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Inclusive Leadership – International Perspectives and Examples

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The book consists of a foreword by Corey Gin (California State University), acknowledgements, a preface by the editors, thirteen chapters, and information about all the contributors. The editors, Lorraine Stefani and Patrick Blessinger immediately point out in the preface the problematic nature of *institutional transformation* and why *inclusive educational environment* would be necessary in higher educational context. There is one articulated difficulty from the starting point of the book, which is defining *inclusion, diversity, and intersectionality*, the main concepts of the thirteen following chapters. Therefore, the reading flow may be disturbed by the repetition of again and again explained definitions of these main terms because in many chapters there is just a slight difference among the interpretations and the viewpoints. For example, inclusivity means that *"one can operate without encountering barriers related to some aspect of identity"* (p. 62.) or *"organizational environment that maximizes and leverages the diverse talents, backgrounds and perspectives of all people"* (p. 92) but it also refers to three other dimensions; *"access, material and social support for students"* based on Ihron (p. 126.) However, some readers might appreciate the repetition and the different aspects if they are unfamiliar with these terms. The chapters focus not only on the existing theories, research and arguments of some specific countries but try to overview the complexity of inclusive leadership and the qualities of a great leader from different angles in various parts of the world.

The book can be divided into five parts. The first one is written by the editors who clarify the terminology of this volume and embed the key concepts into a narrative discourse about *inclusive leadership* as a leadership style with an emphasis on *"participation, community, empowerment and respect for different identities"* (p. 4). This chapter uses the term *Inclusive Universi*ty and gives a clear definition of that by describing an institution, which has an inclusive mindset, not only reflected in the mission statement but implemented in the teaching and learning processes, research processes, and community engagement and partnership. This interpretation is in parallel with the movement of Inclusive Excellence (WILLIAMS et al., 2005; MILEM et al., 2005; HAYES, 2019) and the book in Hungary, titled Inclusive University (ARATÓ & VARGA, 2015; VITÉZ ,2021).

The second part (Chapter 2-3-4) is addressing the issue of women in leadership from different viewpoints and highlight why gender politics in higher education is a widely studied aspect of inclusion. These chapters examine the relation of intersectionality and leadership from a holistic perspective focusing on the relationship of leadership style, identity, subjective positioning, and different socio-economic factors. Kirsten Locke in Chapter 4 also depicts two case studies about the *Glass Cliff* phenomenon related to women

at the top of institutions, which leads us to the definition of *structural intersectionality;* the institutional power emerges in the metaphor of the glass cliff because the participants of the interviews were placed to high position role that was set up to fail.

The next part (Chapter 5-8) summarizes the main points of *distributed leadership*, leadership roles and the necessary competences of an inclusive leader by highlighting same case studies conducted at different universities from the UK, Saudi Arabia, and American Universities of Central Asia. Chapter 6 refers to an *Inclusive Leadership* report which identified 15 core competences of an *Inclusive Leader* and then details a study that involved 18 academics from 5 different UK Universities. The results say that establishing clear standards, communicating these and letting people get on with them – with support of providing opportunities from dialogue and feedback – is something that the interviewees mentioned as parts of effective and inclusive leadership. In Chapter 7 you can read about some theoretical concepts from King Saud University like "*Inclusion Quotient",* or called otherwise "*inclusive intelligence*", which is considered to be the most important intelligence of the future (p. 96), as well as the *four-leadership inclusion behaviour*: (1) empowerment, (2) humility, (3) courage and (4) accountability (p. 96). Chapter 8 is devoted to Middle East and Central Asian Perspectives by highlighting three case studies of three universities from this part of the world and detailing the affirmative action opportunities they provide for their students. Most of the *affirmative actions* are focusing on giving financial support for students who are orphans, political prisoners', or veterans' children to enhance their financial capitals. International research (Engle & Tinto, 2008; Scrivener et al. 2015) highlights the importance of scholarships in preventing drop-out in higher education (Horváth, 2021). Unfortunately, providing scholarship is not enough to achieve inclusion and inclusive environment as a Hungarian study proves (Varga et al., 2021). Socially disadvantaged students (N=809) were asked about their involvement in social and academic activities. The results showed that micro communities are more able to address these students in a personal way to provide an inclusive environment, which enhances their social capitals. This is parallel with other Hungarian studies from the University of Debrecen (Pusztai & Szigeti, 2018). We can contrast this chapter to the other parts of the book, focusing not on the positive side but formulating critiques because of the absence of policies pertaining to disabled students or students with learning disorders or difficulties in this part of the world, especially in Arab societies. It underlies the idea that a university is not considered as an own entity. As historical roots, politics and decision makers influence whether certain groups will be invisible in an institution or whether there is a paradigm shift in attitude.

The following two Chapters (9-10) provide an answer to the following question *"What can South Africa teach the world in regard to inclusive leadership?".* In the first chapter of this part five South African individuals were asked about their one- or two-decades experiences in leadership. One aspect they mentioned is related to their attempts of enhancing diversity, related to race, gender, rurality and disadvantaged background in their institutions, because they also believe a critical mass is necessary to achieve inclusion – which is a transformative not ameliorative change – just like Arató and Varga articulated in 2015 in Hungary. A returning topic also occurs here, which is the connection between universities and society as one of the interviewees pointed out that "*education has become a battleground over inequality in society*" (p. 133) and "*colleges and universities are not static entities, they are in constant redefinition*" (p. 137). Chapter 10 leads us to a new term used in this book, namely, *"servant leadership",* which is a holistic approach to leadership and has two main principles (1) service to others, (2) relationship between leaders and followers is linked to the idea of stewardship because "*a servant leader acts as a steward who holds the organization in trust" (p. 145).* The concluding ideas of this chapter is connected to the idea that you cannot presume to change others unless you have confronted your own demons. Therefore, inclusive leader-

ship from the perspective of The University of South Africa (UNISA) is profoundly personal and is about humility and self-examination of yourself, as the leader of an institution.

Chapter 11 examines the idea of culturally sustaining leadership by addressing issues of LGBTQI community and leadership. Mostly the same terms are used again in this chapter than before except one new, which is *grit.* It means courage, commitment and passion needed by inclusive leaders in decision-making and achieving goals and objectives. 25 leaders' (director, dean, program leader, professor) practices were examined and analysed in this part of the book, from USA, New Zealand, Canada, Australia and South Africa. Examples of inclusionary practices were collected in a summarizing table. Typical examples were about increasing cultural competency, multidisciplinary group work, creation of safe community spaces or relying on diverse student background during the classes. However, leaders not only tried to implement inclusion to teaching and learning process of their institutions but also to involve this mindset in research and services. Reflecting on the Diverse Learning Environment Model (DLE) Hurtado et al. (2012) link the factors that influence equitable educational outcomes within an institution (micro) and forces external to the institution (macro). In Hungary, at the University of Pécs there are some services which are diverse, inclusive and are in parallel with these examples like the creation of community space in case of Henrik Wlislocki Roma Student College (Varga et al., 2021) which is one aspect of the inclusive environment model of Varga (Varga, 2015; Vitéz, 2021).

The final two Chapters (12-13) of the book remind us again that university is not an autonomous space, it is highly affected and actively engaged with and by the community of which it is taking part. There is a conclusion that "*Diversity and Inclusion are Easy Words to Say*" because nowadays many universities announce in their mission and value statement that they are inclusive. However, if you take a look at many of these institutions you can see that many of them just use this politically correct expression, but even their leadership can not be considered diverse and inclusive. There is a phenomenon called *Institutional Inertia* (p. 8), which means that there is a resistance to change, whether intentional or unintentional but it is an inherent feature of all institutions due to their stable structures. Various European universities made efforts on institutional level to incorporate diversity, equity and inclusion, and therefore strategic steps were taken to provide equal access and opportunities for under-represented groups (Claeys et al., 2018).

This book is recommended to read because it is not only talking about diversity, but it is diverse in itself, where you can read about various theories, examples, universities from all over the world. I recommend it to all teachers, decision-makers, leaders, or future leaders as you can read about some challenges and opportunities that each and every institution of higher education faces. The book also raises a number of questions about the relevance and interpretation of traditional and inclusive leadership roles and concepts or even about the new challenges posed by, for example, the refugee crisis. An important contribution of the book is the contextualization of the key definitions and the comparative perspective that creates an organizational mindset and the culture of inclusiveness. The book represents the commitment of the authors toward this mindset both theoretically and practically.

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