokaly, 2001, p. 82).

In an extensive literature review on role models, Nauta and Kokaly (2001) quote Bucher and Stelling's classification of role models.

According to them, role models can be partial, charismatic, stage (influencing others in a particular point of their socialisation), option (providing alternative views or patterns of behaviour) and negative (apud Nauta & Kokaly, 2001, p. 82). How do role models influence career development? In the Social Learning approach, new skills and behaviours are learned by observing and reproducing relevant role model behaviours. Role models set norms, attitudes and values, inspire others to behave in certain ways or assume certain roles, and also affect occupational outcomes indirectly through their influence on the interests, self-efficacy, and outcome expectations of the protégée (Nauta & Kikaly, 2001, p. 82).

Academic success is strongly related to the availability of "career relationships" including mentors, peers, and contacts in professional organizations. As some authors notice, "the value of a good senior mentor to the career advancement of a faculty member is unequivocal" (Levinson et. al, 1991, p. 425). A mentor is often described as a veteran professional who takes an active interest in the career development of a younger professional. Mentors follow most of these principles: (a) they encourage the dreams, and support the career aspirations, of their protégés, (b) they provide opportunities for their protégées to observe and participate in their work, and (c) they help their protégés become aware of the unwritten rules and politics involved in the profession (Bova & Phillips, apud Wright & Wright, 1987, p. 204).

Wright and Wright mention, among the benefits of a mentoring relationship in an academic career, (Wright & Wright, 1987, p. 205):

- *Career development* – the mentor can teach the protégé the technical aspects of the profession, including development of writing and research skills; he helps the protégé to reach his goals and connects him with financial or publication support. The mentor can also play the role of protector in defending the protégé's abilities and attitudes.
- *Networking* – mentors can help the protégés to establish a professional network and they can increase their visibility by

including them in discussions with peers or they can bring the protégé's work to the attention of respected scholars in their field.

- *Professional development* – mentors have a long term influence in professional development of the protégés, helping them in developing a sense of direction and long-range research goals.
- *Personal identity* – the mentor influences the protégé's self-image, providing confirmation of his abilities and by increasing his self-confidence. He can also provide support and counselling in work-related and personal issues.

Methodological Design

This research is based on the narrative and thematic analysis of 30 semi-structured interviews made between 2011 and 2013 with former professors from the West University of Timişoara. The interviews, conducted by a team of researchers from the same university, were part of a larger project on institutional history. The first corpus of interviews was taken under the project "*Teaching Values by Role Model Examples*", coordinated by Otilia Hedeşan and Dana Percec, and marked the 55th anniversary – "LIT55" - of the Faculty of Letters of the West University of Timişoara. Members of the academic staff of this faculty were interviewed between 2011 and 2012. Then, between 2012 and 2013, the archive was expanded through interviews taken with academics from all the faculties, aimed at reflecting the academic diversity and celebrating 70 years – "UVT70" (2014) since the West University of Timişoara was founded. The main goal of the research was to reveal the way in which the University had developed during the communist period and the mechanisms of surviving the ideological pressures of the political system or the administrative challenges nowadays.

Moreover, the research revealed the voices of the main actors of the academic life. The interviewees were key figures in the history of the West University of Timişoara. Almost all of them had retired by the time of the interview, they used to have important administrative positions (former deans or vice rectors, head of departments and so on), or they were some of the most successful professors of the University, both in terms of their didactic prestige or their research expertise.

The semi-structured interview guide was expanded by a small team of researchers which included the author of this paper, under the coordination of Smaranda Vultur, who had a vast experience in life-story and in-depth interviewing. It comprised of 46 open questions, structured in 6 main thematic sections:

1. *Professional formation* – graduate education years, role models, influences on choosing an academic career, etc.
2. *The debut of the academic career* – criteria of entering the academic career, social capital (people who offered support to the interviewee);
3. *Hierarchical and peer professional relations* – what were the relations with the management of the faculty, was the interviewee part of the managerial team, how are the relationships with his / her colleagues described.
4. *The political influence during the academic career* – the impact of the ideology in academic life during communism, personal strategies in coping with the political pressure etc.
5. *The student – professor relationship* – how did this relationship change or develop over the career path, what were the expectations of the students and so on.
6. *Professional identity* – self description as a professor, the merging of the two important academic roles: teaching and research, accomplishments or failures to achieve fulfilment.

The interview duration varied between 90 and 150 minutes, and in total, the interview transcripts were summarised in more than 400 pages. Having such rich archive material, I chose a qualitative approach to analysing the data. I started from a constructivist perspective, seeing the interview as a product of symbolic interactions. A constructivist treatment of the subject begins with the premises that multiple realities exist and that the data collected reflects a mutual construction born out of the interaction between the researcher and the interviewee.

The coding of the data followed the steps of the constructivist grounded theory approach, moving from empirical observations toward abstract concepts. I have started from a partially drawn up conceptual frame (Glaser & Strauss, 1967, p. 45), sketching a few main characteristics of the narratives. The coding of data followed two phases: initial coding and selective/focused coding. While the initial coding has the goal to discover significant themes or categories, focused coding is supposed to organize data in categories more appropriate to the theory. The initial coding allows the researcher to identify the main events and meanings presented in the interview, helping the researcher to discover the interviewee's point of view. In focused coding, the researcher uses the initial codes that are repeated to sort and synthesize large quantities of information. Focused coding is more abstract, more general and allows a more productive analysis than the initial codes.

Studying more interviews helps the researcher to stay close to the empirical reality that was researched. By comparing the data to discover similarities and differences properties that highlight the generality of categories can be generated. Through the comparative method the properties of categories are defined and step by step, the categories are transformed into theoretical concepts.

The grounded theory analysis was undertaken in parallel with a narrative analysis of the interviews. Narrative analysis focuses its attention on subjectivity, which is the manner in which each of the interviewees portray themselves as related to social structure. It reveals the manner in which the respondent has negotiated his own position towards the social situation. Narratives are ways through which we organize, perform and create meanings to our experiences, underlining at the same time a coherence of the life-line. Miller (2000) calls this process ‘a double hermeneutics’. This way the interviewee’s answers are influenced by the subjective perception of the place which he occupies in structures and social relations and the way that he portrays himself to the researcher. People think, perceive reality and make moral choices according to narrative structures. Through narratives we create sense in life and we build our identity. Experiences gain significations only when they are integrated into narratives. Personal narratives not only describe experiences, but they give form to them. The relationship between ‘live’ and ‘tell’ is a dynamic one. Personal narratives are built in the general social context; they produce and are produced by the dominant cultural meta-narratives (M. Andrews, apud Sclater, 2004, p. 78). The most crucial information resides not in the answers given to specific questions, but rather in the narrative organization itself.

Discussion

How did the academics interviewed perceive their personal and institutional past? The first feature of the interviews that were analyzed was the tendency to idealize the past – what Bourdieu called “the biographical illusion” or Halbwachs terms as “nostalgia for the past”. Present time becomes a comparative term, being most of the time devalued in relation to the past. Our interviewees’ identities were formed in the first decades of the communist regime, many of them being students in the ’50s and ’60s. All of them spoke passionately about their graduate years, mentioning inspirational professors who became their role models.

What were the qualities of these role model professors? How can they be described in terms of their teaching style? As Hedeşan observes, they were usually charismatic personalities, providing not only knowledge, but behavioral examples (Hedeşan, in Hedeşan et. al., 2016, p. 68).

> "*What we liked the most? The course of Professor T... We used to applaud him at the end of the course. He had a special oratory talent...*" (I.C.)

"As a teaching assistant, I assisted in the courses of some great professors. Prof. G.I. was overwhelming because of his erudition and the quality of information[...] Prof. S.M. was a model of equilibrium. He put the scientific information in an accessible language [...] Prof. G.I.T. was a great orator..." (V.T.)

The choice for a discipline tends to occur earlier then the choice for an academic career, and it can also be influenced by good teachers:

> "*My professor had not only pedagogical talent, but also an exceptional erudition. I started to love Romanian literature because of him and I decided choose this field for my bachelor studies*" (V.T.).

Among the persons who influenced the participants in choosing an academic career, especially in the case of women, were members of their family. In a doctoral thesis about the women with academic careers in Timişoara, G. Panu noticed that, for women, the parental authority was more influential than other factors in the choice of an academic career. She describes academic endogamy as one of the ways in which social capital was transmitted from one generation to another (Panu, 2016, p. 131). Higher education is not simply an avenue for upward mobility for whoever desires it, but a filter that promotes some and excludes others. In some cases, the attraction to an academic career came from early family experiences:

> "*I think that it counted that my father studied in France and he received a Ph.D. in law at Paris. So, the premises were present in my family..." (M.T.)*

In many cases, the professors who were chosen as role models became mentors for the interviewees, having a great influence in the development of their academic careers. They encouraged the dreams and supported the career aspirations of the interviewee:

> "*I had a very good collaboration with prof. Z.[...] I wrote to him once, to ask for his opinion, and he answered: "Professionally, I would advice you to go to Bucharest, where you would have more chances to succeed. Emotionally, I would like you to remain in*

> *Timişoara". I listened to his advice and I am very happy that I made this choice"* (Z.S.)

Academic life is imbued with socializing experiences. The interviewees learned a great deal about academia as soon as, if not before, they became students. The mentors helped the interviewees to become aware of the unwritten rules and politics involved in the profession. As Tierney states, "institutional pecking orders, the importance of research, how one works with one's colleagues, what is and is not important, are all lessons that individuals learn" on their academic route (Tierney, 2008, p.36). Although these lessons were frequently implicit, rather than explicit, one should not overlook their symbolic importance, as one of the interviewees found out:

> "*When you climb up the hierarchical system, don't forget that you will pass through the same people as you will pass when you come down". (S.Z)*

Even in the communist regime, an academic career offered freedom and allowed the interviewees to pursue their individual work, needs, and interests. The participants often mention their genuine enthusiasm for teaching and research and the privilege of being engaged in intellectual activities during a time when censorship was omnipresent. On the other hand, the interviewees frequently mention their feelings of frustration generated by the fact that they did not have the freedom to travel abroad or to be connected to their foreign colleagues. The few academic travel opportunities were intensely valorized and they are narrated in detail by the interviewees.

An academic career was always perceived as an elitist one, despite the political regimes. The respondents were aware of the social status they had in the society and they were deliberately trying to conform to this ideal image:

> "*Your image, as a professor, in the society, is influenced by your behavior. You have to prove that you deserve this status" (Z.S.)*

Analyzing the narratives, we can notice the need of retrospective coherence: the interviewees' discourse emphasizes a core value system of the academic profession.

1. The top value is *humanism*, described by our respondents in various social situations, but mostly in the interaction they had with their students:

> "*You have to love the people in order to be a good teacher" (S.Z.); "In your teaching activity resides the dialogue and the human interaction that gives you professional satisfaction" (M.T.)*

The professor – student relationship develops during an academic career. At the beginning of their teaching career, inexperienced academics often fall into one of two opposite patterns in their interactions with students. The first relational pattern is characterized by greater social distance and an authoritarian teaching style. Some of our interviewees who fell in this category explain this tendency by mentioning their anxiety about not being able to gain the respect of their students. The second pattern is the one of the "friendly professor", who is kind to the students and is often perceived as a friend or an older colleague rather then a professor. This closeness was facilitated by the specific activities of the communist period, in which the students and professors were supposed to take part. The agricultural laboring, which took place in early autumn and lasted for a couple of weeks was a good opportunity for socialization between students and their professors. Study trips, cultural events and literary retreats were only a few of the multiple activities in which mainly young academics were expected to participate along with their students.

Advancement in the academic career came with socio-cultural changes which had an impact on the student – professor relationship. The majority of the interviewees compare the post-communist period with the communist one, emphasizing the different expectations of the students nowadays.

2. Another important value is *respect*, which is deeply connected to humanism:

> "*The student must be respected for what he is, no matter how good or bad he is" (N.A.)*

An academic position implies, in the participants' view, not only respect towards others, but also to be respected and valued by the people who are interacting with you. We asked our interviewees to describe the relations they had with their colleagues, and they unanimously characterized these relations as respectful and ethical. These qualities were also valued in their role models. On the other hand, when talking about other members of the academic staff, fierce competition can sometimes be spotted. As Hedeşan notices, "sometimes, the interviews leave the impression that the relationships between prominent academics were competitive and sometimes even tense" (Hedeşan, in Hedeşan et. al., 2016, p. 65). The internal fight for privileges or positions, although only sporadically mentioned, seemed to be more frequent than our interviewees were willing to admit.

3. Among the core values of the academic career, our respondents mentioned *objectivity* in assessing the student's activity:

> *"...if you fail in proving this, the student's respect towards yourself would be affected."(N.A.)*.

Objectivity is reinforced by the professor's ability in recognizing their students' performances and capacities. All the respondents recalled the best students they had during their academic career, and many of these students later became their colleagues.

4. *Scientific knowledge* is also part of the value system of academics:

> *"your scientific knowledge has to achieve the standards you impose to your students" (N.A.)*.

Their scientific capacity is often mentioned as a prerequisite for entrance into an academic career. All the interviewees describe themselves as being very good students, with exceptional results. They often emphasize the fact that they were "chosen" for an academic career by the faculty management. During the communist period, entrance into an academic career was often the result of a process of centralized national distribution, in which the best students were directed towards universities or research institutes. Although it is widely acknowledged that advancement in the academic hierarchy is often facilitated by extrinsic circumstances, our interviewees emphasize their intrinsic characteristics: they perceive themselves as "matching" the academic work environment – "the academic prowess enhanced confidence in their self-perceived ability to successfully construct an academic career" (Lindholm, 2004, p. 618).

5. The choice of an academic career versus any other career path is strongly related to an intrinsic interest in research, so the *research expertise* is also mentioned in the value system of the academics:

> "*in order to be a good professor, you have to be a good researcher. [...] In my faculty research was always encouraged" (N.A.).*

Our interviewees' narratives provide many references to the research interests of the respondents. They emphasized their dedication to research, which on many occasions competed with their personal lives. Some interviewees talk about the tremendous amount of time spent in research activities, others about the variety or complexity of the research projects they were involved in, and almost all of them about the accomplishments generated by their research work. Some of the respondents stress the originality of their research, others its utility for the scientific community:

> "*almost all the researchers who were interested in that topic used the results of my research" (R.S).*

At the end of the interview, the participants were asked to talk about their regrets or any lack of fulfillment in their academic career but also about their greatest satisfactions. All the respondents said that they did not have major regrets or dissatisfactions in relation to teaching or research activity. However, some of them mentioned the massive load of administrative work when they occupied managerial positions in the University. In their opinion, the administrative duties took a lot of energy that could have been used better in research or teaching. The comparison between past and present sometimes reveals a trace of sadness or nostalgia. One of our respondents spoke about students nowadays having a decreased level of knowledge:

> *"We are forced to build on a "sandy foundation", because our students don't have a solid foundation" (S.Z)*.

The respondents often mentioned the prizes or distinctions received for their research activity or the papers published in prestigious international journals as among the greatest satisfactions related to their academic careers. They displayed an ascendant career path and were proud of all the steps they made throughout it, emphasizing the mix of factors that helped them achieve their goals. Their personal qualities are always related to luck, good circumstances and good professional relations.

Conclusions

The thematic and narrative analysis of the interviews allows us to add more substance to the institutional history of the West University of Timişoara. The narratives of former professors reveal models of professional socialisation, academic values, and behavioural patterns. Their answers were influenced by the context of the interview and by the fact that the dialogue was between two different generations of academics: the interviewers were all very young academics or doctoral students, while the interviewees were retired professors. The interviewees were doing their best in order to set a good example for the young generation. We can talk in all the cases about a very positive image of the Self and a need for retrospective coherence.

Overall, participants spoke passionately about their work. Almost without exception, they emphasized the inherent "fit" between themselves and their jobs, especially with respect to the opportunities that academic work offered for fulfilling their individual needs and ambitions. Even if they stressed external factors that facilitated their successful academic career, such as providential help, luck, circumstances, mentors and so on, the backbone of the narrative construction is given by their hard work, ambition or diligence.

The process of anticipatory socialisation had an important role in their career development. For some of the interviewees, this process started very early, in their own families, while for others, the undergraduate experience or the graduate years were the key moments in choosing an academic career. Role models and informal mentors were mentioned by all the respondents and their impact was vividly recalled. Among the most influential persons in our respondents' career path were their own professors. The interviews portray a colourful image of the academic staff, in which many types of professors are vividly described such as the charismatic professor, whose lectures are compared with a stage performance, the "absent-minded" professor, who is present in anecdotes, the severe professor or, in contrast, the friendly professor

All participants highlighted their personal needs for autonomy, independence, and individual expression and the general allure of the university work environment, even in times where these values were generally denied by the socio-political context. Nevertheless, there is a clear distinction between communist and post communist academic life, although the interviews do not draw an overly negative image of communism.

Almost unanimously, the respondents spoke of how they have long resonated with the more general atmosphere of university environment. They have a positive retrospective self image, which emphasizes a successful and meaningful academic career path.

References

Austin, A. (2002). Preparing the Next Generation of Faculty: Graduate School and Socialisation to the Academic Career. *The Journal for Higher Education*, 73 (1), pp. 94-122, Ohio State University.

Bruss, K. V., Kopala, M. (1993). Graduate school training in psychology: Its impact upon the development of professional identity. *Psychotherapy: Theory, Research, Practice, Training, 30*(4), 685-691. American Psychological Association.

Glasser, B.G., Strauss, A.L. (1967). Discovery of Grounded Theory: The Strategies for Qualitative Research. New Jersey: Aldine Transaction.

Hedeşan, O., Percec, D., Panu, G. (2016). Valori şi modele umaniste în instituţii din epoci de criză. Analize de caz [Humanistic Values and Role Models in Institutions during Ages of Crisis], Timişoara: West University Publishing House.

Levinson, W., Kaufman, K., Clark, B., Tolle, S. (1991). Mentors and Role Models for Women in Academic Medicine. *Western Journal of Medicine*, vol. 154 (4), pp. 423-426, accessed online on PubMed (https://www.ncbi.nlm.nih.gov/pubmed/1877183).

Lindholm, J.A. (2004). Pathways to the Professoriate: The Role of Self, Others, and Environment in Shaping Academic Career Aspirations. *The Journal of Higher Education*, Vol. 75, No. 6, pp. 603-635, Ohio State University Press.

Miller, R. (2000). *Researching Life Stories and Family Histories,* London: SAGE.

Nauta, M. M., Kokaly, M.L. (2001). Assessing role model influences on students' academic and vocational decisions. *Journal of Career Assessment, 9*(1), pp. 81-99. SAGE.

Panu, G. (2016). *Cariere universitare feminine în perioada comunistă. Timişoara: 1965-1989*. Teză de doctorat. [Women Academic

Careers in Communism. Timişoara: 1965 – 1989]. Doctoral Thesis.

Reybold, L.E., Alamia, J. (2008). Academic Transitions in Education. A Developmental Perspective of Women Faculty Experiences. *Journal of Career Development*, 35 (2), SAGE.

Sclater, D.S., Antrews C.S. (2004), The Uses of Narrative: Explorations in Sociology, Psychology and Cultural Studies.Transaction Publishers, New Jersey.

Tierney, W.G., Rhoads, R. (1993). Enhancing Promotion, Tenure and Beyond. Faculty Socialisation as a Cultural Process. ERIC Higher Education Reports, Washington.

Tierney, W. G. (2008). Trust and Organizational Culture in Higher Education. Center for Higher Education Policy Analysis: University of Southern California.

Wright, C.A., Wright S.D. (1987). The Role of Mentors in Career Development of Young Professionals. *Family Relations*, vol. 36, no. 2, National Council of Family Relations, Saint Paul.

Liquid Space Formed by Courses Taught in English in Korea and Japan through Observation of Organizations Representing International Students

Daichi Ishii

The Chinese University of Hong Kong, e-mail: *daichido@gmail.com*

Abstract:
The number of students who study outside their own countries has been increasing, and the destinations and types of international students are diversifying these days. One of the reasons for this is the expanding number of courses taught in English because of the public-policy-driven internationalization of higher education. This paper examines courses taught in English in Japan and Korea by looking at the organizations representing international students, which show the homogeneity of international students beyond identity, for their common interest and their necessity of a representative body in relationship to various stakeholders. Then, it suggests a number of merits of observing these organizations in terms of finding out the real issues brought about by courses taught in English that cannot be identified by policy analysis.
Keywords: English medium courses, Korea, Japan, international students.

https://doi.org/10.24193/JRHE.2018.2.5

Diversifying Destinations of International Students

An increasing number of students choose their university globally nowadays. According to ICEF statics (2015), the number of students who enrolled in higher education institutions that are located outside their country of citizenship was just 1.3 million in 1990 and increased to 5 million in 2014. It is expected that it will continue to increase in the future. There are various reasons for this increase. One such reason is the universities' internationalization competition, based on university rankings, a competition that leads to government action meant to increase the number of international students at national level.

The number of international students is increasing not only in the United States, which originally attracted international students from various regions. Rather, the number of F - 1 visa issued by the US has declined, especially the number of visas issued to Chinese students which halved between 2016 and 2017. The Director of Public Policy of the National Association of International Educators in the United States was quoted by Web media Axios (2018), "various countries are actively seeking foreign students, and the US is not the only option for them anymore." However, Morikawa (2006) and ICEF (2015) show that more and more international students from East Asian countries are moving in the region these days because of radical policy measures aimed at attracting more international students. Sugimura (2008) shows that Malaysia is trying to attract international students from Muslim countries in the Middle East, as an example of higher education policy in South East Asia. Many similar examples point to the diversification of destinations for studying abroad nowadays.

Diversifying Types of International Students in Non-English Speaking Countries

Even in countries where the traditional teaching languages have been non-English local languages, such as Korea and Japan, international students are increasingly diverse due to active international student recruitment policies. For instance, universities in Japan have implemented various measures to raise the influx of international students. The Japanese Government started "the 300,000 international students plan" in 2008, which aims to receive 300,000 students from abroad by 2020, resulting not only in an increase of international students, but also in their diversification.

The establishment of courses taught in English (English-medium courses), which allows students to graduate without being proficient in the local language, is a typical example of those policies. Studying abroad in the non-English-speaking countries for humanities and social sciences was usually aimed at learning about the host country; but the establishment of the courses taught in English has resulted in receiving students who have various kinds of interests in relationship to those countries.

In Japan, courses taught in English have been introduced in many top schools by the Global 30 (G30) project. However, the fact that it became possible for international students to enter university regardless of their Japanese language ability generated linguistic and cultural minorities that did not exist on campus in the past. For example, Watanabe (2010) identified problems of students regarding their mental health and career after graduation in G30 course at the Faculty of Engineering, Kyushu University, which does not accept Japanese students. One of those reasons is because international students enrolled in courses taught in English are cultural and linguistic minorities, though Watanabe does not point this out directly.

The Korean government introduced a similar policy called "Study Korea Project." This policy includes support for universities to operate more courses taught in English, which make Korean universities face similar problems as well. For example, Kim (2014) pointed out that international students are not sufficiently able to exchange opinions with Korean students due to linguistic barriers in English courses at the university in Korea.

The English-taught courses are diversifying not only the destination of international students but also the character of international students. Students enrolled in the English-taught courses are not limited to international students unless the university specifically limits eligibility for application. It is assumed that there are diverse background students such as returnee children, international school graduates, foreign national students with permanent residence or resident rights in that country. The language level of local languages and English, and their cultural identity are not determined by these attributes, which also vary widely among students.

In short, the introduction of courses with English as the teaching language is a new trend in Korea and Japan, and consequently it became easier for international students who do not speak the local languages to study abroad in non-English speaking countries. As a result, English-taught courses are generating diversification of international students and problems associated with that change.

English medium courses and their problems were discussed not only in Japan and Korea. Macaro et al. (2018) reveal that there are papers analyzed about courses conducted in English, regardless of country or region, and predict that universities and governments in many countries ignore social linguistic conflicts and just move forward with the introduction of English-taught courses. This paper focuses on Korea and Japan as examples of nations that traditionally use local languages more in higher education.

Therefore, the institutional definition of "international student" does not work well when talking about the actual situation of students.

The meaning of "international student" is dependent on the nuance of the language used, even in the same country, such as the case of Japan. For example, the phrase “international students” in English sometimes indicates all students in English-taught courses including Japanese students. It is different from the directly translated word in Japanese (*Ryugakusei*), which indicates only those who are required to get a visa for studying abroad, at some Japanese universities. This paper defines "international students" in principle as those who are required to get a visa for studying abroad in that country.

Establishment of Groups Representing International Students

This paper illustrated the diversification of international students in Korea and Japan generally in the first two sections and offers a number of examples of complicated internationalization, through groups representing international students, in this section.

Despite international students being unlikely to have an integrated identity simply as international students, they are brought together in organizations that then act as their representatives. International student groups consist of students of various backgrounds. These students have undergone a process of diversification in recent years, as discussed in the former section, and they continue to build organizations together, organisations that would represent their interest. This paper addresses the in-campus organizations representing such international students.

The purpose of describing organizations founded by international students is to show that the reason why international students come together and form organizations beyond their national identity is to approach the university’s issues connected to internationalization. The increase of international student numbers has caused various problems, though the type of problems is different in each university and each country. However, the common element everywhere is that, in cases where university administration and domestic students should approach specific issues in order to discuss and solve them, these undertaking lack a representative of international students. They need counterparts from international students in order to reach collective agreement and cooperation. Furthermore, for international students, even if they argue about problems as individuals without any organizational body to support them, it may be received by others as a personal opinion rather than the representative voice of international students.

For these reasons, the establishment of political organizations representing international students is requested from various stakeholders, such as international students, domestic students and university administration. That is why, although it is not so easy for international students to set up organizations as the cultural and linguistic minority on campus, they form organizations for political activities related to their interests.

Therefore, the activities of organizations representing international students have the possibility to show the problem caused by the internationalization of each university and people who are connected with those problems. Further research presented in the next sections will clarify the internationalization of universities and the current situation of those actors for internationalization by illustrating some cases that groups representing international students are involved in the problem caused by the internationalization of higher education in Japan and Korea.

For the purpose of this paper, we selected Keio University in Japan and Yonsei University in Korea as case studies. These case descriptions are based on interviews with members of international student organizations by the author, which were held from June to November 2017. This interviews used English and the semi-structured interview method.

Case 1: Keio University (Japan)

Keio University is one of the most prestigious private universities in Japan. It has two full courses taught in English that do not require any Japanese language proficiency for enrolling, in Shonan Fujisawa Campus (SFC; Faculty of Policy Management and Faculty of Environment and Information Studies) and Faculty of Economics. Although most Japanese universities start their academic year in April, these courses begin in September to attract more international students from regions where high school ends in summer. The author interviewed the organization called "Association for International Students (AIS)" which do activities for the students enrolled in the courses taught in English at SFC.

AIS was established in the fall of 2016 by students enrolled in the course taught in English. There was almost no support from the university to establish the organization, so it was set up only by students. Although international students in courses taught in Japanese had never established an organization of their own, they were motivated to solve problems regarding the courses taught in English, such as the lack of professors' English proficiency and the system of choosing classes, which were unfair for them. Then, they decided to establish AIS as a representative of students enrolled in courses taught in English, to communicate the opinion of international students to university managers and professors. Members of AIS ranged from native speakers of English to Chinese speakers at that time, which is a good example of the international student organization beyond their national identity, being motivated by their sharing of the same interests.

The university administration regards them as an official counterpart of international students now, and AIS currently have opportunities to talk with the dean once a month. AIS has insisted on opening more Japanese language classes for international students, providing vegetarian and halal food on campus, setting up the lounge for international students to interact with local students.

However, after solving severe problems regarding their class, AIS lost their momentum, and now only a small number of students enrolled in courses taught in English remain involved in its activities, as they do not have a common interest anymore. AIS switched their activity to promoting interaction between the students enrolled in courses taught in English and other students on campus by organizing events such as parties. It can be said that the organization is not only for the interest of students in courses taught in English, as they had students who could not even speak English; a Japanese student in enrolled in a course taught in English who could speak Japanese at a native level was a leader of the group at that time. They currently aim to address both international and domestic students by organizing the information sharing session of student associations and seminars, which usually welcome any students.

Case 2: Yonsei University (Korea)

Yonsei University is a private university in Seoul, well known, one of the top Korean universities (SKY). It is also widely known for its radical internationalization efforts, such as founding a liberal arts college with all courses taught in English, called Underwood International College (UIC).

Staff at the department of international affairs first started encouraging international students in 2017, especially those who were recipients of the Korean government scholarship, to see the staff every month for signing in order to receive money. Although that staff just expected there would be a platform that international students could use to make friends, they established an organization aimed to pursue their political interest regardless of that university staff's expectation. They named their organization "Foreign Student Union (FSU)."

There were some organizations that international students could join easily, but most of them were organized by Korean students and international students, and in these especially students enrolled in courses taught in English could only participate in. Some members of FSU also said that other organizations were unstable and sometimes ceased their activities.

FSU mainly focused on full-time international students excluding students in the attached language school and exchange students. However, the scope of membership was vague as some members said overseas Koreans (*gyopo*) and students from departments with courses taught in English were not included in the beginning of the organization. Although most international students in Yonsei University study in Korean language, their activities were usually held in English and they asked the university to increase the number of courses taught in English. They used both English and Korean in official materials and on Facebook, but they used only English, which they preferred more than Korean, during their meeting.

Their main activities were information sharing, organizing events and complaining to university on behalf of international students. They shared important information on their Facebook page such as a guide for course registration and life around their campus. They also did orientation camp for new incoming international students.

They wanted to be a part of the student council, which was dominated by domestic students, as a goal for the long-term. The president of FSU believed the organization could be a more official institution in that way, but the university staff who suggested them to form the organization did not support that goal.

The Implications of Cases Regarding Groups Representing International Students

The two cases in Japan and Korea show unity beyond the difference of identity and highlight the need for establishing the representative organization of international students from various stakeholders as discussed in Section 3. These cases are useful in that they show that international students are not weak individuals, highlighting a new perspective about them as active actors, who launch organizations for political activities in what concerns addressing the majority.

The university becomes a more dynamic place through various new initiatives, including expanding the number of courses taught in English in non-English speaking countries these days. That wave comes to Japan and Korea now, but new problems have been arising due to the gap between tendencies related to a strong traditional system, on the one hand, and a new system, on the other. It is impossible to identify the most relevant issues only by analysing the public policies and the national systems, so researchers should also look at the actual situation of international students there. A good way to achieve this goal is by observing the organizations representing them, and this will allow for a clarification of the kinds of problems happening, of who is involved in those problems and for a dynamic change of the definitions of international students.

References

Axios. (2018). The disappearing Chinese student visa. Retrieved March 10th, 2018, from https://www.axios.com/foreign-student-visas-dropping-china-india-trump-81e70609-9fa7-43eb-8f40-ccfef9fe3fa5.html.

ICEF. (2015). The state of international student mobility in 2015 - ICEF Monitor - Market intelligence for international student recruitment. Retrieved April 10th, 2018, from http://monitor.icef.com/2015/11/the-state-of-international-student-mobility-in-2015/.

Kim, J., Tatar, B., & Choi, J. (2014). Emerging culture of English-medium instruction in Korea: experiences of Korean and international students. *Language and Intercultural Communication*, *14*(4), 441–459. https://doi.org/10.1080/14708477.2014.946038.

Macaro, E., Curle, S., Pun, J., An, J., & Dearden, J. (2018). A systematic review of English medium instruction in higher education. *Language Teaching*, *51*(01), 36–76. https://doi.org/10.1017/S0261444817000350.

Moon, R. J. (2016). Internationalisation without cultural diversity? Higher education in Korea. *Comparative Education*, *52*(1), 91–108. https://doi.org/10.1080/03050068.2015.1125679

Morikawa, Y. (2006). Ryugakusei Koryu [Interaction of International Students]. In *Higashi Ajia Kyōdōtai no kōchiku* (pp. 228–229). Tokyo: Iwanami Shoten.

Sugimura, M. (2011). Asia ni Okeru Gakusei Ido to Koto Kyoiku no Kokusaika no Kadai [International Students Mobility and Issues of Internationalization of Higher Education in Asia]. *Journal of Multimedia Education Research*, *8*(1), s13–s21. Retrieved from http://www.code.ouj.ac.jp/media/pdf/vol8no1_shotai_2.pdf.

Watanabe, K. (2010). Activities towards global 30 project by school of engineering. *Kogaku Kogyo Kyoiku Kenkyu Koenkai Koen Ronbunshu, 22*, 224-225.