



Chapter 1 - Introduction to The University in Transformation: Global Perspectives on the Futures of the University (Westport, Ct. Bergin and Garvey, 2000).

Forces Shaping University Futures

Sohail Inayatullah and Jennifer Gidley

While it often appears to academics that the university is stable, looking back in history and forward to the future, the university is far more malleable. Just as in Western history, where there were a range of possibilities, the Bologna student model

versus the Paris university of masters model or in recent colonial Indian history between indigenous traditions and modernist British models, the university stands at the gateway of a range of futures. Creating these futures are a number of trends and emergent issues, among others, globalism, multiculturalism (including indigenization), virtualization and politicization. These promise to dramatically change the face of the university, in some ways taking it back to more ancient indigenous models, in other ways transforming it in ways that will make the future university all but unrecognizable to those of us in the 20th century.

This book is divided into four sections: Futures of Higher Education in the West (which given the dominating positions of Western universities has direct and structural implications for the rest of the World); futures of the university in the Non-West (these are not as representative as they ideally could be, still, modernist; scholar/activist; dissenting and multicultural approaches are presented); Alternative Universities (these contest the foundations of the modern university and seek to offer disjunctive alternatives); and, Transformations in the University, our concluding chapters, where we both summarize what has gone before and offer alternative futures ahead.

Authors range from varied disciplines: social and political science, political economy, futures studies, cultural studies, education, consciousness studies and women's studies. All work, or have worked, as academics in the modern university to some extent, and all take a critical view of the current transformations that universities are undergoing. This book is not an apologia of globalization. Even if the scholars here

are critical of current universities, they are more so of the commodification process universities are undergoing. None are luddites but are cautiously optimistic about the role of the internet, believing that while it may lead to increased interaction, it may also continue to distance teacher from student, knowledge from ethics. Some are more concerned about the content ('does it dissent from current understandings?') and others more about the process of education, and still others about the political economy of knowledge, ('who gains and loses when structures of education change?'). All writers have a preferred future of the university, while assessing the trends creating the future, they have not shied away from explicitly stating the future they want, and in some cases, the future they fear.

Our hope for this book is that it impacts the policy debate on the futures of the university, particularly by contesting current assumptions of the future, and offering alternative future possibilities. We understand that the forces changing the university are often more than any particular university or nation can address, and yet, there are spaces for agency - whether it be ensuring that content is more multicultural, or finding ways for faculty to show solidarity, or better meet the changing needs of students or creating alternative universities, or ... more significantly, the future undetected is a future given to us, and thus taken away from us. A future contoured, alternative futures mapped, means that the possibility of influence can increase, at the very least, it means that there is a possibility that the futures being shaped are done more thoughtfully, more creatively, and with more urgency.

A FORWARD GLIMPSE

Gaps and Imbalances

As with all such books, while the intention is comprehensiveness, complete representation is often not achieved. Gaps have remained. From a conceptual perspective, although in many of the chapters, mention is made of the current corporatization of universities, in our seeking to access an author from within that framework, our contact with colleagues in one of the largest international corporate business degree providers, was unfruitful. It became evident that they were too busy creating the future to write a reflective chapter.

The cultural and gender imbalance is particularly evident in the first section where we were seeking a range of critical views of shaping trends from the broad perspective of the western situation. The perspective of students has only been addressed second hand by academics and this is indeed an oversight. The geographic/cultural diversity we sought became somewhat more limited when some of our prospective authors, from Nigeria, Hungary, Tibet in exile (Dharamsala, India), were unable to make the required commitment, largely due to connectivity problems, as this book was edited largely through a continuous passing back and forth of emails,

and partly because academics in these areas are already overly taxed with teaching and community/national responsibilities and financial hardship. In addition, there were other alternative universities which could have participated, some of which are mentioned and there may be many which are unknown to us. Perhaps this book will inspire other authors to develop a Global Transformations Mark 2, as undoubtedly the gaps we have left could fill another book.

We now summarize the main arguments made by the contributing authors in the context of the book's four sections. Following this, the drivers creating the future are explored.

Western Perspectives

A broad context is provided for this section by the first three chapters. Phillip Spies presents an historical overview of the development of the traditional western model of the university. Speaking of the university as both the product and co-producer of each age in which it exists, he looks back at broad historical stages as the Renaissance/Enlightenment age, the Industrial age and the present 'Nomocratic' age. However, he places the deep roots of the university in much earlier classical Greek times. Spies' focus is the great liberal/classical tradition reminding us of the

criteria for an education that develops the whole person, through a search for welfare and freedom as well as goodness, beauty and truth. Decrying the current emphasis on quantity rather than quality in education, he calls for a new kind of intellectualism, which includes the five-fold breadth of the classics, as a means of acquiring context and systems knowledge capable of addressing the *global problematique*.

Peter Manicas extends the historical context into more recent developments in England, Europe and the United States. Along with Deane Neubauer, he tracks the major forces of change today in terms of globalization, unaffordability and computer mediated technology. Manicas also describes who the survivor institutions might be, but places responsibility for survival and quality firmly back in the hands of faculty. Deane Neubauer focuses strongly on the impact of economic rationalism, as well as numerous other macro-forces, on the university sector. He further develops the survivor proposal with an examination of three types of new 'convenience' institutions. Neubauer discusses the major institutional challenges, particularly for university managers, in the wake of these macro-changes. He also poses some dramatic future scenarios with far-reaching implications for universities. These are the 20/80 scenario where 80% have no work; and the 185,000,000 student scenario world-wide.

The virtualization of the university is taken as a given by Michael Skolnik and Jim Dator. Skolnik explores the major implications of this in terms of its impact on students and particularly faculty. He discusses the mixed responses of faculty, from organized rejection on the one hand to passionate 'conversion' on the other. Skolnik

also fears the inevitable loss of jobs for faculty as in other mechanized industries.

Dator's emphasis is more on the changes to the structure of university institutions once the bricks and mortar fall. He also bemoans the likely loss of academic freedom, and develops a brief charter for what needs to be learned in the universities of the 21st Century if we want humans to exist in the 22nd.

Tom Abeles argues that it is time for the Academy to face its demise (and rebirth). In the massive competition of the market place for the production of what he calls short half-life knowledge (with a short use-by date), Abeles believes universities have lost the battle because of the infrastructure costs compared to costs of virtual space. He believes faculty need to ask the deep questions such as 'what is their purpose?'. His own position is that there needs to be a return to the core business of providing long half-life knowledge, ability to synthesize or wisdom.

David Rooney and Greg Hearn, and also Paul Wildman, to an extent summarize some of the forces of change acting on universities, yet each from different perspectives. Rooney and Hearn discuss the commodification of higher education in terms of how inappropriate it is to attempt to use a linear industrial economic model to support a process that deals with educating the complex, non-linear human mind. They present three scenarios for the future of university education: the do nothing scenario; the commodified university; and their favored one: the online learning community, incorporating their comprehensive typology of four types of knowledge, going beyond simply information gathering. Wildman looks at how emerging issues for future

universities might look from the periphery. He discusses how fragmented futures might be for young people and how the idea of a 'subversity' might appeal to the children of the alternative generation who seek an 'alternative to the alternative' and yet can't fit back into the mainstream. He looks towards a 'futures active learning system' that listens to the voices coming from the margins of society.

Non-Western Perspectives

The five chapters in this section can give only a taste of the richness and diversity of views that exist beyond the paradigm of the traditional, western university model and even beyond its critique of itself. Ashis Nandy's opening chapter sets the context for the others in the sense that he analyses the politics of the 'knowledge' that is taught in universities, regardless of whether they be western or their hybrid transplants into other cultures. He examines how the imported western university system has worked at taming traditional knowledge systems and looks to how knowledge may truly be pluralized through the recovery and affirmation of indigenous knowledge systems.

Tariq Rahman and Shahrzad Mojab present completely different positions on the struggles within colonized or post-colonial cultures to develop quality, autonomous university education. Rahman tracks the colonial history of universities in India and Pakistan, leading to the present situation of government control, poverty and lack of

quality. He looks to three options for the future and given the limitations he sees with both privatization and Islamization, he would prefer to see a modernization of the public universities as a necessary step towards Pakistan's transition to modernity, which he believes lags far behind its East Asian counterparts. Mojab discusses the difficulties in parts of the Middle East in creating genuine tertiary education in the context of education being seen by the political dictators as creating sites of dissent. She describes the various attempts to found an autonomous university in Iran, and of the elimination of the Kurdistan university by Khomeini on the eve of its inauguration. For Mojab, the idea of an autonomous university is inextricably linked to the idea of a civil society. She highlights the ongoing challenges for university futures in the Middle East and presents a fairly grim outlook for the likelihood of autonomous universities, let alone academic freedom.

Not surprisingly, university futures in the Caribbean, are somewhat less disturbing, in the view of Anne Hickling-Hudson. Hudson looks to the 'soul of the university', rooted in the Caribbean soil, as a source of vital scholar-activism. She points out that this tradition and flavor of university life has been flagging, and needs to be rebooted, in order to put 'scholarship at the service' of the Caribbean people and the sustainable development of its culture. She presents some rich and colorful scenarios as to how this 'scholar-activism' might be reawakened and used as a lever of change in the coming decades.

Patricia Kelly takes another tack again viewing globalization and the current 'internationalization' of many western universities to be about more than just an increase in numbers of international students. From her perspective and experience in academic staff development, she discusses the politics of language and teaching and the need for institutional support for cultural awareness among academics.

Alternative Universities

This section includes the two very different alternative university visions of Ivana Milojevic and Patricia Nicholson, and also two case studies of existing universities which radically depart from the traditional western secular model. Milojevic discusses the two commonly occurring likely scenarios of the corporate university and the global electronic university in terms of their implications for women. Since, in Milojevic's view, women do not fare well in these scenarios, she then goes on to develop her own utopian vision of how a women's university would look, where for example, education and child care would be central rather than peripheral concerns. Nicholson, on the other hand, after briefly discussing the present context, develops two rather contrasting scenarios as to how the survivor institutions might look in 30 years. Her mega-corporatized university would be called an 'advanced learning network',

while her 'experience camps' would be smaller, more community responsive and related to service needs.

The chapter by Bussey is both a case study and a preferred vision of the future. Having discussed and critiqued the modern western university, he argues for the need to recontextualize learning from a spiritual framework. He discusses the seminal ideas of Prabhat Rainjan Sarkar and the traditional idealism of his approach to Tantra. He cites the example of Sarkar's Gurukula university in India, and develops some broader implications and visions for the extension of this model.

Finally, James Grant presents a case study of the Maharishi University of Management, based on the philosophy and efforts of Maharishi Mahesh Yogi. He describes in some detail the scientific evidence for the existence of pure consciousness, the accessing of which being one of the core functions of this university. Grant also develops the implications of the existence of pure consciousness on educational goals and practices, the primary goal being to transform society.

In our concluding section, Inayatullah offers three alternative futures of the university: Mileage Plus-Air Points, where universities are managed by competing mega-structures; Virtual Touch, a scenario in which electronic classrooms are joined with face-to-face pedagogy; and Bliss for all, an ideal scenario wherein multiple ways of knowing and transformative knowledge are at the heart of what the university is about. Gidley summarizes the book, in the light of the dehumanizing effect of the current

changes, and offers some clues to a rehumanized future for universities. She examines three roles for faculty: the Broker, the Mentor and the Meaning-Maker.

DRIVERS AND TRANSFORMATIONS

We now turn to the crucial drivers which are shaping the futures of the university. While there are many, we assert that four are crucial: globalization, multiculturalism, virtualization and politicization.

- *globalism* - the freeing of capital and the taming of labor and nation-states, particularly those in the South;
- *multiculturalism* - an understanding that while reality is socially constructed and we create gender and culture through practice; cultures, civilizations, and women and men know the world differently, and that a good society must authentically reflect this diversity;
- *the internet* - in all its meanings from the site, the form, the delivery system to the content of the new universities, particularly in the possibility of the creation of the virtual university and decentralized publishing; and
- *politicization* - in the South this refers to increasing attempts to use the university for repressive measures as well as the university as a site of dissent, and in the North it

relates to the university being part of the economic rationalization of society, of the post-industrial problematique.

These general drivers operate at different levels. Globalism and politicization are long term historical trends and now fully developed, while multiculturalism and the internet are more emergent. These drivers which will impact the dimensions of the University, also include: ¹

- The university as a corporation (which globalism enhances);
- The university as a site of academic leadership (the model of knowledge as philosophy);
- The university as the ideological arm of the nation-state (politicization);
- polyversities, multiversities and diversities - the creation of a range of alternative universities, all based on the idea of difference, of finding knowledge niches (multiculturalism);
- the emerging global electronic university, which will overcome the "tyranny of disciplines, replace hierarchy, and through reduced costs and flexible access reach enormous numbers of people," ² (internet) and
- the community-based university, whose main function is public service, using the university to help the community thrive, seeing the student as an active participant instead of consumer or rote learner and seeing professors as active and reflective

practitioners instead of experts. This last dimension of the university is about the role of the intellectual in society: as beholden to state and capital or serving community/global planetary interests (the expanded public).

Globalism

Certainly if we take the present as a point of departure for understanding the future, there can be no driving force more important than globalism. Academics all over the world have felt the painful pinch of globalism as defined by decreased funding for research, decreased state subsidies, and the calls by deans for academics to be more competitive in not only their own discipline but in the larger national or global economy. This process is structural. Whether one is Marxist, feminist or postcolonial, the bureaucratic structure forces one into a position wherein the university and the self becomes corporatized.

Among others, Manicas and Neubauer make the case that the irrevocable forces of capitalism have created a two/tiered university system, and as long as access and convenience are enhanced by the new electronic technologies, issues of quality will continue to fade away. Moreover, faculty have focused on maintaining their jobs, and not on the larger debate.

More and more the university is being explicitly tied to the global capitalist system. For instance, California State University is in the process of entering into a long

term partnership with Microsoft, GTE, Fujitsu and Hughes Electronics. This plan gives the university technology which the state is unable to fund. As Robert Corrigan, the President of San Francisco State says: "If I had my druthers, I think it's something the state should pay for, but as a president who can't get the money either from the students or from the state, I'm driven into working with the corporate sector." ³ But, asks Lawrence Wiseman, once the university becomes just another business, will it lose it "special character, some of its societal privilege," ⁴ its moral authority and force - its link with civil society, as a repository of truth and knowledge? Can a university be both a business and fulfil "its potential as an institution of noble and transforming purpose?" ⁵ Will the university be the axial institution of the postindustrial professional society or as Dator argues, not needed at all - just a theme park? ⁶

Tom Abeles points out that the real transformation that is occurring is the shift from state-centric universities to corporatized/globalized universities - from Oxford to IBM or Macdonalds. Abeles sees two levels: grand megaglobal universities and localized highly diversified universities. The mega universities will soon provide core courses through virtual networks while smaller institutions will meet specific local needs. This loosening of the Ivy League Western model with its Greek heritage will certainly lead to enhanced diversity, with alternatives not just coming from corporatist ventures but from civilizational perspectives. Witness the spread of Islamic universities ⁷ or new age meditative type universities (from transpersonal psychology universities to the Maharishi University of Management).

There is also conventional resistance to the globalization of the University. In 1998, students in Germany recently protested en masse to changes in funding to the university, disputing why they undergo budget cuts since more and more the university is subsidizing corporations, serving as the training ground for industrialism.

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Irrespective of protests, the long term trend does appear to be the university as customer-consumer led, where the relationship of the student to the university is not as a member of a community but as a site of transactions - gaining some information and then moving on to the next vendor.

Multiculturalism and Deep Inclusiveness

While market pressures are one force changing the future of the university, another challenge comes from multiculturalism. ⁹ Indeed, as Anne Hickling-Hudson argues, multiculturalism directly confronts the ideology of globalism. At heart, argues Nandy, multiculturalism is about dissent, about contesting the categories of knowledge that modernity has given us. And, even with multiculturalism often criticized and coopted by "political correctness" (given the strength of the right, an understandable process), and used strategically to ensure representation, still the future is more and more about an ethics of inclusion instead of a politics of exclusion. Of course, the struggle will be long and hard, and more often than not, instead of new curriculum,

there will be just more special departments of the Other. This is a real fear as it narrows the role of the Asian or African or Pacific intellectuals to that of "becoming otherness machines." ¹⁰ Or as Kwame Anthony Appiah writes: "Our only distinction in the world of texts to which we are latecomers is that we can mediate it to our fellows" ¹¹ (and then regurgitate it back to the West as the view from the Other). While Western intellectuals produce general universal knowledge, non-Westerners merely write on what it means to not be part of that enterprise, becoming the official Other.

As "globalism" continues in its varied oppositional forms: as critique of uneven capital accumulation; as authentic encounters with the Other; and, even as cultural chic, the multicultural challenge to the future of the university has become more pervasive (moving beyond the catchphrase of "equal opportunity employer") and will not go away.

While the initial trend is multiculturalism in terms of representation and better curriculum, the long term agenda is a fundamental transformation of the male-Western bias of current universities - what Galtung has called the "mama" syndrome (middle-aged male academics). Positively put, this is the vision of the alternative university, whether a women's university, a spiritual university, an indigenous university or an experiential learning camp.

Multiculturalism, too, however, can become part of official dissent, seen as essentialist instead of an evolutionary practice. Writing from Australia, Patricia Kelly interrogates multiculturalism in the day-to-day practices of universities. She challenges

us to go beyond inclusion and to move toward responsiveness - to investigate the points of universalism in relativity, to respond to the changing needs of students, academic and administrative staff and university management.

In the South, these issues - framed as ethnic minority political representation - are equally relevant, and focused less on epistemological and structural violence and more on direct violence. Pakistani and Indian textbooks write the other as violent and themselves as more natural, essential to the future of culture. Textbooks become vehicles for state policy and not for a more neutral transference of ideas of a possible history or future. ¹²

Genocide throughout the world shows that unless one incorporates the other - nation, tribe, ethnicity or religion (as in the cases of South Asia, Rwanda, the former USSR and the former Yugoslavia) as part of a plurality of selves, of historical cultures that have had episodes of cooperation, of living in community as well as episodes of violence, the result will be obvious. Less of all.

Virtualization and the Internet

A third dramatic force, and perhaps the most obvious one, is the impact of the idea of the internet, which has captured the global imagination. Wildman, for example, believes that it will fundamentally change who is student and who is teacher. It will virtualize the walls of the university, creating "elsewhere" learning. It will allow for new

levels of interactivity. It will eliminate the temporal rigidity of office hours or class meeting times. Those who do not jump on the post-industrial knowledge bandwagon will, as Dator warns, become theme parks - places to visit emeritus professors. While the theme in the last decade has been: globalize or die, the theme for the future of the universities will be: virtualize or disappear. Everyone has joined in, from California Virtual University ¹³ to the World Bank's African Virtual University. ¹⁴ The virtualization of the university will not just be about the delivery of knowledge but also about the skills needed in the future. Multi-skilling and other ways of learning will be far more important than the ability to concentrate on one task (of course, anyone having done a PhD while working knows about that as well, or any mother who must take care of children, run the home economy and endless other responsibilities). Abeles also believes that the web will allow "bridges between generations where the wisdom from the past can be used to link the future with the present, youth with adults."

However, there are limits to virtuality. Among other revolts, the Belgrade student revolt of 1997 taught us that the university can be a genuine site of dissent. Virtual links can help spread information, telling others of injustice but it is the physical site that has mythic resonance. It is the marching of fifty to a hundred thousand individuals calling for the resignation of a vice-chancellor or the prime minister that is transformative. Thus it is not only curriculum that should be seen as dissenting but the actual physical site of the university that can create an alternative future. Without physicality, virtuality will not be about dissent but about information-numbed minds.

However, while virtuality calls out for responses, and universities attempt to transform, they do so in fetish ways. One university's idea of becoming more interactive through the net is to require professors to put their lecture notes on the web. The result: lectures become even more rigid and boring. Instead of using the net for passing information so that professors can concentrate on the more human needs in pedagogy, that is, encouragement, nurturing and ideas generation, as in the mentoring role proposed by Gidley in her concluding chapter, universities transform professors into information automatons. Instead of "sage-on-stage" one gets information-retrieval system on stage. In Inayatullah's concluding chapter, he argues that once the distinction between content designer and professor is made, in the long run, it will be the content designers who will write the software for the new universities, ending domination by academy and capital/state.

Still, the university in the web/net vision of the world will dramatically and fundamentally change us. One historical analogy is that of the impact of the Enlightenment on the university. "The rational cosmology - the Enlightenment - undermined the universities as homes of outmoded theoretical knowledge, still based largely on Aristotle and the medieval schoolmen and increasingly out of touch with observed reality." ¹⁵ Why go to a university, it was argued, to learn old doctrine of little use outside a career in the church? The university in France of the *ancien regime* was seen with scorn as supporting a dead worldview and state. Certainly the above quote could be applied to the universities of the late 20th century, argue the creators of the

Net. If we go further back to 12-14th century Bologna, the university was student-run - fines were levied on lecturers if they started or finished their lectures late, "not keeping up with the syllabus, leaving the city without permission." ¹⁶_

Politicization: Enter The Violent State

Of course, leaving the city is not the problem, finding time away from quickening of information - of the gaze of the computer screen - is. Thus while virtuality has its own dangers, particularly technology fetishism (not to mention loss of face to face interaction; loss of the wisdom imparted by a truly exceptional teacher; the gaze of others), another trend (a foundational one) is the continued politicization of universities. At one level this is about loss of political freedom at the national level and the resultant loss of academic freedom, ¹⁷ at another level it is, as in Pakistan, taking guns to class and using them as threats for grades but also to ward off the advances of the youth wings of other political parties. ¹⁸_

The university is not only a site for finding a future job, for learning philosophy or for finding a future partner, but also a site of violent state politics - of deciding who will run the nation. In the North, this is often done through admissions and graduations. In the South, it is done through using the administrative apparatus of the state for political benefit, for striking fear in academics - letting them know they must not dissent. Decreasing funds going towards education continue the spiral of the

decline of knowledge and the university. At the same time, with the formal university in the South under sustained criticism (seen as the carrier of national culture, as official culture) a host of business universities have begun to open up. Globalization has created new possibilities - for computer training and for business training, as well as for the endless courses one can take in order to enter an American university.

The challenge in the South is about entering modernity. At one level this is about decolonizing the mind, reforming the colonial heritage that universities grew up in - as Rahman writes how in India universities grew so as to create lower level bureaucrats for the British to order around, so the British could save on colonial administrative expenses. Part of the decolonization process is about creating universities that are critical of not only the colonial state but the modern independent nation - i.e. critical of the postcolonial state and its authoritative power. Universities must become modern - that is academically independent of the state with fair processes of entry for students - but not necessarily using the modern model of the West. Other models of the modern university are required. These must challenge power in all forms and honor traditional ways of knowing.

The futures of the university are thus not only about revisiting its pasts, discovering what its roots are and deciding which histories to privilege, it is about recovering the many civilizational approaches to knowledge. Indeed, the future of the university is essentially about rescuing the plurality of knowledge, specifically the plurality of dissent, argues Nandy.¹⁹ The larger problem, as Nandy points out in this

volume, in understanding the future of the university and creating authentic alternatives, is conceptual colonization.

Central to understanding the current predicament of non-Western universities is they have not evolved naturally from their historical roots - rather the traditional system has gone underground or become exoticized, seen as the alternative to the official rational university. "As an Indian academic put it in 1917: "The University of Calcutta is a foreign plant imported into this country, belonging to a type that flourished in foreign soil ... the new system was introduced in entire ignorance and almost in complete defiance of the existing social order regulating the everyday life of an ancient people." ²⁰ This is the cultural violence.

And yet the colonial university has become universal. However, while the lineage of non-Western universities is assumed to be non-existent, Western scholars forget that the modern Western university too must be seen as intimately related to the state and the episteme. Changes in knowledge as with the Enlightenment forced dramatic changes to European universities. Nationalism forced universities to reify myths of war and the Other as enemy. History was rewritten to glorify the state and its functionaries.

While many focus on changes in knowledge, multicultural discourse is also about acknowledging the importance of changes in consciousness. Grant, for example, imagines an age of Enlightenment (not the European nomination but the more classical Vedic concept) that comes about through the use of new technologies developed in the

context of meditational practices. These individual practices lead to a cooperative coordinated collective consciousness.

However, alternative visions of the university in themselves just because they dissent from conventional visions are not enough to be considered futures that can create a transformative pedagogy. Secularists such as Rahman warn that Islamic universities do not present a local alternative to state-supported universities. Islamic universities disseminate a particular view of Islam and repress other interpretations of what it means to be Muslim. Exclusion instead of tolerance towards others and their ways of knowing is taught. On the other hand, private universities only teach courses that can lead to immediate wealth. They are not concerned with profound questions of the nature of the good society. Most importantly they are reserved for the wealthy. Thus, for Rahman, it is crucial to modernize Third World universities in accordance with liberal Enlightenment values and not to be overly charmed by indigenous models or pressures from globalism.

Mojab extends this and writes that modernist nominations of the university must be in the context of civic society, of taming the power of state and capital, of autonomous universities that are not physically and epistemologically threatened by the state, whether in its Iranian Islamic guise or its Western secular guise. The state must be civilized. Modernist nominations of the state in the Middle-Eastern context merely expand the state monopoly on education. Attempts to dissent, to create

oppositional social movements with different visions of education are brutally repressed.

It is exactly this vision of the autonomous student-led responsive university that the wise application of the new technologies allow us to create. Unfortunately, the planning and use of these new technologies occur in a context that is currently dominated by economic rationalism, wherein information transfer comes to mean knowledge creation, where the counting of number of emails globally is equated with a global conversation of civilizations. In this context, it is difficult to remain optimistic about the institutional ability of current universities to innovate (and why Manicas writes that the great promise of pessimistic futurism is that history is full of surprises). This is why the indigenization of knowledge project, the creation of alternative modernities - Milojevic's ideal of the women's university, Grant's vision of a meditative campus, Bussey's vision of a community of spiritually-oriented activist thinkers, writers and artists carry some transformative potential.

DRAMATIC CHANGES

The traditional university is under challenge/threat from various forces - worldwide. Globalization and politicization are the current factors but the emerging issues of multiculturalism and virtualization will continue the dismantling of the

university as it has been imagined and constructed by humanists in the last thousand years - as knowledge for the sake of knowledge.

In the South, the failure has come from within, with low pay and local violence as well as imitative rote knowledge making the academic university a place to avoid. However, for the upper middle class, who cannot afford to send their children to America or to send them to private colleges, all that is left is the state-run university. Gaining entrance is a life and death issue - the Third World university will remain the same for decades to come, irrespective of what happens in the West. Modern saturation and regular electricity are still a distant dream not an everyday normality.

Thus, while the university has deep roots - in its modern form in the Christian 12th century in the West, and in its many different forms (as the formal passing of knowledge) perhaps one to two thousand years earlier in India and China - this does not mean that the university will remain stable.

What the future of the university will be, as with all questions about the future, is unknown. Our intent is both to contour the unknowable as well as provide insights into the alternative futures of the university - to take the various histories, drivers, themes, trends and emerging issues and weave them together to arrive at alternative futures of the university. While historical forces will dramatically change the current university, there are still choices to be made as to the shape of future universities.

NOTES

1. Ivana Milojevic, "Women's higher education in the 21st century," *Futures*, 30, 7 (1998): 699.
2. Ibid: 699.
3. Pamela Burdman, and Julia Angwin, "Cal State forging partnerships with 4 High-Tech Firms link upsets some in academia," *San Francisco Chronicle* (1 December 1997): A1. Taking a critical note is James Wood. In his essay, "In California, A Dangerous Deal with Technology Companies," *The Chronicle of Higher Education Opinion* (February 20, 1998) (received on the listserve HRCFS-L@hawaii.edu on February 24, 1998), B6. Wood writes that: "the proposed partnership would commercialize higher education, allowing profit motives, rather than pedagogical ones, to drive university policies regarding curriculum and employment.
4. Lawrence Wiseman, "The University President: Academic Leadership in An Era of Fund Raising and Legislative Affairs," in Ronald Sims and Serbrenia Sims, eds, *Managing Institutions of Higher Education into the 21st Century*. (New York: Greenwood, 1991): 5.
5. Ibid.
6. Jim Dator, "The Futures of Universities. Iviied Halls, Virtual Malls or Theme Parks?", *Futures*, 30, 7 (1998).

7. For more on this, see Zia Sardar, "What Makes a University Islamic?" in Zia Sardar, ed., *How We Know: Ilm and the Revival of Knowledge*. (London:Grey Seal, 1991): 69-85. Series editor, Merryl Wyn Davies.

8. See Andreas Hippen, , "100,000 fight back the neoliberal attack on education in Germany," HRCFS-L@hawaii.edu. December 16, 1997. Email of author: sg885hi@unidui.uni-duisburg.de. For more information see: <http://fsrinfo.uni-duisbert.de/streik/>

9. For an American perspective on this, see, Haro, Roberto, "Developing a Campus Climate for Diversity in the 21st Century," in Sims and Sims, Op cit: 49-64. He writes, "Along the Atlantic Seaboard colleges and universities, especially the older, private ones, celebrate these English and European traditions. African-Americans, Asian-Americans, Hispanics, and Native Americans were, for the most part, never involved in the development of these institutions and are, therefore, like `strangers from different shores.'" 51. See Takaki, R, *Strangers from Different Shores*. (Boston: Little Brown, 1989). Haro provides some excellent suggestions for creating a better climate including, establishing a nonthreatening social environment, changing the curriculum, diversifying the faculty, reaching out to off-campus minority groups, strengthening ties with feeder institutions which have greater minority representation, employing minority leaders in management, and creating a minority commission that meets directly with the university president. However, his suggestions do not touch on the epistemology - the ways of knowing - that constitute knowledge and the university

that, too, must be changed before others can feel that they are in the same ocean and are not strangers.

10. Taken from Sara Suleri, *Meatless Days*. (Chicago: Chicago University Press, 1989): 105.

11. Appiah, Kwame Anthony, *In My Father's House: Africa in the Philosophy of Culture*. (Oxford: Oxford University Press, 1992): 157.

12. S.P. Udayakumar, *'Presenting' the past: The Politics of 'Hindu' History Writing in India*. Doctoral Dissertation. (University of Hawaii, Department of Political Science, 1995). Email: spkumar@tc.umn.edu

13. *Wall Street Journal* (January 7, 1998). The executive director of the virtual-university design team says: "This has got to be one of the largest, if not the largest, investments in online education in this country." see:HRCFS-L@hawaii.edu. Organized by University of Hawaii futurist, Jim Dator, this listserv focused on emerging technologies and alternative futures.

14. Through satellite-based distance education, the African Virtual University intends to provide Sub-Saharan African countries with "university education in science and engineering, noncredit continuing education programs, and remedial instruction. [Http://www.worldbank.org/html/extdr/rmc/guide/africa.htm#2africa](http://www.worldbank.org/html/extdr/rmc/guide/africa.htm#2africa). For more information contact: Avu@worldbank.org

15. Harold Perkin, "History of Universities," in Philip Altbach, *International Higher Education: An Encyclopedia*. (Chicago and London: St. James Press, 1991): 182.

16. Ibid: 174.

17. Khan, Shahrukh, "Pakistan" in Altbach, (1991), Op cit: 533.

18. Ibid: 535.

19. Nandy, Ashis, "The Future of Dissent," *Seminar* , 460, (December, 1997): 42-45.

20. Perkin, (1991), Op cit: 194.