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Primed to Lead: a Case Study of Global Leader Education in South Korea

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ABSTRACT

Drawing students from an international audience, some higher education institutions are educating *global leaders* through business school programs. This is an instrumental case study of one such program—the Global Master of Business Administration (Global MBA) at Korea University Business School. This dissertation analyzed interviews, onsite observations, and documents with the concepts of *globalisms* and *cosmopolitanism* as a framework. The findings uncovered programmatic features designed to educate global leaders and participant considerations of global leader characteristics. The conclusion situated these considerations and findings within existing leadership theory and placed the case as an example of shared cosmopolitanism and global leader education standards.

CHAPTER 1

INTRODUCTION

Throughout history, leaders emerged to help guide people toward collective goals. These leaders were found within every segment of human endeavor: politics, arts, sports, religion, etc. One area fond of leaders was our business world. Tenets of business leadership spread globally with the growth of multinational corporations (MNCs). Since "multinational firms need to develop leaders, in both local and main offices, that possess the necessary managerial skills to deal with cultural issues" (Lee, Scandura, & Sharif, 2014, p. 16), businesses looked for leaders with skills to help their companies grow outside their home countries. The work of such leaders required they "stretch his/her mind to encompass the entire world with hundreds of countries, cultures, and business contexts" (Black & Gregersen, 2000, p. 174) and lead the expansion of their organization internationally. To handle global expansion, MNCs hired individuals to help their organizations remain competitive in the global marketplace. These individuals were called *global leaders* and held specific qualities and characteristics. Before explaining those details, let's define *leader* and *leadership*.

Defining Leader & Leadership

Leaders and leadership were contested educational topics with broad appeal, spanning psychology (Ayman & Korabik, 2010; House, Javidan, & Dorfman, 2001; House, Wright, & Aditya, 1997; Yukl & Van Fleet, 1992) to business and management studies (Black & Gregersen, 2000; Bolden & Kirk, 2009; Canals, 2012b; Heifetz, 2010; Javidan & Carl, 2004;

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Lord & Hall, 2005; Maznevski & DiStefano 2000; Mendenhall, 2013, Sacrilu, 2015; Yukl, 2013). The most basic definition of a leader was a person who has followers. Generally, however, people did not follow a random person; there often were situations that called for someone to make decisions for the entire group. To this end, Ligon, Hunter, and Mumford (2008) noted, "leaders generally emerge when a social system is experiencing a crisis, or a set of events creating turbulence and placing institutions at risk of experiencing sub-optimal performance" (p. 313), suggesting that leaders were conditional, temporary fixtures in an organization or society. Commenting on the conditional role of leaders, Cheung and Chan (2008) noted, "only the leader can play the leader's role and subordinates should follow… one's business vanishes once one is not in the position" (p. 476). The authors suggested within certain societies, a leader was called upon only when there was important business to manage (Cheung & Chan, 2008). Once the task was completed, the leader became one of the followers, and the group moved forward to the next stage or task.

This view contrasted the notion the leader was an individual who "by defining the need for change, creating new visions, and mobilizing commitment to these visions…can ultimately transform organizations" (Den Hartog et al., 1999, pp. 223-224). Within these parameters, being a good manager was linked often with being a good leader. Bresnen (1995) noted, "managers, therefore, have been presumed to act as leaders, irrespective or not of whether they exhibited de facto leadership 'qualities'" (p. 497). These qualities were found in the following definition of leadership: "*the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organisations of which they are members*" (House, Javidan, & Dorfman, 2001, p. 494, emphasis in original). Although this did echo Cheung and

Chan (2008), the inclusion of the word *individual* was different from their definition that

"leadership refers to mobilizing collective action to achieve a goal" (p. 475). Regardless,

"leadership emerges with the process of creating shared meaning, both in terms of *sensemaking*

and in terms of *value-added*" (Day, 2001, p. 605, emphasis in original), suggesting leadership

must involve a group process. With other words, leadership happened only if there is a group

with shared goals and purposes to lead and those within the group gave the support to the *leader*.

In sum, a person was made a *leader* only under certain circumstances, a group was essential for a

leader to lead. *Leadership* was the process through which a group determined a course of action,

often through delegating responsibility to a specific individual. These basic definitions helped

build the definition of *global leader*.

Defining the Global Leader

In business, the global leader should gather people around the world to accomplish

company goals, with potentially global effects. For example, Williams (2003) described the

global leader as one who "*through act, influence or inducement including financial*

arrangements… [can create] *actual or possible consequences affecting a human universal, an*

extended national or regional interest, or a common global and planetary interest" (p. 302,

emphasis in original). Harris, Moran, and Moran (2004) added a global leader "can manage

accelerating change and differences…is open and flexible in approaching others, can cope with

situations and people disparate from his or her background, and is willing to reexamine and alter

personal attitudes and perceptions" (p. 25). In the introduction to an edited volume on global

leadership, Mendenhall (2013) defined global leaders as:

> Individuals who effect significant positive change in organizations by building
> communities through the development of trust and the arrangement of organizational

structures and processes in a context involving multiple cross-boundary stakeholders, multiple sources of external cross-boundary authority, and multiple cultures under conditions of temporal, geographical, and cultural complexity. (p. 20)

To explain the role and responsibilities of a global leader and distinguish the role from a local leader, Canals (2012a) also used complexity to outline global leader tasks, writing:

[Such] complexity arises from a variety of factors: diversity of cultures, societies and individuals; heterogeneity of companies, clients and suppliers; different governments and policies; diversity of colleagues, employees and managers; greater uncertainty; an increased interdependency among units, businesses and countries involved; and feedback efforts and learning processes stemming from operating in a more diverse context. (p. 33)

Finally, Petrick, Scherer, Brodzinski, Quinn, and Ainina, (1999) suggested global leaders "are able to understand complex issues from different strategic perspectives… [and act] as responsible stewards of human and natural resources who promote concurrent economic, social, biological, and ecological development" (pp. 60-61). Defined by such notions and characteristics, global leaders faced immense challenges as they were tasked with enacting and managing progress on a global scale. Global leaders were expected to have knowledge and expertise to lead this progress, whether from work experiences or educational opportunities. The concepts around educating global leaders were foundations of this case study.

Educating Global Leaders

There was much written about the need to educate global leaders at universities and the qualities this education should enhance. Calling on nations and their academic institutions, Nass (2010) suggested, "purposeful investments in [global leaders] should be made, such that they become aware of their potential, and, by changing their behaviour and attitudes, are able to drive… change" (p. 4). These leaders could and should be trained to drive this change, and some research suggested areas where the training was needed most to reach this goal. As an example,

Morrison, Gregersen, and Black (1998) noted, "global leaders need unique competencies in a number of common areas including business and organisational savvy, emotionally connecting with people, demonstrating integrity, managing complexity, and balancing global-local tensions" (pp. 47-48). As such, business schools were helpful in developing these competencies in global leaders because in such an environment, students could learn management principles, develop global perspectives, and build relationships with peers interested in global business practices.

Drawing students from an international audience, some higher education institutions have programs to educate future global leaders. With the intent to contribute to the discourse on global leader education, this research focused on one program in South Korea to understand how it trains global leaders through its Global MBA. To understand the Global MBA and its aim to produce global leaders, I located global leader education within the intersection of business, higher education, and culture.

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Locating Global Leader Education

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I conceptualized and analyzed how business, higher education, and culture interacted within globalization. This analysis undergirds how global leader education was built on demand for global leaders by corporations, given structure within higher education business schools, and bound by a globalized cosmopolitan culture.

First Overlap: Higher Education & Business

Higher education started locally and grew international through foreign exchanges of human capital and knowledge. Within globalization, higher education overlapped with business in terms of increased competition, liberalization, and accountability. Toward this end, Carnoy and Rhoten (2002) noted:

The combination of economic restructuring in the world economy and the powerful ideological conceptions of how educational delivery needs to be changed, spread by international institutions as a consequence of the globalization process, is having a significant impact on educational systems worldwide. (p. 2)

Enhancing this point, Matthews and Sidhu (2005) noted, "neo-liberal expressions of globalisation have authored an international educational industry which is largely commercial, self-interested and, by default, imperializing" (p. 63), highlighting how market-driven business interests and practices increased uniformity in higher education in different parts of the world through globalization. Additionally, Spring (2008) suggests this uniformity stemmed from "local pressures to ensure an education that will help graduates participate in the global economy" (p. 352) where MNCs operated and developed. In sum, as business and higher education overlap within globalization, higher education institutions adopted standardized global business practices to maintain or promote status.

As these higher education institutions adapt and grow, they created opportunities for their students to get an education for the global marketplace. Currie (1998) was critical of the movement toward uniformity and writes that "many universities appear to be 'moving with the tide' (some even actively promulgating or pre-empting changes) without consciously examining the long-term aims of the globalization agenda" (p. 6); with other words, universities are doing what other schools are doing, often following guidelines set by accreditation organizations. Despite this critique, higher education institutions found solutions to fiscal problems by adopting models and practices from business and, in the end, separate institutions start to appear more alike.

Standardization of practices and models was found also in the business world; perhaps it may have even started there as MNCs promoted globalization. Marginson (1999) noted, "the

principal carrier of economic globalization is the business firm, an organizational form that has

proven to be especially flexible across national boundaries" (p. 21). From this conclusion, two

hypotheses unfolded. The first was when schools model themselves on business, they were tied

more closely to a specific type of economic globalization. Thus, schools began to use similar

methods found in business to compete with other higher education institutions across the world.

Methods found in business—from marketing, to competitive pricing, to poaching "celebrity"

professors, to establishing accountability measures and seeking legitimacy (Strandgaard

Pedersen & Dobbin, 2006)—have made a powerful impact on how higher education operated

globally.

The second hypothesis was that students from these "business-like" higher education

institutions could be carriers of business principles and practices to which they are exposed

during business school (Marginson, 1999). Therefore, as these students finished school and

moved into their careers, they became transmitters of global business culture because they were

immersed in a school environment shaped by and adapted to that culture. With other words,

training in a program that conformed to the global business culture created graduates who used

the practices and principles of that culture. This meant as higher education and business

overlapped, most heavily within business schools, we could find educational programs designed

to help future leaders fit into and work within global business culture.

Second Overlap: Culture & Business

While the process of globalization moved business toward sameness across the globe,

culture often forced globalization to embrace difference. Both processes of globalization—one

causing uniformity and the other accepting difference—often co-existed within the same place,

time, and space (Strandgaard Pedersen & Dobbin, 2006). Although culture was often associated

with a geographic location (Hofstede, 1980), globalization did not allow these cultures to operate

in a vacuum (Anderson-Leavitt, 2003; Rizvi & Lingard, 2000; Schulte, 2012). This meant there

were frequent cross-cultural relationships and situations within globalization. In some cases,

business interests were in direct conflict with protection of national culture. For example,

Carnoy and Rhoten (2002) noted, adopting practices of global business "forces [countries] to

focus more on acting as economic growth promoters for their national economies than as

protectors of the national identity" (p. 3). This showed the cost of protecting culture were

secondary to financial prosperity for some nations, especially when considering the spread of

capitalist business culture through globalization.

Globalization also allowed the expansion of a culture linked to the expansion of MNCs.

Framing this culture within the business world, Ergeneli, Gohar, and Temirbekova (2007) noted,

"with increasing globalization, it is quite understandable that common technological imperatives,

common industrial logic, and global technologies and institutions serve to harmonize

management practices" (p. 704), pointing toward factors that defined global business culture.

Most significant here was that markers of *culture*—unique language, symbols, values—had been

collected such that "a global culture is…emerging, characterized by high respect for industry and

technology and the exercise of a new social and technical division of labor" (Stromquist &

Monkman, 2000, p. 4). This global business culture was responsible for establishing standards

and influencing outcomes in higher education.

Third Overlap: Higher Education & Culture

Although higher education institutions cherished "attention to local and/or national context… International forces bear an increasingly powerful influence upon individual jurisdictions" (Chong & Graham, 2013, p. 26). Basically, global business culture pressured higher education to move in a specific direction. Grappling with this global culture caused friction with local culture (Tsing, 2005), often generating new cultural forms and outcomes in education systems. Spring (2008) noted, "local populations adapt [global] educational practices to local needs and culture, and therefore, rather than uniformity, there is developing hybrid educational practices combining the local and the global" (p. 352). This hybridization process began the life cycle of *localized* global higher education policies: they formed, reformed, changed, and died at the whim of local actors. Forstorp and Mellstrom (2013) suggested it was possible to uncover how this process played out within higher education, offering up *eduscapes* as a lens to view the changes in higher education brought upon by business culture and globalization. The authors "argue that by tracing collective and individual imaginaries, cultural embeddings as well as ideological underpinnings can be made visible in the current transformations of higher education at various places around the globe" (Forstorp & Mellstrom, 2013, p. 355). In other words, by interpreting and understanding adoption of educational standards within local contexts, it was possible to see the full picture of the global culture present within local education systems. Thus, by looking at how the Global MBA was developed and operated in a local context, it was possible to see the global culture operating on or just beneath the surface.

It seemed difficult for a university to adopt entirely all standards offered within globalized culture because they could not fully detach from their local contexts. Additionally, Williams (2003) contended, "any national education system is to some extent a reflection of the ideology of those in power" (p. 305), meaning the local actors who established and supported higher education could design the system to create students who would fit into their local society, global society, or both. These local actors established policy based on local cultural parameters and determined which external policies were chosen and enacted locally.

Often, these external educational policies came from one place: The United States. Marginson (1999) noted there was a "growing dominance of a singular global model of good education, especially university education, centered on the American models that carry increasing weight in policy circles and are enforced by international bench-marking" (p. 28). Education policies adopted by local authorities were increasingly American in origin, substance, and style, perhaps due to the successes of American businesses and higher education institutions globally. This indicated: (a) to attract students, policymakers structured local education systems to emulate globalized business culture, demonstrating further the overlap between higher education and global business; (b) students who attended these institutions would be exposed to global business; and (c) external ideologies, values, behaviors, and practices sifted through and filtered by policymakers would affect the culture within local higher education. This meant universities, "where broadly based knowledge is supposed to be developed and disseminated widely, for social purposes" (Currie, 1998, p. 3), would become vectors for the transmission of global business culture—where global standards were handed down from national authorities, adopted by students, then distributed int societies as students entered the workplace.

Concluding Thoughts

The previous discussion located global leader education in the overlap between business, higher education, and culture. This synthesis demonstrates that global leader education was built on demand for global leaders by business, given structure within higher education business schools, and spread by a globalized culture. Understanding these concepts and their intersections isolated the phenomenon of global leader education. Additional concepts, including the impact culture had on the development of global leaders, also required further investigation.

The Impact of Culture on Global Leader Development

Current research suggested culture was integral to global leader development and affected its creation, implementation, and interpretation. Almost every author writing about global leaders and global leadership mentioned culture; therefore, understanding culture helped frame this project. Sànchez-Runde, Nardon, and Steers (2012) suggested this approach because:

> Culture is, if anything, a meta-variable that helps determine the rest of the variables. This means that we need to look beyond single explanations of what is at work in a given situation…and move towards a deeper understanding of the whole pattern of events and responses in a given context. (p. 233)

For this project, this meant culture was considered foundational to the development of the global leader. It was important to define culture since Ergeneli, Gohar, and Temirbekova (2007) suggested, when considering "the evaluation and meaning of leader behavior… characteristics may vary considerably in different cultures" (p. 709). Hofstede's (1980) work was crucial here, as his cultural dimensions formed the foundation for much global leadership research. Hofstede wrote, "culture is not a characteristic of individuals; it encompasses a number of people who were conditioned by the same education and life experience" (p. 43). House, Javidan, and Dorfman (2001), described "culture as shared motives, values, beliefs, identities, and

interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations" (pp. 494-495). This definition of culture was significant because it suggested culture could be formed, reformed, and transferred from one person or group to another. This had implications for any global leader development program because the program could become a tool to transfer culture.

Culture matters because it shaped how global leader education was constructed and perceived. Kirk and Shutte (2004) linked leadership and culture stating, "we consider leadership as a collective relational phenomenon. This collective relational phenomenon is also 'cultured', that is, it is a phenomenon that grows out of, and is a product of its setting" (p. 235). While this meant culture could be bound to specific places, it also suggested the potential for a global culture within which global leadership developed. In support, Lessem and Palsule (2002) suggested culture was a vital component of globalization, as "bereft of culture… the concept of globalization and its application is exclusively one-dimensional" (p. 176). This meant culture was considered every time globalization was discussed (Asgary & Walle, 2002); in other words, any conversation referencing globalization was a conversation about its culture. Additionally, as Hofstede (1980) placed "culture as the collective mental programming of the people in an environment" (p. 43), if the environment was the globe, the process of globalization could be the vehicle through which a global culture spread.

Finally, discussions about culture appeared in current research on global leader education since "leadership is fundamentally a cultural construct" (Sànchez-Runde, Nardon, & Steers, 2012, p. 236). Educators need to be keenly aware of culture when educating future global leaders (Sacrilu, 2015; Story, 2011). Indeed, "leadership in a society and in the society's

organizations is a logical target for cultural influence because of the role that leaders play in managing the collective's challenges in adapting to its external force" (Javidan & Carl, 2004, p. 669). This suggested leadership and culture could not be separated. As Hofstede (1980) argued, culture surrounded us always, coloring our communications and interactions. Culture also seeped into our ideas of self, our values, and our actions (Appiah, 2006)—including how we educate global leaders. Therefore, culture will provide a foundation to concepts of global leader education and helps us gain a deeper understand of both globalization and cosmopolitanism.

Cosmopolitanism & Global Leader Development

A useful tool to locate the persons situated within the intersection between culture, business, and higher education was *cosmopolitanism*. Cosmopolitans tend to be educated beyond high school and inhabit a world bounded by a globalized economic system (Ossewaarde, 2007; Rizvi, 2004; Skrbis, Kendall, & Woodward, 2004). Cosmopolitanism also included a cultural framework; Popkewitz (2009) echoed how cosmopolitanism "is a cultural thesis about a mode of living that connects individuality with the social" (p. 252) thereby unifying cosmopolitans within a unique cultural system. Cosmopolitans inhabited a social paradigm where they were connected through association and conversation (Appiah, 2006), and shared cultural markers. First, cosmopolitanism needed definition before explaining cosmopolitans in the context of this research project.

Defining Cosmopolitanism

Research on cosmopolitanism often started with the ancient Cynics or Greek Stoics, sometimes presenting a breakdown of the word itself. For example, Popkewitz (2009) offered:

> Two spatial orders were fused and merged into the cosmopolis: nature (the *cosmos*, recording the natural order of celestial events) and practical activities which depended on

human experience and ability to command order (the *polis* or a community which gave coherence to its organization). (p. 249; emphasis in original)

This definition situated the cosmopolitan as one who understood the world at large and participated in a culture that promoted order and shared ethics (Appiah, 2006). This cosmopolitan culture included "a set of values and attitudes exhibiting more openness to different peoples and their values, and not merely to an attachment to larger geographical units" (Davidson, Poor, & Williams, 2009, p. 167). This openness led to being more hospitable to others, and hospitality forms a component of the cosmopolitan ideal (Baker, 2011; Derrida, 2001). Cosmopolitan culture dealt heavily with geography, where national borders are minimized. Calhoun (2008) offered being "cosmopolitan may describe the growing interconnection of the whole world across national and other boundaries" (p. 428), suggesting the existence of a dualism between the geographic local (the cosmopolitan's place of origin) and the geographic global (the place where cosmopolitan dwells). Gunesch (2004) noted cosmopolitans straddled "the global and the local spheres in terms of personal identity… finding a balance in which the global is decisive without necessarily dominating all the time" (p. 256), suggesting the local had as much influence on personal identity, growth, and sense-making for the cosmopolitan as the global.

Rooted Cosmopolitanism. This duality of cosmopolitanism was a strong theme in the literature. Indeed, "cosmopolitanism and localism… [depend] on each other as in an ecosystem, in which the cosmopolitan is interested in the survival of [the local] diverse cultural identities" (Gunesch, 2004, p. 256). The concepts *global* and *local* were necessary for cosmopolitanism, sealing its fate as a dualism cosmopolitans embraced. Authors explored this dualism within the concept of *rooted cosmopolitanism*, where the cosmopolitan existed through the symbiotic nature

of the local and the global. Hansen (2010) suggested, "what characterizes cosmopolitanism from the ground up is a fusion, sometimes tenuous and tension-laden, of receptivity to the new and loyalty to the known" (p. 5). Appiah (2006) noted, the cosmopolitan "must reconcile a kind of universalism with the legitimacy of at least some forms of partiality" (p. 223), which suggested ties to the local—those close connections with persons, ideas, and ethics the cosmopolitan values—informed the cosmopolitan as significantly as ties to humanity at large. In his exploration of what he termed *Leadership 3.0*, Ghemawat (2012) suggested the rooted cosmopolitan "starts with a strong grasp of one's roots and what is distinctive about them, recognizes relative similarities and differences internationally, and flags the differences as particularly worth watching out for" (p. 77). Appiah (2006) noted, "the cosmopolitan believes…that sometimes it is the difference we bring to the table that make it rewarding to interact at all" (p. 271). Therefore, the rooted cosmopolitan sought and operated within the diversity offered through globalization and did not aim to remove local attachments in exchange for global ones. Furthermore, rooted cosmopolitanism:

> Stresses that most individuals and companies have well-defined home countries…and that those roots at home play an important role in conditioning what they do… [such an] approach does not aspire to anything as unmanageable as being equally at ease everywhere, nor does it seek to eradicate home country roots. (Ghemawat, 2012, p. 77)

Rooted cosmopolitanism was beneficial for the close connection cosmopolitans kept with their home countries, cultures, and values. Appiah (2006) noted, "loyalties and local allegiances determine more than what we want; they determine who we are" (p. xviii). Indeed, the local influence provided the cosmopolitan with an original identity from which their new cosmopolitan persona emerged (Appiah, 2005; 2006). Absorbing both local and global, rooted cosmopolitanism was about being of the world, aiding in human progress.

Cosmopolitan Characteristics

Literature on cosmopolitanism suggested the cosmopolitan represents an open-minded, hospitable, ethical person who promoted global citizenship—that was, "'feeling at home in the world'" (Gunesch, 2004, p. 256). Appiah (2006) suggested an agency within the cosmopolitan individual writing, "the cosmopolitan impulse… [is to see] a world of cultural and social variety as a precondition for the self-creation that is at the heart of a meaningful human life" (p. 268). Socially diverse interactions were foundational for cosmopolitans to develop, as the world contained multitudes of differences; seeking out and learning from these differences was the *cosmopolitan impulse*. Alongside this concept of the cosmopolitan impulse was adaptability. Indeed, Woodward and Skrbis (2012) suggested the "discursive resources and everyday practices" of being cosmopolitan "have an emergent and performative quality, depending on the facilitating contexts of environment and social setting" (p. 129), meaning a cosmopolitan adapted to different situations and contexts. It was through this adaptability to different situations and contexts that the cosmopolitan continued to recognize both rootedness and worldliness.

Finally, the cosmopolitan engaged in dialogue and created interpersonal connections. For Appiah (2005; 2006), cosmopolitanism involved the human capacity to understand narratives to create the world, recognizing and embracing difference. Appiah (2006) noted, "we must rely on the ability to listen and to talk to the people whose community, beliefs, and projects may seem different from our own" (p. 246) to be more cosmopolitan. Further, Appiah (2006) wrote, "what we learn from efforts at actual intercultural dialogue—what we learn from travel, but also from poems or novels or films from other places—is that we can identify points of agreement that are much more local and contingent" (p. 253). This understanding circled back to rooted

cosmopolitanism and suggested the high level of significance for conversation and interaction in becoming cosmopolitan. Appiah (2006) also suggested exposure to others was important in the development of cosmopolitans. He noted, "we are incapable of developing on our own, because we need human nurture, moral and intellectual education, practice with language, if we are to develop into full persons" (p. 267-268). As globalization enabled more exposure to difference, the cosmopolitan used the experiences of learning from others to develop more fully in their act of self-creation. A more robust discussion of the link between cosmopolitanism and globalization followed since the connection between these concepts provided a tool to focus closer on global leader education.

Linking Cosmopolitanism with Globalization

Since much academic literature on cosmopolitanism and globalization dated to the 2000s, it could be inferred the topic was newly popular. Yet, Ley (2004) suggested an earlier date, noting the "coincidence of contemporary economic globalization and the revival of ideological cosmopolitanism in the 1990s is perhaps not surprising for both transcend national borders and in their aspiration to a universal discourse have an air of detachment from local cultural arrangements" (p. 159). In addition to pushing earlier the link between globalization and cosmopolitanism, Ley suggested the two concepts have shared characteristics. For example, globalization was old too (Robertson, 1992); each concept had cycles and many turns (Mignolo, 2009). The mechanism through which both were spread was shared as well: human progress. For Davidson, Poor, and Williams (2009), globalization was simply the name for "today's advanced level of international trade, travel, and communication flows" where "a new group, the global elite…be they what globalization scholars refer to as cosmopolitan" (p. 165) operated and

functioned. In these ways, globalization and cosmopolitanism were tightly linked. Indeed, Koczanowicz (2009) suggested, "cosmopolitan ideas are obvious when considering such processes as globalization" (p. 142), suggesting that thinking about cosmopolitanism segued naturally into notions of globalization and vice versa. Yet, there were those who suggested globalization preceded cosmopolitanism; Mau, Mewes, and Zimmermann (2008) wrote, "worldwide globalization…[entails] an expansion of the spaces of agency and interaction" (p. 7), meaning globalization was the process that created a space within which cosmopolitanism developed and provided opportunities for cosmopolitans to act.

Other authors situated cosmopolitanism as an outcome of globalization. Popkewitz (2009) suggested, "globalization is not merely a thing to explain and plan for… it is a particular fabrication in which principles are generated about thought and action" (p. 263), potentially allowing for cosmopolitan principles to develop within the boundaries of globalization. In other words, without globalization and its effective simultaneous shaping of cultures and removal of boundaries, the cosmopolitan of today would not be able to consider the entire world home. Cosmopolitanism therefore needed globalization to build the garden in which it would grow; globalization was the process through which global spaces and networks were generated, offering a space for cosmopolitanism to sprout and blossom. One could argue that without globalization, cosmopolitanism as a concept would lose its main catalyst for growth.

Finally, it was useful to relocate the action of cosmopolitanism (a way of *being*) into a definition of process (a way of *doing*); this shift named the process *cosmopolitization* (Beck, 2011; Skrbis, Kendall, & Woodward, 2004; Woodward, Skrbis, & Bean, 2008), displaying a link to the word *globalization* and its status as a process. As such, for Beck (2011) globalization

operated like cosmopolitization, as both unfolded "beneath the surface or behind the façade of persisting national spaces, jurisdictions and labels, even as national flags continue to be raised and national attitudes, identities, and consciousness remain dominant" (p. 1348). Both processes—nations becoming global and people becoming cosmopolitan—remained viable despite the recognition of the friction the processes created and the standardizing effects they enabled. There remained something appealing about globalization and cosmopolitization, as their ideas are continually adopted by societies and spread through civic institutions, including higher education.

Globalization allowed cosmopolitanism the freedom to gather and blend cultural markers from a variety of places and incorporate them into a way of being. In this way, cosmopolitanism aligned with world culture theory, which acknowledged how "globalization tends to detach social practices and cultural formations from localized territories" (Suárez-Orozco & Qin-Hilliard, 2004, p. 9), enabling transfer and adoption of culturally unique items from one location to another. Morrison (2000) added, "globalization—whether at the level of the industry, business, or individual… is all about overcoming national differences and embracing the best practices from around the world" (p. 120). Consequently, the culture of cosmopolitanism could be described as an amalgamation of distinct cultural practices found in many different places.

To help recognize the features of this cosmopolitan culture, turn to the persons who live within it. Ossewaarde (2007) suggested these cosmopolitan citizens "understand and appreciate one another and live together under the same laws according to the same norms" (p. 375). Popkewitz (2009) added cosmopolitanism "places individuals as freely acting agents bounded by universal, global values that in turn bind a shared polity" (p. 252). Cosmopolitan culture enabled

a shared experience for its participants to enjoy freedoms, order, and common understandings that span the globe. Using these parameters as the lens for this research, emergent data could show how an educational program could enable or hone cosmopolitan qualities within students.

Concluding Thoughts

The concepts explored above frame this research project because they offered guidance toward isolating the phenomenon I intended to examine: global leader education within a South Korean business school program. In addition, the concepts detailed above identified the cosmopolitan individual positioned to participate in this type of program. Together these concepts offered the broadest foundation for this project. The next chapter presented and analyzed literature on global leaders, leadership, and global leadership education. The chapter finished with a problem statement, the research questions, and the logic behind the study.

CHAPTER 2

LITERATURE REVIEW

This research focused on global leader education found where culture, higher education, and business overlap within globalization. The precedents set within the literature were: *global leadership* could be researched as a distinct cultural phenomenon; and global leaders could be educated in structured programs. Additionally, MBA programs were units of analysis within which leadership and culture could manifest and develop. First, this chapter looked more closely at globalization and how the higher education network operated within it; I also analyzed more literature on globalization and its effect on the major concepts of culture, business, and higher education. Next, I defined globalisms, then discussed literature on global leadership development and global MBA programming. Finally, the chapter ended with the problem statement, the research questions guiding this project, and the logic behind this study.

Defining Globalization

For this project, the most significant considerations on globalization occurred in the latter stages of Robertson's (1992) phase model. Phase IV, lasting from the mid-1920s until the late1960s, was the *Struggle for Hegemony*, marked by worldwide disputes for a dominant globalization process in both political and economic terms. This phase was defined by the Cold War that set economically powerful, nuclear-armed governments with capitalist/democratic structures (i.e., The United States and allies) against economically powerful, nuclear-armed governments of socialist/communist structures (i.e., the USSR and allies). This period also

included the coalescence of politically non-aligned, less-wealthy countries into the "Third World." After the fall of communism between 1989 and 1995, the world entered Phase V: *The Uncertainty Phase*. Capitalism emerged as the dominant global economic system and democratic ideals about civil governance began to spread. Emphasis on cosmopolitanism (Davidson, Poor, & Williams, 2009; Delanty, 2012; Gunesch, 2004; Mignolo, 2010; Popkewitz, 2009; Rizvi, 2009), global citizenship (Calhoun, 2008; Hansen, 2010; Matthews & Sidhu, 2005; Mau, Mewes, & Zimmermann, 2008; Unterhalter, 2008; Schattle, 2005), and theories about a converging world society (Meyer, Boli, Thomas, & Ramirez, 1997) became popular in Phase V; that people, information, and most things related to the human condition were able to move swiftly from one corner of the Earth to another seemed to herald a unification of global civilization unforeseen before the World Wars.

Toward that end, some globalization theorists contend that "what globalization implies essentially is that today's world is organised, that it is effectively structured, although maybe loosely only, through a range of networks and flows of electronic bits, material goods, abstract ideas, human beings, etc." (Guy, 2009, p. 9). Although globalization was not a recent phenomenon (Robertson, 1992), with advancements in technology, communication, and flows of capital and people, *globalization* became the catch-all concept to explain how some aspects of society operated. Rizvi and Lingard (2000) noted, "the globalization process today is marked not only by the accelerated pace of cultural change but also by its complexity" (p. 423) which, while supporting the idea that globalization was a process, precluded it from being well-delineated. With other words, it would not be easy to find a coherent academic definition of globalization considering how such an exercise needed to incorporate unique concepts from different academic

disciplines along with distinct concepts of space, time, and culture. Regardless of the

complexities in defining globalization, Currie (1998) suggested globalization could be parsed out

and the *functions of life* it influences could be examined separately.

For the purposes of this study then, I discussed globalization as it touched three separate

functions of life: culture, business, and higher education. Here, globalization was where these

functions operated to support *globalization as real*, but each function also stood on its own as a

concept where globalization was evinced; these functions grew in, flowed through, and contested

globalization just as globalization was sustained through them as a self-perpetuating

phenomenon. Globalization did not explain how these *functions of life* began and each could be

assessed independently. That said, none of these separate functions could, on its own, wholly

encapsulate the scope of globalization. How these areas were situated within a globalization and

how they interacted with each other were foundational to global leader education (as presented in

Chapter 1). I begin with an examination of globalization and each of the three *functions of life*.

Globalization & Culture

Like globalization and cosmopolitanism, globalization and culture were intertwined; this

was important because it indicated culture could be local, global, or a mix of both (Tsing, 2005).

There were two outcomes of the connection between culture and globalization that merit

discussion. The first was anthropological, which championed local culture as evidence against

the concept of world culture unity. The second was economic, which suggested a global culture

born from the now dominant capitalist economic system. To distinguish the anthropological

globalization from the economic one, I used Big G to stand for the former (a force demanding

conformity) and little g for the latter (a force that spread new cultural norms).

As culture was most intricately linked to local modes of operation (Anderson-Levitt, 2003), the effects of local culture on the process of Globalization was crucial to explore. Locally, Globalization emboldened cultures to assert themselves and served as a foe to drive out of local spaces. Stromquist and Monkman (2000), noted, "while the world is becoming smaller and more homogenous at some level, in a variety of ways local cultures are making efforts to retain their identity and, in some cases, even rediscover it" (p. 7). Watson (2004) cautioned, "the *appearance* of homogeneity is the most salient, and ultimately the most deceptive, feature" (p. 169, emphasis in original) of Globalization, suggesting although practices, symbols, and languages might be similar, the local context undercut global cultural homogeneity. Finally, as Watson (2004) suggested, Globalization was "not an all-consuming, homogenizing force that destroys everything that is unique or valued in local cultures" (p. 170), because to do such, Globalization would destroy its own roots.

One way to understand how culture operated on the global scale "goes like this: individuals constitute a diversity organized by the templates of collectivities or 'culture'. And more recently, 'cultures' are seen to constitute a diversity increasingly organized by the phenomenon known as 'globalization'" (Wastell, 2001, p. 201). Basically, globalization was open and ever-changing, behaving as Hofstede (1980) suggested a culture behaves: its formations could flow from one place to another, its ideas shared among people, and it could mix and match practices from different locations into something new. Viewed this way, globalization of business began as a culture grounded in capitalism because capitalism dominated local economic policies across the world. When understood as such, globalization would influence leaders trained to work within the culture of global business.

Globalization & Business

Common capitalist practices led to a globalized business culture with its own symbols, language, and modes of operation (Asgary & Walle, 2002; Currie, 1998; Ergeneli, Gohar, & Temirbekova, 2007; Meyer et al., 1997). This system was considered global because it touched virtually everyone on the planet and made its way into many pockets of the world, often bolstering unequal class structures (Asgary & Walle, 2002; Brown & Lauder, 2009; Sen, 2002). Since capitalism became the dominant mode of operation for global business, the globalization of capitalism proceeded unfettered and unchallenged (Asgary & Walle, 2002; Brown & Lauder, 2009). Sen (2002) noted, "there is extensive evidence that the global economy has brought prosperity to many different areas of the globe" (p. 3) suggesting globalized capitalist policies were considered *good* and gained champions in multiple places because these policies made some positive impacts in local areas. Sen also suggested global capitalism was unchallenged because no other viable economic system was sustainable. Sen wrote:

> It is hard to achieve economic prosperity without making extensive use of the opportunities of exchange and specialization that market relations offer. Even though the operation of a given market economy can be significantly defective, there is no way of dispensing with the institution of markets in general as a powerful engine of economic progress. (p. 6)

The adoption of the capitalist principles globally was significant because it defined a quantifiable measure of success: *economic prosperity*. This meant to succeed economically, nations and their local businesses adopted principles associated with capitalist economic policies to become prosperous even if these policies came with socio-economic casualties. The culture of global business helped move the measure of success to that of strong fiscal growth—whether applied to individuals, business organizations, or nations. Overall, the idea of *prosperity-as-success* was

the foundation of globalized business culture, the principles of which were distributed through networks spurred by globalization.

As such, globalization remained a process that promoted actions to enable financial success. If local businesses were to succeed, they needed employees who would know the pressures businesses faced within globalization. Most often, these pressures were created by a few highly successful MNCs that seemed to flourish in and promote globalization. Rizvi and Lingard (2000) noted, "the emerging global order is spearheaded by a few hundred corporate giants, many bigger than most sovereign states" (p. 423) that, with their control over large amounts of wealth, could impose global business practices on places where such practices might run counter to national or cultural ones. The economic system that allowed some corporations to grow massive and have a global presence also allowed these corporations to push a specific agenda on individuals, other organizations, and governments. This agenda gained support and further entrenched corporations in business standards that are intended to be global in scope. The agenda and its standards shifted as new trends emerged dealing with the information age and knowledge economy. Carnoy and Rhoten (2002) noted the change, citing "globalization is a force reorganizing the world's economy, and the main resources for that economy are increasingly knowledge and information" (pp. 1-2). As such, places where knowledge and information were generated—higher education institutions, for example—could not escape the pressure of globalization and its business practices.

Globalization & Higher Education

Considering higher education institutions were founded around the world at different times and for different reasons, it would be difficult to define a global model of higher education

with historical uniformity. Instead, research assessed how higher education encaged with globalization and how that entanglement drove change toward uniformity (for example, see Carnoy & Rhoten, 2002; Currie & Newson, 1998; Dale, 2000; Porter & Vidovich, 2000). Porter and Vidovich (2000) noted, "the implications of globalization for higher education in particular are substantial, especially in terms of its relation to national development and to academic work within universities themselves" (p. 455). This suggested: (a) globalization as a concept was studied in and perpetuated by higher education; (b) as globalization changed higher education, it changed nations; and (c) globalized networks promoted "worthwhile" academic topics. It was not always this way.

Initially places where national identity could be cultivated and preserved (Chong & Graham, 2013; Cowen, 2000), higher education institutions across the world shifted toward internationalization as globalization advanced more rapidly due to travel, more efficient exchanges of knowledge (Currie & Newson, 1998; Porter & Vidovich, 2000), and the presence of international accreditation organizations (Friga, Bettis, & Sullivan, 2003). The move toward *internationalization*—i.e., opening institutions to foreign ideologies, structures, students, and faculty—was both a reaction to and embracing of globalization by higher education institutions. Yet all reactions and levels of embracing were not the same since "the impact of globalization at the institutional level will vary substantially depending on previous history and mission, as well as a wide array of local contextual factors" (Porter & Vidovich, 2000, p. 459). This meant higher education institutions still referenced their local roots while building apparatuses necessary for their survival and for promoting student success in a global economy. In other words, even though schools referenced globalized practices and accreditation standards, how

those practices and standards manifest themselves within the school might not fully integrate the reference point; there was room for interpretation, specialization, and differentiation. For example, "universities… [were] specializing in the type of content or mode of delivery, promoting evaluation and accreditation mechanisms, or fostering the mobility of students, faculty and staff, all with increasing international dimension" (de Prado Yepes, 2006, p. 111) to remain competitive and distinctive. This meant even if the efforts schools used to remain competitive and distinct were novel, they were still playing into the normalizing hand of globalization because they chose to make efforts to remain competitive and distinct instead of "opting-out" of the game altogether. In the end, the even changes universities enacted to separate themselves from each other seemed to follow a formula within globalization.

Regarding the perpetuation of globalization by higher education, Marginson (1999) writes, "increasingly shaped as it is by globalization—both directly and via the effects of globalization in national government—education at the same time has become a primary medium of globalization, and an incubator of its agents" (p. 19). This suggests globalization used higher education as a transmitter through which ideas and formations about globalization itself could travel and spread (Kendall, 2004; Marginson, 1999). Vidovich (2004) added, "the ideological component of globalization is transcending 'traditional' ideological differences between countries, and perhaps accounting for the accelerating rate of policy transfer around 'the globe'" (p. 353), which played out within higher education as the adoption of similar programming and educational structures by institutions in different parts of the world (Friga, Bettis, & Sullivan, 2003; see also AASBC, 2018; 2019). This meant by becoming networked through globalization, higher education institutions set for themselves and for other institutions norms that promoted

the same *adapt or perish* narrative found in the business world. Business schools, which are

closely linked to the business world, would then mold students to spread globalization and its

tenets. As such, business schools were at the center of the network linking globalization, global

business, and higher education to offer a place for future leaders to receive a global business

education.

Overall, globalization and its effect on education was a well-researched and contested

subject (Amos, Keiner, Proske, & Radtke, 2002; Appadurai, 1996; Dale, 2005; Guy, 2009;

Kwiek, 2001; Morrison, 2000; Popkewitz, 2009; Rizvi & Lingard, 2000; Scarborough, 1998).

Most pertinent to this project was discourse describing how globalization influenced higher

education to function like a global network. Guy (2009) noted:

> When globalization is accepted as the reality we live in, it follows that a special causal
> power is attributed to networks and flows that cross over state boundaries, so that they are
> interpreted as the main forces that currently cause things in society to be what they are.
> (p. 10)

This was important because understanding higher education as a network explained how policy,

ideas, and programming were spread from one place to another while explaining how training

methods become normalized. Understanding the higher education network helped explain one of

the catalysts for global educational development and framed a convergence within higher

education.

Higher Education as a Network

Higher education should be understood as a network designed to understand, keep up

with, and define globalization. As mentioned, higher education was subjected to the effects of

globalization while it acted as a network through which globalization could advance.

Convergence was useful to describe the similarities within the higher education network across

the globe at different institutions, while cultural variance was useful to explain differences in how the network appeared and behaved. These seemingly opposing forces, described as *global v. local*, played out in the higher education landscape to show the higher education network was not monolithic and static. As Kendall (2004) suggested, the network:

> Must be understood as plural, and always begin from a local, mobile, microphysical point… [It is] a mixture of human words and ideas, with the material basis that gives the former their durability, their strength and their ability to act at a distance. (p. 72)

Further, the higher education network had its own cultural markers, language, and symbols, many of which are normalized and regulated through accreditation agencies to give the system stability and uniformity (Friga, Bettis, & Sullivan, 2003; see also AASBC, 2018; 2019). Overall, what began as a collection of local scholars and students coming together to share and create knowledge locally, higher education institutions adapted to globalization to form a global, interconnected network. This meant higher education was not conceived as a global network; higher education evolved into its current networked form in part due to competition, coordination, globalization, and internationalization. In sum, the higher education network and globalization intertwined in the past and have been moving forward together ever since.

The globalization process most directly changing the higher education network was this: higher education institutions adopted practices from the globalized business culture to deal with fiscal issues. The combination of business with globalization and how it impacted the higher education network cannot be overstated because this combination directly influenced the way network behaved regarding both financing and pedagogy. Indeed, business school education programs created to train global leaders appear to be a response from the network to prepare people for interactions within this specific combination of business and globalization and

because these types of programs make money (Friga, Bettis, & Sullivan, 2003). With other

words, a response from the higher education network to globalized business was to train people

to understand the process of globalization, graduate, then go lead businesses through

globalization. Several globalisms helped shape this response from higher education, one of

which is that of global leader education.

Defining Globalisms

It seemed "attention to local and/or national context alone… is not enough as

international forces bear an increasingly powerful influence upon individual jurisdictions. For

this reason, experienced comparativists recommend attention to globalizing discourses and

trends" (Chong & Graham, 2012, p. 26). As such, this research focused on *globalism* as one

important globalizing discourse. While defining globalisms, Mignolo (2009) suggested,

"'globalism,' like 'cosmopolitanism,' names a vision rather than a process (e.g., globalization)"

(p. 119). For Mignolo, globalism describes an idea that organizes a standard to which various

actors can aspire. Research on globalisms generally defined them as *organizational ideals that*

establish norms within an overarching world culture. Tsing (2005) was helpful here in

understanding the emergence of globalisms. Although not explicitly labeled, she developed a

model to explain how cultural phenomenon were created out of the friction caused when

globalized norms interact with local forces. For example, globalisms established by the culture

of global business were not immutable or consistent since their local interpretations could differ.

This friction affected several parts of the business world, including leadership

development and management skills. Regarding this friction, Dickson, Den Hartog, and

Mitchelson (2003) noted, nations "have changed their business and leadership/management

practices, but in ways that are congruent with their core cultural values. Leaders continue to lead in ways that reflect societal core values, despite external pressures to do otherwise" (p. 734). Costea (1999) wrote, "globalism appears as a tendency to justify the superiority of a worldview and to promote the assimilation of the rest of humanity into its homogenizing—and eventually normalizing—discursive sphere" (p. 310). While critical of the homogenizing effect of globalisms, these authors nevertheless implied that globalisms existed to encourage conformity within different aspects of society. For example, as "management forms and trends once thought to apply exclusively to private corporations are embraced by religious orders, nonprofit universities, and athletic clubs" (Strandgaard Pedersen & Dobbin, 2006, p. 901), it could be inferred that the globalism that embodies business practices exudes a force to push academic institutions to operate more like businesses.

Globalisms helped explain how, through globalization and the higher education network, educational programs and policies were adopted by and shared between far-flung institutions. Like cultural appropriation, appropriation of globalisms—*ideal models of how things should be*—faced arbiters toward adoption. Carnoy and Rhoten (2002) noted, "which of these changes are introduced and particularly how they are introduced depends on regional, national, and even local social, economic, and political conditions that mediate the implementation of responses to global pressures for reform" (p. 6). This meant globalisms were not adopted everywhere equally and adopted globalisms were selected by those with the power to regulate higher education. Globalisms as modules were formed and bound by practices for standardization purposes. The globalisms binding this research project were: the cosmopolitan student; the global leader; and global leader education.

Globalism #1: The Cosmopolitan Student

The journey of the cosmopolitan student began in "the growing interconnection of the whole world across national and other boundaries" (Calhoun, 2008, p. 428) brought on by globalization. These students were open to "an abstract idea about the essential harmony of humankind in the *cosmopolis—*the world city of strangers from nowhere" (Ossewaarde, 2007, p. 375, emphasis in original). To enable this harmony, cosmopolitan students might seek education outside of their national context since there was evidence how schooling within their home country could be detrimental to becoming more cosmopolitan (Matthews & Sidhu, 2005). To this end, some cosmopolitan students studied abroad to shore up their cosmopolitan credentials while satisfying a need to travel, explore the world, and engage in communal dialogue with others from different places (Appiah, 2005). Brown and Lauder (2009) suggested some elite international universities served as rites of passage for those seeking to become more cosmopolitan, especially those who wanted to work for a multinational corporation (MNC) or an international non-governmental organization (INGO).

For cosmopolitan students who attended universities as international students, "the educational 'project' was far greater than mere schooling itself, but rather encompassed the creation of social identities" (Mitchell, 2003, p. 390), identities that evolved as the student moved through the world. These identities grew within a global culture where English was spoken, travel encouraged, and success measured in terms of both economic and social capital. The importance of English and the role of the cosmopolitan student required more exploration.

Importance of English

Within the globalism of the cosmopolitan student, English was the primary language. On

the prevalence of English, Byun et al. (2010) noted:

> English fulfills the need for an international medium of communication, thereby
> deepening its global influence and dominance as the preeminent language. In many non-
> English-speaking countries around the world, scholars are being pressured to teach
> classes in English and to publish articles in internationally circulated journals, most of
> which are printed in English. More and more, international-level meetings are held
> entirely in English. (p. 434)

In addition to conferring cosmopolitan status, the literature suggested English was a social good

and its fluency created opportunities for advancement, especially for the social elite (Lueg &

Lueg, 2015; Park, 2010). Park (2010) suggested students who acquired English skills increased

their chances at successful entry into globalized business. Park noted:

> Due to the indexicality of English as a global language, competence in English was
> interpreted as a sign of a globally oriented person, or a *gukjein*, whose cosmopolitan
> outlook befits the global vision of a world-class corporation, an ideal employee who
> performs freely and competently in the transnational space of global business. (p. 26,
> emphasis in original)

Further, for higher education institutions located in countries where English was not the primary

language, having high numbers of students who speak English increased both international

recognition and legitimacy (Byun et al., 2010), and having programs that were taught completely

in English attracted international students (Byun et al., 2010; Lueg & Lueg, 2015). Therefore,

English gave advantages to both cosmopolitan students and higher education institutions in an

increasingly competitive global arena.

There was much debate over the use of English as a common language within this

globalism; some authors criticized connecting English with cosmopolitanism because

dependence on one language contradicted the inclusion and democracy cosmopolitanism

advocated (Ives, 2010), bolstered class stratifications (Lueg & Lueg, 2015), and furthered a

neoliberal business agenda (Park, 2010). Additionally, there was no uniform "perfect" English,

since many cultures modify the language to suit their own local needs (Ives, 2010). Despite such

objections, "English has spread as the dominant language of elite culture—it is the dominant

language in business, computing, law, science and politics" (Held, 1998, p. 18). English was

also the primary language for the cosmopolitan student. The use of a common language united

this globalism, because as Appiah (2006) suggested, a shared language imposed a binding force.

The Student as a Strategic Cosmopolitan

The cosmopolitan student was a *strategic cosmopolitan*. Mitchell (2003) indicated

globalization and competition helped create this "'strategic cosmopolitan' [who] is… motivated

not by ideals of national unity in diversity, but by understandings of global competitiveness, and

the necessity to strategically adapt as an individual to rapidly shifting personal and national

contexts" (p. 388). The strategic cosmopolitan understood global competition was necessary for

advancement, whether intellectual or financial, and possessed the means to adapt to and navigate

through competitive environments. The strategic cosmopolitan could be characterized as

someone "who actively embodied the ethos of globalization through flexibility, self-

management, and global perspective. The ultimate virtue of the worker [is] continuous

entrepreneurial engagement in the project of one's own human capital development" (Park,

2010, p. 26). With other words, the cosmopolitan who strategically engaged in methods of self-

development (like attending a global MBA program) remained agile in the changing business

world and was sought by MNCs to fill global leader roles. Thus, the cosmopolitan student was a

strategic cosmopolitan.

There were critiques of this globalism. Ossewaarde (2007) suggested becoming a strategic cosmopolitan, or a cosmopolitan in general, was not a choice everyone shared; there were certain prerequisites that must be met, most of which were out of the control of the individual (e.g., birth nation, parents, access to and variety of education, gender, etc. [see Calhoun, 2008; Mignolo, 2010; Unterhalter, 2008]). Although it seemed integral "to produce globally an actual universal cosmopolitan moral culture" (Sobe, 2012, p. 273) that would frame this globalism and offer stability, suggesting the necessity for such a moral framework supported the notion there was a unique, shared culture among cosmopolitans in need of such moral guidance. Authors critical of cosmopolitanism were often critical of globalization, as benefits and drawbacks of both were distributed unequally and unfairly.

The Strategic Cosmopolitan & Business

The link between cosmopolitanism and the global business was explained in the literature. Skrbis, Kendall, and Woodward (2004) emphasized cosmopolitans were "members of a 'world class' global business elite who possess the knowledge and skills that currently fit productively with economic transformations engendered by rounds of globalization across cutting-edge, emerging industries" (p. 119, citing Kanter, 1995). Accordingly, to be active in this globalism necessitated participation in business on some level. To further this point, Ossewaarde (2007) noted, "this global network [is] an interconnection of worldwide knowledge about things in management and professions" (p. 373); the global leader, defined within the next globalism, was the strategic cosmopolitan who had this knowledge of worldwide management and business.

Globalism #2: The Cosmopolitan Global Leader

Global leaders must deal with more than just their local context; they must learn how to juggle management responsibilities in addition to understanding globalization and its impact on their organization. To step into this role took agency and the current literature suggested to become a global leader required action and the desire to become a global leader (Black & Gregersen, 2000; Davidson, Poor, & Williams, 2009; Hansen, 2010). In addition, global leaders needed to be mobile and willing to travel, a trait shared with the cosmopolitan. Molz (2005) argued, "it is by travelling, moving through various cultures, and encountering difference that the cosmopolitan subject becomes cosmopolitan, whether by obtaining a 'flexible eye' or an 'ironic distance'" (p. 521). This 'eye' echoed the adaptability foundational to leadership suggested by Heifetz (2010) and Heifetz, Grashow, and Linsky (2009). The global leader was the *cosmopolitan subject*, one who could move wherever their corporation demanded to maintain a grasp on global business advancements both inside and outside the corporation.

The task of identifying common traits in leaders (Stogdill, 1948; Northouse, 2012) remained although the construct that "leaders are born leaders" was no longer widely held or were refined to more accurately explain leadership. For example, Black and Gregersen (2000) suggested a leader had both innate talent to lead and needed the training to reach full potential, and Black, Morrison, and Gregersen (1999) noted, "global leaders are born then made. This means that your future as a global leader is a function of being *competent* and at being *interested* in global business. Exemplar global leaders are highly competent and interested" (p. xiii, emphasis in original). These authors suggested that leaders born with potential must actively seek opportunities to enhance their innate leadership skills; such notions were foundations of

Great Person/trait leadership theory (Stogdill, 1948; Northouse, 2012). For certain

cosmopolitans, one enhancement opportunity was to educate themselves to become global

leaders in business. As such, cosmopolitan students attended educational programs that aimed to

enhance their characteristics toward becoming global leaders.

Do global leaders share common traits? Morrison, Gregersen, and Black (1998) would

say yes, since "global leaders need unique competencies in a number of common areas including

business and organizational savvy, emotionally connecting with people, demonstrating integrity,

managing complexity, and balancing global-local tensions" (pp. 47-48) to be successful in their

roles. In their analysis of assessment tools used to identify global leaders, Bird and Stevens

(2013) found assessors searched for common qualities of leaders, including *hard competencies*,

which could be taught, and *soft competencies* such as personality that were often innate. The

global leader needed to understand how interconnected everything was within the human

condition. For businesses, this meant the global leader saw how things worked within the

organization and could gauge how the organization fit (and how they themselves fit) into the

world on multiple levels (e.g., civically, economically, environmentally).

The cosmopolitan student who pursued global leader education sought to learn more

about self, place, history, and culture on the local level and for whom the local level was the

globe. Most significant was they are agents who selected their own path. Although there was a

level of agency, Saito (2010) believed cosmopolitans "are also like the marionettes; they are

human actors who are embedded in networks of attachments that enable them to engage in

thinking, feeling, and acting that can traverse national borders" (p. 335). Embedding these

individuals in actor-network theory allowed Saito to place the network of attachments as the

motivation prompting their agency, thereby implying a cosmopolitan's motives went beyond

internal factors as they were given by and shared among other cosmopolitans.

It was not enough that a potential global leader had innate traits that were deemed

desirable; they still needed the chance to enhance their skills through educational programs and

practical opportunities. Black and Gregersen (2000) suggested, "much of what global leaders

need is a new mind set—a set of global mental maps. Properly designed training can indeed

facilitate this remapping process" (p. 187) and led the global leader into becoming more fully

realized. This move of becoming a global leader often was made by people who were positioned

to become global leaders through external circumstances (Calhoun, 2008; Mignolo, 2010;

Unterhalter, 2008) and because they had the means to act on an internal desire to be *of the world*.

Overall, the primary trait shared by global leaders was a mutual understanding that they could

transcend national boundaries and distinct cultures and be a "chameleon" who felt comfortable in

any situation (Earley & Peterson, 2004). These persons were also highly agentic (Black &

Gregersen, 2000; Lord & Hall, 2005), energetic (Yukl & Van Fleet, 1992), mobile (Molz, 2005),

self-aware (Alon & Higgins, 2005; Nass, 2010), culturally competent (Alon & Higgins, 2005;

Scarborough, 1998; Yukl, 2013), adaptable (Heifetz, 2010b; Heifetz, Grashow, & Linsky, 2009),

possessed strong communication skills (Earley & Mosakowski, 2004; Fisher-Yoshida & Geller,

2009; Yukl, 2013), and had a high level of virtuosity (Flyvbjerg, 2006) within business.

There were dangers highlighting specific traits, especially applied through cultural filters

that might not endorse readily the same behaviors or traits. Still, the current literature supported

these traits for global leaders and when viewed through the globalized business lens, the motives

of global leaders were made clear: they had a desire to be successful in global business markets,

using their skills and knowledge to achieve success. An opportunity to develop as global leaders

seemed connected with successful completion of an MBA, especially if that MBA has a global

focus. Before a discussion on the literature addressing the MBA was a discussion on the

literature detailing the global leader education movement and the evolution of global leadership.

Globalism #3: Global Leader Education

A quick Internet search on *global leader education* yielded results on a wide variety of

developmental opportunities including: business-to-business consultancies, stand-alone

leadership academies, and higher education institutions. Some corporations responded to

globalization by creating in-house programs to make global leaders—programs designed to train

employees to help move their organizations forward in the competitive global market. Indeed,

internal programs designed to improve the leadership qualities and skills within their current

employee base were longstanding, strategic, and effective for businesses (Alon & Higgins, 2005;

Bruner, Conroy, & Snell, 2012; Ng, Van Dyne, & Ang, 2009; Petrick et al., 1999; Rabotin, 2008;

Scarborough, 1998). This type of in-house educational programming demonstrated how the

global leader globalism affected businesses in the face of globalization; with other words, the

presence of in-house global leader education programs showed a response to the perceived

requirement to have global leaders running these businesses.

In our global economic system, the market set pricing, regulated measures of success, and

required businesses to compete. Globalization heightened these factors for businesses and made

the factors global in scope. Therefore, business leaders needed to have a grasp on challenges

both locally and globally. Fisher-Yoshida and Geller (2009) noted:

> One challenge for organizations is to balance being global with operating locally across
> borders and boundaries. In the intersection of global and local, organizations core values

and actions require an approach that recognizes the diversity of the cultures within which they are operating. (p. 4)

The global leader would help the organization bridge the local and the global, becoming a navigator on the flows of globalization and its incorporation of diversity. Morrison (2000) added, "that the world has an ever-greater need for global leaders is consistent with the increased globalization of competition over the past two decades" (p. 119), suggesting the demand for global leaders was directly linked to globalization of business and its tenet of competition.

Conversations about the intersection of globalization and leader education often unfolded in business and management, recognized as the field of global leadership development (Asgary & Walle, 2002; Bass & Avolio, 1993; Daniel, 1998; Ghemawat, 2012; Heames & Harvey, 2006; Lee, Scandura, & Sharif, 2014; Scarborough, 1998). Connected ideas within the literature were notions that leader training was possible and such leaders were necessary for businesses to advance in the global marketplace (Gagnon & Collinson, 2014; Mendenhall et al., 2013). As mentioned, corporations took steps to train leaders internally. For example, in Japan "remarkable efforts to train graduates have been undertaken primarily by the companies themselves, and also by various intermediate organizations and external training centres" (Nishizawa, 1998, p. 88) all with the purpose of making leaders.

With increasing pressure to succeed globally, corporations demanded their leaders to embrace globalization and become more fluent in cultures other than their own (Bingham, Felin, & Black, 2000; Bresnen, 1995; Canals, 2012b; Mendenhall, 2013; Rabotin, 2008). Yet, businesses made their own programs to educate leaders in ways that were suitable to their own company goals (Black & Gregersen, 2000; Canals, 2012b; Conner, 2000; Day, 2001; Lee, Scandura, & Sharif, 2014). Through these programs, employees learned to navigate through the

company and set the tone for organizational culture (Fisher-Yoshida & Geller, 2009; Morrison, 2000; Strandgaard Pedersen & Dobbin, 2006). Whether the leaders-in-training received transferable skills, perhaps to move into the public sector, was not within the scope of in-house training programs.

For standardized education principles for global leaders, a consistent framework found in the literature was that "becoming global is essentially a transformative process" (Lessem & Palsule, 2002, p. 176). To elaborate, "the transformational process…refers to a series of crucible experiences with varying degrees of complexity, emotional affect, intensity, and developmental relevance" (Bird & Stevens, 2013, p. 104). This meant completing leadership training would transform a student into a global leader. Black and Gregersen (2000) deepened the scope of this transformative process, adding, "*the primary objective of global leadership training is stretching someone's mind past narrow domestic borders and creating a mental map of the entire world*" (p. 175, emphasis in original). These authors enhanced the idea that in an education program, global leaders began a process of learning global methods of operation and were transformed by this process.

Since "leadership is about relations with other individuals and groups, most of which are at least partially influenced by cultural values and beliefs" (Javidan & Carl, 2004, p. 669), adapting and navigating through foreign cultures was another standard principle in global leader education. Research discussed how global leaders were trained to understand and incorporate cultural differences within their management strategies, necessary as corporations and other global institutions evolved within globalization (Black & Gregersen, 2000; Connor, 2000; House, Javidan, & Dorfman, 2001; House, Wright, & Aditya, 1997; Mendenhall, 2013). This

incorporation of understanding and appreciating cultural difference pushed MNCs to "design global leadership programs that intentionally draw in participants from all corners of the earth" (Black & Gregersen, 2000, p. 180), which indicated program creators aimed for a level of international diversity within their training programs to insure exposure to multiple cultures.

In addition to international diversity, the literature on global leader education detailed the necessity to enhance cultural intelligence within the trainees (see Alimo-Metcalfe & Alban-Metcalfe, 2005; Alon & Higgins, 2005; Ayman & Korabik, 2010; Bird & Stevens, 2013; Bolden & Kirk, 2009; Deng & Gibson, 2009; Earley & Mosakowski, 2004; Lord & Hall, 2005; Ng, Van Dyne, & Ang, 2009; Rehg, Gundlach & Grigorian, 2012). For example, Carey, Newman, and McDonough (2004) noted, "it is critical that organizations develop, select, and promote leaders who possess cross-cultural leadership skills or global leadership capability… a behavioral blend of cross-cultural competence combined with leadership skills" (p. 13). The ubiquity of culture within the literature demonstrated its significance for global leader education. Indeed, "in a society and in the society's organizations [the global leader] is a logical target for cultural influence because of the role that leaders play in managing the collective's challenges in adapting to its external forces, and in managing the group's integration efforts" (Javidan & Carl, 2004, p. 669). This suggested global leader education and culture cannot be separated. In short, global leaders-in-training could gain new levels of cultural intelligence through their interactions with a variety of people from different cultures and backgrounds.

Often leader training programs within most business organizations took a reactive approach, especially when dealing with a crisis (Heifetz, Grashow, & Linsky, 2009). Nass (2010) noted, "despite advances in the theory and discourse of leadership development, most

leadership learning still happens in one-off interventions" (p. 12) designed to cope with problems as they arose. Despite this, a proactive approach was endorsed within the literature. Day (2001) suggested designing programs "oriented toward building capacity in anticipation of unforeseen challenges" (p. 582). Fisher-Yoshida and Geller (2009) addressed the need for global leaders trained more generally to learn to engage others effectively and plan properly to move their respective organizations forward. Ghemawat (2012) suggested global leadership development programs should emphasize "self-discovery—about where one is coming from and how that might influence where to go next—as well as opening up to 'foreigners'" (p. 84). He also explained how programmatic structures should combine concepts and experiences to deepen knowledge, and wrote "for deep impact, globalization-related themes must be picked up on and elaborated in more functionally oriented courses" (Ghemawat, 2012, p. 83). This suggested future global leaders gained virtuosity on global issues through a program's integration of conceptual globalization with technical subjects they needed to master, like accounting, finance, or marketing.

A vital component of global leader education was its ability to help the potential leader expand focus beyond the boundaries of local culture and space—a concept shared with cosmopolitanism. Osland (2013) suggested this change in mindset involved opening thought processes to become global, while Black and Gregersen (2000) added once a global leader achieved a "recognition of the world—which is no small feat—global leaders next need to develop broader mental maps that can help them navigate through the waters of global business" (p. 175). Cacioppe (1998) echoed the need to redraw mental maps, suggesting programs "should also contribute something new, surprising and interesting to the participants about the world they

operate in. This can be information or activities which help change their perspective or mindset" (p. 48). Much of the literature on program design, including the work of Mendenhall and colleagues (2013), Randolph (2002), and Rhinesmith (1992) related the idea that global leader training should expanding thought processes and mindsets.

There were additional program components authors suggest for global leader education. For example, Cacioppe (1998) noted, "a leadership program needs to expand and build a manager's sense of self-esteem and self-worth" (p. 48), a principle echoed in much of the literature (Bird & Stevens, 2013; Black & Gregersen, 2000; Black, Morrison, & Gregersen, 1999; Heifetz, 2010; Randolph, 2002). Day (2001) suggested such training "can be thought of as an integration strategy by helping people understand how to relate to others, coordinate their efforts, build commitments, and develop extended social networks by applying self-understanding to social and organizational imperatives" (p. 586). Exactly which methods were needed to enhance self-understanding could change because of local practices, but accreditation networks and the global leader education globalism prompted programs to move toward uniformity.

Global leader education programs were designed to develop in students the tools necessary to handle the dynamics of global business and multicultural situations. Morrison (2000) succinctly stated, "because every situation is unique, global leaders need a portfolio of context-specific, idiosyncratic skills" (p. 124) they could gain through education programs designed to create leaders to engage in a wide variety of situations often involving people from different cultures. Overall, the literature suggested a global leader could be trained and such training often occurred within a business organization. While this education allowed global

leaders to focus on enhancing leadership and business skills, it also educated them to navigate

globalization and multiple cultures. Since business schools were highly linked to changes in the

business world (Daniel, 1998), the development of global leaders moved to higher education

institutions as programs like the Global Master of Business Administration (Global MBA).

The Global MBA

As discussed, the competition appearing in higher education could be the result of

business world influence on the higher education network. Under the global leader education

globalism, higher education institutions in different national contexts formed global leadership

programs, often as a Global Master of Business Administration (Global MBA). In this way, the

Global MBA could be a response from the higher education network to a demand by businesses

for global leaders (Black & Gregersen, 2000; Black, Morrison, & Gregersen, 1999; Canals,

2012b; Connor, 2000; Mendenhall, 2013; Morrison, 2000) similar to how the higher education

network responded to a demand for trained business practitioners by establishing business

schools (Daniel, 1998). A Global MBA education aimed to develop global leaders who would

possess a set of skills and competencies to use at any business organization. In addition, the

MBA became a credential that identified persons who were willing and capable of managing and

held certain business values (Grey, 2002). Next, was to explore how the MBA developed.

The MBA and Business Schools: A Brief History. Education practices spread within

all phases of Robertson's (1992) model, and business education as a distinct pedagogy emerged

in the early 1800s (Engwall & Zamagni, 1998). From the early 1900s onward, business schools

became important institutional structures within universities, regardless of the national context or

culture (Engwall, 2007). Daniel (1998) noted the spread of the American business school model:

> The most impressive testimony to the rising reputation of business schools came in the form of foreign imitators. Between 1959 and 1966 major business schools were established in (among others) Britain, France, Italy, Switzerland, Spain, Turkey, Nigeria, India, Pakistan, Japan, Brazil, and Peru, many of them with direct assistance from universities in America. (p. 179)

In addition, the United States was directing and establishing business schools in China and Japan with help from the Department of Commerce and a variety of philanthropists (Daniel, 1998). Around the time of the oil embargo in the late 1970s, foreign business schools started to find independence from the United States, which led to a decrease in demand for American-taught business leaders. The focus shifted toward recruiting local talent educated within the local educational system to fill leadership roles within businesses. As Engwall (2007) stated, "labour markets still appear to be largely national... So, in the immediate future we can expect national systems to continue to play an important part in recruitment, even as regards top management positions" (p. 28) for MNCs whose headquarters remained within their original nations. In other words, companies within nations sought homegrown business leaders to fill their ranks. In addition, schools started to recruit potential leaders to train from within their home countries more heavily. Interestingly, the international talent they recruited also stayed within the host nation of the institution; Engwall and Zamagni (1998) suggested students who received MBAs abroad would often work in the nation where their MBA program was based.

Globalization and Business Schools. Globalization began to affect business schools heavily in the 1980s as "businesses [began to] transcend national boundaries" (Daniel, 1998, p. 268). In describing external pressures brought by globalizing business on higher education, Robertson (2005) noted national governments began "a raft of policies…oriented towards generating a more competitive environment and entrepreneurial individual within the context of

lifelong learning" (p. 152). This meant governments were turning toward higher education to provide human capital to help native corporations compete internationally and help keep their country competitive globally. This period also heralded a surge in "soft skills" training at business schools, including courses in ethics and leadership. In short, the creation of business training programs in higher education focused on developing both business and leadership skills was a response to globalized business and globalization.

Business schools became the new starting block for the process of global leader education to begin. Marginson (1999) noted, "only some institutions—mostly universities, and specialist colleges involved in business education—are able to assume a primary role in the emerging global education markets" (p. 30), meaning business schools were most suited to absorb globalization and operate in places where demand for business education was growing. It also suggested the higher education network could create and enact educational opportunities based on global demand from governments and corporations for business leaders. To understand the presence of Global MBAs was an exercise in exploring this interconnection and see how business schools reacted to the process of globalization and increased demands from globalized businesses.

Standardization of the Global MBA. Between 1979 and 1984, conformity amongst business schools increased globally because "in the face of sudden criticism, they instinctively retreated to safe common ground, like an individual seeking protection in a crowd" (Daniel, 1998, p. 260). The spread of uniformity began to affect the higher education network as it adopted neo-liberal methods and models from the business world, such as quality assessment and accountability. For example, Engwall (2007) noted, "quality assessment in management

education assumes one of three forms: (1) national evaluations, (2) accreditations and (3)

rankings" (p. 22), which formed categories within which business schools operated, competed,

and found pedagogies to adopt. Inclusive of uniformity, a world culture explanation allowed for

variance while bolstering conformity. Strandgaard Pedersen and Dobbin (2006) wrote:

> The circulation of a vague model, such as the MBA program, allows for both variance in
> the local application and conformity to a common core… Although the MBA program
> has diffused widely, becoming perhaps the dominant model for management education,
> each [program] is a distinctly local translation of the global model. (p. 902)

This global model was distinctly American. Clegg et al. (2005) noted, "what the MBA students

then experience, in knowledge terms, is knowledge that is both tacitly and explicitly most

frequently lodged in the cultural consciousness of a third place, the United States… that frames

standards in this area" (p. 6). The programs were taught in English and taught about the US

economic system and its business practices. Frequently, key institutions in the United States

often served as role models foreign institutions emulated (Engwall, 2007). Therefore, business

schools across the world could contained common characteristics regardless of where they were

located, all based on an American model of an MBA education.

Another effect of conformity within the Global MBA was that "graduates from the

management education system [become] carriers who bring ideas and methods into their working

environment" (Engwall, 2007, p. 18) which they learned in school. Further, "through its

socialization processes, [business school education] contributes to the provisions of shared

languages and understandings" (Grey, 2002, p. 505), and such an "education can be considered

as a means to reduce uncertainty by establishing standards of normal action… In many instances

it can be conceived as an instrument for transferring managerial practice between generations,

countries and industrial sectors" (Engwall & Zamagni, 1998, p. 7). This suggested as global

leader education programs followed an idealized American model, they helped create persons who would have similar outlooks, attitudes, languages, and modes of operation. With other words, non-American business schools were creating people to live in a shared culture supported within the Americanized business world, one that has global reach.

As MNCs expanded globally, they would either hire pre-qualified global leaders or train global leaders internally. This global leader training was defined as "the expansion of a person's capacity to be effective in leadership roles and processes" (Van-Velsor & McCauley, 2004, p. 2). Salicru (2015) added, "global leadership development comprises activities that assist leaders of global organisations to develop the critical competencies required to ensure business success" (p. 1). The easiest way to think about global leader education was this: *a course or series of courses or events designed to enhance critical leadership and management skills*. As leaders needed to be trained, there were standardized principles guiding the Global MBA. Often these principles were set by accreditation organizations. Friga, Bettis, and Sullivan (2003), noted:

> AACSB's accreditation standards of the mid-to-late part of this century greatly influenced the curriculum development and functional orientation so prevalent in today's business schools. Today, they are adopting more flexible standards and moving away from rigid program specifications—in their own words, "providing global leadership in advancing management education through accreditation and by fostering international interchanges, key business linkages, sharing of best practices, professional development, and other member services" (AACSB Website). The accreditation process allows flexibility in schools' missions, but requires strict adherence to quality planning—a necessity in the increasingly crowded educational landscape. (p. 293)

This explained the gravity of the accreditation process and how it helped shape the global leader education globalism. An examination of curricula developed within accreditation standards—meaning the tactics used by business schools to train their students to become potential global leaders—might point towards understanding how leaders are educated through a Global MBA.

Curricular Strategies within the Global MBA. Curricula within a Global MBA were internally developed, mined from other institutions, or a combination of both. The curriculum—i.e., the framework of what students learn—was necessarily complex; this was because knowledge and practice were complicated and interconnected in business education. Hay and Hodgkinson (2005) noted, "the relationship between management education and management practice is seen as more complex than accounts of a functional relationship where management education is seen to equip managers with prescriptive techniques" (p. 155). This meant training global leaders within the classroom and through course materials was not enough to equip them with the tools they need to progress in the business world. This also suggested that in addition to practical and classroom experiences, there were other factors in these curricula.

Researchers examined intertwined curricula historically (Null, 2008) and how globalization interacts with curricula (Anderson-Leavitt, 2008). Additional research discussed a curriculum housed within MBA programs specifically and analyzed its benefits and shortfalls (Baruch & Leeming, 1996). Null (2008) offered an overview of curricula in general and suggested eight categories: intended (officially sanctioned); taught (what teachers teach); experienced (what students learn); embodied (how students experience learning); hidden (environment and unspoken); tested (how students are evaluated); null (what is omitted); and outside (learning outside the classroom). These curricula often overlapped; students could be immersed in and learn through several curricula simultaneously (Null, 2008). This study explored how some curricula appeared in a Global MBA program and helped frame the analysis of its pedagogy.

Concluding Thoughts

This literature review began with the conversation on globalization and its interactions with (and influence on) three sociological segments: higher education, culture, and business. The goal was to draw out the context undergirding the phenomenon of global leader education located at the intersection of these *functions of life*. Cosmopolitanism helped frame the first two globalisms—*The Cosmopolitan Student* and *The Cosmopolitan Global Leader*—that introduced the participants who pursue this educational goal and their common characteristics. The final globalism, *Global Leader Education*, helped framed this project's unit of analysis: one Global MBA program. Next, are the problem statement and research questions guiding the project, followed by information on the logic behind this study.

Problem Statement

To navigate the global marketplace, businesses searched for employees to manage global expansion and navigate the effects of globalization. These employees were often called *global leaders* whose task was to help their companies advance in the global marketplace. Some universities created Global Master of Business Administration (Global MBA) programs to train global leaders to fill these roles. Graduates who completed these programs were primed to lead with a set of specific skills and competencies to help guide their organizations. Since global leaders would lead businesses and could affect economies within which we all participate, how they learned to become global leaders through a Global MBA education merited examination. Presenting a case study of one program could help shed light on global leader education and offer insight into leadership, cosmopolitanism, and localized globalisms.

Research Questions

This case study aimed to examine how one Global MBA program was set up to train global leaders. The primary question was: *How does a Global MBA program in South Korea aim to produce global leaders?* The project also had one sub-question: *What are participants' perceptions of a global leader?* The answers to this question will speak toward understanding perceived qualities of the global leader.

The Logic Behind This Study

Research from several studies focused on qualities already present in global business leaders (Dorfman et al., 1997; Heames & Harvey, 2006; Javidan & Carl, 2004) and their upbringings and biographical data (Ligon, Hunter, & Mumford, 2008). There was also research defining what a global leader is (Bass & Avolio, 1993; Black & Gregersen, 2000; Black, Morrison, & Gregersen, 1999; Mendenhall, 2013). Yet, none of the literature so far defined a global leader from the perspective of participants in a program designed to create global leaders.

This project unfolded like the case study research of Gagnon and Collinson (2014) who "were interested in understanding [leadership development programs] LDPs 'in the round', beyond the lens of programme pedagogy or functional effectiveness" (p. 650). Therefore, this project gave new information about global leader education and explained how global leaders were shaped within a Global MBA program. Gagnon and Collinson (2014) noted a lack of this type of research, citing "much extant research on LDPs is prescriptive in tone, focusing on competency creation and tending to be context-free, disregarding the social, organizational and political settings in which LDPs are embedded" (p. 649). In addition, Sànchez-Runde, Nardon, and Steers (2012) noted research often lacked specific cultural contexts when situating and

analyzing global leader education. Therefore, the goal of this project was to offer a look at the curricula, programmatic structures, and cultural connections enabling global leader education in a specific site through case study analysis and discussing the findings within specified gloablisms. This project was also designed to determine what theory of leadership guided study participants perceptions of global leaders. Finally, since Osland (2013) suggested, "to avoid a Western and male bias, future research should include globally diverse subjects and settings," this project focused on South Korea. The next chapter detailed the methodology of the project.

CHAPTER 3

METHODOLOGY

This project used a qualitative research design because qualitative research is "an inquiry process of understanding…a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting" (Creswell, 1998, p. 15) to examine *how* and *why* questions (Yin, 2009). Conger (1998) suggested because leader education "involves multiple levels of phenomena, possesses a dynamic character, and has a symbolic component" (p. 109), "qualitative research is, in reality, the methodology of choice" (p. 107). Since this project analyzed one global leader education program, Bryman, Stephens, and à Campo (1996) suggested using "qualitative research [because it] allows the significance of the specific circumstances of organizational types to be outlined in detail" (p. 355). Conger (1998) added, qualitative research can "afford a high degree of flexibility to discern and explore the influence of newly emerging factors" (p. 110) that are part of this educational program. Finally, a qualitative approach enabled collection of the rich data explaining global leader education observable words, actions, and environments.

An Instrumental Case Study

The case study methodology framed the project because case studies involve interpreting observations and utilizing multiple methods to uncover phenomena (Conger, 1998; Merriam, 2009; Stake, 1995; Strauss & Corbin; Thomas, 2011; Yin, 2009). In the past, case studies were

overlooked at best or considered useless at worst. Crossley and Vulliamy (1984) noted, the

"academic disdain for… 'travellers' tales'" (p. 197) sidelined most qualitative research. The

problem with sidelining these tales was such narratives helped create the *thick*, *rich* descriptions

that offer insight into the human condition (Flyvbjerg, 2006; Merriam, 2009). Ragin (1999)

suggested using a case study when "phenomena that researchers wish to study are too complex,

context-bound, or context-sensitive to be studied in any other way" (p. 1139). Yin (2009) wrote

researchers should use the case study when asking "how" or "why" questions, and when the

researcher analyzed a contemporary event out of his or her control. Case studies, rich in detail,

provide unique insights into phenomena when sufficiently prepared, executed, and analyzed

(Yin, 2009).

This project used the *instrumental case study* framework because as Baxter and Jack

(2008), citing Stake (1995), noted:

> [An instrumental case study] provides insight into an issue or helps to refine a theory.
> The case is of secondary interest; it plays a supportive role, facilitating our understanding
> of something else. The case is often looked at in depth, its contexts scrutinized, its
> ordinary activities detailed, and because it helps the researcher pursue the external
> interest. The case may or may not be seen as typical of other cases. (p. 549)

As a methodology, the instrumental case study encouraged learning and sharing across

disciplines to promote innovation within education research. In addition, Crossley and Vulliamy

(1984) suggested, "by focusing upon the complexities of educational practice, [the instrumental

case study] can lead to important modifications of both educational policies and comparative

theories of educational systems" (p. 204), which is one goal of this project. Another goal of this

research was to connect to the conversation about global leader education and appeal to

leadership studies researchers and MBA program administrators who might use the conclusions

here to enhance their programs. Additionally, this project was designed to analyze how an educational program educated global leaders and whether that program and its participants engaged with current theories of leadership and global leader education. In conclusion, utilizing an instrumental case study methodology to sufficiently develop and analyze the data about this educational program created new information on a phenomenon that crosses academic disciplines – i.e., global leader education – and offers new insight into this phenomenon.

Case Selection

Routio (2007) suggested a researcher "visit the site of the original object or action and record whatever can be found there" (p. 1) to get the most significant data for the research project. This case study paralleled the work of Gagnon and Collinson (2014), who analyzed leadership development within the "structure, design and membership diversity, [and] contrasting corporate contexts and cultures" (p. 250) of two separate programs. Gagnon and Collinson visited the organizations to collect data. Instead of corporate-sponsored programming like that in the Gagnon and Collinson study, this project analyzed educational programming at a South Korean business school that served as the "natural setting" (Creswell, 1998) to explore a different side of global leader education.

There were several criteria considered when selecting the site. First, since the focus was global leader education, it was important that the program have *becoming a global leader* as an outcome of its programming. Second, the program had to be an accredited MBA program along the guidelines of local and international accreditation agencies. Third, the program had to be conducted in fully in English. Finally, the site would be in a non-Western country to address the lack of research in this area.

I chose South Korea for this study because I have lived there before and was familiar with it. The country's location in East Asia was important because there was little research on global leader education in the region. I also chose South Korea because it is involved in both economic and cultural aspects of globalization. The program was taught in English and the interviews were conducted in English. I chose an institution whose programs aimed for recognition on a global scale. Next, is a discussion of a few important Korean cultural components that affected the case.

Key Korean Cultural Components

Before returning to South Korea for data collection, I reacquainted myself with some of the country's cultural components. There were two that affected me and this case: *ch'emyon* and *nunch'i*.

The concept of *ch'emyon* could be translated as "'social face,' prestige, dignity, honor, and reputation" (Robinson, 1998, p. 14, citing Choi, 1994). *Ch'emyon* was built upon Confucian ideals of hierarchy, age, and social status (Robinson, 1998). Robinson (1998) noted, "ch'emyon is a very complex variable in Korean society" (p. 15) because it has internal and external behavioral implications that must be managed on the fly; the lack of balance of these pressures could lead to serious social missteps, including losing face. Considering its complexity and central position within Korean social interactions, I was told to be considerate of the way I interacted with those who were older than I or who held certain positions, including school administrators and professors within the program. *Ch'emyon* also involved understanding the role of titles and honorifics within Korean society. Therefore, as a graduate student, I needed to

address those with a doctorate (*baksa-nim*) or those who hold title of Professor (*kyosu-nim*) with those titles of respect.

The literature suggested *nunch'i* would be another Korean cultural characteristic that could impact my research agenda (Sandler, 2015). Robinson (1999) notes, "Korean scholars have referred to *nunch'i* as a non-logical process variable that uses visual perception to discover the hidden agenda behind all forms of expression in social interaction" (p. 1). With other words, *nunch'i* was a way Koreans could assess a person or situation to determine whether they or it was worth any time and effort. *Nunch'i* was often subtle and unyielding once unleashed; one would not know they were being evaluated and could run into unforeseen roadblocks established by the assessor. Only once the assessor evaluated worthiness and considered their private benefit could the assessed act; the assessed often had no control over *nunch'i* nor could they appeal the conclusion reached by the assessor.

The difficulty with *nunch'i* was it required persons, especially non-Koreans, to be "on top of their game" during every interaction—especially professional ones. I had little to no experience with the workings of *nunch'i* and relied on my close friend (also American) who mentioned it to me initially to help me learn how to interact with Koreans. I was told *nunch'i* would appear during my interactions with faculty at the business school, so I was advised to wear a business suit every day on campus to minimize *nunch'i* effects.

Researcher Position

Learning about Korean cultural traits I might potentially encounter enabled me to turn to my own position as a foreigner and researcher. I took this important step since Merriam (2009) suggested, "investigators need to explain their biases, dispositions and assumptions regarding the

research to be undertaken…to articulate and clarify… experiences, worldview, and theoretical

orientation to the study at hand" (p. 219). I, like Brewer (2008) indicated, expected the cultural

differences to enhance knowledge exchange because I would speak informatively with others

about my experiences as they spoke informatively with me about theirs.

     I was unsure specifically how my presence as a black American affected my reception or

influenced those around me on site, since no one I interviewed spoke about race. I also did not

know if my race prevented persons from participating in the study or promoted people to

participate to talk with a black American. I came to understand that distinctions were made

between Koreans (*hangugin*) and foreigners (*waygugin*) and not necessarily attached to race.

Therefore, it was not possible for me to know if I was judged for being black that would be

different from me just being a foreigner.

     In my graduate education courses and international experiences before returning to South

Korea, I learned about *leader development*, being *global*, and becoming a *leader*. That said, for

me there could be no such thing as a "true global leader"; I saw the phrase as a semantic

construction to summarize an elusive concept. With other words, there were too many variables

complicating the phrase *global leader* that its definition could be whatever one wanted it to be.

As an alternative, I felt there were *leaders with a global perspective* and that through proper

education and training, such leaders could accomplish many things. I believed these *leaders with

global perspective* were: adaptable; multilingual; able to work well with others; culturally

intelligent; meaningfully self-aware; motivated to change the world for the better; and believed

in their followers and themselves. I began this research project aware of my biases and

conditional definitions of a *global leader*. Since I was searching for new understandings of the

global leader, I tried to remain as neutral as possible during the fieldwork and data analysis

stages of the project to allow for new perspectives to emerge.

Data Collection Methods

This case study was the "exploration of a 'bounded system' of a case…[with] in-depth

data collection involving multiple sources of information rich in context" (Creswell, 1998, p.

61). I used several collection methods to triangulate data and highlight the benefits of the

findings (Conger, 1998; Creswell, 2002; Lincoln & Guba, 1986; Ragin, 1999; Routio, 2007;

Stake, 1995; Yin, 2009). Using multiple methods—document analysis, interviews,

observations—to collect data insured "the shortcomings of one method are balanced by the

strengths of the other[s]" (Conger, 1998, p. 111). Here is more detail on the data collection

methods:

1) Document Analysis: Documents included available written materials about program

    including Internet resources, syllabi, course handouts, and any other materials designed by

    the universities of faculty. All documents were in English.

2) Interviews: I conducted semi-structured interviews with faculty and students and designed

    the questions to be open ended (Conger, 1998; Yin, 2009). This helped generate data on

    perception of global leaders, global leadership, and insight into the programmatic structure.

    To find students to interview, I sought volunteers in person and over KakaoTalk, a messaging

    app. In addition, the program director forwarded to students two emails seeking volunteers.

    I interviewed eight students of the forty in the cohort and two faculty members. Even though

    "an interview is usually equated with confidentiality, informed consent, and privacy" (Orb,

    Eisenhauer, & Wynaden, 2001, p. 94), I secured written consent from all interview

participants to record our conversation. Interviews lasted between thirty (30) and sixty (60) minutes and I recorded and transcribed each. Interviewees received copies of the transcripts to verify their accuracy.

3) Observations: Conger (1998) noted, "observation is often less concerned with frequency counts of events and more concerned with interaction patterns and detecting the meanings believed to underlie behavior" (p. 112). Therefore, observations served as a foundation to uncover patterns of leadership development both in and outside the classroom environment. Classroom observations covered five sessions within two different courses, and I spent ~50 hours at the school in lounges, the library, and cafeterias to observe how students interacted with each other outside of the classroom. I wrote comprehensive field notes of the observations.

Yin (2009) suggested keeping detailed documentation (i.e., field notes) and protocols for each activity to increase case study trustworthiness. As far as human subject research protocols, all participants were aware of the study and I secured permission to record interviews and observe classroom activities. Orb, Eisenhauer, and Wynaden (2001) noted, "researchers [must] recognise that participants are autonomous people who will share information willingly. A balanced research relationship will encourage disclosure, trust, and awareness of potential ethical issues" (p. 94). To this end, I shared the purposes of the project to make the participants feel comfortable with me as a researcher. The goal was not to maintain a clinical distance, as that would be impossible in a case study where opinions and expressions are being shared and analyzed (Yin, 2009).

Observation Period & Participants

I spent seven weeks at the site between October and December 2015. This timing

coincided with the start and end of the program's second module. I chose this period because it

started after *Chuseok*, a major holiday in the country when school is closed. Courses were

during the day in the program and I attended them for observation, taking field notes. I observed

10 hours in the classroom during two different classes that were selected for me by the program

administrator. Again, I spent ~50 hours at the school in lounges, the library, and cafeterias and

made notes of the school environments. For interviews, I scheduled most on weekends and at

night when students were not in class. The table below includes the participants in the study:

Table 1. Participant descriptions by nationality, age, gender, role

Participant	Nationality	Age	Gender	Role
Amy	Malaysian	24	F	Student
Betty	Irish	26	F	Student
Charles	French	24	M	Student
Daisy	Singaporean	25	F	Student
Elise	Korean*	25	F	Student
Frank	Korean*	23	M	Student
Gia	Korean	35	F	Student
Hana	Turkish	28	F	Student
Dr. Jo	Korean*	42	M	Professor
Dr. Ko	Korean*	55	M	Professor

Notes. Each of the participants have been given pseudonym for confidentiality.
   (*) Korean-born but educated in English-speaking country

In summary, the students were between 23-35; five were women and three were men. Four were

international students, three were Korean born but educated in English-speaking countries, and

one was born and educated in South Korea. The faculty members were Korean men with

doctorates from universities in English-speaking countries.

Data Analysis

Before I analyzed the data, I transcribed the interviews and collected all documents, personal notes, and field notes. I started analysis during the data collection stage and followed tactics Conger (1998) suggested for data analysis:

1) Keeping a log of "'running summaries' on the recurrent themes and shared facts emerging from the research" (p. 114) during data collection;

2) Using these summaries to "generate from time to time some preliminary categories to use in later coding of the data," (p. 114) noting that "these categories are continually modified and refined to reflect new evidence" (p. 114);

3) Keeping a "separate log of ideas, concepts, and theory that reflect my evolving interpretation of the data" (p. 114) which will be "in constant revision as new information suggests changes or additions to the theory or insights" (p. 114).

To establish the themes for this analysis, I followed Bolden and Gosling (2006) who suggested a method comparing words, wherefore "by concentrating on the words used [one can] acknowledge that meanings are constructed from lexical material (words and phrases) embedded in specific relations" (p. 155). I analyzed words and phrases in all data sources to answer the research questions. I used data from multiple sources, which increased the trustworthiness of the project (Conger, 1998; Lincoln & Guba, 1986; Stake, 1995; Yin, 2009). Toward this, Conger (1998) suggested, "that we increasingly utilize observation and other qualitative strategies in conjunction with interviews to ensure not only between-method triangulation of data but also multiple perspectives on the phenomena being studied" (p. 111). For the final analysis, I followed the merging findings procedure developed by Stake (1995) to synthesize data into

categories that offered a framework for the following case study to unfold. I created the

headings and sub-headings as "emergent themes" to connect the findings in Chapter 4 with the

literature, the theoretical framework, and the conclusions presented in Chapter 5.

CHAPTER 4

FINDINGS

In this chapter, I discussed the findings of the data analysis to uncover an answer to the main research question: *How does a Global MBA program in South Korea aim to produce global leaders?* As stated above, I created headings and sub-headings to divide the merged findings into snapshots of data to construct a cohesive account of the phenomenon. I presented findings on South Korea and its educational landscape first, followed by details about the site and the program, including recruitment strategies and demographics in the section called *Some Context on South Korea*. Next are the thick, rich details of the data drawn from interviews, observations, and document analysis and separated into themes.

Most of the chapter presented themes that emerged during data analysis. I created the headings for these themes based on how the data emerged (Stake, 1995). The main theme from the data about global leader education in this case was *Exposure*, which I divided further into sub-themes: *Interact with Others, Exposure to English*, and *Learn the Trade*. The next theme, *Culture Matters*, presented how culture appeared in and affected global leader education in the program. The final theme, *Perceptions of a Global Leader*, provided understandings of the global leader by case participants.

Some Context on South Korea

Since South Korea hosted the Olympic Games in 1988, the nation grew tremendously in terms of economy, education, and popular culture. Economically, the country served as a hub

for Northeast Asia (Lee, 2005) and was home country to multiple internationally recognized

businesses, including Samsung, Hyundai, LG, Lotte, and SK Telecom. Additionally, South

Korea served as a cultural beacon for Asia, as its television, movies, and music found their way

into worldwide popular culture. The rapid clip of development within South Korea affected its

social and cultural institutions, including higher education.

A country with a long tradition of higher education, the nation's Ministry of Education

oversaw educational developments within the country. The Ministry planned for South Korea to

be recognized internationally as an education powerhouse and put policies forward to excite

students within the nation and draw students from abroad to take advantage of new educational

experiences (McNeill, 2008). McNeill (2008) wrote:

> Two generations ago, much of the southern half of the Korean peninsula was
> underdeveloped until ambitious technocrats helped turn one of Asia's poorest
> nations into the 11th largest economy in the world; now they want to turn South
> Korea into the East Asian capital of higher education. (p. 1)

Business schools were included in this push and benefitted from government financial

investments and policies. Dr. Ko, 53, shed light on the historical role of government with Korea

University during our interview. He said, "at that time the Korean government was giving out

money to the leading business schools, to develop the world-class MBA programs." This was

around 2006, he added. His school "was one of those recipients of the money," which conveyed

the significance of his institution to the government and bolstered its position as a leading

business school in South Korea. With the money, the business school administrators designed

the Global MBA program.

The Case: The KUBS Global MBA Program

The site of Korea University Business School (KUBS) was remarkable. A plaque inside

dedicated to donors noted Korea University was "the first university in Korea to provide a

program of Business Studies." The school was composed of three buildings, the newest of

which was the Hyundai Motor Hall completed in 2013. The school's website noted this building

"aspires to present a new business perspective for the 21st century and nurture a new paradigm

as a hall that embraces humanities and culture in an era of Asia-focused business studies"

(KUBS, 2016). The building was a spectacular piece of architecture; it had nine floors with open

atriums, floating floors, glass curtain walls, cafés, and sound-proofed, fishbowl-like student

study spaces. Overall, given the physical space and the crispness of program website, KUBS

presented as a world-class institution that educated world-class students.

The Global MBA students took every course in the same room: Hyundai Motor Hall

#403, a semi-circle shaped smart classroom with about 80 seats facing dual chalkboards and a

projector screen. The courses I observed were lectures and the professors used presentation

slides. Classes were back-to-back throughout the day, with breaks in between ranging from 10

to 20 minutes. Classes were Monday through Thursday and each session lasted for an hour and

fifty minutes; the first class of the day started at 10AM and the last course ended at 5:50PM. In

this module, full courses for two credits each were: *Emerging Trends & Developments in Global

IT Industry*, *Marketing*, *Managerial Accounting & Control*, *Strategic Management*, and

Operations Management. There was also a 50-minute non-credit English course offered from

1PM to 1:50PM Monday through Thursday. As an observer, I attended both the *Strategic*

Management and *Operations Management* courses; these were the only classes I was allowed to

attend. Dr. Ko insisted that other professors would not want me to observe their classes.

The Global MBA started in 2004 as part of a national push to attract international

students to the education and business markets in South Korea. Dr. Ko said:

> Of course…the market, and our society…I mean the business school people believed that
> our society and the market would require that kind of you know education institution that
> teaches a world-class business education. So that's how our program began.

As one of several programs offered at KUBS, the Global MBA was the only graduate program at

the school taught completely in English. It was not, however, the only program at the school

which enrolled non-Koreans; this was significant because it demonstrated the school's

international aspirations and how it set out to meet Ministry requirements of appealing to

foreigners. Dr. Ko did not make any statements on accreditation or the AACSB, an international

accreditation organization (more on this later).

Throughout my time at KUBS, I observed and talked with students who were non-Korean

and were not enrolled in the Global MBA. One student from Germany (who was not in the

Global MBA) told me were dozens of courses offered in English at the school, and that 80% of

his courses were taught in English. This information supported the push from the government

for universities to teach more courses in English. When asked about his remaining classes he

said, "Oh. I just work around that." The presence of international students outside the Global

MBA cohort at KUBS suggested the school made strides in accomplishing both an international

reputation and satisfying policies from the Ministry of Education to increase the number of

courses taught in English.

KUBS in a Global Educational Context

The Korea University Business School was accredited by the Association to Advance

Collegiate Schools of Business (AACSB International), which is:

> A nonprofit organization devoted to fostering engagement, accelerating innovation, and amplifying impact in business education. Through its accreditation standards and processes, AACSB recognizes institutions that uphold its mission and core values, work to advance the interests of global management education, and participate in AACSB's community of leading business schools. (AACSB, 2019, p. 1)

In this sense, AACSB provided a crucial function for business schools that seek global

recognition – it helped them achieve legitimacy of their programs and educational systems. For

KUBS to utilize AACSB International for accreditation, it must meet the standards and

requirements set by AACSB. AACSB (2019) suggested:

> To earn and sustain business accreditation, an institution must align with a set of 15 business accreditation standards that focus on mission and strategic management; support for students, faculty, and staff; learning and teaching; and academic and professional engagement of students and faculty. (p. 1)

This standardization locked KUBS into creating programs that met specific criteria, including

recognition that:

> Diversity, sustainable development, environmental sustainability, globalization, and other emerging corporate and social responsibility issues are important and require proactive engagement between business schools and business students; The school fosters awareness, understanding, acceptance and respect of, diverse viewpoints among participants related to current and emerging corporate social responsibility issues; The school fosters sensitivity toward and greater understanding and acceptance of cultural differences and global perspectives. Graduates should be prepared to pursue business or management careers in a diverse global context. Students should be exposed to cultural practices different than their own. (AACSB International, 2018, p. 7)

These criteria, along with students being able to apply "specialized knowledge in a diverse

global context" (AACSB, 2018, p. 36) set the foundation upon which the KUBS Global MBA

was built. One of the emergent themes of this project is *Exposure*; for its part, the AACSB

(2018) standards mention exposure three times: above, in details about faculty quality (p. 30) and when suggesting experiential training (p. 40). Finally, in its recommendations for *General Business Master's Degree Programs*, the AACSB (2018) required that, "In addition to the general skill and knowledge areas, general business master's degree programs would normally include learning experiences in the following areas: Leading in organizational situations; Managing in a diverse global context" (p. 35). Both outcomes were present in the KUBS Global MBA curriculum, adding more standardization to the program.

Defining the *global* of the KUBS Global MBA

The Global MBA maintained its *global* status with several components. First, the program was taught solely in English. Second, the program attracted international students by marketing itself as global and setting a mission that was very appealing. On its website, the goal of the Global MBA program was "to produce future business leaders who will command the global business community to the next level with dynamic leadership, critical vision, systematic desicion (*sic*) making, deep sense of social responsibility" while their mission was "Educating future CEOs in global markets." The ambitions of the program were evident in the stated goal and mission since the program linked *leader* to the position *CEO*, indicating an implicit definition of leader and guiding its graduates toward a singular career goal. Despite this program goal, several students expressed that not everyone could be a CEO. Daisy, a 25-year-old student from Singapore, mentioned a general cap on the total number of CEOs possible due to a limited number of available opportunities and business organizations. Amy, a 24-year-old Malaysian student said, despite the education she was getting, that:

> You cannot be a leader straight away. You have to be a leader in a small team in a company with five people, with you, and later become a department head, after

department head, you can be a company regional director, before you can move to your, the whole company.

Amy acknowledged a prescribed track to becoming a leader in business; she suggested there were certain checkpoints to pass to become a company lead or CEO. Obtaining a Global MBA, though not a step in her stated process toward becoming a CEO, was a helpful step in the KUBS process toward that goal.

The website for the program frequently used the word *global*. Describing the Global MBA, the site noted, "The Global MBA is the KUBS MBA plus Global experiences. All students, Koreans and non-Koreans alike, will gain excellent business education, unique cultural experiences and international perspectives." This meant the program differed from the school's traditional MBA due to its focus on non-Korean cultures, businesses, and perspectives, all of which are prescribed by the AACSB (2018). This also provided details on the outcomes of the program for its participants. I did not need to look at the website to know this also would be the definition of the program or of its outcomes; for Dr. Jo, 42, the name of the program was enough to indicate what it was and how it prepared students. He said:

> Global MBA. The name itself may describe, ok, we try to, you know…to breed very…you know the talented and… the well-trained Masters students in this program. And we try to… give them necessary skills and knowledge… for them to become, a kind of a manager…at the global market.

Simply being designated *global*, Dr. Jo implied a common understanding of what global meant, particularly among the types of persons who looked toward KUBS for schooling. Throughout the web pages detailing the program, the word *global* appeared 19 times unlinked to the phrase *MBA*. Dr. Ko, gave insight into what the term *global* should conjure up about the program:

> We actually emphasize that term global because that's why our program is taught 100 percent in English and about 35, 30 percent, between 30 and 40 percent of our student body come from several different countries.

For him, *global* referenced the language of instruction and the number of students from abroad who attended the program. These students came from diverse countries and were recruited using messaging which emphasized *global*—both in terms of being global and becoming more global through this MBA education.

Recruitment Strategies

The findings on recruitment strategies and student demographics provided additional context. The school attracted students to the program with multiple methods. First, its website stated, "Korea University Business School is one of the best and most prestigious schools in Korea." Several interview participants said the school's reputation was a factor in their decision to attend. Students and faculty members agreed that the school had a stellar reputation, and Elise, 25, a Korean student who was educated from high school through college in Australia, said, "fortunately I was able to get into Korea University which is Top 3 in Korea so it's well-recognized in Korea" – speaking toward both the school and its Global MBA. Therefore, the first method of recruitment was the international reputation of the school. A second method to attract students was to offer competitive scholarships, which Dr. Ko said encouraged more qualified people to apply.

Admissions was very selective and potential students needed certain qualities for admission. One of these qualities was diverse work experience. Although the school was a draw for native Koreans due to its prominence in South Korea, they were selected for admission if they brought diversity to the program. Dr. Ko said, "even for the domestic students, we are

trying to… recruit the students with the diverse background. So, in one word we are trying to

emphasize more heterogeneity rather than homogeneity." This admissions standard also applied

to international students. Administrators wanted to enroll non-Korean students with diverse

work experience, since as stated by Dr. Ko: "diversified knowledge and experience, are being

sought by the program when we recruit the applicants." The diversity referenced by the students

and the faculty centered on two areas: experience and knowledge. Diversity was alluded to but

not named when Dr. Ko noted that being surrounded by such different people with different

experiences would enhance student global leadership development. The website and the

recruitment materials presented much information about the diversity of its students as well.

Therefore, emphasizing the diversity of the student body was the third recruitment method to

build the Global MBA cohort at KUBS.

About the Cohort

Students and faculty agreed the program also attracted students with strong leadership

skills or leadership potential. Dr. Jo said students in the program "are already leaders you

know... and have experiences, in terms of leading people." Although he did not say if applicants

needed leadership positions in their career to be admitted to the program, he implied that students

in the program possessed leadership skills. When asked, who should participate in this program

and why, Dr. Ko responded: "anybody who wants to… be a leader in business world who wants

to… have a world-class business education with some flavor of Korean business knowledge and

experience." In addition to acknowledging the program attracted people with leader potential, he

acknowledged that Korean cultural experiences were part of the program as well.

Other admissions factors included having a "nice personality" and "international

manners" said Dr. Ko. Amy, from Malaysia, said she thought her classmates would be arrogant

and rich because of the caliber of the school, but she was happy to find out that they were

friendly and cooperative. Since English was the language of instruction, all admitted students

needed to demonstrate high levels of English proficiency. A final observation regarding

demographics was the cohort was mostly Korean-born and raised. Of the forty students who

formed the cohort, between 30 to 40% were international. I was not given specific numbers for

the observed cohort; I was told between 10-15 of the students were international. During my

research period I was able to speak with five of the international students, representing between a

third to one half of the international students in the cohort.

Emergent Themes

This project was designed to answer the question: *How does a Global MBA program in*

South Korea aim to produce global leaders? Several themes emerged during data analysis

detailing methods and functions that bound, defined, and permeated the program. After

analyzing the data, I created and applied names to the emergent themes to give structure to data

presentation and synthesis (Conger, 1998; Stake, 1995). The first section I called *Exposure*,

which was the dominant theme. After the introductory analysis of *Exposure Through the Hidden*

Curriculum, I detailed the methods of exposure used to train global leaders in the program:

Interact with Others, Exposure to English, and *Learn the Trade*. I identified and labeled the next

section *Culture Matters*—a secondary theme that uncovered the influence of Korean culture in

and on the program. The final section, *Perceptions of a Global Leader*, helped answer the

project's sub-question: *What are participants' perceptions of a global leader?* These themes

unfolded while analyzing interviews of students and professors, KUBS documents, and field notes. Some interview citations contained ellipses (…), which in some cases signified hesitation on behalf of the respondent; more often it signaled a pause when respondents looked for the words to say, as English was their second, third, or more language.

Exposure

The primary method to educate global leaders in the program was *exposure*. It was through exposure to people, places, concepts, and knowledge that the program helped students develop skills and knowledge to become global leaders. The multilayered exposure in the program emphasized global business knowledge, used the language of global business (i.e., English) in and out of class, and sent students abroad into immersive international experiences. As indicated above, the way students were exposed to others started in the admissions process when the program drew international applicants who possessed diverse work, life, and leadership backgrounds to the program. Once inside the program, this exposure deepened through student-to-student interactions as they worked with peers toward shared goals of gaining global business knowledge, leadership skills, and completing the MBA. Since most students were Korean, the program specialized in exposing Korean nationals to foreigners. Simultaneously, the program exposed foreign students to Korean culture and work environments. There also was exposure to a variety of professors, many of whom were educated outside of Korea. The theme of *Exposure* also surfaced outside the classroom through workplace visits and cross-cultural interactions.

Within this section, I divided *Exposure* into sub-methods used to educate global leaders in the KUBS Global MBA program. These sub-themes displayed the importance of *Exposure* as the overarching assembly within which global leader education unfolded, connecting the students

with each other and fostering notions of becoming a global leader. It is important to discuss the hidden curriculum (Null, 2008) that framed the program because the characteristics of a hidden curriculum—e.g., the school building, the environment, the types of people within the program, the program structure (Null, 2008)—instructed participants on how the program would help make them global leaders.

Exposure Through the Hidden Curriculum. *Exposure* affected the education of the students in the program through its hidden curriculum (Null, 2008). For example, in the atrium of Hyundai Motor Hall, a massive sign reading "KUBS STORY Inspiring Next Global Leaders" was prominently displayed, positioned to be the first thing visible when entering the building. In addition, on particle boards throughout the school were advertisements for events like "Global Talk for Global Leader" and advertisements for international and multicultural school groups. A chapter of Toastmasters International—a multinational communication and leader training program—hosted its weekly meetings at KUBS. Along with the number of foreign students I saw and met, it was clear the hidden curriculum included messaging about being *global* and encouraged global leader outcomes for all KUBS students, including those in the Global MBA program.

The program's structure revealed the hidden curriculum (Null, 2008) as well, mainly in its length and the stress it induced. The program was twelve months when typical MBA programs were between 18 to 24 months. The program's shortened timeframe and full-time requirement minimized time students would be out of the workplace. This signified that while receiving this education was important, finishing quickly and taking newly acquired skills back to work was also important. The program's structure was an additional recruitment strategy

because it enticed applicants who did not want to be out of work too long or needed to get the education (and its associated credentials) fast. Regarding the compact schedule, Betty, 26, from Ireland, saw the stress it induced as a benefit and said:

> Our schedule's very tight. So I would wanna say that's a negative but it's really not because it, it…That's how life's gonna be so it's good practice (laughs) But it is, it is stressful sometimes…The program really tries to put us into a like a practical and realistic situation so that, I think, I mean I haven't made the transition from this program into the workforce, but it feels like it's not gonna be so…shockingly different.

The compact structure and high levels of stress taught participants lessons about rapid-paced, stressful future work conditions and taught them that as leaders, they would have to be ready for pressures and fast-moving work experiences. The program parameters taught knowledge and understanding of these new pressures through a hidden curriculum (Null, 2008).

Once again, the design of the business school facilities demonstrated its commitment to creating a learning environment that fostered *global*-ness and encouraged teamwork and peer interactions. This was a component of a hidden curriculum because its students could learn to be world-class by inhabiting a world-class facility. But the building was nothing without its occupants—people who created learning environments and participated in global leader education within the facilities. This meant once at KUBS, global leaders were encouraged to grow within the environment created by the professors, the school, and each other even though how to be a *global leader* was not taught explicitly within the program. Dr. Ko, 53, said:

> To my understanding global leadership in our program, while it's not you know a very structured…global leadership education program, is that we do provide them with some kind of sentiment, atmosphere, so that students can grow such leadership in an international way ok, by themselves.

The program website echoed this notion, meaning administrators and faculty believed both the tangible and intangible learning environment they established educated future global leaders.

In addition, Dr. Ko alluded to the significance of the students they brought into the program and the importance of how they interacted with each other to foster global leader education: *by themselves*. As discussed above, the types of people selected for admission displayed certain characteristics the faculty and administrators felt were necessary for future global leaders. Exposure to fellow students who embodied these characteristics meant being exposed to the program's ideas of who a global leader was and could be. Further, these students would learn to be global leaders through engaging with and modelling one another. Both of these outcomes provided evidence of the implicit leadership I found running through the program. Since the student body was diverse—both an outcome of the recruitment and admissions process and standards set by the AACSB—the program aimed to expose students to others from around the world. Yet, Amy from Malaysia wanted more diversity:

> I had certain expectations coming to this MBA program that it'd be very different than like, for example, a top US school MBA. And I think one of the things that... one of the things that make me say that is, I think, a lot of MBA students in a very top, prestigious North American school, they would have a truly diversified and uh, global student body... I'd say the student background is mostly Korean and not global enough, not global enough.

Since the people participating in the program helped establish a space that they then occupied, Amy viewed the absence of a more representative global student body as a shortcoming of the program. She spoke to the null curriculum, because what was *global* and *diverse* for her was omitted from the program; this sentiment was echoed by other students who felt the program was not global or diverse enough. Therefore, they developed understandings of the global leader based on what they did not see rather than what they did see.

Regardless of these perceptions, the faculty suggested the environment they created generated budding global leaders who were responsible for the formation of their own global

leadership progress. This idea of building global leadership amongst themselves began with interactions with each other. This led to the first exposure method used to create global leaders, *Interact with Others*, because leaders could not be created in isolation.

Exposure Method #1: Interact with Others. Within the KUBS Global MBA, students began the process of becoming global leaders through their interactions with each other. *Interact with Others* was one major method used within the program to educate global leaders through exposure. The labels I chose to distinguish the many interactions with others were as follows: *Being Together*, *Working Together*, *Networking Together*, *Forming* "Sticky Bonds", and *Study Abroad Opportunities*.

Being Together. In the program *Being Together* meant the students were frequently within the same physical space. The program's website stated, "a truly global MBA course is available at Anam Campus [the main campus of the university in Seoul], where Korean and international students can receive a world-class business education together." Dr. Ko supported the idea that being together was significant, and said "so we do have uh, several opportunities for most of the students to work together and experience different things together." This *togetherness* was the first step of global leader education, as it seemed that having students from diverse backgrounds together in the same space would begin global knowledge development.

But the students needed to interact with each other, and one way the program encouraged interactions was by keeping the cohort together physically. Frank, a 23-year-old Korean-born student who was raised and educated in Canada since the age of four, said "they keep us together all the time (laughs). We're in the same room all the time… Even like you know five minutes between class, you're all together talk about what you just learned or anything." I observed the

students together throughout the day, in and out of class. Their classroom was the same all day and they remained in their assigned seats with their name placards facing forward; the professors rotated in and out, as did other KUBS students who took the same classes but were not in the Global MBA.

The students took breaks together, studied together, and would participate in *hwe-shik* (post-school drinks and dinner) together. While waiting for an interview, I witnessed several groups of Global MBA students studying together in the classroom after lectures were over for the day. The frequency of being together was the initial exposure method that promoted interactions and began the process of forming substantial relationships in the cohort. Another component was working together, and the program was structured to heavily emphasize this exposure method.

Working Together. Within the program, *Working Together* meant students were exposed to teamwork. Teamwork was part of the educational development of future global leaders in this program and a critical guideline from AASCB (2018). The Global MBA students often worked as members of teams, embodying what was expected of them in the business world; thus, teamwork was part of an embodied curriculum (Barab & Dodge, 2008), where experiences on teams educated students on how a team could function and provided them opportunities to lead. Teamwork was part of the program's embodied curriculum because students were not taught how to be a team member per se—they were put into teams that provided implicit instructions on how teams operated and how leadership could emerge in team situations. Through teamwork, the program taught students practical experience to further their development into global leaders, a key AASCB (2018) guideline.

An important function of the admissions process was to determine the ability of students to be team members. Dr. Ko said they selected applicants for the program based on who faculty felt had a "nice personality who actually can contribute to… teamwork." A result of the selection process, the program enrolled a cohort with high teamwork potential and created an environment for teamwork to develop. It seemed to have worked for native Korean Gina, 35, who noted, "I just prefer to doing our brainstorming and group project rather than just taking lecture. There is a very good synergy to us," she said referring to her classmates. Through exposure to working together, the program reinforced an implicit understanding that being a leader meant being part of a team and that leaders must work with others to reach the goals of their groups in school and their future business organizations.

The students acknowledged how important teamwork was in the program and how it would have an impact on their future careers. Gina, 35, was aware of the impact and said:

> You have to be a leader in a small team in a company with five people, with you, and later become a department head, after department head, you can be a company regional director, before you can move to your, the whole company. Before you… yeah leader is not just built without a team.

Here, being a leader started with small groups, then increased as leaders moved up in their companies gaining more responsibilities. Therefore, the work in small groups in the program functioned as training for future group work, propelling students further in their careers as leaders.

In several classes I observed student teams present their analyses of case studies as an example of teamwork. I was told later that students were assigned groups in class or chose their own groups to complete course assignments and presentations. *Ch'emyon* came into play as groups formed around age and national status. Professors switched up groups mid-module to

combat this and in doing so reinforced the importance of interacting with others from different backgrounds as a critical component of global leader education. This shuffling reemphasized how multiple interactions with diverse students were important to building global leader qualities. Dr. Jo commented that for his students:

> What I am emphasizing more is open mind. That is trying to learn and accept and uh… digest others, you know, cultural background and appreciate the differences rather than avoid the differences, appreciate the differences and trying to make something such as synergy out of differences.

The suggestion that his students try to make "synergy" echoed what students felt occurred during teamwork experiences in the program. This demonstrated the program method of making the students work together to create synergy was succeeding. It also hinted at the importance of learning how to network with others was vital to their success in becoming global leaders.

Networking Together. *Networking Together* included peer-to-peer interactions and networking with alumni and faculty. The networking opportunities offered in the Global MBA and through KUBS taught that a leader needed a strong web of colleagues and mentors who would offer support and guidance throughout their education and into their careers. The networking occurred inside and outside the classroom and was another step toward forming *synergy*. Amy, the student from Malaysia, was very excited about the networking opportunities and chose to attend KUBS because of them. She said, "I heard that Korea University's… classmates are more social, focus is more around you know the networking, helping, helping each other instead of studying by yourself." She suggested that networking was a large reason she chose this program and that the networking was intertwined with teamwork in a supportive, peer-to-peer community.

Combining networking with leadership, Hana, 28, from Turkey said, "I think to network is also very important for a leader. Networking is important because you cannot stand alone. You cannot be an individualist just doing your own thing." For her, being a leader required networking because networking increased exposure to others, allowed the leader to integrate into groups, and gave the leader support structures. Networking also led to a sense of future planning, an important tool for potential leaders who need to create policies that would help their companies in the future. Amy said more about networking when she talked about its the importance and how it was built into the structure of the Global MBA:

> MBA program which they not only focus of academy but they also focus of career, future career and networking because MBA is really focus on networking. I will say that this particular program open my mindset and also it expand my network.

This suggested the program combined network expansion with intellectual growth, and both were necessary for future success.

Networking also included exposure to alumni. Dr. Ko said the alumni network of KUBS was the "stickiest" of any within the country, and the potential for students creating connections with alumni was a reason some students chose KUBS over other options in the South Korea. Regarding this, Gina, who grew up knowing of the caliber of Korea University, equated the bonds created in KUBS network to those of the Navy SEALs. She said:

> Korea University has this very huggy culture it's well known as huggy place in Korea and so and we have three major group, it's like uh… uh, how to explain it… It's a kind of Navy SEAL in Korea. The army, SEAL army, and then Korea University alumni. So that's why I choose Korea University.

Those deep connections to an established alumni base within business in South Korea provided opportunities and opened doors for Global MBA graduates. This component of the program

demonstrated to students that leaders needed interactions with working persons who could serve

as mentors and champions, giving them help and guidance.

Although networking and other interactions led to some career benefits and access to

opportunities, there was some hesitation with regards to the process of developing deep

connections with others during the short time of the program. Dr. Ko said:

> We do hope that students can grow that type of networking and friendship here, but it
> doesn't happen overnight or within just one year. So uh, we have to wait and see how
> that kind of network further expands in the future.

With this, Dr. Ko alluded to a shortcoming of the program—that is, one year might not be

enough time to form deep relationships. But he also supported the hope that the environment he

and his colleagues made at the school would at least start the process of networking to expand

opportunities for his students. He continued:

> And many of our students, they believe such a tight and wide network can be great
> help… for their future career. So… that can perhaps distinguish our program from others
> the most. And many students love that. Especially foreign students they never have that
> kind of sticky spirit, bonds.

Being Together, *Working Together*, and *Networking Together* were all exposure methods used in

the program to promote connections and provide chances to experience functions that would

appear in their work lives. These practices would lead to the formation of sticky bonds the

professor hoped for in the cohort. As I will discuss later, *sticky bonds* formed an important local,

cultural concept used to propel the development of students into global leaders and contributed

new insight into how cosmopolitanism and leadership development unfolded in the program.

> ***Forming "Sticky Bonds".*** Students formed "sticky bonds" when they interacted with

one another, formed networks, and shared experiences both in and out of the classroom. Dr. Ko

put it this way when describing how the program was structured to develop global leader

qualities in the students through "sticky bonds":

> Using these kind of opportunities [available in the program], students can grow friendship and sticky bonds among themselves and we hope that kind of bond can last for many, many years to come so that they actually expand their kind of…relationship, with their friends and you know colleagues. I mean that kind of bond and friendship can help them, you know, grow their, further grow their skills or, you know, the that kind of friendship can help them develop new ideas in new fields of business.

These *sticky bonds*—or deep, interpersonal connections between students—occurred because of

shared experiences they had in the program, whereby participation in these experiences would be

the catalyst for their future interconnections.

The *sticky bonds* began to form once the students were kept together and worked on

teams together. The knowledge gained from such experiences instructed students on how to

create and deepen relationships at work so they could tackle projects requiring help from

individuals or teams. Since most students within the program had previous work experience,

these efforts to form *sticky bonds* reinforced how different people needed to interact and connect

with each other, demonstrating the importance of relationship building as a component of global

leader education. It also highlighted how the program wove a Korean cultural concept into

leadership theory. Dr. Ko went on to explain how the interactions students had with each other

exposed them to leadership because leaders would have to work with people from a variety of

backgrounds. He said:

> Now the students they mix and they communicate with each other, they talk about their own experiences and then I believe such communication among themselves could be a very, very good breeding ground, for them to grow a type of global sense of leadership.

Dr. Ko supported the method that by understanding to communicate and interact with classmates

from different places, his Global MBA students would find themselves to be more global,

stronger communicators, and better global leaders. Forming bonds with diverse people would leave graduates well-equipped to enter the global marketplace. He also indicated that increasing communication skills was essential for global leader education also found in the AACSB (2018) guidelines.

As mentioned, there were students who took Global MBA classes but were not in the program. Interactions with non-Global MBA students also provided chances to form *sticky bonds*. Frank, 23, said:

> These two German guys, I think they are very multicultural and diversified so having that exchange, those exchange students come and take our program with us I think that has been very good in terms of helping me appreciate the program more in a global context.

Frank was excited about working with exchange students because he believed that their experiences could help him understand business in a more global context. With other words, the program gave its students more access to non-cohort international students to deepen its students' sense of global business and international understanding.

The diversity within the program was not isolated to national differences. The variety of work and intellectual backgrounds within and surrounding the cohort exposed students to different ideas, career options, and cultures; all this exposure would spur leadership growth and more complex, multilayered bonds with different people. Dr. Jo said students would grow from:

> Lots of interaction among the students… Because it doesn't have to be culture, doesn't have to have one-to-one correspondence to the nation, country, even the uh working background, industry background you know that there are also differences… Students they can, uh listen to, uh very different opinions they have never heard about they can hear such different opinions from the other students.

Having a classroom of students with different opinions and diverse experiences functioned to expose the cohort to new knowledge and understandings of being *global* and of global business.

The diversity continued with the types of careers the students had prior to starting the program. Some students were employed and were taking a break from their jobs; they could attend the program because their company sponsored them. In class, students spoke about the experiences they had while working or were called on by the professor to share an experience as it related to the topic the professor was covering. Sharing these real-life experiences exposed students to the complexities of the workplace. Elise, 25, a Korean educated in Australia said:

> I can learn more from those that have worked and I have cause they, once you have worked in an international setting like a company that works internationally, then you kind of see how you shouldn't do certain things that would maybe work in a local setting or in a textbooks, like a theoretical setting, but in reality right now it doesn't work. So, interacting with those people, I need, I like to work with people who have a lot of work experience internationally.

Students were fond of learning about the knowledge their classmates gained from their work experiences and having interactions with peers from different work backgrounds enhanced their own understandings of the business world. These opportunities allowed students to learn more about business globally, while other student interactions allowed students to learn more about the Korean cultural context. This knowledge would affect their careers since every student I interviewed wished to stay in South Korea to work after graduation.

The interactions students had with each other outside the classroom demonstrated the hidden curriculum interwoven with Korean cultural markers. For example, *hwe-shik* was a prominent component of Korean business culture, entailing after work drinks, dinner, and other entertainment (where work in this case was time in the classroom on campus). The goal of *hwe-shik* was to deepen *sticky bonds* and inspired what Dr. Ko called "Korea-style friendships," through shared drinks, food, and discussion. The dynamics of *hwe-shik* were dependent on the participants and *ch'emyon*—that is, if a boss or superior was present, the subordinates catered to

them; if no boss was present, the oldest person present received that honor. *Hwe-shik* often involved rounds of drinks and food over multiple venues and several hours. Usually *hwe-shik* would continue if the "boss" was continuing; when he left, the party would end for most, but not all. Frank, 23, told me he stayed out until 4AM the day of our interview (a Thursday) because of *hwe-shik* and "not wanting to disappoint his friends."

During our interview, Gina, 35, from Korea, told me about an experience during *hwe-shik* which spilled over into her classroom interactions; a falling-out occurred during *hwe-shik* second round, when an older student offered to buy an expensive bottle of whiskey for the group to impress the professor who was there (at this point, the professor was the "boss"). After the professor left, the student asked everyone for money to pay for the liquor, although he told the professor that he bought it for the group by himself. Right then, Gina called him out, saying that if they all paid equally, then the professor needed to know the whiskey was from everyone and not just from the flashy student. Since my Gina's classmate was the oldest person present after the professor left, he was "furious" that she would not pay and that she embarrassed him in front of their classmates. For two weeks, the classmate did not speak to her, even though they were working on a classroom assignment together. She eventually apologized and brought gifts to him; only then did things go back to normal. Gina shared this story when responding to a question about how students in the program demonstrate leadership. Her story showed that situations outside the classroom affected relationships within the program and that leadership is closely tied to age in Korea. Her story also highlighted examples of both the hidden and the external curricula situated within the Korean cultural context, and it was more potent because she was Korean and knew the possible consequences of standing up to her classmate.

In contrast, Frank, who was up until 4AM participating in *hwe-shik* rounds with his

classmates, was excited by his new immersion into Korean culture and its opportunities to form

sticky bonds. For him,

> Coming to a program that's considered a global MBA, there will be a lot of Korean students here, who hope to achieve the same kind of global leadership skill that we are talking about and being able to interact with them, I hope to be able to expand more of my…my deeper understanding of the Asian cultures.

Frank grew up in Canada, and he was considered an international student in this program, even

though he was born in Korea. Frank was very aware the program would expose him to Korean

culture he lacked growing up in Canada, and that through interactions with his Korean

classmates and immersion into Korean society, he could gain some culture he lost. Since

Frank's plans included working in South Korea after graduating, he relished the cultural

interactions of his host country in preparation for his future. The cultural interactions between

students lent to their understanding of how to form the *sticky bonds* they would need to become

global leaders who would work within Korean society.

***Study Abroad Opportunities*.** The Global MBA also provided exposure through study

abroad and exchange programs. Called the International Residency Program (IRP), this study

abroad opportunity gave students access to different business schools to take classes, network,

and form bonds with other MBA students and faculty members cross-nationally. The observed

cohort took classes at Fudan University in Shanghai in Fall 2015 and went to ESADE in

Barcelona in Spring 2016. The IRP was an optional travel program and lasted for two to five

weeks. Students who did not go abroad took the same class at KUBS while their classmates

were away. About 80% of students attend the IRP outings. In addition to the IRP, the Global

MBA had exchange agreements with 103 universities worldwide where once students graduated

from KUBS, they could complete an additional yearlong program at one of these exchange institutions. Dr. Jo mentioned, "so exchange program, that's another component we emphasize to educate the, to grow the global leaders in that aspect." Therefore, the study abroad options served as an additional method to educate global leaders.

This option to study abroad provided the extra global dimension some students felt the on-campus environment lacked. Daisy from Singapore was dissatisfied with the global aspect of the program on the school grounds, so she looked forward to the IRP. She said:

> Maybe later on I will change my mind because we are going to Barcelona in January for two weeks for our school, to one of the top MBA schools in Spain… Because currently, we are all focused on Korean business, like Hyundai, LG, Samsung.

For her, the couple of months she had in the program up to that point focused more on Korea and Korean businesses than the *global* included in the title of the program.

To shift to the *global*, the program incorporated opportunities for its students to go abroad and learn in other parts of the world. Another way to shift to the *global* was to keep the program within a common language students could use when they traveled to different countries to learn. This highlights the second *Exposure* method, *English Language,* which defined how students learned the importance of English for the global leader because English bound interactions between stakeholders in the Global MBA.

Exposure Method #2: English Language. In addition to teamwork, the embodied curriculum appeared in the language of the program: English. This meant while at KUBS, students lived as English speakers, embodying what would be expected of them in the global business world. Students practiced their English skills in presentations, classrooms, and in daily interactions. The program was taught fully in English and the website and the faculty

emphasized this aspect for prospective applicants; in admissions, non-native English speakers must submit English language test scores. Every student and professor I interviewed was fluent in English. A couple of native Korean students who presented in class one day were not as fluent in English, but they still spoke in in English for their presentation. It is unclear whether they spoke to (a) practice their English skills, (b) as a requirement for their class participation grade (the professor in a class I observed requested that people speak more and mentioned participating during in-class discussions was a part of the final grade. Something must have registered with the cohort because during the next class session, more people spoke), or (c) as the outcome of a group decision that all team members must speak. Regardless, the students I observed speaking to the classroom had high English language ability.

Since the information presented by the faculty in lectures, the course materials, the website, and the cross-national interactive experiences were in English, this method exposed students to the significance of English for their futures as global leaders. When asked about her future career Amy even said, "I speak English, this is advantage for me," which highlighted how fluency in English was vital to both learning within the program and for possible career opportunities afterward. Dr. Ko added:

> By communicating with uh, many different kinds of people from different countries, in English, ok, these already talented people… they can further grow their kind of potentials to address…their knowledge… and experience in a global way or uh, international way.

Not only was thinking and working in English necessary for future success, but English gave students from many different countries a commonality to build their connections and enrich their learning experiences. English helped bind the students to each other. When asked about how he would assess his interactions with his peers, Frank said "Well since we all interact in English…

I'd say it's been very positive." English was the pathway for connection enabling successful student-student interactions. Since he was a native-born Korean (he was raised in an English-speaking country but was also fluent in Korean), he encountered these positive experiences with non-Korean international students.

However, not all encounters were positive. Despite the proficiency of the Global MBA cohort in English, the fluency of some students was called into question. Amy noted about the Korean nationals in the program that "they don't really speak English very, pretty well so they might feel, um… How do you say, challenged, umm… Feel difficult, um communicate with us in English." This observation ran counter to claims of English proficiency in students found on the program website. Regardless, English language proficiency in this program was critical to notions of *global*-ness and the program's identity, so much so that English instruction became a reason the program was deemed *global*. Indeed, Dr. Jo said the program was a "full time English program so everything will be taught in English so that's why we named it as Global MBA program."

There was an emphasis on English at every stage of a student's education in the Global MBA. Students had the opportunity to take elective English classes while enrolled to enhance their skills. Per the class schedule, English was the only language offered within the Global MBA, not Korean or any other language. Hana, 28, appreciated the English classes and the fact that the program emphasized English. She said, "I think as a global leader you must really brush up your English skill," which was built into the curriculum. At least one student, Charles, 24, from France, was learning Korean on weekends; he was also dating a Korean, which helped this process. Still, the focus on English as the language of the program taught students that English

was the global language for multinational business and for the global leader; mastery of the language was a requirement for global leader success. The final exposure method, *Learn the Trade,* contributed to global leader education through exposure to business knowledge in the classroom and through workplace visits.

Exposure Method #3: Learn the Trade. This method to develop leaders centered on the taught curriculum and gave insight into what students learned inside the classroom (Null, 2008) to become global leaders. Students learned from professors and through course materials that provided them knowledge to be *global* and helped build their perceptions of global business and leadership. Dr. Jo said the program's taught curriculum focused on heterogeneity as "something we are trying to emphasize both in the formal education subjects such as courses and of course content, but also extracurricular activities such as interactions between students and so on." Here he acknowledged a hidden curriculum as part of the program structure intertwined with the taught curriculum, and that both stressed the importance understanding difference as a key factor to becoming a global leader. Within the taught curriculum specifically, the program exposed students to the ideas of heterogeneity through case studies from a variety of international businesses and organizations. These case studies, often from the Harvard Business School, featured multinational corporations that were going through complex business situations. As a component of the taught curriculum, along with faculty lectures and course assignments, these case studies exposed students to understanding and analyzing global companies, diverse business practices, and multi-layered business complications. The students had to read and analyze the case studies and come up with creative solutions they then presented in class. As

mentioned above, the cases and presentations were in English, as were the discussions and Q&A sessions that followed.

The required courses were "typical MBA classes" said Elise, with courses such as *Strategic Management*, *Marketing*, and *Managerial Accounting & Control*. *Leadership* was offered as an elective within one module of the program. Since it was an optional course, faculty members hoped that students would learn about global leadership from the experiences they had while in the program regardless of whether they took the *Leadership* course. I was not able to obtain a syllabus for the course, and the professor who taught the course was on leave during the observation period.

When asked whether the program taught global leadership, Dr. Ko said, "I think we do not specifically teach global leadership. We just hope… that they can grow that kind of spirit by themselves by just providing them with some kind of environment." I observed leader qualities approached indirectly in faculty-led classroom discussions. For example, a professor spoke about decisions CEOs would make in their companies during class and told the students, "you set the direction for the company, that's what you do. That vision has to be shared by all others in the organization." In addition, by detailing responsibilities of corporate leaders, through his explicit use of *you* when talking about leadership positions, and the components of leadership to his students, the professor sent the message that his students were going to be leaders in their post-Global MBA careers.

The students were not enrolled in the *Leadership* course during the module I observed. The course was offered in the spring and the professor for the course was on sabbatical during

my research period in the fall. Although I was not able to observe the class, Dr. Ko said it was

very popular. He noted:

> We do have a class titled *Leadership* and that class is quite popular among
> students…although it's an elective course many students want to take that. So, I do
> believe the professor who teaches that class teach students the kind of essence of
> leadership. On top of that, kind of, academic discipline or course, we do as I said, we do
> provide students with some, you know, unique opportunities to grow their own way of
> global leadership.

By stating the popularity of the course, he suggested students were eager to learn directly about

being leaders and leadership. In addition, by indicating how the faculty in general created an

environment for the students to discover global leadership through their own means, the

professor suggested understanding the global leader phenomenon was left to the students.

Although Dr. Ko could not state what was taught about *global leadership* in the *Leadership*

course, he did say how students learned global leadership:

> I guess there are two ways, one is the class that is designated for the leadership, and
> global leadership and all other classes emphasizing international business so that they can
> understand and appreciate the uh, global aspects of the business and the global aspects of
> the uh, uh the leadership indirect way.

Dr. Ko said also how the program's international academic concepts, when merged with

Exposure in the learning environment, would teach students to be global leaders. Bringing in

international case studies and information aided in making the program global and increased the

variety of educational topics to enrich student global perspectives and skill sets.

Pressure* was another component of the program's classroom learning environment.

Betty, 26, from Ireland, said, "being forced to do so many projects at the same time together

forces us to learn how to become better leaders and manage our time and successfully complete

assignments and projects." In giving students so much to do, the program kept students busy and

mindful of their time, which foreshadowed work in their future careers. The program taught the

students to synthesize knowledge about being a global leader based on exposure to others,

exposure to environmental structures (e.g., *pressure*) and exposure to business knowledge

through course materials and case studies. The program included additional exposure through

visits to a variety of workplaces in Seoul and abroad to enhance students' practical experiences

and knowledge.

 Workplace Exposure. Within the classroom, students learned about business in Korea

through case studies and through stories shared by their peers who worked there prior to

enrolling in the Global MBA. As students explored and learned the cases and stories, they would

take field trips to visit the companies for another type of exposure: the students saw the inner

workings of corporate offices in real life. Several students told me they appreciated these

outings because they eventually wanted to work in Korea and saw what they learned in class play

out in front of them. Hana mentioned, "we went to Hyundai, we went to LG…We visited the

research and development department to know [how] they are working. Textbook is just… case

studies. It is better to have practice and understand more about the real business world." By

including this type of exposure, the program taught students to apply in-school experiences and

knowledge to outside careers. The workplace visits were program structures set to show students

where they could possibly be after graduation.

 To combine workplace visits with networking opportunities, the faculty invited speakers

from global businesses to talk with and mentor their students. Hana said, "they're bringing

leaders to talk to us." Frank said, "so we also will conduct this all kind of … mentoring from

next year… So, faculty will help with the one-to-one mentoring yeah for the global leadership

and competency recommendations like that." To increase students' understanding of who global

leaders were and what they did, the program had opportunities for students interact with and

learn from working leaders who could also serve as mentors for the students. Although there

were these chances to meet leaders face-to-face, the main exposure to leaders in the business

world was through lectures, case studies, and coursework. Amy wished for more information

about global leaders and said:

> I wish we talked more about how certain people…they would uh, like their lives, like we
> look at their, what they have done it's kind of like a mini-biblio, I mean biography we
> study what they've done, how they went from A to B, how they became a global leader I
> wish there was more of those. There hasn't been much of that.

But the program did offer some opportunities to enhance student knowledge about real world

work experiences, exposing them to potential careers and post-graduation experiences. The

taught curriculum of the program was designed to give students the skills to operate within

business. Overall, this exposure method provided students with new knowledge on how to be

global leaders in business through exposure to information from professors, course materials,

working leaders, and workplaces.

Summary of Exposure. Exposure was the dominant strategy within this program to

educate global leaders. The types of exposure the program delivered and the outcomes toward

which it aimed were best summed up by this statement from Dr. Jo:

> In our domestic market in Korea, we are trying to emphasize more… global aspects
> compared to other programs. So we are trying to compose our student body with the…
> various national backgrounds and we are trying to teach students, more of the
> international business and global business and we are trying to have more classes taught
> in English and we are trying to incorporate some globally-oriented educational
> components such as International Residency Program, and we're trying to host some…
> other MBA students coming to Korea from the program abroad.

The program website stated, "students can learn not only from lectures but also from global diversity in class." Therefore, the program brought together diverse students into the same program to interact with each other, work together, network, and form *sticky bonds*. In addition, the students were immersed in learning business and global leadership through English, which would prepare them to work in international business. Finally, the program exposed students to information from faculty, business leaders, and workplaces to enhance the knowledge of the cohort as they learned the business trade. Exposure to these various components was how this program was designed to make global leaders.

For Frank, all methods of exposure in this program would increase his capacity as a global leader, helping him become a perfect candidate for jobs post-graduation. He said, "I'm really banking on…that a dynamic, global individual has a lot of merit in the coming future." With the methods utilized by the program to create global leaders, it seemed the program was "banking on" that outcome as well. Data that highlighted the consequence of culture on and in the program composed the secondary theme, presented in the next section: *Culture Matters*.

Culture Matters

The Global MBA program had a system of shared ideas, beliefs, and customs (i.e., a *culture*) created by the people who ran the program and distributed among program participants. This culture inhabited the constructed environment about which the professors and the website spoke. But this culture did not exist in a vacuum; the in-program culture incorporated the outside culture surrounding the school. In the program, culture operated as both hidden and external curricula (Null, 2008): hidden because it flowed through the environment and permeated the program, teaching cultural lessons; external because it operated as an outside influence on

student learning throughout their educational experience. The external curricula brought the influence of Korean culture into the program and for students and faculty alike, Korean culture was incorporated into the Global MBA.

On the website, the school was recruiting more international faculty to teach Global MBA courses; all the faculty members I met were Korean. For international students in the program, their professors were Korean, most of their classmates were Korean, and they lived and studied in Korea. Korean culture permeated the classroom. Betty from Ireland said:

> Korean culture is very dominant and alive in the classroom. There is a partial segregation of for example international non-Korean speaking students and people who've been in Korea for a long time, who have lived here and studied here. So I'd say there is still there is, uh… a lot of Korean influence in the program, but…on the other hand, there's also a lot of people from different backgrounds and cultures that you can make use and I think that's more of a personal thing for and also for like your own personal goals that you should make if you wanna utilize that and all. You can stay entrenched in the Korean culture part of class, but that's up to you depending on what your goal is, I guess.

This student indicated that Korean culture was a part of the classroom environment and connected it with a curriculum through which students learned. Since Korean culture was embedded in the program, students were learning they had to make a choice of how they were going to engage with it to modify their own knowledge and understandings of how to operate as a global leader. As with formulating their own notions of being a global leader through absorption of environmental factors, students needed to formulate how much Korean culture was going to play a part in their global leader education.

For international students, their global leader education started once they moved to Korea and began the process of learning about Korea through living there. Frank noticed that "most of the other Asian students they are here to learn more about Korean culture in like a, more of a, from a… beginner's point of view." His statement demonstrated perceived reasons some

students chose to go to Korea for their business education. He went on to discuss how student

positions as newcomers to Korea could be detrimental to the process of forming global leaders:

> It's easier for a Korean-born person like me to understand more Asian and Korean
> cultures as opposed to a foreigner trying to understand Korean, Asian cultures. And I can
> see some people having a hard time. So that is a kind of, there is a barrier that kinda…
> that does not help shape global leaders.

Frank went on to discuss the difficulties inherent in learning about a new culture while also

learning about the complexities of global business; he later said that one year was not enough

time to do these things successfully. His statement indicated that culture could be a barrier to

successful global leader education. The data showed international students faced difficulties

adjusting to the Korean cultural atmosphere within the program. Daisy from Singapore noted,

"obviously we have different, people from different backgrounds, but I'd say it's still more, it

leans toward a Korean background. So being able to see through some Korean nuances,

uh…That has been a challenge." Here was more evidence on the perception of culture as a

barrier.

Several students I interviewed agreed that learning Korean cultural nuances was a

challenge; Amy from Singapore assessed the Korean students as "very conservative. They are

really Korean character." For her, this meant that even within the tightly knit cohort, Korean

students still formed cliques and at times distanced themselves from their non-Korean

classmates. Others equated this tendency toward distance to the Asian population in general,

mentioning that the native cultures of most students in the program were Asian. Toward this

end, Dr. Ko recognized a distinction between his Asian students and non-Asian students:

> Well in fact, uh, maybe I, you agree with that many Asian students they're not very, uh…
> actively open-minded. Usually they try to just, you know think about many things by

themselves. They don't want to speak up for many things. But the uh, Western students, they tend to open up, k, about what they believe and what they think.

Amy was more specific about the open-mindedness of Korean students and stated:

> So, they are not so open-minded, ok. I will not say, uh, I will put it this way that they might be shy to meet the newer or meet new person. So, they always go according to their own group. So, it's very hard for international to try to go into their gang. Sometimes we try to invite them for dinner or lunch, they will just reject us.

For this international Asian student, her recent immersion into Korean culture was a shock; the differences between of Korean culture and her own were substantial for her. She went on to say Korean culture affected her education. Dr. Ko continued to discuss concerns about the deficit of openness within Koreans and mentioned the program was designed to increase Korean student capacity for openness. He said, "for many years Koreans lack that kind of you know capability. So, through the education and training here I want, especially Korean students, to grow that kind of you know, experience with foreign students." Here, the professor indicated that international students would be teachers for Korean nationals, becoming the catalysts for Koreans to open and grow as leaders. This was a hidden expectation and responsibility of international students in the Global MBA, which was incorporated into their embodied curriculum.

Students needed to learn how to manage cultural interactions as they learned to become global leaders. For some, the culture clash that occurred when different people got together in the program was beneficial. Amy said the program:

> Is getting me a better understanding of how different cultures clash and how people deal with it and I see that clash, and it makes me think how I should deal with applying the real world, so definitely seeing how potential cultures can clash is a, that's a very good uh, scenario that the program makes that allows me to become a better global leader.

For her, the cultural exchange gave her the skills to handle future dealings with other cultures. In this way, the interactions with people from other cultures was a way toward self-improvement.

Hana, 28, noted, "the most important thing is I can meet people from around the world... I think meeting people is a short way for me to understand the culture and improve myself." Gina displayed a level of self-awareness by stating that she wanted these new cultural experiences and that the program, stocked with people from around the world and nestled within Korean society and culture, brought these cultural experiences to her instead of her having to travel all over the world to find them. Finally, as described above during Gina's *hwe-shik* encounter, *ch'emyon*—a set of cultural practices rooted in Korean tradition—played a role in the student interactions within the program structure. Amy had a similar experience and said:

> Seniority is very important. Umm. Just an example... In our class, in our MBA class, I believe that in the States when you go to work for a chairman people will choose their preferred chairman. But in Korea MBA, is different. They will choose the older age people to be the chairman... So, seniority here is very important... I believe I can see a few case from my professor and other people. If the professor is older, and a professor younger, when they talk to each other, there's an argument, the senior professor, the older one, is always the winner. They need the respect.
> Same to our team, group, when we do group, when the senior person say, Ok, I want to do the presentation in that color, then we have to do it in that color. We cannot say Oh, I prefer to do in blue color or red color, because the senior the oldest person say that he want that... I don't agree with some of the point, but I don't dare to say out. Cause I know that if I say it out, means that I don't respect him or I don't respect her.

Even though she did not support this cultural practice, within her time in the program she did learn about *ch'emyon* and formed a way to cope with it during her education. Both international and Korean students grappled with cultural influences in learning how to become global leaders.

Summary of Culture Matters. Although the program did not explicitly teach culture or how it would influence learning, faculty members and students recognized its affect in and on the program. The culture created in the school was intertwined with Korean culture; Amy established a link connecting Korean culture so deeply to the program that to learn in the program was to learn how to operate in Korea. She stated:

> Korea University is very focused to build a leader in Korea society. I can see that most of their courses and also case, case study about company and company visit is all Korean company. So, I will put it this way… They are very focused on build leader in Korea, not global leader.

Her opinion of the agenda of the cultural curriculum highlighted a potential complication for any program aiming to create global leaders: *culture matters*. The findings on culture and its influence demonstrated the deep entanglement of Korean culture, the program culture, and global leader education in this program. Although the program set to create its own culture through frequent interactions, shared learning experiences, a common language, and the presence of diversity, program stakeholders recognized the influence Korean culture had in and upon global leader education.

Perceptions of a Global Leader

During the interviews, I asked about *global leadership* and *global leader* as concepts (see Appendix A) to answer the project sub-question: *What are participants' perceptions of a global leader?* Participants discussed their personal views on global leaders and global leadership and how these concepts manifested both inside and outside the program. Faculty responses were incorporated here because ideas about global leadership from those who taught the students infiltrated the hidden and taught curricula. The views were varied but had common threads; Charles, 24, explained the variations succinctly when he said, "being a global leader is very relative," meaning descriptions of the global leader depended on who was speaking, what they were taught, or what they believed. For several students, the program was not guiding them towards what they perceived was a global leader. This demonstrated the presence of the null curriculum, wherein students learn from what was absent (Null, 2008), because several students agreed the program was not exposing them to global leaders within the cohort. Amy suggested,

"we, all the student, my friends they are not really global leader to be honest. So, I don't have experience in person what is global leader." Regardless of this perceived lack of exposure, she and others had ideas about global leadership and global leaders, which I divided into the following sub-themes using the same methods described above: *Definitions*, *Characteristics of a Global Leader*, and *Cultural Influences*.

Definitions. I asked questions to understand how to define *global leadership* and *global leader* (see Appendix A). Participant definitions were robust. Dr. Jo said:

> Global leadership is the leadership in global organizations such as multinational enterprise because in those organizations um the managers and workers and they're, not only are they domestic from one country for example only from the States, uh, but from all of the world. So, you know it's the leadership leading… many different nationalities in multinational enterprise.

This meant the setting requiring leadership would shape how leadership would unfold. Accordingly, to be a *global* leader and have *global* influence, the required setting had to be an MNC or global organization. The professor also suggested global leadership was an automatic effect of a business going international; this meant once a corporation crossed national boundaries, global leaders would appear to help enable the transition and move the company globally. In addition to how and when global leaders would appear, participants made distinctions made defining leadership within specific cultural contexts. For example, Frank compared Eastern and Western leadership styles:

> Leadership, for example, in a Western culture leadership is someone who can make people follow them so more about charisma, charismatic, I'd say it's more, a leader is more charismatic being able to lead someone, and that's more of a leadership quality Western cultures look for.
> But I think the Asian culture, uh, a leader is just someone who can get things done. Someone who can get things done, um, who just tells people what to do, being able to take responsibility, telling people what to do and that will make them a better leader.

It's more efficient, it's more concrete, it's more quantifiable. I think that's the big difference between what the Western and Eastern cultures.

This student, who received his high school and college education outside of Korea, made his definition by comparing the different experiences he had living and working in and out of Korea. Several interviewees noted the impact culture had on leadership styles, but also discussed qualities that would be critical regardless of cultural context. Elise, 25, said:

I think global leadership is a combination of both like as the word says, global and leadership so you have to be a leader that understands how things work in a global scale not, not just from a regional or a very uh… culture specific setting. So global leadership would entail someone who understand all these international backgrounds and being able to apply leadership skills in that context.

She suggested a global leader needed the capacity for *understanding*, and this understanding would encompass the globe. She also saw the global leader apply learned skills to problems encountered in the workplace. For Dr. Ko, the successful global leader would take the education they received in the Global MBA and utilize it in the workplace. He said the global leader would be the person:

Who actually can apply the skills and knowledge that he learned, he or she learned, in our program…. in a, a very international environment, and… who can fluently communicate with people from different part of the world and who actually can share their cultural and intellectual experience with many people from different part of the world.

Students and professors agreed that being a global leader involved understanding different cultures to grapple with complex international business issues. This ability to learn new skills and apply them to the workplace helped define the global leader. For example, Dr. Jo said:

A global leader is the… someone with a… One definition I may emphasize is someone with open mind. Someone is willing to accept differences… and someone who's uh willing to even integrate differences in order to create the synergy between those with different cultural backgrounds.

Charles echoed this definition and summed up this global leader characteristic when he said, "understanding how people work in different cultures and settings, that's very important for having a, being a global leader." This statement and others defining global leaders led to discussions about global leader characteristics.

Characteristics of a Global Leader. When talking about the characteristics of global leaders, the interviewees offered several interconnected qualities. For Gina, the main characteristics for the global leader were the *ability to connect with others* and *gain respect*. She said:

> If someone declare yourself as a global leader means you are a talent, you are someone that they respect and they will accept your idea opinions and what you speak, what you share with them about your experience or your daily life, they think that is sufficient for them to take in and they will listen to it and they will also adopt, learn from your side, I mean from my side, adopt into their own living style.

For her, the global leader could engage with others and enabled emulation. With her statement, Gina alluded to qualities that come with high levels of self-awareness and confidence.

Several interviewees discussed the notion of personality, and how a *good*, *nice*, or *likable personality* was another global leader quality. Frank considered himself surrounded by nice people, which added to his understanding of this global leader characteristic. The global leader should also be vulnerable and willing to share with employees to form "sticky bonds" and helpful business connections. Therefore, an additional trait of the global leader was *humility*. Daisy said:

> As a global leader, sometimes you have to adjust your working style toward a local office because you cannot just think 'Oh, I am a leader. You must listen to me' and 'You must follow what I say.' I mean you put yourself down and speak to them… As a global leader I think you really have to put yourself down and speak to the local employee, then you will understand more about them.

When considering community building within a company, Amy said a "global leader…is, able to convince people. Yeah… Convince people is the most important thing." A global leader needed to be able to persuade others to come together and take actions, guiding the group toward a shared goal. To persuade people, the global leader first had to understand from where the problems would arise. Amy went on to add the global leader:

> Need to sit down with a lot of people, sharing opinion, listen to people leader have to be a good listener as well. Other than good sharing but need to listen their problem, their, all their issue then you only can adjust yourself to help them. That is what I think leader should be.

Global leaders also needed to communicate effectively their ideas to get their team on board to learn about problems and then solve them. Only with the ability to persuade could the global leader initiate change needed within their corporations. Frank thought *openness* was a significant trait, which he found in his classmates. He said:

> Everyone is open. Everyone is like open to talk with each other to not meet with the same people all the time you know meet different, talk to different people and get to know different things I think that, that's, that is a quality of global leader you know you don't wanna get stuck in one thing you wanna be open and listen and learn. And be friendly and just, you know, have a likable personality… I see that in my classmates.

High levels of communication and interaction enabled this *openness*. To Frank, the global leader would be aware of getting stuck in a routine and would know the way out was through being open to others and their ideas. The concept of openness was multilayered. Openness included being open to new people, new ideas, and new ways of thinking, or as Hana put it, having the "flexible mind" of a "nimble learner." The global leader was also *willing to take risks*. Amy said that as a global leader:

> You need to take challenge. You cannot just sit in the comfort zone say Oh, I like Singapore, I like Korea, or I like the States. That is not as a leader. Leader must be open their mind and open to any opportunity and have more experience with different kind of

people. Because you are as a leader you're going to speak to different people. You are not only facing the same people from your same culture, same country.

The global leader needed to be risk-tolerant, a quality connected with open-mindedness, curiosity, and high levels of communication. Navigating risks and mastering new skills took time and enhanced experiences of the global leader.

Several students mentioned they were young or new to their careers and offered age as an indicator of experience. Age and experience factored into who the participants felt could be global leaders. When considering global leaders, Gina noted:

> You can see top global leader they at least mid-forty or above fifty. There is very little people will be less than thirty, less than forty is a global leader because it is the experience they gain from their life is not sufficient enough to call these people, that they are actually good enough to guide them.

With that, a person also had to be the *appropriate age* and have the relevant experience to be considered a global leader. Dr. Ko mentioned they recruit "young people" and "middle managers" to enroll in the program and indicated that after the program, students would need to gain work experience to hone the skills they acquired in the Global MBA.

Cultural Influences. Culture also influenced global leader perceptions and was prevalent in how both global leader education developed and how participants described qualities of the global leader. For example, Amy said:

> I think that the next things I need to do is meeting people from different kind of words, different nationalities, different races, so that I will be able to adopt to their culture and understand them well before I can groom myself to be a global leader.

For students, the global leader needed *adaptability*. Amy demonstrated a level of *self-awareness* through acknowledgement of the need to self-groom. This means she saw an absence within

herself and needed to fill it before she could become a global leader. Frank echoed the quality of

self-awareness and restated that global leaders needed to take risks. He said:

> I personally think you have to really throw yourself out there and try to just spend time and effort… Just be and like immerse yourself in a culture… For example, I mean obviously you can learn how like, Oh, in journal if you want to be very multicultural you should not be uh, ethnocentric… you should not think every, your culture's right and their culture's wrong but they, like, if you don't understand what they're doing that doesn't mean, you know, it's weird or anything like that.

Cultural immersion was an important step to become a global leader and only a small part of this

was learned through study and learning in class. Dr. Jo stated in his interactions with students:

> I emphasizing a lot about international business, and the multinational enterprise… global organization. The open mindedness… you know. And while I am emphasizing the differences at the same time, I always emphasizing more on the one thing, one culture is not better than the other, right?

The responses from participants suggested the global leader be open to exploring culture and

needed to keep an open mind with each culture encountered. The global leader needed to be

curious, open-minded, take risks, and would begin a process of deepening understandings,

through either cultural immersion or education. With other words, global leaders needed to leave

their comfort zones and explore the world to enhance their characteristics. Toward this, Elise

said global leaders:

> Have traveled abroad, studied a lot of different cultures and histories, and obviously they would have the basic experiences being a leader…Interact with a lot of different people, all different people around the world and see how people think, how people behave, and apply that for your leadership skills.

The global leader needed to go abroad and gain global knowledge from their cultural adventures

to continue their education as global leaders.

Summary of Perceptions of a Global Leader. As they defined and discussed qualities

of global leaders, participants offered many similar definitions. Although there were similarities

in their perceptions of the global leader, several students did not believe that the program by

itself could produce global leaders. Amy felt that to enhance all the qualities detailed above was

beyond the scope of her program and suggested there were other factors at play in making global

leaders. For her:

> Some leader are born… You can't just build them, one-year program or even a five years education in a university. No. Leader is… Sometimes you can say that leader are born. Um… you can see from… a few leader, their parents, their grandparents are also actually a leader. That is uh, what I can see from current trend.

She went on to add:

> I will put in this way that to me global leader is somewhat a god… A god which you believe them, you trust them, what they say, what they are, you trust their words, but they say you are a follower so this the impression about global leader to me.

With her words, Amy vaulted the role of the global leader to an unreachable height. For her the

global leader was too rare to be the outcome of a one-year program. Other students felt this way

as well; Gina said, "of course… not all MBA student will be a global leader. It might be only

one of the forty students in our class. If everyone can be global leader, I think this world have

too many leader (laughs)." For these students, not everyone could be a global leader, regardless

of their personal qualities or the amount of education they received.

Despite this, students in this program interacted with people administrators and faculty

selected as future global leaders. Since this data was collected before students took the

Leadership course, the insight they gave about global leader qualities pointed to notions gleaned

from the environment created within program, their personal definitions, and through

interactions with others before or during the program.

Limitations & Complications

This section outlined some of the limitations I encountered during the research period. For this project, I worked within a university accessible to a specific, self-selected population. Although Soontiens (2007) finds "ethnicity and cultural heritage determine values more than socio-economic circumstances" (p. 321), I must acknowledge there were economic factors that restricted the observed population to a certain demographic. The students in the case represented those with the financial resources and cultural capital to attend this program, whether local students or international. Finally, conclusions about this specific population cannot be applied to the country nor can they be generalized to other populations.

Timing was a complication for this project, which affected the research in multiple ways: a yearlong program left little time for students to meet others outside the program; the optional *Leadership* course was taught in the Spring and the faculty member who taught it was on sabbatical during my time in South Korea; I also was not given the syllabus for that course. Finally, time parameters set by the director of the program bound the case. I had a seven-week research window that I discovered was most of the module. I was told to set my research schedule as to not interfere with the start of class or with finals. This restricted my time to a period between late October and mid-December. Given the specific delimitations, I arrived in South Korea a week after the module started. Even then, I was not able to meet with any students or observe any classes until the middle of week three. This did not prevent me from visiting the campus and "setting up shop" in the café of the building or gathering observational data to produce this dissertation.

Korean cultural complications surfaced during my fieldwork. Shortly after my arrival in South Korea, it was clear that the data collection phase would not be a simple; *nunch'i* was at play. Although I established specific protocols to conduct my research, all of which were agreed upon prior to my arrival, many of them were not met due to resistance and other tactics I came to know were related to *nunch'i*. In addition, only two faculty agreed to participate in this research and only one student who was born, educated, and worked completely in Korea. But with any case study research, I remained flexible and shifted my position to continue to collect data. I must note every student in the Global MBA was made aware of the project; I introduced myself to the entire cohort at the beginning of a classroom session to detail the project and ask for student volunteers. Furthermore, the director sent students two emails with my project abstract and contact information to recruit them to participate. In the end, I talked with eight students (one Korean, three Korean-born but educated and/or raised abroad, four international students) and two professors.

CHAPTER 5

CONCLUSION

There were calls to find business leaders to help companies manage the complexities of globalization and need leaders to help them grow and develop. Business schools across the world created programs to educate these *global leaders*. Fisher-Yoshida and Geller (2009) suggested these programs should aim "at developing understanding, tolerance, and acceptance of cultural difference" (p. xviii), where students gained skills to lead businesses in the global marketplace. This case study presented one such program—the Global MBA at Korea University Business School (KUBS)—to answer: *How does a Global MBA program in South Korea aim to produce global leaders?* and *What are participants' perceptions of a global leader?* This chapter responded to these questions, engaging the conversation on leader traits and global leader education. This conclusion also presented a discussion on how globalisms appear in the case to highlight local complications. This chapter began with a summary of the findings, followed by a review linking the findings to corresponding globalisms. Next were implications of the cultural findings of this case for understanding cosmopolitanism locally. Finally, I presented an agenda for future research.

Summary of the Findings

Over a decade ago, KUBS received money from the South Korean Ministry of Education to start its Global MBA. The program creators selected English to be the language of instruction, since the Ministry encouraged creation of programs taught fully in English. The prominent

ranking of the school, available scholarships, English instruction, and its connected alumni

network attracted local and international students. Its website stated the program would help

students "gain excellent business education, unique cultural experiences and international

perspectives" on their way to becoming future CEOs. The program was considered *global* by

study participants because of its English instruction, courses, and international student body.

Students in the program were cosmopolitan because they displayed cosmopolitan traits in

seeking an education toward becoming global leaders.

Regarding the student body, the program faculty and administrators selected students

with diverse work experiences and strong leadership skills or potential. Other common traits of

admitted students were nice personalities and per Dr. Jo, "international manners." The cohort

was mostly Korean-born and raised with 30 to 40% non-Korean students. When asked, who

should participate in this program and why, Dr. Jo responded: "anybody who wants to… be a

leader in business world who wants to… have a world-class business education with some flavor

of Korean business knowledge and experience." This and other findings demonstrated in this

case that Korean cultural experiences were part of the programming to become a global leader.

Several themes emerged detailing methods that bound, defined, and permeated the KUBS

Global MBA. The dominant theme, *Exposure*, had several components: *Exposure and the*

Hidden Curriculum, *Interact with Others, English Language*, and *Learn the Trade*. Exposure

was the most important strategy to educate global leaders within this program. For example, the

program website stated, "students can learn not only from lectures but also from global diversity

in class." Therefore, bringing together students from South Korea and other countries into the

program and making them interact was the primary method this program used to produce global

leaders. The program offered exposure to knowledge from faculty, course materials, business leaders, and workplaces to enhance students' practical skills. In addition, the findings uncovered that Korean cultural experiences were part of the program—the theme *Culture Matters*, highlighted its influence within and on this program. Although the program did not explicitly teach about culture, faculty members and students recognized its appearance in and effect on global leader development. The program was deeply embedded in Korean culture, so learning in the program was to learn how to operate in Korea; this contradicts with the purported global-ness of a Global MBA (more on this finding detailed below).

The findings on *Perceptions of a Global Leader* revealed the insight participants had about global leader qualities were gleaned from the environment created within program, through interactions with others, and pre-enrollment beliefs. By indicating how the faculty in general created an environment for the students to discover global leadership on their own, administrators let students set their own understandings of global leadership. The program participants offered themes on the qualities of global leaders, including: *high levels of self-awareness and confidence*; *humility*; *understanding and being culturally adventurous*; *having openness to others*; *being able to engage with and connect to others*; *being able to persuade*; *having a nimble mind*; *having relevant experience*; *having the ability to produce emulation and gain respect*; *possesses a good, nice, or likable personality*; and *is the appropriate age*. A related finding was that several students did not believe the program by itself could make global leaders. For example, Amy felt that to teach the total of the qualities listed above was beyond the scope of any leader education program. For other students, not everyone could be a global leader, regardless of their personal qualities or the amount of training they received.

A Review of Globalisms

A *globalism* was an organizational ideal that established parameters within an overarching world culture. As a conceptual module, globalisms were formed and bound by shared practices for standardization purposes (Mignolo, 2009). Globalisms spread through globalization and explained how educational programs and policies were common among and adopted by business schools across the world. Friction with local cultures caused globalisms to change and adopt a more localized form (Tsing, 2005). Tsing (2005) and Mignolo (2009) helped explain how new cultural phenomenon were created when globalized norms interacted with local cultures, therefore serving in opposition to world culture theories. *Localized globalisms* arose as the result of this friction; in this case, the globalisms presented in the study demonstrated specific cultural iterations of global phenomenon that were uniquely Korean. With other words, the findings showed how local Korean culture influenced both perceptions of the global leader and how that leader was educated.

In Chapter 2, the first globalism helped define the cosmopolitan student. While important to contextualize pursuers of the Global MBA, the goal of this research was to discuss the educational structures designed to create global leaders and perceived global leader qualities. Therefore, the two globalisms—*Training Global Leaders* and *The Cosmopolitan Global Leader*—helped meet this goal. This chapter placed the findings within the context of these globalisms to show how participants engage with this educational phenomenon.

Localized Globalism: Training Global Leaders

Based on the recruitment strategy findings, potential global leaders in this program were selected from a pool of applicants who were internationally diverse and had diverse work

experiences. The program gathered students from different places with different backgrounds

together to begin their global leader education. The training started with *Exposure*, which

underpinned methods to develop global leaders in this case; exposure to different people, ideas,

and culture formed the foundation for this Global MBA. This exposure promoted cultural

understanding and encouraged different ways of thinking, which as Alon and Higgins (2005),

Day (2004), and Mendenhall (2013) suggested were crucial developments for global leaders. In

addition, the exposure in this program pointed toward an educational structure that created global

leaders through opening their mindsets (Oddou & Mendenhall, 2012; Osland, 2013; Rhinesmith,

1992). The program enrolled students with the potential to have open minds and the ability to

open them further through multiple methods of exposure.

Existing research outlined the exposure approach toward priming global leaders. For

example, McCall and Hollenbeck (2002) suggested, "exposure to others with global careers had

important influences and offered important learning opportunities" (p. 180) for the education and

growth of the participants in their study. Osland and Bird (2013) also suggested exposure was an

important component of global leader education and that exposure to difference led to

"transformational experiences in [the global leader] developmental process" (p. 103). In his

research, Randolph (2011) found that "exposure to a different culture…had opened [the study

participants'] eyes to a new level of reflective learning" (p. 233). In addition, the AACSB

(2018) suggested exposure as a method to train global leaders. While these sources

acknowledged exposure, its importance was undervalued or used casually. Findings from this

case study placed exposure as the primary method of global leader education (whether this was

created as a method to follow accreditation standards did not appear in the findings). This meant

exposure in this program was deliberate; it was *the key* to global leader education in this case. With other words, this global leader education could occur without exposure; therefore, it was the foundation upon which this program built educational methods to produce global leaders. Each of the program's methods and curricula (hidden, external, taught and null) relied on exposure. This case showed a program that trained global leaders put exposure as the foundation of its educational methods. The first method derived from exposure was *Interacting with Others*.

Interacting with Others: Teamwork & Forming Sticky Bonds

The findings indicated the KUBS Global MBA education skewed toward enhancing students' soft skills. The literature acknowledged a shift toward soft skills training; assessments of global leadership education programs demonstrated they "focus on soft competencies, i.e. characteristics of personality or worldview or attitude" (Bird & Stevens, 2013, p. 140). Two primary soft skills taught in this case were learning to function in teams and learning to make lasting connections, which appears locally as *forming sticky bonds*.

Teamwork. The program provided insight for non-Korean students into the type of teamwork prevalent within the South Korea business arena, which would help to incorporate them into South Korean culture. As an example, the findings showed that *ch'emyon*—with its tenet of respect for elders—was an important cultural factor affecting how teams functioned in the program and how students interacted with each other inside and outside the classroom. Although a group could move forward and accomplish homework assignments and tasks, where the team ended up and how it worked depended on the team leader who was often the oldest person in the group. Therefore, the teamwork students learned to develop reflect Korean cultural norms including *ch'emyon*. The findings on the frequency of and emphasis on teamwork

demonstrated its importance and relevance for global corporations where students might work after graduation. The focus on teamwork in the KUBS Global MBA also demonstrated its significance in creating, what Rhinesmith (1992) called, the *global mind* (i.e. the mentality and skills global leaders possess to move their businesses forward). Finally, the connections students make through teamwork helped them form sticky bonds to advance their schoolwork and future careers in South Korea.

   Forming *Sticky Bonds*. Although the literature suggested building relationships was important for global leaders (Bird & Stevens, 2013), the findings on *sticky bonds* indicated a unique type of relationship building. The way Korean culture manifested in the curricula and guided students to form sticky bonds mirrored traditional Korean bonding experiences. For example, the findings showed the Korean social outing of *hwe-shik* affected student interactions with peers and helped them establish relationships with each other; this practice happened in the Korean workplace as well and learning about it during graduate school helped give students practice building relationships for their future success. As Dr. Ko mentioned, the KUBS Global MBA was designed to get students to form "Korean-style friendships" and participation in Korean-style bonding experiences assisted in reaching this goal.

*English Language***: The Bridge to the Business World**

   Since the KUBS Global MBA prepared students to enter international business, it used English as the language of instruction reinforcing the language's importance in both global business and global leader education (Byun et al., 2010; Lueg & Lueg, 2015; Marginson, 1999; Park, 2010). The findings highlight that fluency in English was mandatory for students to become global leaders. Looked at another way, by admitting students with demonstrated English

proficiency, the program administrators showed English fluency was an important skill toward becoming a global leader. By extension, administrators and faculty continued to emphasize the dominance of English within global business.

Even though most of the students would stay in South Korea to work, hiring managers could view them positively because they completed a program taught in English at a top Korean university. This coupling of a top program with English proficiency showed the KUBS Global MBA graduate was highly motivated and intelligent. Park (2010) noted that graduates like these would use their English skills to demonstrate their internal values and motivations to potential employers because they completed a degree taught fully in English in a non-English country. The findings showed that proficiency in English offered advantages to students who could leverage their English skills to get a job in any market.

Finally, as Appiah (2006) suggested, language and culture are intertwined. The findings of case showed English language was intertwined into the culture of the KUBS Global MBA. However, considering each international student interviewed expressed the goal of working in South Korea after graduation, it was surprising there were no Korean language lessons offered through the program. This devaluation of the Korean language further promoted the importance of English in educating global leaders. Despite the absence of Korean language courses, Betty, a native English speaker enrolled in the Global MBA, was taking Korean language classes independently to understand more about how Korea operated culturally.

Learn the Trade: Exposure to Knowledge & Practical Experiences

The Null (2008) definitions of curricula offered guidance on discovering those that were at work in this program. The findings uncovered a hidden curriculum because students learned

outside the classroom from personal interactions with peers and faculty (Anderson-Leavitt, 2008; Null, 2008) and a taught curriculum through lectures, case studies, course materials and textbooks (Null, 2008). Additionally, students learned through an external curriculum, which included practical work experiences and study abroad activities. The finding on external curriculum exposure showed that a vital component to effective global leader education was its ability to expand student focus beyond the boundaries of local culture and space (Black & Gregersen, 2000; Osland, 2013; Van-Velsor & McCauley, 2004). The findings also supported research from Ghemawat (2012), Hirst et al., (2004), Oddou and Mendenhall (2013), Sànchez-Runde, Nardon, and Steers, (2012), who suggested practical experiences were necessary within a program designed to shape global leaders because participants developed more fully when practical experiences were combined with classroom learning.

The one-year timeframe of the program taught students about the pressures they could face in their future careers. Cacioppe (1998) offered this idea, suggesting "a powerful component of a leadership development is experiential or action learning. This involves hands on, practical exercises or activities where participants have to solve problems, perform tasks or achieve results, often within a certain time frame" (p. 48). Yukl and Van Fleet (1992) also noted handling pressure was a leadership trait, writing "high energy level and stress tolerance help people cope with the hectic pace and unrelenting demands of most managerial jobs, the frequent role of conflicts, and the pressure to make important decisions without adequate information" (p. 150).

To give students the chance to apply their knowledge, the KUBS Global MBA contained prescribed practical opportunities to educate global leaders, including: exposure to international

people; challenging assignments to increase expertise; and opportunities to participate in international travel and learning experiences. Strategic cosmopolitan students could use this program to mold themselves into global leaders in business, learning the tools of the trade while gaining experiences in a pressurized, time-constrained environment.

Study Abroad. In this program, sending students abroad was an integral global leader education strategy. Oddou and Mendenhall (2013) discussed the importance of this strategy writing, "the more the training creates contrasts by confronting managers with different ways of being and doing, the more the manager will likely change and evolve to have a greater mental map of the world to achieve greater effectiveness and efficiency" (p. 239). While discussing key components of global leader development, Oddou and Mendenhall (2013) highlighted the importance of travel so the global leader could "observe carefully the actions and words of others and the effects they have" (p. 226). Study abroad opportunities in the KUBS Global MBA were significant educational tools because they allowed native Korean students to be immersed in a different culture, exposing them to different people, values, and business operations. Finally, the findings showed sending students abroad helped administrators establish the global identity of the program, meaning they used international travel experiences to justify the *global* label.

Localized Globalism: Trait Leadership & *The Cosmopolitan Global Leader*

The findings of this case presented several perceived characteristics of the global leader, including: high levels of self-awareness and confidence; understanding and being culturally adventurous; having openness to others; humility; being able to persuade and communicate well; having a nimble mind; possesses a good, nice, or likable personality; and is the appropriate age. The conclusion was that study participants provided similar qualities and perceptions of the

global leader found in established research on trait leadership (Bass, 2008; Northouse, 2012; Stogdill, 1948; Yukl & Van Fleet, 1992). Overall, the findings show support for current literature on the trait leadership and connected these to qualities of the cosmopolitan global leader who is trained in the KUBS Global MBA. This was evident because most qualities of a global leader as described by the case participants were identical to qualities found in the established research. For example, in his chapter on Trait Leadership, Northouse (2012) noted trait leadership theory "is concerned with what traits leaders exhibit and who has these traits" (p. 29). He continued "organizations can specify the characteristics or traits that are important to them" (p. 29) and detailed several traits that appear in research on trait leadership: intelligence, self-confidence, determination, integrity, sociability, and emotional intelligence.

The case was significant because it corroborated the conclusions of current literature on leadership traits. For example, in this case, an initial step to becoming a global leader was to recognize one's internal potential to grow, which required reflexivity (Heifetz, 2010a) and an awareness to seek opportunities to develop. This meant a potential global leader must intentionally pursue an educational program, thereby demonstrating a level of internal motivation and self-awareness. If "leadership development is about the facilitated process in which one discovers how to make a greater difference in the personal sphere of influence, be it a community, a government department, or a company" (Nass, 2010, p. 4), then there was an awareness on the part of the individual "to get the opportunities and education needed… for global leadership" (Black & Gregersen, 2000, p. 174) to succeed. Participants in this study demonstrated self-awareness and recognized their own talent for leadership could be enhanced during this leadership training opportunity (a quality also found in the *strategic cosmopolitan*).

There was agency when the students in this case chose to attend this program; not only was their self-awareness evident, but as Lord and Hall (2005) noted, "to sustain interest for the months and years required to develop and practice complex leadership skills, it is also likely that the leadership role needs to become part of one's self-identity" (p. 592). This indicated these future global leaders had an internal desire to lead and persisted through training to enhance skills that promoted their leader identity. Indeed, "over time leadership skills and knowledge become inextricably integrated with the development of one's self-concept as a leader" (Lord & Hall, 2005, p. 592), which was crucial to the success of the global leader in their roles and for their goals.

In addition to self-awareness that drives pursuits of leadership educational opportunities, Alon and Higgins (2005) noted:

> An awareness of self in relation to profiles of different cultures can help develop an appreciation for the differences, the potential for conflicts, and the cultural "fit" between one's embedded socio-cultural type and model socio-cultural types in the relevant nation. (p. 508)

For the global leader, the higher the awareness and appreciation of difference, the easier it could be to develop cultural competence and understanding of others from different backgrounds. Carey, Newman, and McDonough (2004) noted, "it is critical that organizations develop, select, and promote leaders who possess cross-cultural leadership skills or global leadership capability… a behavioral blend of cross-cultural competence combined with leadership skills" (p. 13). Cultural competence was so important that Alon and Higgins (2005) suggested, only "two emerging constructs are especially relevant to the development of successful global leaders: cultural and emotional intelligences" (p. 501). Cultural competence in this example was one of

the two legs upon which global leadership education stood; without it, the global leader could not succeed.

As Bird and Stevens (2013) noted, open-mindedness was a trait of the global leader, which several participants saw as quality of their peers. Dr. Jo specifically stated that "a global leader is someone…with an open mind." In addition to an open mind, several participants said that being open to others was an important quality that was also a conclusion of the research of Alon and Higgins (2005), Carey, Newman and McDonough (2004), and Day (2004), who agreed being open to others was critical to becoming a global leader. In her review of contemporary global leadership literature, Osland (2013) noted another trait – humility – and wrote "without humility, [global leaders] are not open to learning from other cultures or organizations and are not willing to be taught by others" (p. 69). The findings supported Osland's conclusion that this trait was common in global leaders. The findings also show openness and humility were linked when a Daisy said, "so as a global leader I think you really have to put yourself down." Dr. Ko also felt humility was an important trait for global leaders.

Earley and Mosakowski (2004) and Fisher-Yoshida and Geller (2009) concluded the abilities to be persuasive and communicate well with others was a trait found in global leaders. Fisher-Yoshida and Geller (2009) noted, the global "leader is likely communicating with people and teams from multiple cultures and worldwide locales, and his or her ability to work successfully with these colleagues requires effective communication in a world that is truly diverse" (p. 2). The findings were that participants viewed high levels of communication and the ability to persuade as global leader qualities. For example, Amy said the global leader needed "to sit down with a lot of people, sharing opinion, listen to people… [the] leader have to be a

good listener as well." She also suggested a global leader's ability to "convince people is the most important thing" in moving the organization forward and establishing the global leader's position. The program provided budding global leaders with opportunities to communicate to build relationships, which furthered the cosmopolitan pursuit of living together as citizens of the world (Appiah, 2006).

"Having a nimble mind" is related to the leader trait, adaptability. Alon and Higgins (2005) noted, "it is becoming increasingly clear that leadership behaviors must be adapted to the cultural variety embedded in the global context" (p. 506), suggesting the global leader should be adaptable to global culture. Ergeneli, Gohar, and Temirbekova (2007) added, "although 'global attitude' is a critical skill for today's leaders to be effective, leaders have to adapt themselves to the cultural environment" (p. 709) and possess the ability to reflexively handle cultural and other types of change (Canals, 2012b; Heifetz, 2010a; Heifetz, Grashow, & Linsky, 2009; Mendenhall et al., 2013; Petrick et al., 2009). Petrick et al. (1999) wrote, "excellent global leaders… are able to understand complex issues from different strategic perspectives and act out a cognitively complex strategy by playing multiple roles in a highly integrated and complementary way" (p. 60). Overall, participants in the case agreed the global leader could swiftly and nimbly manage to create appropriate, applicable solutions to difficult problems in a variety of stages and settings.

Bird and Stevens (2013) noted that global leaders need a nice, likeable personality. In this case study, several participants discuss the kind personalities of their peers, and Dr. Ko said his colleagues looked for nice personalities during the application process. In this way, the "nice personality" trait was selected to build the cohort, corroborating the findings of Bird and Stevens. Black and Gregersen (2000), Bird and Stevens (2013), Davidson, Poor and Williams (2009),

Hansen (2010) all suggested the willingness to take risks and agency were important global

leader qualities. When Amy said, "You need to take challenge. You cannot just sit in the

comfort zone," she meant having the agency to take risks was found in potential global leaders.

Regarding leadership virtuosity, it was important to separate rote learning from true

development of higher skills. Flyvbjerg (2006) suggested, "the highest levels in the learning

process, that is, virtuosity and true expertise, are reached only via a person's own experiences as

practitioner of the relevant skills" (p. 223), making the case for the experiential learning method

to train global leaders. The findings provided evidence of this experiential learning, as students

learned about leadership though their presence in the program; leadership surrounded the

students and they absorbed it. In addition, students could take the *Leadership* course as a

concentrated dose of the leadership knowledge to which they were already being exposed. This

could explain why, in a program set to train global leaders, the leadership course was optional:

students were getting necessary exposure to leadership without needing to take that course.

In this case *age* was as a qualification to becoming a global leader. This trait is not

mentioned in the literature reviewed for this project; it is a direct influence on this program by

Korean cultural standards. Several students agreed the program was not exposing them to global

leaders per se, especially when considering how students perceived a global leader as someone

older than they or their classmates were. This finding highlighted the Korean cultural

component of *ch'emyon*, where age and respect are connected tightly to leadership. Age as a

quality of a global leader would not surprise Canals (2012), who offered that "global leaders are

senior managers who not only have technical responsibilities, but also some functions that

involve direct participation in overall business decisions in an international context" (p. 31). Age

in this reference can be inferred by the title "senior manager" but it is not mentioned directly. As Gina suggested, it was difficult to find a senior manager under the age of forty, which meant most students would wait years before they could become global business leaders.

The globalism of the Cosmopolitan Global Leader, as evidenced in this case, supported most qualities found in the literature on trait leadership. There were a couple of differences that demonstrated the friction on this globalism as it appeared within Korean society which forced the globalism to morph and settle into a localized context. Still the overall conclusion from the findings were that trait leadership was alive and well within the parameters of this case demonstrating its durability even with post-industrial leadership models. Trait leadership persisted and survived adoption in the program and even new additions like adaptability and age were molded to give this globalism a local flavor that retained its core theoretical principles.

Culture Matters Revisited

This case showed that culture matters for any program aiming to create global leaders. The findings on culture and its influence demonstrated the intertwining of local culture with the program culture. While the Global MBA set to create its own culture through interactions, diversity, language, and shared experiences, the South Korean culture surrounding and embedded in the school seeped in, creating a unique educational experience for participants. Culture appeared on multiple levels and mattered most significantly because locally it could morph the intentions of a global orientation. Although the program aimed to expand cultural awareness and understanding—i.e., standard global leader competencies (Black & Gregersen, 2000; Canals, 2012b; Lord & Hall, 2005; Mendenhall et al., 2013; Nass, 2010)—international

students in the program said this expansion could not happen because the program was not diverse enough to be truly global.

The findings were that exposure affected different students in the program differently. For example, South Korean nationals learned from international students about the outside business world, while international students learned how to adapt to Korean culture and business practices. The burden of teaching was also different because the responsibilities to share Korean culture were spread over the faculty, Korean students, and other locals. However, international students became ambassadors for their respective countries and were responsible for sharing themselves and their foreign experiences with South Korean students. Since international students were expected to teach South Koreans about the world abroad—while international students received lessons mainly through cultural immersion—student-to-student cultural exchange leaned more heavily on non-Koreans.

In this case, South Korean culture was as much an influence on global leader education as the program's structure and curricula. With other words, Korean culture was part of this program despite it having a global focus. The findings showed how, on one hand, the KUBS Global MBA aimed toward the global through coursework and international exposure opportunities, but on the other, it created leaders specifically for the local Korean context. This apparent contradiction was part of the process for students to learn to balance the local and the global as shown by rooted cosmopolitanism (Appiah, 2006; Ghemawat, 2012)—meaning the program helped students utilize the global in ways to help them navigate the local. To this end, the program trained South Korean nationals to be more global, increasing their possibilities in their home market, while international students learned to become more local because they

would have a Korean MBA and understand some things about Korean culture, increasing their potential to succeed in local business.

Implications for Cosmopolitanism

The above conclusions addressed the *How* and *What* questions the study raises. Yet additional analysis of the findings uncovered information that encouraged rethinking current understandings cosmopolitanism. This section moved toward that rethinking and explored the implications of how this case engaged extant knowledge. Using cosmopolitanism as an analytic tool—since cosmopolitanism points to an ordered, shared culture amongst the global elite (Skrbis, Kendall, & Woodward, 2004; Williams, 2009)—I concluded the findings pointed toward cosmopolitanism as the place from where participants drew their definitions of global leadership and global leaders. This meant that study participants demonstrated and shared knowledge about the global leader characteristics that match well the *Cosmopolitan Global Leader* globalism and literature on Trait Leadership theory. Rethinking cosmopolitanism also helped isolate the social and educational functions of the program's curricula, which served as methods to educate global leaders in multiple ways.

In the KUBS Global MBA, exposure to international others, the dominance of teamwork activities, and the English fluency requirement pointed toward a specific type of global leader—one who was open-minded, culturally attuned, and spoke English. These ideas were common within cosmopolitanism, so by guiding its Global MBA students toward these ideals, the program developed students within the cosmopolitan framework. Furthermore, for international students in the program, going to South Korea to get a degree and then participating in study abroad opportunities as a student supported the cosmopolitan desire to travel (Molz, 2005). In

this case, students recognized the willingness to travel as a common trait shared with their classmates. The research by Oddou and Mendenhall (2013) and Molz (2005) suggested that exploring the world offered the exposure cosmopolitan global leaders needed to expand their global mindset. The data showed other commonalities amongst students, and their enrollment in a program geared to make global leaders showed awareness of their own potential. Lessem and Palsule (2002) "believe that great leaders…are those who have learned to on the one hand 'be born' out of their innate potential, and on the other hand reach into the world, engaging in co-creation" (p. 176). At least one student supported this sentiment that global leaders were born, which echoed this concept.

Finally, English served as a bridge to help students acclimate to the culture of the program, which also allowed them to see how the culture the program was training them for could be found around the world. With other words, the program taught students that they could be anywhere global business was practiced and have some common ground through the shared language that served as a key to accessing global business.

The Global Leader as a Strategic Cosmopolitan

The findings implied research on global leadership needed to go further to recognize the cosmopolitan nature of participants in programs like the KUBS Global MBA. Throughout the Mendenhall et al. (2013) edited volume, a cosmopolitan orientation was just one of several characteristics of the global leader, like intellect or extroversion; none of the current literature positioned students seeking this education as strategic cosmopolitans, nor did it explain that the global leader was also a strategic cosmopolitan. Instead, the literature seemed to assess the cosmopolitan generically as having an "active interest in geography, cultures, histories, and

socioeconomic systems that can be found in many different parts of the world" (Bird & Stevens, 2013, p. 128). This basic application of cosmopolitanism fell short in encapsulating key characteristics of the strategic cosmopolitan/global leader found in this study. This research project uncovered more tight connections between global leadership and cosmopolitanism because many of the study findings on global leadership were built upon cosmopolitanism and some of its core ideas.

For example, the act of identifying the ability to be a leader in oneself—and to seek out leadership development opportunities—was one of several key characteristics present in strategic cosmopolitans/global leaders (Black & Gregersen, 2000; Lord & Hall, 2005; Nass, 2010). It was important to recall individual agency—notably the desire *to be* a global leader—sat at the center of most definitions of global leadership. Black and Gregersen (2000) contended a leader needed to have both an innate talent to lead and specialized training to reach full potential. Mignolo (2009) suggested the global leader would see "herself as an open citizen of the world, embodying several 'identities'" (p. 113): personal, local, national, and global. Davidson, Poor, and Williams (2009) suggested global leaders "are oriented toward the world outside their immediate community, worry about national, or global issues, and are geographically mobile and selective in establishing social contacts" (p. 169). Rizvi (2009) added such individuals display "various elite modes of living made possible by the global mobility of capital, people and ideas, resulting in inter-cultural encounters of various kinds" (p. 253). Together, these authors helped forge a definition of the global leader as one who participated in the world, has a global scope, and was actively seeking opportunities to build connections within and understandings of cultures other than their own. Simply put, the global leader was a strategic cosmopolitan who moved toward a

reality where their position, knowledge, and skills could be fully flexed and realized only when they had access to global systems.

Acknowledgment of the cosmopolitan globalism and the interconnections it promoted allowed the global leader to see those connections and move across the globe with ease. In addition, as "globalization has certainly changed our sense of belonging in that it allows nested identities and loyalties, as well as multiple homes" (Bude & Dürrschmidt, 2010, p. 492), the global leader learned to feel welcome and comfortable in a variety of spaces and within a variety of cultural situations. Indeed, Mau, Mewes, and Zimmermann (2008) noted as "more and more people are facing a transnationalization… on their cognitive and attitudinal stances…they might become more cosmopolitan" (p. 2), suggesting a link between global awareness through habitation in different locations and becoming cosmopolitan. This would also indicate being cosmopolitan was a result of learning within a new environment and an inward desire to know more about the world and its citizens. This inward desire showed a level of self-awareness and intention to engage globally, which were central to being cosmopolitan.

Most MBA programs teach both theory and practice, as required to conform to accreditation standards. This conformity through accreditation standards was beneficial for potential global leaders seeking credentials to demonstrate their heightened knowledge in different countries. In the end, since both society at large and businesses specifically agreed that the MBA certified a level of expertise of the theories and practices of business (Grey, 2002), cosmopolitan students who received this degree were on their way to becoming global business leaders. While some students in the program did not recognize themselves as global leaders, those who did knew the program would enhance their skills and position them well within the

South Korean business marketplace. That students chose South Korea as the place to complete their MBA supported the research by Lee (2005) and McNeill (2008) that placed South Korea as an important international and economic destination with recognizable educational institutions. Whether graduates remained in South Korea or took their newfound skills to other countries remained to be seen, but it was within the scope of cosmopolitanism that their world opened more because of the cultural and academic credentials gained in this program.

Insight into Korean Cosmopolitanism: *Sticky Bonds* & More

The findings supported research on the importance of interacting with different cultures from both the global leadership perspective and the cosmopolitan perspective. For global leadership, Bird and Stevens (2013) noted, "positive relationships in an intercultural environment are essential for effective performance in the global workplace" (p. 131). Therefore, students in the program needed to form connections with each other to prepare for making connections in the business world and to work in South Korea. In describing the cosmopolitan, Appiah (2006) suggested our obligations to each other, especially those who were close to us within local society, were the tools we used to form human connections.

In this case, these obligations appeared as the *sticky bonds* the program faculty hoped its students formed with each other, the faculty members, and program alumni. This case also showed *sticky bonds* served to draw international students closer to their host country as well, especially since findings supported how the program was designed to train leaders to work there. All students expressed a goal to work in South Korea after graduation, and Dr. Ko shared the program was designed to build business leaders for Korea. This was not a surprise, considering

Engwall and Zamagni (1998) found graduates often worked in the country where their MBA

program was based.

This was to say that cosmopolitanism in South Korea was rooted in Korean culture.

Foreigners flowing within this program would bring their own cosmopolitan nature and have it

modified to fit the Korean cultural standards. Cosmopolitan agency would suggest this outcome

must be intentional on the part of the participants because they chose to immerse themselves

within Korean culture and adapt their cosmopolitan identities to become something not global

and not local (Tsing, 2005). With other words, the international participants in this study (and to

a lesser degree, the South Korean natives who participated in a Global program) were willing to

enhance their cosmopolitanism in a uniquely Korean way that would not necessarily help them

bounce back into the global. For example, once a foreigner spent time to master *nunch'i* and

ch'emyon, knowledge of these Korean cultural markers would serve as anchors to stay. During

my fieldwork experience for this project, I did not have the time to master these cultural

components but did spend enough time to know they affected the outcomes of my research.

Immersion into and eventual mastery of South Korean cultural components would

explain why the foreign students I interviewed wanted to stay there—perhaps they knew their

newly rooted cosmopolitanism would succeed best within South Korea. This meant that

cosmopolitanism was a pathway to accomplish a local goal, because even citizens of the world,

cosmopolitans must live *somewhere* that has its local culture a citizen would adapt, even if

temporarily. The conclusion was that the cosmopolitan global leader found in this study

emphasized their adaptability (Heifetz, 2010b) to navigate a society where they learn and grow

to maintain residency or gain new insights that would allow them to move to a new place and

restart the process. This also implied cosmopolitan education was a never-ending process, always occurring as the cosmopolitan global leader found themselves in new places, new cultures, and engaged in new business practices and cultures.

Concluding Thoughts

The Korea University Business School Global MBA program launched from the position that global leaders can be trained in business school and that becoming a global leader could begin only when exposed to difference. The findings on recruitment strategies showed how the students were brought together and the student body—composed of internationally diverse students with work experience—spoke to the program administrators' ideal global leader candidates. The structure of the KUBS Global MBA program suggested a global leader began training when diverse people were together. Through exposure to others, course work, teamwork, networking, English proficiency, and practical experiences, the KUBS Global MBA provided training that fit standard models of global leader education framed by higher education networks built on accreditation and accountability.

This case study supported globalisms of the global leader and global leader education, presenting evidence that showed participant perceptions of global leaders echoed well-established theories (for example, see Bird & Stevens, 2013; Northouse, 2012; Stogdill, 1948) and the program's route toward global leader education matched closely with some pre-established training models (for examples, see Bruner, Conroy, & Snell, 2012; Ghemawat, 2012; Osland & Bird, 2013). For example, the program provided international training and study abroad opportunities, which students recognized as necessary to make them more global. The program taught students technical knowledge and offered chances to help them advance their

understandings of business and cultural complexities. In addition, the rapid pace of the program taught students to adjust effectively to time constraints, offering a glimpse into potential constraints affecting global business.

The findings of this case study positioned exposure as the most central programmatic method to develop global leaders, whereas most literature minimizes its effects. The conclusion was that exposure to difference in this program was the foundation toward building its global leaders. Interacting with different cultures was important to becoming a global leader, characterized locally through the formation of *sticky bonds* that defined relationships between students and aligned international students with Korean values. This was significant considering how the program was global in name only because it was designed to train leaders to work within South Korea. The program helped students form connections with each other as preparation for making connections in the South Korean business world.

To give students the chance to apply their knowledge, the KUBS Global MBA contained multiple prescribed practical opportunities needed to educate global leaders within one year, including: exposure to international others; challenging assignments to increase expertise; and opportunities to participate in international travel and learning experiences. These methods were adopted to conform to accreditation standards of the AACSB and provide the program with international legitimacy. Additionally, since it aimed to prepare students to enter global business, the KUBS Global MBA used English as the language of instruction, reinforcing its importance in both business and global leadership education.

This chapter situated the findings within the current literature on global leadership and global leader education, offering implications and complications for these areas. As detailed,

globalisms define an organizational ideal that establishes norms within an overarching world culture. Tsing (2005) and Mignolo (2009) helped explain how cultural phenomenon were created when globalized norms interact with local forces. This research details the *localized globalisms* evident in the findings since they presented specific cultural iterations showing how globalisms could be adopted locally. This meant the findings of this study show that local Korean culture influenced perceptions of the global leader and how that leader was trained, which disrupts uniformity within global leadership development. Although the program brought students from different places with different backgrounds together to train them into global business leaders, the Korean culture surrounding and embedded in the program shaped them as much as the culture built within the program. In other words, the findings showed culture provided an additional curriculum, especially for international students. This provided evidence to show how globalisms are transformed locally through cultural friction.

This research showed how a business school program, with its social and educational functions, could enhance the global leader in multiple ways. In the KUBS Global MBA, exposure to international others, the dominance of interactive activities, business knowledge, and the English fluency requirement all pointed toward a specific type of global leader—one who was open-minded, culturally attuned, able to work with others, and spoke English. These traits are found within cosmopolitan development, of which the Global MBA was an offshoot. A Global MBA is designed to produce global leaders to fill positions businesses demand to help them through globalization and its complexities. Within the KUBS Global MBA educational experience, students acted as strategic cosmopolitans who chose this program to catapult them into the Korean work world.

The program drew from strategic cosmopolitan students with common ideas of global leader traits and did little itself to change those ideas; even though it offered a leadership course, its optional status demonstrated the program's willingness to leave defining the global leader to its students. Therefore, for students in the program, the most significant models that pointed toward global leadership were their peers—the people the program sought to prime as global leaders. The act of enrolling in and completing the KUBS Global MBA had a practical result for its students: it made them a global business leader with the proper knowledge, open mindset, cultural dexterity, and networking skills to springboard into a future within South Korea.

Future Research

Since this study focused on a program for MBA students, the analysis applied only to global leadership within the business field; this, however, was also the area where most current research on global leader education was found. Therefore, future lines of research could compare global leader education within higher education institutions in fields other than business, perhaps politics or education. Renkema (1998) suggested "the advantage of comparative education is that the nature of much research requires both in-depth analysis of single cases and the comparison of several cases" (p. 32) while Chong and Graham (2012) added, "comparative research in education…requires the combination of a complex set of methodologies that are capable of sketching both broad and fine detail" (p. 28). Routio (2007) added:

> The design of comparative research is simple. Your objects are specimens or cases which are similar in some respects (otherwise, it would not be meaningful to compare them) but they differ in some respects. These differences become the focus of examination. The goal is to find out why the cases are different: to reveal the general underlying structure which generates or allows such a variation. (p. 1)

Using comparative case study analysis for a future project could yield surprising results toward

understanding the complexities of global leader education across multiple disciplines. This

research would help unify the broader global leader education spectrum by showing how global

leadership could be similar within different segments of our society, like politics, science, the

arts, etc. This would help us better understand transferability and ubiquity of global leader

development.

This project could also serve as the beginning of a multiple sited case study. Such a

study could investigate several similar cases to gain insight into a central phenomenon (Conger,

1998; Creswell, 2002; Stake, 1995; Yin, 2009). In a multiple case study design, the individual

cases are detailed and shared with the audience. Baxter and Jack (2008) noted, "a multiple or

collective case study will allow the researcher to analyze within each setting and across

settings… we are examining several cases to understand the similarities and differences between

the cases" (p. 550). Bryman, Stephens, and à Campo (1996) wrote, "in multiple case study

designs, contextual differences between similar organizations can illuminate variations in

leadership processes and their impact" (p. 355), which would be critical to understand for the

project to reach a conclusion. Yin (2009) offered instructions on how to conduct multiple case

studies, which echoed current research showing the ease at which the case study lends itself to

the comparative research agenda. Finally, a longitudinal study, where participants were

interviewed about global leadership before the program, after they start their careers, and later in

their careers could help redefine global leader qualities.

APPENDIX A

INTERVIEW PROTOCOL

INTERVIEW PROTOCOL

Introduction
My name is Landis Fryer, and I am a Ph.D. candidate from Loyola University Chicago. I am here to conduct my dissertation research on global leader development through an MBA education.

Opening Statement for each participant:
We will spend about 30 (thirty) minutes discussing this subject. I have some questions prepared, but this is an open dialogue. All information recorded in this interview is confidential. Please take a minute to read and sign the consent form. Feel free to ask any questions you may have about the form or process.

You can withdraw from this process at any point, and/or skip any questions that you do not feel comfortable answering. Please know that these interviews are anonymous, and any recordings will be destroyed upon completion of the project.

I want to ask if I have permission to record the interview ___ Y ___ N.

Finally, do I have your permission to make notes during our conversation? ___ Y ___ N.
Let us begin.

QUESTIONS FOR STUDENTS

[Question #1 – Prior experiences]
[1a] Describe your work experiences prior to this program, if any.

[1b] What made you apply to this program? (if applicable) Why now in your career?

[Question #2 – Global Leadership]
[2a] Describe your understanding of global leadership.

[2b] What is a global leader?

[Question #3 – Global leadership qualities]
[3a] What qualities do you have that would make you a global leader?

[3b] What qualities do you want to develop by participating in this program?

[3c] What characteristics of your peers do you identify with global leadership?

[Question #4 – Practical applications of leadership]
[4a] Describe a situation you have had within the program that challenged your idea of global leadership.

[4b] Describe a situation you have had within the program that supported your idea of global leadership.

[Question #5 – Program evaluation]
[5a] How specifically does the program present global leadership?

[5b] In what ways does the global leadership presented by the program differ from your understandings?

[5c] How do you think the program is helping shape global leaders?

[5d] During your participation in this program, do you believe you will be a better global leader? Why or why not?

[Question #6 – Post programming]
[6a] What are your goals after you complete the program?

[6b] How will this program help you succeed at your goals?

QUESTIONS FOR FACULTY AND STAFF

[Question #1 – Program background]
[1a] To the best of your knowledge, can you explain how the program began at your institution?

[1b] What is the mission of the program?

[Question #2 – Program goals]
[2a] Describe the goals of this MBA program.

[2b] Who should participate in this program and why?

[Question #3 – Global Leadership]
[3a] Describe your understanding of global leadership.

[3b] What is a global leader?

[3c] What qualities would make a global leader?

[Question #4 – Student qualities]

[4a] What student qualities do you want to develop in this program?

[4b] How will you help develop those qualities?

[4c] How does the program help shape student leadership qualities?

[Question #5 – Practical applications of leadership – FACULTY ONLY]

[5a] Describe a situation you have observed or encouraged in the classroom that challenged your idea of global leadership.

[5b] Describe a situation you have observed or encouraged in the classroom that supported your idea of global leadership.

[Question #6 – Program evaluation]

[6a] How do you want to expose your students to global leadership?

[6b] How specifically is the program does the program present global leadership?

[6c] In what ways does the global leadership presented by the program differ from your understandings?

[6d] What qualities of this program will enhance a student's global leadership qualities?

APPENDIX B

CONSENT FORM

CONSENT FORM

Project: Primed to Lead: A Case Study of Global Leader Education in South Korea
Researcher: Landis G. Fryer, Ph.D. Candidate, lfryer@luc.edu
Faculty Sponsor: Noah W. Sobe, Ph.D., nsobe@luc.edu

Introduction:

Currently, there are global leadership training programs in business schools across the world. Students who complete these programs are primed to possess a defined set of portable skills and competencies to enter into multinational corporations, which are driving the demand for such business leaders. Since these MBA graduates are to run businesses and affect economies in which we participate, it is important to understand what students learn about leading global businesses and how they learn such skills. Using interviews, document analysis, and classroom observation, this qualitative research project uses case study methodology in order to capture new understandings of global leadership.

Purpose:

This dissertation concerns itself with how MBA programs train global leaders. Therefore, primary research question is: *How does a Global MBA program in South Korea aim to produce global leaders?* The project also has one sub-question, which speaks toward the globalism of the global leader: *How does the program influence students' perception of a global leader, if at all*

Procedures:

If you agree to be in the study, you will be asked to participate in an interview lasting approximately 30 (thirty) minutes. The interview will be audio-recorded and transcribed. The results of the interview will be used to generate data on perceptions and intentions of global leadership and global leader development.

Risks/Benefits:

There are minimal risks involved in participating in this research. For example, you may experience slight discomfort responding to some of the interview questions.

There are no direct benefits to you from participation, but data gathered from this study will help the researchers better understand how business schools aim to develop global leaders.

Confidentiality:

- Your responses will be kept confidential by applying pseudonyms to all responses, in lieu of actual names, when recording and reporting the information.
- At no time will your participation in this research be revealed to anyone other than the researcher.
- The audio recordings of the interviews will only be kept and heard by the researcher, and upon conclusion of the research assignment will be destroyed.

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not will have no effect on your current standing in the university as a student.

Contacts and Questions:
If you have additional questions about this research study, please feel free to contact*:*

- Landis Fryer, lfryer@luc.edu

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at +1 (773) 508-2689.

Statement of Consent:
Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study**.** You will be given a copy of this form to keep for your records.

_____   _____

Participant's Signature   **Date**

_____   _____

Researcher's Signature   **Date**

APPENDIX C

KUBS DEMOGRAPHIC INFORMATION

QS World University Rankings 2015

Overall Ranking: #45

By subject: Business & Management Studies – 2nd in South Korea after #33 Seoul National, 8th in Asia (highest in Asia is National University of Singapore at #11)

Retrieved from: https://www.topuniversities.com/university-rankings/university-subject-rankings/2015/business-management-studies

KUBS General Information

Institution Name	Korea University, Business School
Street Address	145 Anam-ro, Seongbuk-gu
City	Seoul
Zip	02841
Location	South Korea
Institution Control	Private
URL	http://kubs.korea.ac.kr/en
Academic Year	Semester

Enrollment

Full Time Enrollment, Undergraduate	2,041
Full Time Enrollment, Masters	275
Full Time Enrollment, Doctors	58
Part Time Enrollment, Undergraduate	0
Part Time Enrollment, Masters	0
Part Time Enrollment, Doctors	0
Percent of Undergraduate Students from Host Location	81.97
Percent of Masters Students from Host Location	84.00
Percent of Doctoral Students from Host Location	91.38

Degrees and Programs

Number of degrees conferred, Undergraduate	421
Number of degrees conferred, Masters	123
Number of degrees conferred, Doctors	21

Faculty

Number of Full Time Faculty	89
Number of FTE Faculty (FT + PT)	100.17
Percent of FT Faculty with Doctoral Degrees	100.0
Student / Faculty Ratio (Masters)	2.75

Finance

Currency Used	KRW-Korea (South) Won
Operating Budget	31,998,087,678
Operating Budget per FT faculty member	359,529,075

Tuition

Tuition and Fees-Undergrad: International	7,120,000
Tuition and Fees-Undergrad: Out of state	7,120,000
Tuition and Fees-Undergrad: In state	7,120,000
Tuition and Fees-MBA: International	45,234,000
Tuition and Fees-MBA: Out of state	45,234,000
Tuition and Fees-MBA: In state	45,234,000

Retrieved from:
https://datadirect.aacsb.edu/public/profiles/profile.cfm?interstitialComplete=1&runReport=1&unitid=55291&userType=All

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VITA

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