

ASSESSING
DIVERSITY AT AUW:
PERCEPTION AND
MANAGEMENT

RESEARCH REPORT

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Assessing Diversity at AUW: Perception and Management

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ABSTRACT

Diversity is one of the most repeated features when describing Sudanese society. Even now, after the separation of South Sudan, Sudan continues to be a country with diverse religions, tribes, races, and other categories directly connected to the notion of identity. There are also big differences with regard to gender, socioeconomic status, educational level, etc. Modern literature on how to deal with such diversity so that it leads to richness and not conflict implies a more flexible understanding of the notions of culture and identity, as well as a more elaborate understanding of the idea of discrimination.

Higher education institutions have an important role to play in such a quest, since they constitute the arenas where such critical thinking can take place and be instilled into students, who are the future leading generations of the country. Ahfad University for Women (AUW) is known in Sudan for having taken a stand against injustice based on their commitment to gender equality in particular, and equality in general. Accordingly, AUW holds policies and practices leading to increasing the levels of equality not only to access University, but also thinking of graduates who become active members of society.

In such context, this research project aims to analyse how diversity is perceived amongst students, and whether or not they are aware of the diversity management measures implemented at AUW. The results show that despite AUW's good practices towards equality, more efforts are needed in order not only to transmit more knowledge about Sudanese diversity, but also and especially to clarify certain concepts amongst students so that they learn to look at cultures from a positive though critical perspective. Concepts like discrimination should also be given more attention, since students seem to generalize too much with regard to their feelings of discrimination. Also, although students show good sensitization towards diversity and know the theory about it quite well, research results show that their daily attitudes are not particularly constructive.

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INTRODUCTION

Diversity is often the root of many conflicts. In the case of Sudan, and despite the complexity of their internal conflicts, it is undeniable that failure to attend to the needs of minorities, unequal treatment and discrimination in a diverse context are directly connected to the various problems of conviviality which have not only led to the reconfiguration of its borders with the separation of South Sudan in 2011, but also to the internal unrest leading to continuous protests and claims for a change of regime.

Sudan's diversity is based on the coexistence of peoples who have traditionally lived in different regions which ended up belonging to the same central political unity, the State of Sudan. The differences in religion, traditions, folklore, economic means of living, social organization etc. conform different identities which, at the same time, share traits making them all Sudanese to the eyes of those outside. This richness and variety has however meant conflict, mainly due to the fact that the central common unity has never treated all equality neither in economic, social or political terms. In order to defend their identities and rights, those cultures who were being denied similar consideration have reinforced certain traits so that they were properly valued, just as Sudan did when faced to the international community. This has contributed to the solidification of stereotypes making first class and second class citizens, as well as to the difficulty to make those cultures change in those aspects which could make peace potentially permanent by ending social injustice, discrimination and inequality end not only on the part of the central government, but also within those cultures.

At the same time, studies on multiculturalism and diversity have become bigger in the past decades. Historically, this is thought to be one of the consequences of World War II, where institutionalized racism epitomized by the Holocaust made it urgent to think critically about difference and identity. Also the decolonization process in Africa and Asia where those cultures which had been subjected and despised for decades became aware of their value and their rights and fought for their freedom and independence, implied rethinking about the notions of cultures, and the end of the up to then dogma of the white-man supremacy. The civil rights movement in the United States implied recognition of the value of the black race there and inaugurated a new era for the conceptualization of race, culture and identity. Theories about diversity management flourished and the notion of multiculturalism, as a perspective, became trendy.

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At present, different understandings of multiculturalism, as a trait, have resulted in two different and seemingly inconsistent strategies. The first focuses on interaction and communication between different cultures. Interactions between cultures provide opportunities for the cultural differences to communicate and interact, creating multiculturalism. The second centers on diversity and cultural uniqueness. Cultural isolation can protect the uniqueness of the local culture of a nation or area and also contribute to global cultural diversity.

The tension between the two poles: global vs. local, interaction vs. isolation, has given food for thought in many study areas. Different ways of understanding cultures and identities in modern societies lead to differing diversity management theories. In all of them, though, education plays a main role, since transformation takes time, but implies necessarily the change in human attitudes. And that comes only through sensitization, information, new perspectives: education. In particular, higher education is key to such change, since students at that stage are not only capable of learning, but also of thinking critically, of making perspectives and attitudes theirs and take them to the “real world” once they enter the professional arena and their lives outside the campuses. Their attitudes will reflect upon all they do and say.

In Sudan, there are many higher education institutions, but not all of them deal with diversity in the same way, thus contributing differently to the long-term transformation of the Sudanese society towards peace, equality and social justice. Ahfad University for Women is a higher education institutions officially committed to equality since its foundation, in particular to gender equality. It is a University for women in a country where women were denied the right to study for decades and where women have difficulties in studying right now due to the social organization in terms of gender. In their quest for equality, AUW has become aware that other inequalities needed attention too: rural vs. urban, periphery vs. centre, rich vs. poor, Muslim vs. Christian, etc. Accordingly, they adapted their admission policies to guarantee equal opportunities to access education, through positive action. Their secularity as an institution also contributes to the equal treatment of students no matter their religion. They also have a grant programme that works for 70% of their students at different levels so that their socioeconomic statues do not stand as obstacles for education. They also made it compulsory for all students to study a course on gender equality, and have recently added a course on Cultural Diversity in Sudan in order to help students to familiarize and learn to love and respect Sudanese diversity. Finally, AUW makes all its students engage in some kind of civic activity in the hope that by

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experiencing how to contribute to society they will continue to do so after their graduation. In such circumstances, AUW appears as one of the most committed institutions in the country and a key transformation agent in Sudan.

It is for that reason that it deserves especial attention. The evolution of gender and cultural studies in the past years have nurtured the academia with new and interesting concepts and views of diversity and equality which might help to improve AUW's transformative work. Under such light it seems adequate to revise how things are and work at AUW with regard to diversity and equality. How do students feel in that sense? Do they really understand and welcome the values AUW tries to still in them? Does AUW make all it can to do so? Are students aware of AUW's work in that sense?

This research aims to provide AUW administration with useful information which can be used to redesign their diversity management official policies and unofficial practices. It has a constructive spirit and the hope that its results will contribute to creating a more equal and fair Sudanese society in the long term too.

This research report is divided into five chapters. Chapter one covers the information about the research process. Chapter two revises conceptualizations about culture, identity and diversity, as well as about education in a diverse context. It also reflects on current debates on the matter. Chapter three presents the state of the art in descriptive terms by explaining the evolution of higher education in Sudan, as well as the characteristics of Ahfad University for Women in particular. Chapter four presents the data obtained and discusses their relevance and implications. Chapter five offers conclusions and recommendations. A final section with the bibliography appears at the end, followed by some annexes containing the main research tools used.

1. CHAPTER ONE: RESEARCH DESCRIPTION

This first chapter offers a detailed overview of the research in an attempt to answer the basic wh-questions.

1.1. Background and Statement of the Problem

Countries are becoming increasingly diverse and pluralistic due to the expansion of migratory movements from country to country, but also internally. Sudan is one of the countries characterized by an internal diverse society, and this demographic diversity is reflected in different institutions such as schools and universities, where students from different ethnic origins, tribes, and even religions coexist. Moreover, since higher education institutions are places where adult people interact, other categories are included, such as political affiliation—a key category in a State where political stability is recurrently at stake—, socioeconomic level, sexual orientation, etc. This sociological complexity is important to educators as well as to university administrations because it brings with it the risk of negative interaction, discrimination, marginalization, ghetto formation, as well as the creation or strengthening of stereotypes and other potential paths to social and political conflict.

On the other hand, differences influence self-perception and help to build personal and group identities. Increasing diversity among students has become one of the most critical adaptive challenges in higher education institutions. Sudan is not an exception in this sense.

Ahfad University for Women (AUW), established in 1907 and devoted to the formation of women, is a higher education centre where (intra-gender) diversity is taken into account in the education process. For decades AUW has dealt with the idea that women are not a homogeneous group: some are poor, while others are well off, and some come from marginalized or less developed areas than others, just to give two examples which can make two people very different. There are other categories to be considered such as ethnicity, tribe, language, religion, etc. And, in general, the opposition majority vs. minority in terms of numbers but also in terms of power. In addition to students from different parts of Sudan, AUW accepts students from other countries such as Ethiopia, Somalia, Chad, Nigeria and other neighboring states suffering from wars and conflicts. This fact increases the awareness of all students about the existence of different contexts. On the one hand, students experience these differences amongst themselves on different levels, inside the classroom and outside the classroom; on the other hand, the staff

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themselves face this reality and have to deal with different cultures, ethnicities, languages, religions and other differences.

In order to deal with this diversity, AUW has established several ways through which to guarantee that all students are given the same real opportunity to begin and to finish their studies, thus compensating the basic inequalities defining them at arrival. In this sense, and based on the idea that an increased diversity among university's students partly helps the efforts to improve students' abilities related to functioning in a diverse society, AUW follows a non-discriminatory admission policy, and practices positive action through its scholarship programmes. In addition to this, AUW uses its curriculum to instill equality related values. A course on Gender Studies is compulsory in all Schools, and a course on Sudan's cultural diversity has been recently included too.

However, it is suspected that all these measures seem to have been conceived from a top-down perspective, thus failing to consider how students themselves feel at AUW. This would not be very important if inequality were a mathematical result coming from the addition of different forms of direct discrimination, but it is not, at least from our perspective. As defended by Gender Studies, inequalities derive from the conceptualization of those elements configuring identities, *i.e.* from the way people see each other and themselves. In addition, present theoretical visions on inequalities believe that categories do not add up to each other, but interact and cross creating specific types of discrimination which can only be eliminated by taking all the axes crossing into account, and making sure that the solution to one problem does neither ignore nor exacerbate another problem. This idea, which is known as intersectionality, cannot be seen either, at least easily, in AUW policies and practices.

1.2. Research Justification

These two aspects: the failure to consider the purest sociological aspect involved in the idea of equality, and the failure to adopt an intersectional perspective, invite to do research resulting in information that leads to the improvement of AUW's pro-equality policies and practices. In this sense, the research project on the assessment of perceptions of students can fill the gap within the Sudanese literature on higher education and diversity management. Moreover, based on our understanding of social realities, and on our belief in the key social role of Universities, this project can contribute to social transformation within Sudan.

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1.2.1. Ontological perspective

According to our understanding of social realities, it is not culture and the social order which conform people's ideas and beliefs, but it is people themselves who are at the origin of culture and social order. Categories, such as gender, culture, identity, etc. are social constructs, and depending on the way these notions are seen, so the results of research studies will be. In this case, we believe there are not static concepts, and, as will be presented in the section "main concepts", we value current debates on each of the categories used in the study. This might not look traditionally scientific, but it is certainly more realistic. It also implies that social change can be influenced by action research. It is our desire that our study does not only shed light on the matter, but also contributes to improve campus conviviality while enhancing equality within AUW and beyond.

1.2.2. The role of Universities

As defended by Lucy Weber (2008) we believe that Universities need to respond to the short-term needs of society, providing whatever it most urgently needs, and to long-term strategic needs, such as the transmission of values. These "responsiveness and responsibility" (Weber 2008:235) of higher education institutions towards society, require from them to set a clear vision of the values they want to inculcate and which indirectly influence society, as well as to very well know what's going on beyond University walls, in order to offer students the best education needed to face what they might encounter when they finish their studies. In this sense, we also believe that, if Universities want to inculcate and provide both values and skills that prepare their alumni/ae to face the real world, Universities need to set examples of the first and to offer opportunities to practice the second.

In this case, and as mentioned before, one of the biggest challenges within Sudan at the moment is connected to the ideas of pluralism and equality. Sudan is a diverse country, and one that because of that has suffered from conflict and social unrest for decades. The myriad of identities completing the Sudanese sociological map is reflected also, albeit in a smaller dimension, within AUW.

The 9th of July 2011 a new period began for the new Sudan. As recalled in many national conferences and debates since then, in particular in some celebrated at AUW, despite the separation of the Southern regions as an independent country, the new Sudan is not a mono-

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cultural country. And it will never be so. Under the same political framework different collective identities interact and live. In addition to this, those collective identities are, inevitably, internally diverse too. What is more important: there are as many identities as people living in this territory, because the combination of categories is as big as it can be. In previous periods, failure to respond to the needs of some of these collective identities, grouped around different categories in each case, has been identified as a root for conflict.

Sudanese society, like many others, needs to understand their civic identity as a unifying tool, which is compatible, if pluralistic, with its social diversity in the broadest sense of all.

AUW, as a higher education institution, which is there to shed light on the challenges societies face, should contribute as much as possible to inculcate values like pluralism, tolerance, social justice and equality. However, making sure that all students know about the sociological map of Sudan, and some basic ideas about equality through compulsory courses, is a good step, though not enough. As it will be further explained later on, a narrow-minded and inflexible understanding of identities, be them collective or individual, can only increase the possibility of identity exacerbation, social unrest and tensions, and bigotry, which might be absorbed by the “civic identity” in the form of inequalities, prejudices, injustices, etc.

Depending on the contexts of course, Universities’ contributions can vary according to their vision. In this sense, there are good examples, like the case of the American University of Beirut, which feels that institutional commitment to a political change on their part would not be convenient for many different reasons (Waterbury 2008). It can be agreed that the main role of higher education institutions might not consist in acting as one extra political voice amongst others. Nevertheless, it is its role to form students in basic Human Rights, in understanding the advantages of pluralism, of sharing structures with students with different identities, etc. in order to honour those above mentioned responsiveness and responsibility.

The case of AUW is a very particular one. They have a public commitment, as a permanent voice, for women’s rights, but they do not contribute to society by complaining, but by forming women as best as they can, by empowering them for when they come out to the real world... AUW also sets an example in connection with diversity in the sense that AUW welcomes students from many places with many different identities (in all its category intersections safe gender). It is enough to walk around the campus to see that.

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However, it is not that clear, or at least that public, what norms it follows in connection with diversity management, neither the effectiveness nor the efficacy of such norms. Long-term results being extremely difficult to measure, at least short-term results, like students' ideas about equality and commitment to it can be more easily tackled.

We would not like to fail to our responsiveness and our responsibility to the Sudanese society through our University work. Paul Baker asks in an article on learning communities: "How is it that we who teach often seem disconnected from the students we have come to serve" (Baker 1999:37). We would not like to discover that such is the case at AUW. Especially since we profoundly believe in the power of women's work for the building and maintenance of peace, and we consequently trust our alumnae to help in that long-term project. Our research team has felt that it was high time some of us explored the students' perception and ideas in connection to diversity and diversity management, as well as the results when comparing these with the administrative trends. If students feel discriminated within AUW, shouldn't we know about it? Shouldn't we do something about it? If our students conceptualize identities in an inflexible manner, shouldn't we ask ourselves what is it that we are doing wrong as an education institution? Not only for the sake of those students and for our academic interest in exploring the roots of such discrimination, but also because we would like AUW to set an example on diversity management, on pluralism and equality.

We would like to reflect on current debates on the matter as to the alternatives, advantages and disadvantages of different diversity management models or good practices, and be able to offer a set of recommendations, if needed, for AUW to take into account in that sense.

1.3. Research Aims and Objectives

The main aim of the research project is to offer AUW recommendations of implementation or improvement of its diversity management vision, policies and practices, not only to address any potential discrimination, but also to inculcate, as a higher education institution, the value of respect for diversity based on an open understanding of cultures and identities. In order to pursue such aim, an overall objective was set: to investigate students' perceptions of and attitudes towards diversity.

In view of the general objective the specific targets of this study are the following:

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- Measure the extent of diversity at AUW by analyzing the dimensions of diversity among students (*i.e.* age, tribe, race, culture, ethnic diversity, opinions, religion, etc.).
- Explore the perception of diversity and multicultural concepts among students.
- Find out students’ awareness of diversity and diversity management.
- Find out AUW vision and action towards diversity.
- Identify any existing feelings of discriminations (if existent), as well as good practices for diversity as perceived by students.

1.4. Research Questions

We understand the following research questions as gaps of information needed to be filled so as to issue recommendations for AUW to improve, if necessary, its diversity management policies and practices.

AUW	To what extent is there diversity among AUW students?
	What is the role of AUW in managing this diversity? Is there a defined and official approach towards it? Does AUW apply diversity management policies and practices (admission, curriculum, etc.)? What are those policies and practices?
AUW students	Are AUW students aware of this diversity?
	Are AUW students aware of any diversity management policies or practices?
	What are the ideas of AUW students about diversity?
	How do they deal with or manage diversity among themselves? What categories do students find more relevant when defining identities?
	What is the actual attitude of AUW students towards diversity?
	Have AUW students ever felt discriminated? If so, based on what categories?

1.5. Methodology

1.5.1. Epistemological Perspective

It is important to explain the ways through which this research team thinks knowledge is accessed, and how we understand social research. As explained above, our ontological perspective is constructivist. Consistently, our epistemological perspective is critical. Only when

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the discourses lying under reality are discovered and understood, can it be said that the situation, the phenomena, are understood, no matter the amount of objective data obtained in the field work of a study. And this is so because similar results can have very different meanings depending on the angle from which they are observed and the way they relate to other phenomena. In this respect, for instance, our search for knowledge about diversity needs to consider not only the categories of analysis independently, but also how they interact. It also requires a flexible conceptualization of the main notions manipulated for its theoretical grounds, and an assumption that the research conclusions will be dependent on our particular vision of diversity and how it is best managed.

During the seventies, a new epistemology appeared which connected knowledge and power. It believed in the ethics of making the researchers visible, and considered women's experiences as key to accessing a different truth, which did not ignore differences amongst women. Truth was thus understood as a partial construct. Although many years have passed, this research team embraces this standpoint epistemology and undertakes this research project in that spirit. This explains why students' perceptions are so important for us, why we carry out an intra-categorical analysis, why we are open about our views on diversity and why we are aware that the results of the study will be concordant with such openly recognized vision. In that sense, our study is also influenced by a post-structuralist position, although our methods are not.

1.5.2. Research Purpose

This study is exploratory, since it attempts to gain familiarity with the phenomenon of diversity within AUW, and analytical. It is inferential in that it is mainly based on quantitative methods to infer how AUW students perceive diversity in a broad sense. Since the main aim is to assess how diversity is handled at AUW, those students' feelings and ideas will be studied taking into account the information about diversity management obtained via interviews and official document reviews, and under the light of current theoretical trends in diversity in higher education.

1.5.3. Limitations

As in all research projects, limitations were identified at the beginning and during the different phases.

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First, the sample is quite small if the total number of students at AUW is taken into account. The length of the questionnaire made it difficult to consider passing it to more students taking into account that it was a small research project. However, since the study is merely exploratory, and not technically descriptive, we believe the results will be enough to shed light on the matter under study. In any case, the test was passed to students randomly selected and from different levels and schools in order to guarantee a glimpse as real as possible of students' perception of diversity.

Second, as we had anticipated, the questionnaire required revisions after the test. One of the main decisions in that sense was having it translated into Arabic so that more students could do it, and in order to avoid comprehension mistakes, because the test showed that most students could not understand the questionnaire in English.

Third, access to SSPS was hard. This delayed considerably the analysis of the data.

Last, our only regret in connection with this research project is the conscious elimination of the category of sexual orientation. Despite its importance in an intersectional analysis and in a research on diversity, and, what is worse, despite the dire need for research on that specific axe of potential discrimination, especially if intersecting with certain religions, we have deemed it too risky, especially for participants, in a country where homosexual practices are condemned by law. This renounce has been made to guarantee the viability of the research, and we can only hope that in the future, if replicated, this research can openly incorporate it. Nevertheless, in one of the questions of the questionnaire, blank spaces have been added for participants, so if they want to mention such axe, they can do so. We consider it, of course, in the theoretical part of the research.

1.5.4. Chronology

The research project has been carried out in five phases:

	PHASE-ACTION	HOW
	Setting of theoretical frameworks and approaches, and confirmation of strategic objectives and methodology.	<ul style="list-style-type: none">• Desk literature reviewing.
	Elaboration of data collection mechanisms	<ul style="list-style-type: none">• Sample sizes and methods decided.• Student Population Questionnaire design,

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		writing and testing.
	Data collection	<ul style="list-style-type: none"> • Questionnaire passed.
	Data analysis	<ul style="list-style-type: none"> • Official AUW information analyzed. • Questionnaire results organized and analyzed according to objectives. • Contrastive analysis carried out with the data collected. • Conclusions drawn.
	Elaboration of recommendations	<ul style="list-style-type: none"> • List of recommendations based on literature review and real data analysis conclusions elaborated.
	Reporting	<ul style="list-style-type: none"> • Report Writing

1.5.5. *Research Methods*

1.5.5.1. Data collection methods

A combination of qualitative and quantitative data collection methods was used in this study. Desk review and a questionnaire were used as primary data collection methods, as they provide us with a variety of participant perspectives.

It was agreed that questionnaires were more appropriate to find out students' perceptions about diversity. First, because students might find it more difficult in providing qualitative information in open abstract questions related to terminology they might not even be familiar with, so the test included very simple questions, with examples, etc.; secondly, because the information looked for was broad and interviews would have been much longer, hence, the sample reduced, and we did not want to make it even smaller as we wanted to have as many different students randomly included as possible; and third, because data analysis of big samples is much more easily done with questionnaire answers, which can usually be quantified, than with open or semi-open interviews.

The questionnaire used is divided into four parts: ideas about diversity, attitude towards diversity, perception about diversity management at AUW and personal information.

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The questionnaire is elaborated so that not only direct information from each section is useful, but also the crossing of such information if so desired. For example, the crossing of the information on ideas with that on attitudes might help us to know whether certain values are just expressed as expected but not inculcated, while the crossing of personal information with the data obtained in the attitude towards diversity section can allow us to find out whether there is systematic discrimination based on a specific identity category.

In part one, the questionnaire includes indirect questions on their understanding of notions like diversity, identity or culture, their agreement with certain statements regarding those notions and also some prejudices on certain categories. Participants are also asked to grade the level of fairness of certain events (to compare their connection between theory and practice of certain values). They are also asked to assess the most persistent inequalities in the Sudanese society.

In part two, participants are asked to grade the truth of some statements connected to attitudes towards “the others” based on different categories, and whether they have ever felt discriminated in whatever category. They are also asked to name the ethnic groups they know in Sudan and the ones there are in Sudan. They have to answer direct questions about their behaviors as they are asked how often they interact with “the others”, and what advantages and challenges they see in so doing.

In part three, participants are asked to grade the truth of some statements about AUW connected to the diversity within the students and the academic and administrative staff. They are also asked whether they are aware of any specific policies or actions towards diversity at AUW. Part four is to find out personal data like their age, ethnic origin, religion, nationality, etc. in order to cross that information with their perception and awareness if needed.

As explained, before the actual fieldwork, a pilot test was conducted in a group similar to the target group to revise the methods and logistics of data collection. The questionnaire was tested with 20 random participants from the student population. The testing aimed at checking whether the question sequence, wording or the space for answers needed changes. Also, the test helped to see whether the questionnaire provided the information needed, and some other information regarding logistics, like the time participants needed to finish it, etc.

The following challenges were found as a result of the test:

- Difficulties in understanding English language.

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- The questionnaire was found to be too long.
- Questions requiring active answers instead of circling already offered answers were left almost blank in most cases.
- The formulation of some questions was found confusing.

Consequently, it was decided that the test should be adapted to meet the needs and capabilities of the student population. Amongst other things, the test was translated into Arabic. In the process, special attention was put to key notions like culture, tribe, origin, etc., to avoid potential linguistic misunderstandings, and to the format, which is tricky, being the reading direction (and thus, order) different in this pair of languages. Also, in order to create confidence, both versions in English and Arabic needed to look just the same. During the translation process, some changes were introduced in the questionnaire, which were then incorporated to the English version correspondingly.

The final versions are in both English and Arabic. See annexes I and II.

Information regarding AUW official vision and policies has been done through recollection of official documents up to the highest administrative level (Vice-President of External Relations Dr. Nafisa Bedri).

Secondary sources for the theoretical parts include books, articles and papers, which appear in the final bibliography of this report.

1.5.5.2. Population sampling method

A representative sample of students in the AUW was chosen for this study. The sample comprised 300 students, with 50 students from each college including 10 students from each grade level in 2011-2012 academic years.

A probability sampling method was used for the study. Simple random sampling was chosen per grade and school. This ensured that each unit of the sample was chosen on the basis of chance, which guarantees an unbiased and thus more reliable data recollection. All units of the sampled population had equal chances of being included in the study. A number was assigned to each student according to an alphabetical listing in all grade levels. Numbers were randomly selected; therefore each student had an equal chance of being selected. Accordingly 300 students were selected to participate in the study based on their assigned number being randomly selected.

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In this case, it should be reminded that AUW being an only-female higher education institution, all students participating in the study are female. This eliminates the chance for an only-gender analysis, but opens the door to what some theoreticians have referred to as intra-categorical analysis, in line with our intersectional perspective. AUW has a student population of around 7,400 students, and the sample included 300.

1.5.5.3. Data Analysis method

The Statistical Package for the Social Sciences (SPSS) was applied to analyse the quantitative data collected via the questionnaire. The process of data analysis began with the categorization and organization of data in critical themes and meanings emerging from the data. As for the interview, notes were taken.

In the following chapter the theoretical grounds of the research will be presented.

2. CHAPTER TWO: THEORETICAL GROUNDS

This chapter presents the main concepts manipulated for the sake of this research as well as the present debates and ideas on diversity management and education.

2.1. Main Concepts Used in the Research

Diversity

Diversity is the mixture of the different. In social terms it implies the coexistence of several people or groups of people who are different amongst themselves in one or many ways depending on the categories analyzed: different ethnic origins, different genders, different religions, different political affiliations, different economic backgrounds, different education level, different nationality, different sexual orientation, different physical abilities, different races, etc. in a particular context. It should encompass acceptance and respect. However, the management of diversity poses many challenges, since each “different element” is associated with a level of welfare and power. The interaction between different groups, if power is taken into account, leads to the notions of “the One” and “the Other” so often used in sociology and multicultural studies. Diversity should be seen as an invitation to explore these differences in a safe, positive, and nurturing environment. Well managed, it should help to improve the levels of understanding and tolerance, and even to celebrate the richness within each person, different as s/he may be. Diversity can be a very positive phenomenon, and it is increasingly unavoidable, and thus in urgent need for proper management, but it can also be an ideal arena for discrimination, inequality and injustice.

Culture

Culture being an often discussed notion, it is generally understood as the “shared customs, values and beliefs which characterize a given social group, and which are passed down from generation to generation” (Gindro 2003:61). Traditionally opposed to the idea of “nature” it should then include all dimensions connected to human life, to social life: knowledge, values, traditions, myths and beliefs, norms, art and symbols, etc.

The term culture as stated by Kottak and Kozaitis (1999) refers to traditions and customs defining a way of live that is learnt and transmitted via enculturation, either directly (through norms and indications) or through observation, and it can also be learnt unconsciously by internalizing norms. Cultures include customs and opinions, developed over generations and

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integrated in pattern systems, about proper and improper behavior, they are related to everything and they are inevitable: all humans belong to a culture, which is shared. Belonging to a culture implies sharing personality traits and a certain number of key attitudes, beliefs and values that distinguish that culture from others. It is also important to know that cultures do not coincide necessarily with nations, as the latter can contain more than one culture; cultures can be spread over many different nations and can have internal diversity too.

Despite this very clear definition, the concept is more complex than it seems if we analyze cultures critically. First, who decides what knowledge, what values, or what traditions? Are they set as “naturally” as it may seem? If they are passed on from generation to generation, are they altered through time? Do they change if the context changes? Who works for or limits such potential change? What are the social consequences of opposing a culture? Who sanctions the belonging to a particular culture? It is our belief that cultures are social constructs of a set of all things organizing a society at the personal, the family, the community levels, etc. which are bound to power structures. They do not only change but should be open to change if contexts vary. This vision is relevant to this research since the idea of culture is put in difficulty by a context of diversity, where not only cultures are challenged, but also reinforced as a form of distinction, protection, identification. In that process, there lies a risk for radicalism, and for stereotyping. This prevents potential changes and thus breaks the link between context and culture. Diversity challenges cultures. As a consequence, the desire to belong to a culture or to defend a culture might turn diversity into a bad thing, something to be fought and eliminated. And this can imply discrimination, inequality and, worse, conflict in many ways.

Multiculturalism

Multiculturalism is the cohabitation of different cultures. It is closely associated with “identity politics,” “the politics of difference,” and “the politics of recognition,” all of which share a commitment to revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups (Young 1990, Taylor 1992, Gutmann 2003). Multiculturalism is also a matter of economic interests and political power; it demands remedies to economic and political disadvantages that people suffer as a result of their minority status. As can be seen, it is a complex notion that implies many different categories of analysis, from the mere depictive to the most critical.

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Following Inglis (1996:16) three references to multiculturalism can be distinguished depending on the perspective adopted: descriptive, programmatic or normative. Accordingly, the demographic multiculturalism refers to the mixture of ethnic groups in a particular context; the political usage of the term refers to the policies and initiatives implemented to manage such diversity; and the ideological understanding, which appears as an ethical-philosophical model on the consideration of those different identities at present.

Based on this categorization, multiculturalism can be seen as a synonym to diversity, or, from a more committed or action-related view, as the acknowledgement of “the existence of ethnic diversity and ensuring the rights of individuals to retain their culture should go hand in hand with enjoying full access to, participation in, and adherence to, constitutional principles and commonly shared values prevailing in the society” (Inglis 1996: 16-17). Multiculturalism assumes the incorporation of minorities to the “sociopolitical” game. It is, ergo, a very particular political approach to diversity, since it opposes other management options like “assimilationism”, by which the minorities must (make the effort to) adapt to the majority, or “differentialism”, by which ghettos are formed, contact is preferably avoided and maybe some special treatment is offered to minorities. This is also known as “ghettoization”, “alienation” or “segregation”. Examples of these three options are found in the world today at State level. France has been traditionally assimilationist; Germany has been traditionally differentialist; and the United States or Canada are known to be multicultural in the political sense. Multiculturalism is also referred to as “integration” or “peaceful coexistence” and it is in line with UN recommendations. There are also more radical political approaches to diversity, like “suppression” (genocide); or more idealistic ones like “fusion” as in the original American dream of the melting pot where a new cultural model would appear leaving behind the different cultural backgrounds of the new inhabitants of the land; or more consciously ignorant of the diversity ones, like the “universalism” of the communist China, where no attention is paid to differences, although not negative action is taken either (Portera 2011:15-16).

Nevertheless, not all that glitters is gold. Multiculturalism as a diversity management option brings with it many challenges as well as risks, for instance, the tendency to eliminate individuals from the equation. Multiculturalists often take for granted that it is “culture” and “cultural groups” which are to be recognized and accommodated, not people. Yet multicultural claims include a wide range of claims involving religion, language, ethnicity, nationality, and

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race. Culture is a notoriously overbroad concept, and all of these categories have been subsumed by or equated with the concept of culture (Song 2008). Language and religion are at the heart of many claims for cultural accommodation by immigrants. The key claim made by minority nations is for self-government rights. Race has a more limited role in multicultural discourse. Antiracism and multiculturalism are distinct but related ideas: the former highlights “victimization and resistance” whereas the latter highlights “cultural life, cultural expression, achievements, and the like” (Blum 1992: 14). Claims for recognition in the context of multicultural education are demands not just for recognition of aspects of a group’s actual culture (e.g. African American art and literature) but also for the history of group subordination and its concomitant experience (Gooding-Williams 1998).

Of course, these models can be used in the area of education, where campuses or classes are the context instead of the States. According to Portera (2011) there are different forms of “multiculturalism”, depending on the level of people’s detachment from their original cultures, the best one being what he calls “interactive integration” (Portera 2011:17). Similarly, different approaches to education in diversity can lead to different programmes.

Multicultural education

Multicultural education is based on a relativistic view of the notion of culture according to which all cultures are equally good and valid. In that sense, multicultural education works mainly to enhance the mutual knowledge and respect of the different cultures coexisting peacefully in a particular context. Although this is good, this model is risky in many ways. As explained when dealing with the term “culture”, depending on how it is understood, the attitude towards it varies much. This model does not seem to allow for change or for a critical revision of cultures, since they are good as they are, and it might tend to work on stereotypes and the mere symbols of each culture, no matter whether they are fair or unfair, adapted to the context or not. In that sense, we do not align with multicultural education understood as such. The petrification of cultures might imply a defensive exacerbation of all its traits, and, in the long term to a mild form of segregation, as each student would prefer to stay with those other students who are like him/her, of his/her culture.

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Transcultural education

Transcultural education is based, by contrast, on a universalistic notion of culture, as “human culture” in an 18th century way somehow. Its main educational targets are the inculcation of values and visions understood as universal, such as peace, honesty, respect, justice, good, bad, etc. Again, despite the advantages of this model, it implies the mistake of assuming that such notions are the same everywhere. This not only reduces cultures to levels that could be seen as merely folkloric, but it can be easily criticized for considering one culture better than the others in all contexts. It does not allow for change either, and it brings with it a potential risk to assimilation. In an education institution, the culture of the majority of students, or that which the administration considers to be the best one will assimilate the others. Again, this can lead to discrimination. In that sense, we do not align with transcultural education fully either.

Intercultural education

Intercultural education adopts a more dynamic approach to notions like culture or identity, it allows for change, and sees diversity as an opportunity for enrichment and not as a problem to be solved. “Inter” implies connection, exchange, dialogue, and not hierarchies or aseptic coexistence without contact. According to Portera (2011), multicultural societies (in the descriptive sense) can work with intercultural education programmes, which will lead to interactive integration. In practical terms, it combines the good things about transcultural education, since it attempts to inculcate universal values, and those of multicultural education, since it allows for cultures to be seen, understood, recognized and respected, but it avoids their risks by adopting a critical perspective and by working with a mobile conceptualization of cultures. Students learn the advantages of fairness, equality, etc., they learn about the Other, the different cultures which surround them, but are also trained in reviewing them (their own culture and the other cultures) critically, and to analyze deeply the values inculcated. For that to be true, debate and dialogue are needed. Interaction is a must, and integration is the logical result.

As Portera reminds us, intercultural education does not require a specific subject, but a transversal implementation, its inclusion and consideration in all courses academically and all policies at the administration level.

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Intersectionality

Intersectionality is a new approach to discrimination which is based on the belief that “perceived group membership can make people vulnerable to various forms of bias, yet because we are simultaneously members of many groups, our complex identities can shape the specific way we each experience that bias” (African American Policy Forum n.d.). It allows for analysis which considers more than just one category (sex, gender, race, religion, age, ability, etc.) in order to study how people feel discriminated in a more realistic way, *i.e.* taking into account different perspectives and considering the context in which those perspectives interact, because a person is not just his/her sex, or religion, or socio-economic background, but them all and in very specific coordinates which can make one of those axes more or less important. It goes beyond the idea that feminism should only consider gender discrimination, antiracism race discrimination, etc., but that the search for equality should not fail to consider all axes of potential discrimination, since they all influence each other and transform the specific forms of injustice each person suffers in his/her daily life.

This approach to discrimination is consistent with our dynamic view of culture and identity. It is used as a tool for analysis and as a tool for policy development, since it guarantees that the measures taken to end one type of discrimination neither exacerbate nor ignore the other types.

2.2. Main Conceptual Debates

Identities as (Political) Narratives

As explained in the section “Main Concepts”, for the sake of this research, diversity is understood as the variety of identities given in a particular context. Identities—who we are/what we are—, as it will be discussed later, imply a feeling of being and belonging, which is connected with self-respect and value. Most theoreticians coincide in the fact that identities—be them collective or individual— cannot be defined or understood in isolation, but always in communities (Bauman 2004), with alter-egos (De Lucas 2003) against which differences can emerge. As Kapúsciński puts it, the others are the mirrors in which our image is reflected allowing us to be self-aware (Kapúsciński [2004] 2007:66).

In connection with individual identities, they usually appear as somehow stable and constant. Especially if understood as the addition of categories such as sex, origin, etc.: you are a man (not a woman), a Sudanese-born (not born elsewhere), a Muslim (not a Christian or a Jew), white (not

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black), Arab (not African), etc. That is what you are, and you will always be that, especially if located in stable contexts, which do not challenge the “meanings” of such categories. However, people change nationalities, convert, divorce; people can disagree with their family idea(s), etc. Do people’s identities—who they are/what they are—change as a consequence too? Otherwise put, what does it mean that you are “a man”, or “a Muslim” or “a Sudanese”? If it were fundamentally essential, all men, all Muslims and all Sudanese would be similar. And, as can be easily proved, they are not.

This same apparent contradiction is embedded in the word itself as if it were a coin of two sides. The notion of identity, complex as it is, stems from the ideas of identification-*idem* (similarity: self equal to other selves) and identification-*ipse* (the same vs. the different, *i.e.* self different from others). Me in/out of them. The ideas of inclusion and exclusion are thus inherent to the definition of identity. Or, as de Lucas plainly puts it, it is the confrontation between authenticity and singularity. This seemingly incompatible but inevitable contradiction “I am” because “I am not” explains the desire for inclusion connected to the need of exclusion of those who are not like me, but are most probably like others. The question “Who am I?” leads to “What am I?”, which is often answered with reference to “What I am not”. You know what you are not because you know others who are like you, but because there are others who are not like you. For instance, a white person does not realize s/he is white until living in a country where most people are black.

Similarly, some characteristics become relevant in certain contexts only. For instance, your skin colour might become relevant when you are treated differently because of it. The white person above mentioned does not pay attention to his/her skin colour unless put in a new context, where the colour of the skin (because there are various skin colours) has a meaning, a political meaning. It provides information about your origin, probably your religion, your socio economic status, etc., *i.e.* when there are socio-political reminders of that identity category, especially in relation to those traits that cannot be changed.

As Bauman reminds us, it could be said that there are two kinds of communities, those of “life and fate” and those that hold up based on shared principles and ideas (Bauman 2004:11). The first ones could be related to those groups and axes that seem inevitable (where you are born, for instance; *i.e.* your nationality, your family, etc.), while the second one looks more like a chosen adhesion. As Todorov puts it, one is always and necessarily born to a (first) culture,

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which is not chosen but given. To prove this he offers the example of the given language (Todorov [2008] 2008:84), and languages *are* cultures. According to the Polish philosopher, the “question of identity” —the “questioning” of identity— appears only in the second case (Bauman 2004:11). That is to say, someone who has never lost the sense of belonging will never ask him or herself about his or her identity, as they probably take it for granted and/or have no need for justification.

Now, this desired continuity of identities (identification-*idem*), which is best seen in stable contexts, is exacerbated and thus more visible when contexts become unstable, or when put to test in new contexts. Since identities are reactive *per se* (always set or defined in contrast to others), it is clear that new stimuli will touch more some axes than others. Examples of this are rife amongst migrants or expatriates. It is not weird to hear that new or certain traits of one self (id-*entity*) appear or gain relevance when moving to another country (or even when entering another family), or when communities change; and this forces us to face new “others”. As Bauman says, when we move:

“There is always something to explain, to apologize for, to hide or on the contrary to boldly display, to negotiate, to bid for and to bargain for; there are differences to be smoothed or glossed over, or to be on the contrary made more salient and legible.” (Bauman 2004:13)

This happens because the set of values of the welcoming collective identity differs. One feels forced to ask oneself: what are the real identities —the purportedly stable and permanent ones—, those we recognize when we are in the first type of communities or familiar and stable second type ones, or those which appear and involuntarily articulate when we are exposed to new communities, those with a different set of principles or beliefs? Do they coincide?

Of course, nothing is ever that simple. Identities are usually thought of or adhered to under the premise of unity, of uniqueness. Accordingly, prejudices abound of expected connections between the categories, especially of the kind: “Since you are X, you must be Y”. In some cases even, failure to do so expels up to then members of that collectivity. In such cases, very common for people living in between contexts, who daily commute from one to another, the solution, the means to satisfy that desire of belonging, is claiming for a new hybrid identity, creating a new one, giving it a name (for example: *chicana*, *juban-cuban*, *Afro-American*, *Afro-Arab*, *Greek-Sudanese*, etc.), often hyphenated, calling it to existence, into “being”, again in contrast to the

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more theoretically purer pair of contexts from which they are excluded due to their lack of “unity”.

This proves again our need to be recognized, to have identities. But it also proves that identities are not so much “born with” as if chemically derived from that sharing of “life and fate” as they are invented, created, inculcated, chosen, altered according to circumstances, articulated. “Identities float in the air, some of one’s own choice but others inflated and launched by those around” (Bauman 2003:13).

On the one hand, our own life-time identities change when exposed to new contexts, which does not imply that we stop being who we are, but that we add flexibility to “who we are” and broaden the understanding of “what we are”. On the other hand, if we fail to pass the test of correspondence with what we are supposed to be, we are excluded from that group to which we had till then belonged, we lose our entitlement to be part of our traditional collective identity. These two situations, compatible as they are, allow us to deduct that identities are not really based on unity, only the narratives to it associated are, since if identities were fixed and innate, no change of context would alter them. But it does. However, if collective identities were completely flexible, no feeling of “not belonging” would exist. Identities are then, at least to a certain extent, constructed and performed, controlled. You are a man, but you can chose to behave as “such”, *i.e.* according to what is expected from one in a particular context, or not. Also, what is expected from one usually changes from one context to another, as the identity categories exist only as they are seen under a particular set of values as decided by a specific community. You are born a man, that cannot be easily changed, but you behave differently as a man depending on whether you are an old man, a young man, a Sudanese man, a Spanish man, a Chinese man, etc., and, most importantly, over time.

With regard to collective identities, it has been observed by some authors that there is a tendency to understand diverse interactions as between monolithic groups that adhere to specific traits as inherent and innate to their kind, a “tendency to present the social and cultural world as a multichrome mosaic of monochrome ethnic, racial, or cultural blocs” (Brubaker 2004:8). This “groupism”, as Brubaker likes to call this phenomenon (Brubaker 2004), is not only increasing, but also taken for real in many cases, despite the various constructivist sociological approaches there exist, contemporary feminist theories amongst them. However, while it is more and more admitted that sex differs from gender, for instance, it is less often accepted that you can be born

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within a certain tribe, and that does not necessarily mean that you behave according to their traditions for natural genetic reasons, but as a consequence of enculturation, and that it is, thus, alterable. The same happens with religions, nationalities and other identity categories at the individual level, let alone at the collective one. In particular, it would seem that ethnic groups are the less contested conceptualist groupings, especially when and where conflicts based on such category are rife or persistent. A very good example of this would be Sudan, where conflicts have often been related to religious, tribal, nomadic vs. sedentary, etc. reasons. Also because, just as it happens with individual identities, collective ones are usually seen as unitary (all Sudanese are..., all Christians are..., all men are...), and often put under reductionist perspectives. As Amartya Sen (*apud* Todorov [2008]2008:100) states, violence is only possible when multiple identities are reduced to singular ones. Focusing on one category only and ignoring the rest allows us to “dehumanize” our enemies, and makes it easier for violence to flourish. But we are, of course, many different things at the same time.

Following Brubaker (2004), identities are institutionally embodied, *i.e.* represented by certain institutions or organizations that claim to embody a specific collective identity. Either when cultural diversity is not institutionalized, or when the institution or organization claims to be responsible for the real identity of a given collective and thus fails to recognize the transformations within such collective, its members are limited in identity terms by the same institution claiming to embody them. What collective identities are, is not *what they are* but *what they are said to be, what they are expected to be*.

But, if identities are, as advanced, contingent, why are their narratives based on unity and inalterability? Why do they so often resist transformations, especially collective identities? The answer is connected to the meanings the different categories are given in each context, that is, the political narratives associated to them according to the power system. And power systems tend to privilege some groups while harming others, especially those who are different from the powerful groups. Difference, in its broadest sense, is connected to inequality, and inequalities constitute the main reason explaining social unrest, and even conflict. This is why Muni states that “any diversity and heterogeneity is not conflict producing *per se*, although it may carry a potential for conflict” (Muni). Giving equal treatment to those who are equal is not that difficult, the challenge lies in treating equally those who are different.

Understanding Discrimination: The Intersectional Approach

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Unequal treatment has traditionally been addressed through actions and policies that contemplated identity categories as independent and addable. It has often been claimed that such and such group suffer from double or triple discrimination because they receive unequal treatment based on such and such and such categories. This might have been due to the traditional understanding of identity categories as fixed innate traits, unaltered as if they were a-contextual.

Some years ago it was noticed that the mechanisms to fight against discrimination were functioning based on similar inflexible conceptions of identities. The very good example which is always referred to is that of a group of black women working for a company where they were allowed to work neither in front office jobs nor in heavy industrial work, despite the fact that women were only permitted to work in front office jobs and African Americans were so for heavy industrial work. The African American women were discriminated for the specific intersection of both categories of sex and race, since women (white women) were allowed to front office jobs, and African American (men) could work in heavy industrial work. When they presented their case at court, the African American women argued they were being discriminated on the basis of race and gender. However, the court dismissed the case because neither white women nor black men were discriminated from those corresponding sections, no discrimination on the part of the company was found since not all women were excluded, and not all African Americans were excluded. Those discriminations were seen as collective discrimination cases only, and as exclusive from one another.

Absurd as it may seem, this limited approach towards discriminations can still be seen in many grant distribution regulations, admission policies, etc. when they consider just one identity category. For instance, the unemployment rate in South Africa is 11.5 % for men and 14.7 % for women. According to this, policies to help women find and maintain jobs are necessary. However, if policies are designed ignoring other identity categories, it might fail to address the most needed group amongst them. Actually, when broken down by “race”, the rate is 3.9 % for white women and 17.9 % for Black women (Tsaklanganos 2001), which means that the South African government should be advised to consider the specific situation of black women, and not that of women in general, or of blacks in general. If other categories were taken into account (like age or disability, or rural vs. urban background, etc.), there would be higher possibilities of articulating measures taking into account these factors, spotting the most vulnerable groups in

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society, combining these policies with others, etc. These measures would ensure addressing realities more effectively and avoid causing or perpetuating unwanted indirect discrimination unwillingly.

It can also happen when policies address other issues without considering the perverse effects from an anti-discrimination perspective. For example, some years ago, a migration-control policy was passed in Italy, which required medical staff at the Emergency Units in Hospitals to report any illegal immigrants. No matter our human-rights based approach analysis of such measure, what interests us here is that at the same time, the Government, concerned about raising levels of gender violence in the country, decided to use just the same mechanism to detect gender violence. Effective as it might be for most cases, it implied very serious indirect discrimination towards illegal immigrants living in Italy and subject to gender violence. Attending emergency units after any abuse by their (ex) partners was unthinkable, since these women would be reported also as illegal immigrants, while, on the other hand, failure to use the emergency units reduced the chances of them receiving any governmental help to get out of the circle of violence and start a new life, in addition to preventing them from receiving the necessary medical care in those cases (Brufau Alvira 2009).

An intersectional analysis of both policies would have allowed the government to see other set of consequences that might interfere with the general purpose of both norms. As Butler clearly puts it:

“If ‘one’ is a woman, that is surely not all one is; the term fails to be exhaustive, not because a pregendered ‘person’ transcends the specific paraphernalia of its gender, but because gender is not always constituted coherently or consistently in different historical contexts, and because gender intersects with racial, class, ethnic, sexual, and regional modalities of discursively constituted identities”. (Butler [1990] 1999:6)

In Spain, where apparently an intersectional approach was adopted at Governmental level, the law passed on gender violence in 2004 incorporated specific measures for illegal immigrants, and offered them, if subject to gender violence, residence permits together with the right to be protected by Governmental institutions.

However, to address this imperceptible potential indirect discrimination underlying anti-discrimination policies, Kimberlé Crenshaw came out with a great idea by re-conceptualizing

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identities (Crenshaw 1991). From a more flexible understanding of “belonging” and identities, she defended the idea that perceived collective identity adhesion is potentially risky either because our individual identity is multiple (we adhere to many different collective identities simultaneously) or because the “meaning” each identity category might have is contextual.

Identity categories intersect particularizing our “socio-political” meaning in a certain given context. The implementation of an intersectional analysis implies considering identities as multiple, complex and contingent.

“Intersectionality is a feminist theory, a methodology for research, and a springboard for a social justice action agenda. It starts from the premise that people live multiple, layered identities derived from social relations, history and the operation of structures of power. (...) It takes account of historical, social and political contexts and also recognizes unique individual experiences resulting from the coming together of different types of identity”. (Symington 2004:2)

Having said this, our intention to adopt such intersectional perspective when conceptualizing and carrying out this research requires us to reflect it somewhere and somehow. Despite the criticisms against the lack of specificity of such approach (Davis 2008), we believe that failure to adopt an intersectional approach when doing research on diversity might lead us to either forget some potentially discriminated intersections of categories, and to produce recommendations that might lead to indirect discriminations. Both consequences are to be avoided. Moreover, an intersectional perspective has to be adopted when examining AUW’s official management of diversity, if potential improvements are wanted. We also consider that intersectionality being a concept and a theoretical solution produced within the women’s movement and thanks to women’s reflections and analysis in their permanent search for consistency and loyalty, it is necessary and fair that we opt for this approach.

In a recent article by Choo and Ferree, three possible conceptualizations of intersectional analysis or research are presented based on a descriptive study. These three options are group-centred, process-centred and system-centred (Choo and Ferree 2010). According to their observations, research works centred on groups try to “give voice to the oppressed” by considering and including the perspectives of all in multi-marginalized groups, although sometimes they focus so much on the marked categories, that they forget about the unmarked ones. Those works based on the processes “place primary attention on context and comparison at

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the intersections as revealing structural processes organizing power” (Choo and Ferree 2010:134). They also assume the existence of dynamic processes and the discursive character of identity categories, and they emphasize change over time focus on comparative analysis, while they assume interactions between contexts. However, these works need much data on the agency of individuals, and multilevel data in general. It can also end up making lists of potential primary exclusions with their subcategories. The works centred on systems, on their part, tend to give primacy to one of more sites where inequalities emanate, and work from there. The last two focus more on how data is analyzed, whereas the first one basically includes multi-marginalized groups in the content of the analysis.

This classification, though, is based on studies of the United States, and might not be that applicable to other contexts. In our case, since we are including multi-marginalized (or potentially so) groups in the study, it could be claimed that we are adopting a group-centred intersectional perspective, but, since we consider identities as contingent and reactive to others and to contexts, *i.e.* as performed, it could be said that our analysis is more process-centred. In any case, as both authors recognize at the end of the article, “the better sociology we seek will be constructed by those scholars who take the theoretical challenge of intersectionality as a spur to improve how their own research is designed” (Choo and Ferree 2010:147). And that has always been our intention.

Sticking to a merely multicultural approach, as will be seen in the next section, might lead us to deny the discursive dimension of identities, which could lead to recommendations based on a fixed and compact understanding of identities, which might exacerbate stereotypes, thus hindering communication and the possibility of critical analysis. An intersectional approach allows us to avoid that risk and forces us to consider multilevel data that can be compared now or in further stages, to include in the data collections also information about some of the categories not so commonly leading to collective identities with political claims, *i.e.* giving voice to the forgotten, such as age or disability, as well as offering the possibility to analyze the intersections of such participants who might have felt discriminated within AUW, and so consider specific measures for those cases, if sufficiently proved. Also, this approach allows for a stronger emphasis on social justice as the final end of diversity management.

Diversity Management Theories: Critical Perspectives

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As explained above, there are various ways of approaching diversity from a political perspective. At present, the most popular ones are assimilation, alienation, and integration or multiculturalism. In an assimilation programme, minorities are absorbed by the majority, while in an alienation programme, minorities live aside the majority, usually in ghettos; in the last case minorities are integrated in the majority although they keep their cultural identities. If we pay attention to the action of the State, according to Christine Inglis (1996), assimilationist perspectives imply no action from the State's part, since it is considered that it is the minorities' responsibility to adapt to the majority. Differentialist approaches (alienation) are usually characterized by a little intervention in the form of special treatment sometimes. The multiculturalist vision requires the State's full participation, since the perspectives and needs of the minorities are to be not only taken into account in terms of service provision, but also considered in decision-making bodies. At present, it is admitted that neither assimilating nor ghettoing are very efficient. The first one as a model, closer to the old American dream of America as the melting pot, never really takes place since forcing people to abandon their culture to embrace a new one leads to a defensive attitude which exacerbates the differences instead of reducing them, while the model based on differences leads to more isolation and potential discrimination.

Generally speaking, in countries with various cultures the multiculturalist model has been the most successful one. As Inglis shows in her study, countries like Germany and France with mainly differentialist and assimilationist models respectively have not managed to properly address the challenges posed by this diversity. On the other hand, countries like Australia, Canada and Sweden, where the multicultural approach has been adopted —although referred to as integration in Sweden— have proved to be more successful (Inglis 1996). This multiculturalist approach can also be referred to as cultural pluralism, which, according to Giménez Romero (2003), solves the traditional dichotomy “inclusion (into the bigger framework) vs. exclusion (from your previous culture)” in the sense that people are allowed to keep their original culture while they are welcome to participate in the shared political framework.

When reflecting whether such an approach should be adopted in Sudan, it is necessary to take into account the fact that those three countries share common circumstances in connection with immigration. The first two have a history of settler immigration, while the third one received masses of labour immigrants after the Second World War and many refugees and asylum seekers

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in the following decades. So in all cases these countries have acted on the base of a huge intake of immigrants. The case of Sudan is quite different. Despite the fact that it has received and continues to receive immigrants from neighboring countries, it also has always had a very varied society, within which there are, for example, many tribes, different religions, and different races too, amongst other categories. That is to say, in this case, the original culture to be established is not as differing from the political framework based culture as in other cases, since they all share a common past and several characteristics, despite their differences. Coptic Sudanese may feel as “Sudanese” as Sudanese Muslims, for instance. The question, in many cases, is whether the adhesion is stronger with the tribe, with the religion, with the nationality, with the race, etc.

In any case, there is a problem of inclusion in the sense that institutions do not proportionately embody representatives from all the collective identities to be found in Sudan, and it does not even embody the cultural diversity of Sudan.

In such circumstances, it could be argued that a multicultural perspective is needed in order to recognize and respect all the different collective identities, to have them equally treated under the law—with active inclusion policies—to allow each of them to preserve their characteristics and modes of life. This implies a big effort on the part of each group and the central Government to learn about the other groups, and it entails the risk of stereotyping as a consequence of describing, defining and recognizing, especially if cultures are understood as fixed and unchangeable, which is probably the case in a context where discrimination has existed for decades. Sudan is a diverse country, but, as mentioned by Kottak and Kozaitis (1999) variation in institutions, traditions, language, customs, rituals, and values exist in all nations, as well as diversity in terms of rural, urban, and suburban lifestyles. So what is different in Sudan? Diversity in Sudan is linked to conflict, since it has never been managed to avoid so. The variety of ethnic origins, tribes, income resources, etc. has led to discriminations. In that sense, it seems necessary to adopt a multicultural perspective, but one that incorporates efforts towards equality and social justice is necessary. In that sense, it might be convenient to remind that managing diversity in such context does not require only acknowledging the different cultures, but also working on inculcating common values in all citizens, such as equality and pluralism as a way towards peace.

That general cultural change cannot be done through diffusion (one culture spreading its values to the other ones) or acculturation (so that groups remain the same while their cultures are

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mutually influenced) according to Kottak and Kozaitis (1999), since the first option would imply the superiority of a particular group, hence potential discrimination, and the second option does not guarantee that the mutual influence would lead to the enhancement of values that are good for all because they promote equality. Cultural change might happen if all efforts are put in educating the next generations differently. A controlled enculturation can contribute to a more peaceful and still diverse future in Sudan.

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Controlled enculturation can be achieved through education institutions at all levels provided that those institutions are committed to the (new) values and attitudes towards diversity they want to instill in their students. The case of higher education institutions is particularly important and challenging. It is important because students attending higher education are already mature enough to analyse values and attitudes critically and choose to apply them in their personal and professional lives once they abandon the education institution. And it is challenging because normally higher education institutions are independent and tend to focus more on the professional aspects of the disciplines they impart than on the more traditional educational aspect of the teaching task. However, higher education institutions, Universities in particular, must be not only responsive to the (economic) needs of society by providing prepared students to become workforce, but also responsible to the sociopolitical needs of society by providing committed citizens through the three basic channels they use: teaching and learning, research and service to collectivity (Weber 2008). In particular teaching and learning can be understood in a very broad way so as to include the example of the staff, the curriculum design, the admission policy, the teaching techniques, etc. as tools to inculcate values.

Based on these ideas, it can be said that AUW is an ideal institution where to find committed staff ready to work on targets beyond the professional (technical) knowledge transmission, show attitudes and inspire critical reflection over values such as pluralism, social justice, equality or peace, and concepts like diversity, discrimination and culture.

Now, as advanced in the section “Main Concepts” education in a diversity context can be done in various ways. Despite the fact that transcultural and multicultural education have advantages, our research team believes that intercultural education suits best the purpose of that “controlled enculturation” to change a culture of conflict into a culture of conviviality and peace. As explained, in contrast with the less recent multicultural and transcultural education

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perspectives, intercultural education attempts to instill “universal values” while allowing for mutual knowledge amongst the different cultures.

As will be shown in the next chapter, AUW already takes measures in order to manage diversity and invite students to reflect and commit to improve things in their society. However, perhaps an analysis of such measures under the light of intercultural education might contribute to hone AUW’s abilities to make its students agents of social change within Sudan.

3. CHAPTER THREE: THE STATE OF THE ART

This chapter aims first to give background information about diversity in Sudan and particularly in the area of higher education. It will focus on AUW's state of the art at present.

3.1. Diversity in Sudan

Sudan is a North African country surrounded by land and sea. It has frontiers with Egypt to the North, the Central African Republic, Chad and Libya to the West, the Red Sea, Ethiopia and Eritrea to the East, and just recently with South Sudan to the South. Almost all its around 30 million inhabitants profess Islam (more than 75 %), which is a unifying factor, especially since the separation of what now is South Sudan. However, Sudan is still a very diverse country in many ways, not only because it still hosts a small but permanent percentage of non Muslim, for whom there are some judicial protections from the sharia law established since 2005, but especially because this religious division is neither compact nor it corresponds mathematically to other categories of diversity like ethnic origin, language, etc.

For a start, there are two main groups of Muslim, the Sufi and the Salafi, all sunni, though. There are also popular divisions connected to politics according to which the Ansar sect followers within the Sufi, as well as Non Arab Muslims from the West, are associated to the Umma party, while the Khatmia followers within the Sufi, as well as Arab and non Arab Muslims from the Eastern regions are linked to the Democratic Unionist parties, while the ruling party, the NCP, has connections with the Islamists, the Salafis/Wahabis and other Arab Muslims from the Northern and Western parts of the country. In addition to this, there have traditionally existed Coptic Orthodox Christians, Greek Orthodox Christians, Ethiopian and Eritrean Orthodox Christians, as well as many other small groups (Evangelical, Jehovah's Witnesses, Christ Church, Armenian Apostolic, Catholic, etc.).

With regard to other categories such as language or ethnic origin, as well as rural versus urban, nomadic versus agricultural, etc. it is said that the only way to understand Sudan is by understanding its complex and non systematic diversity, which, despite the increasing contact amongst its peoples, is still defining Sudanese society. There are around 19 main ethnic groups with its corresponding divisions in the form of tribes, speaking more than 400 particular languages. Although the majority of the population is of Arab origin (around 70%), there are other big groups such as the Beja or the Nubian. The theoretical internal divisions tend to be

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confusing and do not only coincide with reality. It seems that the Arab tribes arriving in Sudan more than eight centuries ago got mixed with the indigenous African and Nubian tribes (which were also complex). These Arab tribes brought Islam and the Arab language with them. This mixture led to a slow process of Arabization which explains the main identification with the Arabs in Sudan. However, there is a Sudanese Arabic amongst other specific forms of Arabic. Also the variety of Arab tribes arriving had a diverse influence depending on the region. In that sense, it seems that the Eastern regions of Sudan, with the Fur, the Masalit or the Baggara, had more contact with the Chadian Arabs, while the Sudanese of the Northern and Eastern areas have more connection with the Arab tribes of Saudi Arabia. The Nubians, on their part, share links with Egypt or with other groups like the Beja. So in addition to the tribes connected to an Arab origin, there are others without it, like the Bija, the Nuba, the Northern Nubians, etc.

As for the language, there are as many languages as groups of settlers, and have thus been important identity factors, as well as a dividing trait hindering communication. In many cases vernacular languages have been needed in order to allow understanding between groups; Arabic, for obvious reasons, is the main lingua franca in the country. Other main languages are Beja (Red Sea area), Fur (in Darfur) and Nubian languages. The vicinity with other countries with their own variety of languages makes it all even more mixed.

Of course, these differences would be just a nice characteristic of the country were it not because they have been the root cause of many conflicts due to the different treatment the various groups have received along the years.

3.2. Diversity in Sudanese Higher Education Institutions

In general, diversity in higher education includes educationally significant differences among students such as gender; racial, ethnic, or cultural background; socio-economic status (parents' level of education, family income), chronological age (traditional and returning students), residential status (commuters and campus residents), national citizenship (domestic and international students), learning style, personality profile, religious preference, and sexual orientation. Both the depth and breadth of student learning are enhanced by exposure to others from diverse experiential backgrounds who bring multiple perspectives and varied predilections or approaches to the learning process (Cuseo 1982).

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Changes to higher education practices and curricula began nearly 30 years ago in America specifically and world wide generally. Most studies and related literature are linked to the US, as since the 1960s and the rise of the civil rights movement, US higher education institutions have debated over admission, management and education (specific programmes and new curricula) of those groups who had been traditionally underrepresented: women, African Americans, Chicanos and Latinos, Native Americans, American-born students of Asian ancestry, and immigrants. The adoption of an active attitude towards diversity has not only been the result of the responsiveness of the Universities in an increasingly diverse society, but also an act of responsibility towards a peaceful and more just future in that society.

When institutions first opened their doors in America to groups that previously had been excluded from higher education, many campuses were not prepared for the changes they would undergo as a result, like the self-critical questions about knowledge creation and transmission, or the spirit of the admission policies. Diverse student admission policies required new academic support programmes and student organizations, diversification of faculty and staff, the establishment of ethnic and women's studies programs, and the revision of educational policies and curricula to reflect the diversity of human experience and perspectives. These changes were hard due to the resistance of both the administration and the people (Hurtado 1996). These challenges have been the reason for improvement to improve not only diversity management but also learning results in a diverse environment thanks to the integration of new teaching and learning styles, for instance.

Of course, many ideas can be drawn from their example and experience. However, it should not be forgotten that the context is a very important factor in the equation. The US context is multicultural, like the Sudanese, but in reality they have little in common.

Background about diversity, multicultural and higher education in Sudan

The state of higher education in Sudan is the result of many politically driven decisions more linked to control interests than to the real improvement of the education at that level. With some exceptional periods, in the past decades Universities have proliferated, albeit without a proper provision of sufficient qualified staff; they have been increasingly monitored by the regime, thus curtailing the freedoms naturally associated to higher education institutions; and they have been subject to a forced Arabization process in an attempt to eliminate the memory of the English control. This has implied not only cases of direct and indirect discrimination (for those

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population groups for whom Arabic is not their mother tongue), and a loss of library resources (since most literature, especially scientific literature, is written in English), but also and most importantly, a degradation of higher education degrees, a dangerous marriage between education and religion, and lack of critical thinking in campuses (El-Hassan 1996, Bishai 2008). Of course this has a lot to do with the imposition of a change which was not due to educational needs but to political strategies more linked to gaining and maintaining power after a coup d'état than to procuring an improved education system with development goals.

Since the establishment in 1924 of the Medical School of Kitchener in Khartoum, many steps have been taken to develop a national net of higher education institutions. The opening in 1956, after the Anglo-Egyptian condominium, of the first proper University, known as the University of Khartoum and the Sudanese branch of Cairo University, was followed by those of many other centres that opened their doors in the capital during the 60's (the Teacher's Training College, the Islamic University, and Ahfad University for Women, the first non-governmental University inaugurated as such in 1966). During the following decade, other Universities were created throughout the country (Gezira and Juba Universities). In 1975 political action was taken to organize higher education in the country, which ended up in the creation of a Ministry in 1986. That year, another non-governmental University was inaugurated (Alahliya University).

During the eighties, the power that the students' unions had slowly gained during the previous decades was seen as a threat to the stability of the new Governments since those unions "served as political-party incubators and as a means of shaping the future voice of the elites" (Bishai 2008:4). The first strategy was influencing them by having members of the National Islamic Front (NIF) in them, which was achieved under Nimeiri's and also under Al Mahdi, who worked in coalition with the NIF. The second strategy was used when Omar Al Bashir took power in 1989. Controlling the whole administration and not only the unions was the goal then. In 1990 a new education policy was launched which stimulated the opening of more higher education centres, which mushroomed around the country until the turn of the century.

According to data from 2005, there were then around 26 governmental and 35 non-governmental higher education institutions with capability to graduate students with Bachelors of Arts and Sciences (Badri 2009). This incredible increase in centres meant a reduction of public funds for each. Also, through an "education revolution", as it was called, the new Government managed to reorganize all academic and administrative cadres in Universities leaving in charge

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only those who were their followers. As an example, as Beshai states (2008:7), due to pressures, lack of academic freedom and the indoctrination of the students, between 1992 and 1994 more than one hundred faculty members left the University of Khartoum. Despite all, in various occasions the opposition student unions won the University elections, which caused major distress within the NIF, and even social turmoil, thus forcing the closure of certain Universities for months.

In any case, since the arrival of Bashir to power, control over higher education institutions has been permanent. The changes introduced via his revolution were wrapped in a narrative of Sudanization, an anti-colonialism discourse, which could hardly be criticized as it was linked to a return to the nation's traditional values and culture (Beshai 2008:6). Omar al-Bashir is still in power.

At present, the state of the art of Sudanese higher education institutions is worrying in many ways. In Beshai's words:

"Today's University population was raised under the full impact of the NIF's Islamist policies and therefore does not have the exposure to critical thinking, creativity, and lifelong scholarship that a traditional liberal arts curriculum normally fosters. Their undergraduate experience has largely consisted of preparation of examinations with very little understanding of research methods or thoughtful scholarly debate. Campus life is also lacking, with few activities or groups functioning to enrich life outside the classroom. This sterile environment contributes to the alienation of university campuses from the communities around them." (Beshai 2008:7). In addition to this, the lack of English learning in previous levels makes it very difficult for students to work at graduate level, which has meant a reduction of the graduate level programs quality. Under qualification is rife. This is a bad result for education, but also for society at large, since the new generations to occupy posts of responsibility are less prepared than the old ones.

"The weakened higher-education sector in Sudan has taken its toll by reducing the ability of universities to contribute to peace and development by graduating globally literate, well-adjusted scholars who can readily adapt to a variety of positions in both public service and civil society and who are prepared to work in Sudan's diverse regions beyond Khartoum." (Beshai 2008:10)

Under such circumstances, only those Universities that are not directly under the control of the Government can exert a civic role with a long-term vision of social change. These

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Universities are non-Governmental, and despite the general difficulties they do their best to contribute. One of the best examples of such type of higher education institutions is Ahfad University for Women.

3.3. Ahfad University for Women

Ahfad University for Women (AUW) was established in 1966 only to be upgraded decades later. It has now more than 7,300 undergraduate and 250 post-graduate students coming from within Sudan and also from other countries. Its goal is to train women to become active agents in the development of Sudan. In addition to its six undergraduate programmes and its various post-graduate ones (all related to AUW's commitment to change: Human Nutrition, Sustainable Rural Development, Microfinance, Gender and Development, Gender and Peace, Gender and Governance, or Gender, Migration and Multicultural Studies are some relevant examples), AUW offers capacity building activities and service provision to the community through other units and actions.

Amongst these there are the primary and secondary schools, the demonstration farm, the early childhood development centre, the family health centre, the Al-Hafeed library, or the Ombada teaching hospital. Programmes like the development and service projects are run every year, and the curricula and training are designed according to AUW's spirit. Moreover, AUW organizes other outreach activities such as the rural extension programme, which allows students to have a first experience as change agents by sending them to rural areas in order to provide inhabitants with information about key issues like breast cancer, early marriage, etc.; or the family attachment programme.

There exist also specialized centres like the Babiker Badri Scientific Association for Women Studies, or the Community Animators Friendly Association (CAFA), which work constantly to promote research and civic action following AUW's mission.

In addition to this, most research at AUW is policy oriented. It is undertaken in its six undergraduate schools, but mostly in its specialized units: Nutrition Centre for Training and Research (NCTR), the Ahfad Centre for Science and Technology, the Documentation Unit for Women Studies, the Teachers' Research and Resources Unit (TRRU), the Ahfad Institute of Languages (AIL), and the recently upgraded Regional Institute of Gender, Diversity, Peace and Rights (RIGDPR).

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According to the latest official data, in 2012 there were 7,980 female students at AUW from all parts of Sudan as well as from regional countries, as well as from other areas. 70% of the students come from poor areas of Sudan. With regard to the staff, there are almost 300 teaching staff. Females are concentrated on the lower professional levels: teaching assistants, lecturers and assistant professors, while males occupy mostly positions of associate professors and professors.

AUW is proud to run a broad grant programme, which allows for guaranteeing equality of opportunities to access education. In that sense, only 30% of the students pay for the whole fees. The rest receive help in different ways. It also observes an admission policy that takes especial care of students coming from conflict or more impoverished areas, which are usually in the periphery. AUW is an only female student institution, which helps women access higher education, as there are some families who would be reluctant to send their daughters to mixed centres. This only female environment allows for sensitization on women's rights too. AUW is a secular academic institution. Students are free to practice their religion, but prayers can be done in the open areas. There are no specific buildings for that for any religion. AUW has had a compulsory course on women's studies in all curricula for years, and has recently added one on Sudanese culture in an attempt to help students to value Sudanese diversities. In view of the results of this small research, it would be highly interesting to revise the contents and the teaching methods used in these courses.

4. CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION

This chapter presents the analysis of the data. It also discusses the implications derived from the discoveries, and draws conclusions from them.

4.1. Profile of the Sample

This study of perceptions of diversity and multiculturalism among students was carried out at Ahfad University for Women (AUW) from 2011 to 2013. It aimed to identify students' perceptions of diversity and multicultural concepts, as well as their beliefs and attitudes towards diversity and multiculturalism. The study also aimed to assess students' perception of the management of diversity and multiculturalism at AUW.

The study targeted 300 students representing all university faculties and all the academic years in each faculty. This section will present the profile of the sample (age, nationality, tribe, mother tongue, language, religion, area of origin, marital status, economic status, disability). This profile will reflect the dimensions of diversity at AUW.

The results indicate that the ages of the students in the sample ranged between 16 and 32. This variation in age can be attributed to the disparity of the sample itself, which consisted of students from year one up to graduates and mature students who have been accepted by the AUW.

Regarding nationality, the majority of the sample was Sudanese, who constituted 85% of it. The remaining 15% of the sample were foreigners from Ethiopia, Eritrea, Somalia, South Sudan and other countries.

The sample of the study represents 57 tribes, almost all of them Sudanese. There is a discrepancy in the number of students from each tribe; this can be related to many reasons, including the development level in the tribes of origin, socio-economic factors, and the cultural and educational status of the region. This is clear when we look at the proportion of students from Northern tribes like Jaaliyya (57%), Danagla (20%), Robatab (6%), Shawayga (20%), Mahas (13%), and others. North Sudan is to some extent characterized by stability, and has witnessed some economic growth. People from this region have pioneered migration to the Gulf countries, are aware of the importance of education and their culture is more flexible. Other tribes from South Sudan and Western and Eastern Sudan have either suffered from

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underdevelopment, marginalization, war and internal conflicts or natural disasters such as drought, famine and desertification.

The other tribes the students mentioned included Ashraf (4%), Mosalmaya (3%), Halfa (3%), Magarba (3%), Gowama (6%), Nuba (18%) and others. There were also ethnicities from outside Sudan, such as Moro, Aller, Tigri, Amhara, Golo, Malya, Bani Amer, Hausa, Nigerian, Kanon, Maganiet, Kuku, Mema, Kenyan, Madi, Shilluk, Dinka, Ethiopian and Zaghawa. All these tribes made up a very small proportion of the sample, with one or two students from each.

It is obvious that the sample consists of different tribes from inside and outside Sudan. Accordingly it will represent different cultures.

Arabic was given as a mother tongue by 79% of the sample, while 15% spoke different languages such as English, Amharic, Shilluk, Dinka and 10 other languages. 80% said their spoken language at home was Arabic, 4% said Arabic and English, and 9% mentioned other languages like Hausa, Somali, Hadandowa and Shilluk.

This result indicates that although the sample represented 57 tribes from different states, regions and cultures, the majority spoke Arabic. This helps students to communicate easily inside and outside the classroom. Several dozen languages are spoken drawn from a wide spectrum of language groups. The major language with a written literature in traditional Sudanese society is Arabic. Other languages include Bedawiye used by Beja, and various dialects of Niger-Kurdufanian and Nilo-Saharan.

Islam was the religion of 92% of the sample, while 5% were Christian and 1% had no religion. This result reflects the fact that the majority of Sudanese are Muslim. In view of its religious diversity, Sudan observes both Muslim and Christian holidays correspondingly for each community (El Hassan 2009).

The majority of the sample (82%) came from urban areas, and only 7% from rural areas.

Regarding their states of origin, the results showed that 33% were from the North, 24% from central Sudan, 18% from the West and 5% from the East. This result can be explained by the status of each state in relation to its development, economic position and sociocultural dimensions as mentioned above.

The majority of the study sample (92%) were single. Only 5% were married and 1% were divorced. The importance of girls' education in Sudan has started to increase as a result of efforts

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undertaken by many activists from NGOs, academia and UN agencies, and the leading role of AUW in this field is well known. As a result, the age of marriage has increased, especially in urban areas, and girls' education is considered a priority. Most Sudanese families realize the importance of education and marriage after graduation, and even girls who get married during their academic studies manage to finish and to graduate. There are also other factors such as economic deterioration and crisis, joblessness and the high costs of marriage.

The economic status of the sample was as follows: 55% indicated that they were middle-high status, 23% were middle-low status, 9% were low status and 6% were high status. The majority of the sample were therefore middle class.

The majority of the sample (93%) did not suffer from any type of disabilities.

Sudan has a great cultural diversity, to the extent that it is difficult to classify the traditional cultures of the various peoples. These traditional societies have diverse linguistic, ethnic, social, cultural, and religious characteristics. And, although improved communications, increased social and economic mobility, and the spread of a money economy have led to a general loosening of the social ties, customs, relationships, and modes of organization in traditional cultures, much from the past still remains intact (El Hassan 2009).

When asked about their culture, students answered in many different ways, but mainly religious or geographical (country or region). The data revealed that students had different understandings of the notion of "culture": 23% said their culture was Sudanese; 10%, Islamic culture; and 6%, Arab culture. Other *cultures* that students claimed included Sudanese Islamic, and African, and some of them linked their culture to their country or area, such as Ethiopian, Egyptian-Turkish, Western Sudanese or Eastern Sudanese. This indicates that each student had a specific perception of the culture that she belonged to and some linked it to their religion, nationality and ethnic group.

4.2. Beliefs about Diversity

This part aims to explore students' beliefs about diversity. The study examined students' knowledge of the causes that make Sudan a multicultural and diverse country. Respondents were given a list of causes (race, religion, language, origin, economic status, sex, tribe, age, and political beliefs) and asked to order them according to their importance. The results demonstrate that the sample mentioned religion as the main cause 26 times, with origin in second place

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mentioned 17 times, language and sex, mentioned 10 times, in third place, economic status in fourth place mentioned 8 times, tribe in fifth place mentioned 7 times, race in sixth place mentioned 5 times, ability in seventh place mentioned 8 times, age in eighth and ninth place mentioned 10 and 11 times, and in the final place political beliefs.

According to this result the students in the sample believe that Sudan is a diverse and multicultural country because of differences of religion, origin, language, sex, economic status, tribe, age, ability, race and political beliefs. However, they consider that religion, origin and language are much connected to diversity than sex or economic status, for instance. This could be interpreted as a differentiation between diversity and inequality. Diversity is something to cherish, while differences based on the amount of money one has or the sex one is are not to be cherished but challenged. Students are aware of the different dimensions that characterize Sudan as a multicultural and diverse country, but that the importance of each component is related to the complex socio-cultural reality in Sudan, which is a product of the interrelationship between place (geography, physical environment), time and humans. Also, it is relevant to note that religion was chosen as one of the reasons why Sudan is said to be a diverse country. Although right now the majority of Sudanese people are Muslim, which would make the result to this question a bit strange, it is only in 2011 when the country lost South Sudan, with a majority of Christian inhabitants. Actually, the secession meant the internal displacement of thousands of Sudanese of Southern origin and Christian religion to the South, which is now a new country, South Sudan. It is possible that this is what explains why students have marked religion as the first category when defining diversity within Sudan, even though no country with a main religion and a small percentage of people professing minority religions would be mainly defined religiously diverse. It can also be that students relate diversity with conflict, and religion has been pointed as one of the causes of conflict between Sudan and what is now South Sudan for many years.

The second and third ones being origin and language might reflect a bit more the present situation of the country, still with many regions, tribes and dialects. This analysis might give us some clues about ideas to be included in AUW curricula, in particular in the course on diversity.

Students' perception of culture, its meaning and definition, was also investigated. The results were the following: culture meaning tradition came in first place and was mentioned 35 times; heritage and norms were in second place mentioned 27 times; language in third place mentioned

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19 times; music, dances and religion in fourth place mentioned 14 times; race in fifth place mentioned 10 times; tribe and family in sixth place mentioned 8 times; nationality and food in seventh place mentioned 5 times; region and country of origin in eighth place mentioned 4 times.

It is important to note that for most of the students culture means traditions, that is, attitudes and actions that are done and repeated for the sake of the fact that they have been done so before, many times. This probably implies that changing traditions equals damaging culture. In that sense, the information provided by the survey is very interesting as it sheds light on the need to work on the notion of culture as an open concept, a dynamic set of attitudes and actions, not a fixed one that is impossible to improve.

The study examined the students' usage of different features when they deal with each other. Students were given a list of 13 features or characteristics when they want to define someone, with a scale of measurement from little, or very little, to much and very much. The question was as follows: "You are talking about a person whose name you don't know, what feature would you use to describe him?"

Table 1: Tick all the categories you would use to define someone (you can tick more than one). For example, you are talking about a person whose name you don't know, and you have to explain who this person is to a friend. What categories would you use? Add other categories if you need to.

	Very little		A little		Much		Very much		Total	
	F	%	F	%	F	%	F	%	F	%
Nationality	90	31.7%	91	32.0%	44	15.5%	59	20.8%	284	100.0%
Physical Features	41	14.4%	89	31.2%	60	21.1%	95	33.3%	285	100.0%
Skin Colour	71	25.4%	77	27.5%	62	22.1%	70	25.0%	280	100.0%
Tribe	119	42.2%	67	23.8%	45	16.0%	51	18.1%	282	100.0%
Religion	115	41.2%	58	20.8%	36	12.9%	70	25.1%	279	100.0%
Sex	59	20.9%	69	24.5%	59	20.9%	95	33.7%	282	100.0%
Age	86	30.5%	71	25.2%	78	27.7%	47	16.7%	282	100.0%

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Economic Class	129	46.7%	84	30.4%	33	12.0%	30	10.9%	276	100.0%
Profession	49	17.1%	64	22.4%	90	31.5%	83	29.0%	286	100.0%
Marital Status	70	24.3%	90	31.3%	59	20.5%	69	24.0%	288	100.0%
Political Beliefs	178	64.5%	52	18.8%	20	7.2%	26	9.4%	276	100.0%
Ability	137	49.5%	62	22.4%	42	15.2%	36	13.0%	277	100.0%
Education	39	13.6%	56	19.5%	65	22.6%	127	44.3%	287	100.0%

63% of respondents indicated that they would use nationality little or very little, while 35% said they would use it much or very much. 54% said they would use the physical features little or very little and 44% said they would use it much or very much. 53% answered that they would use skin color little or very little and 47% said much or very much. 65% indicated that they would use tribe little or very little and 34% that they would use it much or very much. 61% said they would use religion little or very little and 37% said they would use it much or very much. 64% said that they would use sex little or very little while 53% said they would use it much or very much, 55% answered they would use age little or very little and 43% said they would use it much or very much. 76% indicated that they would use economic class little or very little while 22% said much or very much. 39% answered they would use profession little or very little while 60% said they would use it much or very much. 55% of the sample said that they would use marital status little or very little and 44% said they would use it much or very much. 82% answered they would use the political beliefs little or very little while 16% would use it much very much. 71% of the sample indicated that they would use ability little or very little and 28% said they would use it much or very much. 32% indicated that they would use education little or very little while 66% answered they would use it much or very much.

These results show that students use the most common categories to describe someone: physical traits, sex, profession and education. These features are, in fact, clues for identifying the tribe-origin-ethnic group, and the socioeconomic status.

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The study examined students' perception and ideas about diversity and multiculturalism by asking them their opinion about certain issues, behavior and situations. This section consisted of 18 statements to assess student's beliefs on diversity and multiculturalism. The available responses were: absolutely disagree, quite disagree, absolutely agree and quite agree.

Table 2: Do you (1) absolutely disagree, (2) quite disagree, (3) quite agree or (4) absolutely agree about the following statements:

	I absolutely disagree		I quite disagree		I quite agree		I absolutely agree		Total	
	F	%	F	%	F	%	F	%	F	%
All people are equal and should have the same rights and opportunities	17	5.7%	17	5.7%	64	21.5%	200	67.1%	298	100.0%
People's tribe influences their behavior	36	12.2%	53	18.0%	140	47.6%	65	22.1%	294	100.0%
People's religion influences their behavior	15	5.2%	19	6.6%	99	34.1%	157	54.1%	290	100.0%
People's sex influences their behavior	44	15.0%	52	17.7%	119	40.5%	79	26.9%	294	100.0%
People's nationality influences their interaction with others	54	18.4%	58	19.8%	134	45.7%	47	16.0%	293	100.0%
People's economic class influences their interaction with others	65	21.8%	58	19.5%	97	32.6%	78	26.2%	298	100.0%
People's sex influences their interaction with others	56	20.0%	59	21.1%	119	42.5%	46	16.4%	280	100.0%
People's religion influences their interaction with others	32	11.3%	61	21.6%	105	37.2%	84	29.8%	282	100.0%
People's tribe influences their interaction with	62	22.6%	59	21.5%	110	40.1%	43	15.7%	274	100.0%

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others										
Many good things can be learned from those people coming from different nationalities	10	3.5%	20	7.0%	87	30.6%	167	58.8%	284	100.0%
It is important to learn about other ways of life	6	2.1%	14	4.9%	93	32.4%	174	60.6%	287	100.0%
People of different races and cultures can work well together	13	4.5%	26	9.1%	94	32.9%	153	53.5%	286	100.0%
People of different religions can work well together	11	3.8%	33	11.5%	118	41.3%	124	43.4%	286	100.0%
People of different sexes can work well together	5	1.7%	24	8.3%	127	44.1%	132	45.8%	288	100.0%
People of different nationalities can work well together	8	2.9%	18	6.5%	123	44.6%	127	46.0%	276	100.0%
Exposure to others' culture in class through participation is important	15	5.3%	23	8.1%	135	47.5%	111	39.1%	284	100.0%
We should speak up when people in front of us are being mistreated or isolated	5	1.7%	20	6.8%	86	29.5%	181	62.0%	292	100.0%
Knowing about other tribes, religions, cultures, etc. is important	13	4.5%	17	5.9%	104	35.9%	156	53.8%	290	100.0%

The results show that 88% of the sample agreed that all people are equal and should have the same rights and opportunities. They agree that people's tribe, religion and sex influence their behavior (70%, 88% and 66% respectively), religion being the most voted as influential for most

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of them. A majority also agreed that people's nationality, religion, economic class, sex, and tribe influence their interaction with others (61%, 66%, 58%, 58% and 55% respectively).

88% of the sample agreed that many good things can be learnt from people coming from different backgrounds. Emerging evidence indicates that the existence of diverse populations among students in college has positive educational effects. 92% also agreed that it is important to learn about other ways of life.

This reveals that students have a clear and positive view of diversity within the campus in the sense that they understand the richness associated to it, in class, etc. Many researchers have stated that a diverse student body is a necessary condition for interactions among diverse groups, which will ultimately create opportunities for students to develop skills and competencies needed to function effectively in a diverse society (Chang 2000, Gurin 1999, Hurtado, Dey, Gurin and Gurin 2003, Hurtado, Milem, Clayton-Pedersen and Allen 1998 and 1999 *apud* Pike and Kuh 2006). So it is a good sign.

The respondents agreed that people of different races and cultures, religions, sexes and nationalities can work well together (85%, 84%, 89% and 90% respectively). 86% of the sample also agreed that exposure to others' culture in class through participation is important. Exposing students to others with diverse backgrounds and experiences serves to heighten students' self-awareness by providing reference points or comparative perspectives which sharpen assessment of their own attitudes, values and behaviors (Cuseo 1982). Moreover, 91% agreed that we should speak up when people in front of us are being mistreated, and 88% agreed that knowing about other tribes, religions, and cultures is important.

The results in this section clearly show students' awareness and positive perceptions of diversity and multiculturalism, and also show that students believe in diversity and multiculturalism and its main principles, at least theoretically.

The next part examined students' opinions about fairness, justice and equality as fundamental principles of accepting and believing in diversity and multiculturalism through providing them with 16 statements and asking them whether they are fair or not fair according to their beliefs.

Table 3: Some situations can seem more or less fair, just. Grade the fairness/justice of the following situations on a scale from 1 to 4.

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	Absolutely fair		Quite fair		Quite unfair		Absolutely unfair		Total	
	F	%	F	%	F	%	F	%	F	%
In a public space, most seats are taken. People prefer to stay standing rather than to sit beside those different from them (either based on race, disability, age or other categories)	26	9.1%	33	11.5%	88	30.7%	140	48.8%	287	100.0%
A student with some disabilities (physical or intellectual) in her hands gets some extra time to finish exams	120	41.7%	117	40.6%	30	10.4%	21	7.3%	288	100.0%
A woman with similar qualifications than her husband gets to a lower level professionally because she is also responsible for their home and children	34	11.7%	52	17.9%	86	29.7%	118	40.7%	290	100.0%
When advertising for jobs like nanny or nurse, the ads state "women only"	60	21.1%	92	32.4%	84	29.6%	48	16.9%	284	100.0%
There are two candidates with similar qualifications. There is only one place vacant. The candidate from a less developed region is admitted	67	23.1%	115	39.7%	73	25.2%	35	12.1%	290	100.0%
Scholarships are given to students from lower income families or students from marginalized areas	157	54.5%	87	30.2%	22	7.6%	22	7.6%	288	100.0%

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The police stop someone because of the way s/he is dressed	33	11.4%	62	21.5%	91	31.5%	103	35.6%	289	100.0%
Scholarships are given to students with the highest marks	108	37.1%	97	33.3%	43	14.8%	43	14.8%	291	100.0%
Holidays are set according to one religion only	17	6.0%	30	10.5%	127	44.6%	111	38.9%	285	100.0%
A family rejects a potential bride because she is of a different race	20	7.1%	34	12.1%	103	36.5%	125	44.3%	282	100.0%
People coming from low income backgrounds stay so all their lives	16	5.6%	15	5.2%	78	27.1%	179	62.2%	288	100.0%
People get jobs because they belong to specific tribes or a particular political ideology	14	4.8%	17	5.9%	70	24.2%	188	65.1%	289	100.0%
Two candidates compete for a certain job. One is Muslim and the other one is not Muslim. The Muslim candidate is chosen as this is an Islamic country	34	11.8%	38	13.1%	98	33.9%	119	41.2%	289	100.0%
People's way of dressing is defined through the state laws and society traditions according to one specific cultural or religious view and is generalized over all the people	60	21.4%	69	24.6%	90	32.1%	61	21.8%	280	100.0%
In a campus there are specific places where to practice your religion (mosques, chapels, etc.)	132	46.5%	93	32.7%	34	12.0%	25	8.8%	284	100.0%

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A professor decides that students should work in mixed groups (with different races, religions, backgrounds, etc.)	129	45.4%	97	34.2%	31	10.9%	27	9.5%	284	100.0%
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The results reveal that the students believe the following cases to be fair: 81% said it is fair to consider people with disabilities by offering them special treatments; 62% believed it is fair to offer special attention to people coming from less developed areas; 84% said it is fair to offer scholarships to students from lower-income families and marginalized areas; 69% agreed that it is fair to offer talented people special chances and offers; 78% said it is fair to offer specific places to practice religion for all people, whether Christian or Muslim, in any campus; 78% agreed that it is fair when a professor decides that students should work in a way that mixes those from different races, religions and cultures.

It is obvious that students perceive the principle of justice and equality, and are aware of different strategies to create balance, such as offering people special chances and other forms of positive discrimination.

On the other hand, the following cases were considered by the majority of students as unfair: 78% of the sample believed that using differences between people such as race, disability, age, etc. as a determinant for interacting with them in public places like transportation is unfair; 69% said that it is unfair to discriminate against women based on reproductive roles rather than qualifications when offering chances; 66% of the sample thought that it is unfair to give a policeman the authority to judge your way of dressing; 82% considered that setting holidays according to one religion only is unfair when there are several ones in the country; 80% agreed that it is unfair to refuse to marry someone because of race or tribe; 88% said it is unfair for people with lower economic status to stay poor forever; 89% agreed that it is unfair to offer jobs according to tribe or political ideology; 74% also said it is unfair to get a job because of religion.

This implies that they have a good understanding of what is fair and unfair, and are even convinced about the fairness implied in the use of positive discrimination.

There were two statements that show similar percentages in the fair-unfair scale. The first was advertising jobs such as nanny or nurse specifically for women; 53% said it is fair, and 45%

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said it is unfair. This might be related to a superficial knowledge of gender-related notions, such as sexism. These results can be explained by the Sudanese culture regarding the gender division of labor. There are specific tasks related to cooking, childcare and home-based work that are attributed to women and seen as reflecting their femininity. When men interfere in these tasks it is seen as not acceptable, and most men work in the public sphere. Even when this women's role takes on a professional character, such as nanny or nurse jobs, it is directly for women (Izeldeen 2007). This result offers good information to be taken into account for the gender studies course.

The other statement was that people's way of dressing should be defined through state laws and society traditions according to one specific cultural or religious view and be generally applicable for all the people. 45% said that this is fair and 53% said it is unfair. This result may be related to a mis-conceptualization of the notion of culture, as well as lack of awareness about civil rights. It could be argued that social discourses regarding women and modesty present in the Sudanese society might have misled students to see women as sexual objects. Is constitutes a very interesting point to treat in both courses on culture and gender.

Generally, the sample was aware about all differences existing in society and the university, and accepted and believed in the principles of justice and fairness.

The following section assessed students' beliefs about equality and their awareness about the factors that increase or reduce inequalities.

Table 4: In the Sudanese society there are some persistent inequalities. These are:

	Very Little		Little		Much		Very much		Total	
	F	%	F	%	F	%	F	%	F	%
Based on economic status	28	9.7%	45	15.6%	117	40.5%	99	34.3%	289	100.0%
Based on tribe	14	4.9%	73	25.4%	95	33.1%	105	36.6%	287	100.0%
Based on sex	19	6.6%	43	15.0%	106	37.1%	118	41.3%	286	100.0%
Based on education level	20	6.9%	60	20.8%	113	39.2%	95	33.0%	288	100.0%
Based on religion	33	11.6%	112	39.3%	76	26.7%	64	22.5%	285	100.0%
Based on ability	36	12.9%	82	29.3%	106	37.9%	56	20.0%	280	100.0%
Based on age	44	15.5%	110	38.7%	87	30.6%	43	15.1%	284	100.0%

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Based on neighborhood	70	24.4%	98	34.1%	68	23.7%	51	17.8%	287	100.0%
Based on state	59	20.8%	101	35.6%	67	23.6%	57	20.1%	284	100.0%
Based on country of origin	60	20.9%	90	31.4%	73	25.4%	64	22.3%	287	100.0%
Based on race	35	12.3%	70	24.6%	92	32.4%	87	30.6%	284	100.0%
Based on marital status	38	13.3%	61	21.4%	88	30.9%	98	34.4%	285	100.0%

The result shows that 73% of the sample said that inequalities are based on economic status; 70% said they are based on tribe; 78% said they are based on sex; 72% said they are based on the education level; 62% said they are based on race 57% said they are based on ability; and 64% said they are based on marital status. A majority did not believe that there is inequality based on religion, age, neighborhood, state, or country of origin (50%, 53%, 56%, 55%, 56% respectively). Maybe because most of them profess the official religion of the country, come from Sudan and have the normal age for University students, and so have not felt discriminated or treated unfairly often. For the students, the categories most chosen as causes of inequality are: sex and tribe.

4.3. Attitudes towards Diversity and Multiculturalism

This part examines students' attitudes towards diversity and multiculturalism. It consists of 5 sections; each section assesses a specific dimension of students' attitudes. The first section examined students' attitudes towards diversity and multiculturalism by asking them to state whether a set of statements were true or not true.

Table 5: Do you think these statements are (1) absolutely untrue, (2) quite untrue, (3) quite true or (4) absolutely true?

	Absolutely untrue		Quite untrue		Quite true		Absolutely true		Total	
	F	%	F	%	F	%	F	%	F	%
I prefer to sit down near my friends in class	53	18.4%	85	29.5%	92	31.9%	58	20.1%	288	100.0%

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My friends are like me	26	9.0%	85	29.4%	122	42.2%	56	19.4%	289	100.0%
I prefer to sit down near those who are like me	3	6.8%	12	27.3%	16	36.4%	13	29.5%	44	100.0%
I participate in class often	31	10.8%	81	28.3%	130	45.5%	44	15.4%	286	100.0%
I like it when different people participate in class	11	3.9%	21	7.4%	106	37.2%	147	51.6%	285	100.0%
I usually form work groups with colleagues that are similar to me	74	25.8%	112	39.0%	69	24.0%	32	11.1%	287	100.0%
It is useful for us, students, when lecturers offer examples from different cultures, religions, tribes, countries, etc	23	8.0%	31	10.8%	158	55.1%	75	26.1%	287	100.0%
I prefer when the lecturer is Sudanese	86	29.9%	112	38.9%	68	23.6%	22	7.6%	288	100.0%
I prefer when the lecturer is a foreigner	45	15.7%	102	35.5%	103	35.9%	37	12.9%	287	100.0%
I prefer when the lecturer is young	52	18.1%	88	30.6%	86	29.9%	62	21.5%	288	100.0%
I prefer when the lecturer is old	52	18.3%	102	35.9%	86	30.3%	44	15.5%	284	100.0%
I prefer when the lecturer is a man	41	14.5%	71	25.1%	89	31.4%	82	29.0%	283	100.0%

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I prefer when the lecturer is a woman	82	28.8%	102	35.8%	70	24.6%	31	10.9%	285	100.0%
I prefer when lectures are in English	17	5.9%	26	9.1%	116	40.4%	128	44.6%	287	100.0%
I feel comfortable with people of other nationalities	22	7.7%	56	19.6%	142	49.7%	66	23.1%	286	100.0%
I feel comfortable with people from other cultures	19	6.6%	45	15.6%	155	53.6%	70	24.2%	289	100.0%
I feel comfortable with people with other religions	33	11.6%	83	29.2%	121	42.6%	47	16.5%	284	100.0%
I feel comfortable with people with other political opinions	53	18.4%	70	24.3%	104	36.1%	61	21.2%	288	100.0%
I feel comfortable with people from other economic background	48	16.7%	59	20.6%	121	42.2%	59	20.6%	287	100.0%
I feel comfortable with people of the opposite sex	21	7.3%	71	24.7%	131	45.5%	65	22.6%	288	100.0%
I feel comfortable with people of a different age	17	5.9%	40	13.8%	127	43.8%	106	36.6%	290	100.0%

The sentences that most of the sample considered to be true are as follows: 51% said it is true that they prefer to sit down near their friends in class; 61% indicated that their friends like them; 65% said they prefer to sit down near those who like them in the class; 60% said it is true that they often participate in class; 88% said it is true they like it when different people participate in

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class; 81% indicated that it is true that lecturers offer examples from different cultures, religions, tribes and countries; 50% of the sample preferred the lecturer to be young; 60% said that they prefer it when the lecturer is a man; 84% said it is true that they prefer lectures to be in English, while a majority of the sample said it is true that they feel comfortable with people of other nationalities, other cultures, religions, other political opinions, other economic backgrounds, the opposite sex and with people of different ages (72%, 77%, 58%, 57%, 62%, 67% and 79% respectively). It is important to highlight the fact that more than half of the sample prefers lecturers to be man and lectures to be in English.

When the statements reflect attitudes towards diversity regarding age and nationality we notice there is not a big gap between those that were considered true and those that were not, e.g. for “I prefer it when the lecturer is old”, the percentage that said it was true was 44% while 53% said it was untrue; for “I prefer it when the lecturer is young”, 48% said it was untrue while 50% said it was true.

The attitudes towards diversity and multiculturalism among the students in the study sample are positive in that even though most of them prefer to be surrounded by their equals, they value the fact that people who are different participate in the class. It is significant that most students said they preferred lectures to be in English, even though most of them chose to do the test in Arabic. This might be due to the fact that they know how useful improving their English might be.

The second section in this part concerns students’ knowledge of different tribes and races in their batch. The results show that 5% of the study sample mentioned one tribe; 8% two tribes; 12% three tribes; 9% four tribes; 7% five tribes; 6% six tribes; 4% seven tribes, 2% eight tribes; 5% nine tribes; 5% ten tribes; 5% eleven tribes; and 5% twelve tribes. The results show that students’ knowledge of tribes and ethnic groups in Sudan ranges from one tribe up to twelve tribes only, which is very weak compared to the actual number of ethnicities and tribes in Sudan. This may be due to many factors; one of them is that the size of the tribe, its geographical location and popularity can all make people more likely to remember. In addition, there is a lack of media to orient people about all the tribes, and the curriculum itself in all education stages lacks this type of orientation. Maybe the only easy way that students can identify different ethnic groups is through geographical location, such as southern tribes, eastern tribes, central tribes and western tribes, while language, physical features and ways of dressing may also lead them to

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identify the location of an ethnic group rather than their specific ethnic or tribe name. The biggest number of students identified a number of two to five tribes.

The third section is about students' knowledge of names of different Sudanese ethnic groups or tribes. The results reveal that 34% did not answer the question; 8% of the sample mentioned only one tribe; 10% mentioned two tribes; 22% mentioned three tribes; 6% mentioned four tribes; 10% mentioned five tribes; 4% mentioned six tribes; 2% mentioned seven tribes; and 2% mentioned eight tribes. Again, the biggest number of students knew two to five tribes. Probably their own, plus four more.

The tribes most mentioned are Shawayga, Danagla, Mahas, Robatab, Darfuri, Nuba, Hadandowa, Jaaliya, Dinka, Ethiopian, Somali and Hausa, which represent most Sudan's regions and foreign students.

One student answered the question using religions as a tool for classifying tribes such as Christian and Muslim. Eight students used geographical dimensions to classify tribes by saying Northern tribes, Eastern tribes or central tribes.

The results are also in harmony with the sample's tribal background. However, taking into account the number of tribes in Sudan, it would be better if students were aware of more tribes within the country. For that, the new course on Sudanese culture might be a very good resource.

The fourth section in this part is concerned with the advantages, disadvantages and challenges of being with people of different identities.

The results illustrate that being with people of different identities was seen as having the following advantages: 77% indicated that it is a good opportunity to exchange experiences, information, skills and knowledge; 82% indicated that they would gain exposure to new cultures; 65% said it is a chance to learn new languages; 76% agreed that it will enrich their information about others' religion and ritual practices; and 80% indicated that it is good practice to respect others' religion, culture, way of dress, food and general way of life.

Regarding the disadvantages and challenges, 80% of the sample mentioned the language barrier; 70% indicated contradictions among different norms, traditions and cultures; 76% mentioned extreme differences in socio-economic status; 65% said religious differences and lack of acceptance and respect; and 65% said challenges in satisfying your needs and interests with respect to others' needs and interests.

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It seems, according to these results, that students were conscious about the main advantages and challenges of diversity.

The fifth section in this part is about how often students have serious conversations with other students or university staff of different race or ethnicity, religion, nationality and political opinions or personal values from their own. This is connected with their actual behaviour more than with their ideas.

Table 6: How often do you...

	Never		Rarely		Quite often		All the time		Total	
	F	%	F	%	F	%	F	%	F	%
have serious conversations with students or University staff of a different race or ethnicity from yours	77	28.5%	95	35.2%	69	25.6%	29	10.7%	270	100.0%
have serious conversations with students or University staff of a religion different from yours?	90	33.2%	100	36.9%	57	21.0%	24	8.9%	271	100.0%
have serious conversations with students or University staff of a nationality different from yours?	92	34.3%	85	31.7%	59	22.0%	32	11.9%	268	100.0%
have serious conversations with students or University staff of	105	38.7%	63	23.2%	60	22.1%	43	15.9%	271	100.0%

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differing political opinions or personal values from yours?										
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In all questions, the majority of the sample rarely or never has serious conversations with people who are different from them. In some cases this might be due because they do have many opportunities to meet people of a different religion or nationality, but in the rest of the categories the only explanation is that they probably do not make efforts to do so. This implies not only an inconsistency with regard to their ideas about the advantages of being with people who are different, but also an important piece of information about classes. If teachers mixed students in different ways to guarantee the interaction of all with all, the answers would have never been rarely or almost never. This should be taken into account by academic staff. Diversity management should be present also in class.

If it is true that most teacher education programs acknowledge in principle the importance of a pluralistic approach in classroom preparation, but that in practice most are characterized by a monoculture approach, and teacher candidates come to teacher programs with limited direct interracial and intercultural experiences (Melnick and Zeichner 1998), then, we are doing something wrong.

The sixth and final section in this part assesses whether students have experienced any type of discrimination, isolation, subordination, oppression or marginalization in society during their student years, including school and high school years.

Table 7: During your student years so far (including school and high school years):

	Yes		No		Total	
	F	%	F	%	F	%
IN SOCIETY						
Have you ever felt you were being treated unfairly because of the differences between your home language and the language used at the education institution?	187	68.2%	87	31.8%	274	100.0%

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Have you ever felt you were being treated unfairly in connection with the teachers/lecturers assigned to you?	182	70.5%	76	29.5%	258	100.0%
Have you ever felt you were being treated unfairly in connection with the attention paid to your personal desires or preferences?	163	60.8%	105	39.2%	268	100.0%
Have you ever felt you were being treated unfairly because of your race?	158	60.5%	103	39.5%	261	100.0%
Have you ever felt you were being treated unfairly because of your religion?	147	55.5%	118	44.5%	265	100.0%
Have you ever felt you were being treated unfairly because of your sex?	161	63.4%	93	36.6%	254	100.0%
Have you ever felt you were being treated unfairly because of your dis/ability condition?	180	66.4%	91	33.6%	271	100.0%
Have you ever felt you were being treated unfairly because of your economic background?	198	76.4%	61	23.6%	259	100.0%
Have you ever felt you were being treated unfairly in your marks?	201	75.0%	67	25.0%	268	100.0%
Have you ever felt uncomfortable with the public order law, which defines your way of dressing?	214	82.3%	46	17.7%	260	100.0%
Have you felt free and safe to practice your religion in the education institutions?	135	50.0%	135	50.0%	270	100.0%
Have you ever felt you could not practice your religion (praying, etc.)?	208	80.3%	51	19.7%	259	100.0%
Have you ever felt mistreated, isolated or stigmatized?	161	76.3%	50	23.7%	211	100.0%
Have you ever seen someone being mistreated, isolated or stigmatized?	162	79.8%	41	20.2%	203	100.0%

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The results demonstrated that 68% said that they had been treated unfairly because of differences between their home language and the language used at the education institution; 70% of the sample said yes in connection with the teacher or lecturer assigned to them; 60% said yes in connection with the attention paid to their personal desires or preference; 60% said yes because of their race; 55% said yes because of their religion; 63% said yes because of their sex; 66% said yes because of their disability condition; 76% said yes because of their economic background; 75% said they were treated unfairly in their marks; 82% said they did not feel comfortable with the public order law, which defines their way of dressing; 80% said they had felt they could not practice their religion; 76% indicated that they had felt mistreated, isolated and stigmatized; and 79% indicated that they had seen other people being mistreated, isolated and stigmatized. 50% of the sample said yes they had felt free and safe to practice their religion and 50% said no, they hadn't.

In general, most students have felt discriminated in their lives, albeit for different reasons. The fact that they have felt so in connection with language and teachers is understandable if we take into account the fact that even though Arabic is the vernacular language in Sudan not all students use it as their first language; also in Sudan many languages are used, and maybe students have been in contexts where their tongue was the minority tongue. The lowest percentage appears to be connected with religion, because, as is known, most students are Muslim, which is the State's religion. Figures grow when related to their sex (they are all females), their race, their economic status and their marks. Except for the latter, it is not difficult to believe that this has been the case in a country with racial conflicts, big economic differences and a big gender gap in various areas. There is, however, an interesting result: more than half of the students answered that they had felt discriminated because of their disability, while in the section used to get sociological data of the sample, very few students admitted to have a disability. This lack of consistency may be due to a misunderstanding of the term "disability". Otherwise, it is difficult to see why this result should be logical.

As for the rest of the answers, most of them did not like the public order law and most of them have felt they could not practice their religion at least once. In the first case, it is important to note that this public order law is discriminatory, and applicable mostly to women. It can also be interpreted depending on the perspective or mood of the law enforcer, since "modesty" is a

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word which is not very specific. As for the second, it is interesting to read that most students had felt at least once that they could not practice their religion. As to whether they had felt free and safe to practice their religion, half of the sample agreed and the other half didn't.

The final section in this part is about students' experiences of any type of mistreatment, isolation or discrimination during their student years at AUW.

Table 8: At AUW:

At AUW	Yes		No		Total	
	F	%	F	%	F	%
Have you ever felt you were being treated unfairly because of the differences between your home language and the language used at the education institution?	172	65.6%	90	34.4%	262	100.0%
Have you ever felt you were being treated unfairly in connection with the teachers/lecturers assigned to you?	187	72.8%	70	27.2%	257	100.0%
Have you ever felt you were being treated unfairly in connection with the attention paid to your personal desires or preferences?	175	67.3%	85	32.7%	260	100.0%
Have you ever felt you were being treated unfairly because of your race?	151	59.7%	102	40.3%	253	100.0%
Have you ever felt you were being treated unfairly because of your religion?	125	46.8%	142	53.2%	267	100.0%
Have you ever felt you were being treated unfairly because of your sex?	181	69.9%	78	30.1%	259	100.0%
Have you ever felt you were being treated unfairly because of your dis/ability condition?	108	40.8%	157	59.2%	265	100.0%
Have you ever felt you were being treated unfairly because of your economic background?	125	48.1%	135	51.9%	260	100.0%

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Have you ever felt you were being treated unfairly in your marks?	190	73.6%	68	26.4%	258	100.0%
Have you ever felt uncomfortable with the public order law, which defines your way of dressing?	174	66.4%	88	33.6%	262	100.0%
Have you felt free and safe to practice your religion in the education institutions?	182	68.4%	84	31.6%	266	100.0%
Have you ever felt you could not practice your religion (praying, etc.)?	199	74.5%	68	25.5%	267	100.0%
Have you ever felt mistreated, isolated or stigmatized?	93	34.6%	176	65.4%	269	100.0%
Have you ever seen someone being mistreated, isolated or stigmatized?	140	52.6%	126	47.4%	266	100.0%

The results revealed that 65% have felt they were treated unfairly because there is a difference between their home language and the language used at AUW; 72% of the sample have felt they were treated unfairly in connection with the teachers assigned to them; 67% said they have felt treated unfairly in connection to the attention paid to their personal desires or preferences; 59% indicated that they have felt unfairly treated because of their race; 69% said because of their sex; 73% said they have been treated unfairly in their marks; 66% revealed that they have felt uncomfortable with the public order law which defines their way of dressing; 68% of the sample has felt free and safe to practice their religion in the educational institution; 75% of the sample said they have felt they could not pray at the university; and 52% said they have seen someone being mistreated, isolated and stigmatized at AUW.

53% of the sample stated that they were not being treated unfairly because of their religion; 59% said they did not feel they were treated unfairly because of disability; 51% said they did not feel they were treated unfairly because of their economic background; and 65% said they did not feel they were mistreated, isolated or stigmatized.

More than half of the sample said they have felt discriminated because of the language, and this may well be because the official teaching language at AUW is English. Most students have difficulties to follow classes at University level in a foreign language they do not master. For this

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reason, AUW provides English classes for all students in the first years of their BSc. They have also felt mistreated in relation to their teachers, but this might not be directly connected to any kind of discrimination but to their likes and dislikes as students. The same applies to their preferences and desires, as well as to their marks. Although this might also be connected to their feeling of freedom and autonomy. The percentage is lower for race discrimination, although it is still a 60%. This figure is high for a pro-equality institution. With regard to sex discrimination, it is hard to understand why more than 60% of the students answered they felt discriminated. The only possible explanation is that they were referring to their life in general, and not only within AUW, although this could be used as an argument for the other questions in this section too. More than half of the students were uncomfortable with the public order law, but less than outside AUW, which might mean that they have felt less controlled inside the campus.

Again, the questions about practicing their religion are a bit inconsistent. Almost 70% of students feel safe and free to practice their religion at AUW, while more than 80% feel they have felt that they cannot practice their religion (praying). This might be explained by the fact that there is not proper place for students to pray at AUW, no mosque, no chapel, and students end up praying in the gardens. Although this might contribute to the secularity of the University, having praying areas need not hinder academic secularity and might appear as a solution to this feeling of not being able to practice their religion.

Besides the relevance of these results by themselves, the important piece of information here is that if compared with the results in the previous table, which correspond to the same questions but in connection to their life before arriving at AUW, a decrease in their feelings of discrimination can be seen in connection to race, their socioeconomic status, religion, disability, etc.

4.4. Perceptions of Diversity Management at AUW

This part measures students' awareness about AUW's tools, strategies and policies for managing diversity and multiculturalism.

Section one is about students' perception of diversity management at AUW. A list of statements was used to measure students' knowledge and information about differences existing among students.

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Table 9: Perception of Diversity at AUW

	Absolutely untrue		Quite untrue		Quite true		Absolutely true		Total	
	F	%	F	%	F	%	F	%	F	%
At AUW There are students of different nationalities	6	2.1%	8	2.8%	74	26.1%	196	69.0%	284	100.0%
There are students of different sexes	127	45.2%	59	21.0%	55	19.6%	40	14.2%	281	100.0%
There are students of different religions	3	1.1%	7	2.5%	84	29.8%	188	66.7%	282	100.0%
There are students of different tribes	5	1.8%	7	2.5%	71	25.0%	201	70.8%	284	100.0%
There are students of different ages	3	1.1%	12	4.3%	86	30.5%	181	64.2%	282	100.0%
There are students of different economic backgrounds	1	.4%	9	3.2%	84	29.8%	188	66.7%	282	100.0%
There are students with different disabilities	13	4.6%	25	8.9%	123	43.8%	120	42.7%	281	100.0%
There are students of different races	5	1.8%	6	2.2%	88	31.7%	179	64.4%	278	100.0%
There are students with different mother tongues	1	.4%	15	5.4%	91	32.6%	172	61.6%	279	100.0%
There are lecturers of different nationalities	14	5.1%	30	10.8%	99	35.7%	134	48.4%	277	100.0%
There are lecturers of different sexes	9	3.2%	18	6.5%	102	36.6%	150	53.8%	279	100.0%
There are lecturers of different religions	19	6.8%	35	12.5%	110	39.4%	115	41.2%	279	100.0%

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There are lecturers of different tribes	7	2.5%	15	5.4%	108	39.0%	147	53.1%	277	100.0%
There are lecturers of different ages	4	1.4%	13	4.7%	99	35.5%	163	58.4%	279	100.0%
There are lecturers of different economic backgrounds	10	3.6%	17	6.1%	115	41.5%	135	48.7%	277	100.0%
There are lecturers with different disabilities	37	13.4%	83	30.1%	102	37.0%	54	19.6%	276	100.0%
There are lecturers of different races	4	1.5%	19	7.0%	135	49.8%	113	41.7%	271	100.0%
There are lecturers of different mother tongues	15	5.5%	49	17.9%	114	41.8%	95	34.8%	273	100.0%
There is administrative or maintenance staff of different nationalities	18	6.6%	28	10.2%	115	42.0%	113	41.2%	274	100.0%
There is administrative or maintenance staff of different sexes	8	2.9%	24	8.8%	112	41.0%	129	47.3%	273	100.0%
There is administrative or maintenance staff of different religions	12	4.3%	29	10.4%	135	48.6%	102	36.7%	278	100.0%
There is administrative or maintenance staff of different tribes	10	3.6%	15	5.4%	131	46.8%	124	44.3%	280	100.0%
There is administrative or maintenance staff of different ages	9	3.2%	10	3.6%	129	46.2%	131	47.0%	279	100.0%
There is administrative or maintenance staff of different economic backgrounds	12	4.3%	17	6.0%	126	44.8%	126	44.8%	281	100.0%

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There is administrative or maintenance staff with different disabilities	38	13.8%	95	34.4%	94	34.1%	49	17.8%	276	100.0%
There is administrative or maintenance staff of different races	11	4.0%	27	9.9%	146	53.3%	90	32.8%	274	100.0%
There is administrative or maintenance staff of different mother tongues	13	4.7%	39	14.2%	126	45.8%	97	35.3%	275	100.0%

The results revealed that students are aware of these: 95% said that at Ahfad University there are students of different nationalities; 95% said of different religions; 95% said of different tribes; 94% said of different economic backgrounds; 94% said of different ages; 85% said of different disabilities; 95% said of different races; 93% said of different mother tongues; 83% of the sample said it is true that there are lecturers of different nationalities; 89% said there are lecturers of different sexes; 80% said lecturers of different religions; 92% were aware there are lecturers of different tribes; 93% said of different ages; 89% said it is true there are lecturers from different economic backgrounds; 56% said there are lecturers of different disabilities; 90% said there are lecturers from different races; and 75% of the sample identified that there are lecturers of different mother tongues.

These results show that the students participating in the sample are completely aware about the diverse staff dealing with them on an everyday basis. Moreover, they are able to identify differences such as age, religion, sex, nationality, race, language, disability, economic background and tribe. There is less diversity when speaking about disabilities, maybe because there are not many staff with disabilities, or not visible or noticeable at least.

Regarding administrative and maintenance staff, they are also aware that they are diverse. The results show that students of the sample are aware that there are administrative and maintenance staff of different nationalities (83%); of different sexes (88%); of different religions (84%); of different tribes (90%); of different ages (93%); of different economic backgrounds

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(88%); of different disabilities (51%); of different races (85%); and of different mother tongues (78%).

Generally the results show that students are well aware about the diverse character of academic, administrative and maintenance staff.

Section two is about students' knowledge and perception of diversity management policies at AUW.

Table 10: Perception of Diversity Management at AUW

	Yes		No		Total	
	F	%	F	%	F	%
At AUW Are you aware of any official policies regarding diversity management?	75	26.7%	206	73.3%	281	100.0%
Are you aware of any unofficial policies regarding diversity management?	73	26.2%	206	73.8%	279	100.0%
Are you aware of any actions to combat discrimination?	101	35.9%	180	64.1%	281	100.0%
Are you aware of any pro-diversity admission policies?	110	39.7%	167	60.3%	277	100.0%
Are you aware of any admission policies that favor candidates of lower-income households?	104	37.4%	174	62.6%	278	100.0%
Are you aware of any admission policies that favor candidates of specific nationalities?	97	34.9%	181	65.1%	278	100.0%
Are you aware of any admission policies that favor candidates of specific tribes?	89	31.8%	191	68.2%	280	100.0%
Are you aware of any admission policies that favor candidates of a specific sex?	90	32.5%	187	67.5%	277	100.0%
Are you aware of any admission policies that favor candidates of a specific religion?	71	25.4%	209	74.6%	280	100.0%

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Are you aware of any admission policies that favor candidates of specific political views?	101	36.2%	178	63.8%	279	100.0%
Are you aware of any admission policies that favor candidates with disabilities?	81	29.0%	198	71.0%	279	100.0%
Are you aware of any admission policies that favor candidates of specific races?	94	34.4%	179	65.6%	273	100.0%
Does AUW encourage contact among students of different cultures, races, nationalities, religions, ages, etc.?	189	67.3%	92	32.7%	281	100.0%
Do AUW lecturers take diversity into account in class?	149	53.8%	128	46.2%	277	100.0%
Do AUW lecturers offer examples of different cultures, religions, nations, etc.?	171	61.1%	109	38.9%	280	100.0%
Do AUW lecturers encourage contact among students of different cultures, races, nationalities, religions, ages, etc.?	186	66.9%	92	33.1%	278	100.0%
Does AUW inculcate values like tolerance and the respect of differences?	175	62.3%	106	37.7%	281	100.0%
Does AUW inculcate values like equality?	190	67.9%	90	32.1%	280	100.0%
Does AUW inculcate values like cultural identity?	201	71.3%	81	28.7%	282	100.0%
Does AUW promote knowledge of other cultures inside or outside Sudan?	204	72.6%	77	27.4%	281	100.0%

The results show that 73% of the sample were not aware of any official policies at AUW regarding diversity management; 73% were not aware of any unofficial practices regarding diversity management at AUW; 64% were not aware of any actions to combat discrimination at AUW; 60% were not aware of any pro-diversity and multicultural admission policies; 62% were not aware of any admission policies that favor candidates from lower-income households; 65% were not aware of any admission policies that favor candidates of specific nationalities; while

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68%, 67%, 74%, 63%, 71% and 65% respectively were not aware of any admission policies that favor candidates of specific tribes, sex, religion, specific political views, disabilities, or races.

The results obviously show that students had no idea about any admission policies or regulations that act as diversity management. This can be due to lack of orientation on the part of AUW, and the only students who are aware may be the students who benefited from such regulations or were admitted based on these regulations and policies.

Other results showed that 67% said AUW encourages contact among students of different cultures, races, nationalities, religions and ages. 53% of the sample agreed that lecturers at AUW take diversity and multiculturalism into account in class; 61% agreed that lecturers offer examples from different cultures, religions, nations, etc.; 66% said that lecturers encourage contact among students of different cultures, races, nationalities, religions, ages, etc.; 62% agreed that AUW includes values like tolerance and respect for differences; 67% said AUW includes values like equality; 71% agreed that AUW includes values like cultural identity; and 72% of the sample agreed that AUW promotes knowledge of other cultures inside or outside Sudan.

Students are aware that AUW directly or indirectly considers diversity as an important characteristic, and makes efforts towards equality. However, most students ignore whether there are specific policies regarding diversity management.

5. CHAPTER FIVE: CONCLUSIONS

This chapter presents the main findings and conclusions, as well as some recommendations to improve AUW's diversity management.

5.1. Research Findings

This study of perceptions of diversity and its management at AUW among students was carried out at AUW from 2011 to 2013, but mostly during 2012. It aimed to identify students' perceptions of diversity, as well as their beliefs and attitudes towards diversity, and their awareness of AUW's diversity management policies and practices. The study targeted 300 students representing all university faculties and all the academic years in each faculty. The study comes out with several findings as follow:

- AUW sociological radiography: Based on the sample, the majority of the students at AUW are Sudanese, who constituted 85%. The remaining 15% are foreigners from Ethiopia, Eritrea, Somalia, South Sudan and other countries. At present AUW welcomes 57 tribes, almost all of them Sudanese. There is a discrepancy in the number of students from each tribe. There are more students from Northern tribes than to tribes of the Southern, Eastern and Western regions. Arabic was given as a mother tongue of the students, while 15% spoke different languages. Islam was the religion of the majority of the students, while Christianity constitutes the religion of a minority of students. The majority of the students come from urban areas and only 7% from rural areas. The economic status of the students ranges between middle-high status, middle-low status, low status and high status. But the majority of the sample claimed to be middle high or middle low. Most students have no disabilities.

- Students tend to define culture in connection with religion or origin (country, region or ethnic group), so their culture was Sudanese, Islamic, Arab, etc. However, when asked directly about the meaning of culture, most of them said it refers to tradition, heritage and norms, language, religion and folklore. Only few students related it to region or country of origin. Therefore, they show an understanding of the notion of culture as varied and imprecise as the term itself. This might indicate that their approach to this notion is more intuitive than academic and thus that they have not reflected upon it in class, at least not enough. Also, the fact that culture is traditions and inherited norms for them, while they define their particular culture based on their nationality and their religion shows a connection between religion, nationality

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and norms, which implies that efforts to transform or change culture can be interpreted as a treason to culture or as destroying religion and heritage. It is relevant to note that when asked about traits that influence people's behaviors, religion was chosen the most, with almost 80% of the sample.

- Their idea that Sudan is a diverse country is based on the differences of religion, origin, language, sex, economic status, tribe, age, ability, race and political beliefs in that order. The fact that religion appears in the first place when South Sudan, where the majority of Christians come from and live, is now an independent country and Sudan has a clear majority of Muslims indicate either that students have not reflected upon this fact enough, or that religion being one of the main causes of conflict up to now, they all have it as a very relevant category.

- Students chose traits related to origin and socioeconomic status as the main ones to define and identify people. This hides the risk of building up stereotypes, which contribute little to equal treatment, social justice and peaceful conviviality.

- Students' beliefs about the advantages of diversity are solid. They are all aware of the value of working with different people, interacting with different people (race, tribe, nationality and religion, etc.), having people participating in class, etc.

- Students' beliefs about what can be considered fair and unfair is quite clear, although the fact that in two cases of social injustice (sexism and cultural-religious discrimination) shows that their opinions are more intuitive (learnt) than rational (based on logic arguments or personal critical thinking).

- Students are aware of persistent inequalities in their society, which they related mostly to sex and tribe. This shows a conscience of their own discrimination as women, and the recognition that tribe is a key category within Sudanese society. This is reinforced by the fact that country of origin and state were the categories amongst the least chosen as causes for inequality in Sudan. Despite all, when asked about the number of tribes they can identify, students were not able to identify many, and results indicate that they are not very knowledgeable about tribal diversity in Sudan. Tribes being such a key issue, this is a surprising fact.

- Despite their theoretical knowledge about the problems associated to discrimination and inequalities, and their theoretical appreciation of diversity, their preferences show that even

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though they enjoy having diverse people around, in class for instance, they tend to like being with their pairs best. While they show no significant preference for foreign or national, young or old lecturers, they clearly prefer men to women. Whether this is related to unconscious associations or it is based on the fact that their experience with male lecturers is better than with female lecturers needs further enquiry. Students also prefer classes in English, which shows an interest to enlarge their views and opportunities of connection with others.

- In contrast with their beliefs about diversity, when asked to reflect upon their real attitudes (their behavior) towards diversity, answers show that students do not make many efforts to interact with those who are different. This shows a clear pattern of multiculturalism (vs. interculturalism) in the sense that despite the fact that differences are recognized, respected, and even valued, there is not interest in interacting with the Other.

- Most students have experienced discrimination in various ways along their lives. The two reasons they identified as the most common ones are their socioeconomic status and their sex. Interestingly enough, these are the two categories they mentioned the most as the ones they used to identify someone. Also, the majority of the students have felt uncomfortable with the public order law, and they have felt at least once that they could not practice their religion. The reasons that explain this fact, Sudan being a religious country where religion is party of the daily lives of its citizens needs further enquiry.

- Many students have felt discriminated within AUW, although to a lesser extent than in society at large. Numbers improve especially with regard to socioeconomic status, which speaks well about AUW's attitude towards that category. It is interesting to note that students have felt discriminated because of their sex within AUW. The reasons explaining this fact need further enquiry. Also, students have felt that they could not practice their religion (praying) with in AUW. This might refer to the fact that there are no praying areas within the campus at the moment, or that being used to being able to pray wherever, the fact that in some places within the campus (inside buildings, etc.) students are not allowed to pray might not be of their approval. Maybe more explanations on the part of AUW as to why this norm would help in this sense.

- Students are aware of the high levels of diversity within AUW at all levels: students, lecturers, administrative and maintenance staff. Results are consistent with reality, because they indicate lower diversity when it comes to sex and disability: AUW only has female students and

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the percentage of people with disabilities is obviously not very high in comparison with those without disabilities, as in real life.

- Students ignore whether AUW has official policies to manage diversity, although they admit to recognizing that AUW encourages contact among students of different cultures, races, religions, etc., that AUW lecturers take diversity into account, that they offer examples regarding different backgrounds and identities, and that AUW inculcates values like equality, cultural identity, or tolerance, and that AUW promotes knowledge about other cultures. This shows that despite the fact that students enjoy the benefits of studying in a University committed with such values, they do not know how they benefit, or understand the ways AUW uses to do so. Also, this shows an inconsistency with students' efforts for integration. They see lecturers' efforts to inculcate those values in class, but they do not repeat them.

5.2. Recommendations

Based on the main findings, six basic recommendations are presented for AUW to reflect upon:

- **More critical thinking on the notions of culture, diversity, discrimination, equality and stereotypes is needed.** The feeling that students learn (thus know based on intuition), but not reflect (thus are not able to argue or think critically) is consistent throughout the research. We believe that in addition to the specific course on women's studies, which should work more on the critical thinking capabilities of students, the above mentioned notions should be tackled transversally in all courses and extra-curricular activities at AUW. Otherwise, when students are exposed to new and different situations of discrimination in the future they might not be able to identify them, and, most importantly, they might not be able to present arguments against them, or alternatives to solve them, thus hindering their civic engagement capacities. In general, more critical thinking is needed. This, of course, implies a huge effort on the part of lecturers, who should try to innovate more in their classes in order to create spaces for debate and thinking. AUW might consider training courses for lecturers in that sense too.
- **More information and enquiry methods about tribes and Sudanese cultural diversity are needed.** It is true that, since the course on Sudanese culture has been recently included in the curricula, the positive consequences of its inclusion have not been detected yet in this research. In any case, the need for it is stated. Our suggestion is

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that the content of the courses on women's studies and Sudanese culture are critically revised, to include more reflection on the above mentioned notions, and if such notions are properly covered in the content, maybe the teaching methods should be improved to guarantee that students have clearer ideas (and a more critical understanding) of such notions. As has been shown in the findings of this small research, despite these courses, students do seem to need to reflect on such topics a bit more, and to practice them even more.

- **More explanations about the secular option of AUW as a higher education institution are needed.** Also, inter-faith praying areas could be provided for students. This might not only eliminate their feeling of not being able to practice their religion, it might contribute to students respecting the use of academic buildings only for academic purposes (which might also help to de-stigmatize secularism in a context where it is often misinterpreted and fought), and might contribute to interreligious dialogue and conviviality amongst students.
- The fact that students have felt discriminated both without and at AUW (although to a lesser extent) in different categories, even based on sex, might imply, especially in the case of discrimination at AUW, the fact that students have not tools to define how they feel discriminated. The notion of intersectionality might be useful in this case. **AUW should consider the intersectional perspective when analysing, teaching and fighting discrimination.**
- **The change of perspective from multiculturalism towards interculturality is necessary if integration is the goal, and alienation is to be avoided.** While AUW is very good at preserving cultural identities and inculcating respectful attitudes towards the different, at least in theory, these efforts do not translate in more interaction, more dialogue and more integration amongst the students of different religions, origins, etc.
- Last, **more implication of students in the design and implementation of diversity management is needed.** This will not only make them more aware of the efforts made by AUW, but it will also help students to learn how to manage diversity themselves, to interact more with those other students who are different, to practice their civic engagement not only in community service (as they already do thanks to AUW

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programmes) but also in policy making, in thinking as students responsible of their University, and, in the future, as citizens responsible of their society.

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ANNEXES

- Questionnaire in English
- Questionnaire in Arabic
- List of Tables

Questionnaire

Please, fill in the following questionnaire. Bear in mind that all questionnaires are anonymous, and that all the information contained in them will be treated only for the purpose of this research. There are neither correct answers nor marks; we are just assessing perception. We really appreciate your collaboration with us.

The questionnaire is divided into four parts:

1. Ideas about diversity
2. Attitude towards diversity
3. Perception about diversity management at AUW
4. Personal information

Part One: Beliefs about Diversity

1. Circle the option you choose:

- a) Your society is a diverse society. It is diverse because there are people from different:

	Absolutely true	Quite true	Quite untrue	Absolutely untrue
Origin, Race and Tribe.	1	2	3	4
Origin, Race, Tribe and Religion.	1	2	3	4
Origin, Race, Tribe, Religion, Class.	1	2	3	4
Origin, Race, Tribe, Religion, Class, Sex, Ability, Language.	1	2	3	4
Origin, Race, Tribe, Religion, Class, Sex, Ability, Age, Language, Political Beliefs...	1	2	3	4

b) Tick the categories you would use to define someone in your society (you can tick more than one).

	Very little	A little	Much	Very much
Nationality	1	2	3	4
Race	1	2	3	4
Culture	1	2	3	4
Tribe	1	2	3	4
Religion	1	2	3	4
Sex	1	2	3	4
Age	1	2	3	4
Economic Class	1	2	3	4
Profession	1	2	3	4
Marital Status	1	2	3	4
Political Beliefs	1	2	3	4
Ability	1	2	3	4
Education	1	2	3	4

	1	2	3	4
	1	2	3	4
	1	2	3	4

Add others if you need so.

c) When I think of CULTURE I think of:

	Absolutely true	Quiet true	Quite untrue	Absolutely untrue
Origin	1	2	3	4
Origin and Race	1	2	3	4
Origin, Race, and Tribe.	1	2	3	4
Origin, Race, Tribe and Language.	1	2	3	4
Origin, Race, Tribe and Religion.	1	2	3	4
Origin, Race, Tribe, Language and Religion.	1	2	3	4

2. Do you (1) absolutely agree, (2) quite agree, (3) quite disagree or (4) absolutely disagree about the following statements:

Statement	I absolutely agree	I quite agree	I quite disagree	I absolutely disagree
a) All people are equal and should have the same rights and opportunities	1	2	3	4
b) People’s race influences their behavior	1	2	3	4
c) People’s religion influences their behavior.	1	2	3	4
d) People’s sex influences their behavior.	1	2	3	4

e) People's nationality influences their behavior.	1	2	3	4
f) People's economic class influences their behavior.	1	2	3	4
g) Students coming from higher-income families do better academically than those coming from lower-income families.	1	2	3	4
h) Foreign students do better academically than national ones.	1	2	3	4
i) National students do better academically than foreign ones.	1	2	3	4
j) Male students do better academically than female students.	1	2	3	4
k) Female students do better academically than male students.				
l) Religion can influence academic performance.	1	2	3	4
m) Race can influence academic performance.	1	2	3	4
n) Many good things can be learned from those coming from different cultures.	1	2	3	4
o) It is important to learn about other ways of life.	1	2	3	4
p) People of different races and cultures can work well together.	1	2	3	4
q) People of different religions can work well together.	1	2	3	4
r) People of different sexes can work well together.	1	2	3	4
s) People of different nationalities can work well together.	1	2	3	4
t) Exposure to others' culture in class through participation is important.	1	2	3	4

3. Some situations can seem more or less fair. Grade the fairness of the following situations on a scale from 1 to 4.

Situation	Absolutely fair	Quite fair	Quite unfair	Absolutely unfair
a) In a public space, most seats are taken. People prefer to say standing rather than to sit beside those different from them (either based on race or disability or other categories or age).	1	2	3	4
b) A student with some physical disabilities in her hands gets some extra time to finish exams.	1	2	3	4
c) A student with special needs in class gets extra time to finish assignments.	1	2	3	4

d) A woman with similar qualifications than her husband gets to a lower level profession because she is also responsible for their home and children.	1	2	3	4
e) An advertising company is looking for a person to represent the role of an anonymous nurse. In the announcement is specifies: “women only”.	1	2	3	4
f) There are two candidates with similar qualifications. There is only one place vacant. The candidate from a less developed region is admitted.	1	2	3	4
g) Scholarships are given to students from lower income families or students from marginalized areas.	1	2	3	4
h) Scholarships are given to students with the highest marks.	1	2	3	4
i) A family rejects a potential bride because she is of a different race.	1	2	3	4
j) People coming from low income backgrounds stay so all their lives.	1	2	3	4
k) People get jobs because they belong to specific tribes or political ideology.	1	2	3	4
l) A very creative lecturer decides to force students to work in mixed groups (with different races, religions, backgrounds, etc.).	1	2	3	4

4. In the Sudanese society there are some persistent inequalities. To what extent are they intense today?

Inequality	Very strong	Quite strong	Quite light	Very light
a) Based on economic status.	1	2	3	4
b) Based on origin.	1	2	3	4
c) Based on tribe.	1	2	3	4
d) Based on sex.	1	2	3	4
e) Based on education level.	1	2	3	4
f) Based on religion.	1	2	3	4
g) Based on ability.	1	2	3	4
h) Based on age.	1	2	3	4

i) Based on region of origin.	1	2	3	4
j) Based on country of origin.	1	2	3	4
k) Based on race.	1	2	3	4

Part Two: Attitude towards Diversity

1) During your student years so far (including school and high school years):

Question	Yes	No
Have you ever felt you were being treated unfairly because of the differences between your home language and the language used at the education institution?	1	2
Have you ever felt you were being treated unfairly in connection with the teachers/lecturers assigned to you?	1	2
Have you ever felt you were being treated unfairly in connection with the attention paid to your personal desires or preferences?	1	2
Have you ever felt you were being treated unfairly because of your race?	1	2
Have you ever felt you were being treated unfairly because of your religion?	1	2
Have you ever felt you were being treated unfairly because of your sex?	1	2
Have you ever felt you were being treated unfairly because of your dis/ability condition?	1	2
Have you ever felt you were being treated unfairly because of your economic background?	1	2
Have you ever felt you were being treated unfairly in your marks?	1	2
Have you ever felt mistreated, isolated or stigmatized?	1	2

Have you ever seen someone being mistreated, isolated or stigmatized?	1	2
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2) Do you think these statements are (1) absolutely true, (2) quite true, (3) quite untrue or (4) absolutely untrue?

Statement	Absolutely true	Quite true	Quite untrue	Absolutely untrue
a) I prefer to seat near my friends in class.	1	2	3	4
b) My friends are like me.	1	2	3	4
c) I prefer to seat near those who are like me.	1	2	3	4
d) I participate in class often.	1	2	3	4
e) I like it when different people participate in class.	1	2	3	4
f) I usually form work groups with colleagues that are similar to me.	1	2	3	4
g) I appreciate that lecturers offer examples from different cultures, religions, tribes, nations, etc. is helpful for me.	1	2	3	4
h) I feel more comfortable when the lecturer is Sudanese.	1	2	3	4
i) I feel more comfortable when the lecturer is not Sudanese.	1	2	3	4
j) I find it more interesting when the lecturer is a foreigner.	1	2	3	4
k) I find it more interesting when the lecturer is young.	1	2	3	4
l) I find it more interesting when the lecturer is old.				
m) I feel comfortable when lectures are in English.	1	2	3	4
n) I feel comfortable with people of other nationalities.	1	2	3	4
o) I feel comfortable with people from other cultures.	1	2	3	4
p) I feel comfortable with people with other religions.	1	2	3	4
q) I feel comfortable with people with other political opinions.	1	2	3	4
r) I feel comfortable with people from other economic background.	1	2	3	4
s) I feel comfortable with people of the opposite sex.	1	2	3	4

t) I feel comfortable with people of a different age.	1	2	3	4
u) It is important to speak up when people in front of us are being mistreated, isolated or stigmatized.	1	2	3	4
v) Knowing about other tribes, religions, cultures, etc. is important.	1	2	3	4

3) Give an answer to the following questions:

1. Name the ethnic/race groups you detect in your class:

2. How often have you had serious conversations with students of a different race or ethnicity from yours?

3. How often have you had serious conversations with students of a different religion from yours?

4. How often have you had serious conversations with students of a different nationality from yours?

5. How often have you had serious conversations with students of differing political opinions or personal values from yours?

6. What are the advantages of being with people of different identities?

7. What are the challenges of being with people of different identities?

Part Three: Perception of Diversity Management at AUW
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1) During your student years at AUW:

Question	Yes	No
Have you ever felt you were being treated unfairly because of the differences between your home language and the language used at the education institution?	1	2
Have you ever felt you were being treated unfairly in connection with the teachers/lecturers assigned to you?	1	2
Have you ever felt you were being treated unfairly in connection with the attention paid to your personal desires or preferences?	1	2
Have you ever felt you were being treated unfairly because of your race?	1	2
Have you ever felt you were being treated unfairly because of your religion?	1	2
Have you ever felt you were being treated unfairly because of your sex?	1	2
Have you ever felt you were being treated unfairly because of your dis/ability condition?	1	2
Have you ever felt you were being treated unfairly because of your economic background?	1	2
Have you ever felt you were being treated unfairly in your	1	2

marks?		
Have you ever felt mistreated, isolated or stigmatized?	1	2

2) **At AUW**

Statement	Absolutely true	Quite true	Quite untrue	Absolutely untrue
1) There are students of different nationalities	1	2	3	4
2) There are students of different sexes	1	2	3	4
3) There are students of different religions	1	2	3	4
4) There are students of different tribes	1	2	3	4
5) There are students of different ages	1	2	3	4
6) There are students of different economic background	1	2	3	4
7) There are students with different disabilities	1	2	3	4
8) There are students of different races	1	2	3	4
9) There are students with different mother tongues				
10) There are lecturers of different nationalities	1	2	3	4
11) There are lecturers of different sexes	1	2	3	4
12) There are lecturers of different religions	1	2	3	4
13) There are lecturers of different tribes	1	2	3	4
14) There are lecturers of different ages	1	2	3	4
15) There are lecturers of different economic backgrounds	1	2	3	4
16) There are lecturers with different disabilities	1	2	3	4
17) There are lecturers of different races				
18) There are lecturers of different mother tongues	1	2	3	4
19) There is administrative or maintenance staff of different nationalities	1	2	3	4
20) There is administrative or maintenance staff of different sexes	1	2	3	4

21) There is administrative or maintenance staff of different religions	1	2	3	4
22) There is administrative or maintenance staff of different tribes	1	2	3	4
23) There is administrative or maintenance staff of different ages	1	2	3	4
24) There is administrative or maintenance staff of different economic background	1	2	3	4
25) There is administrative or maintenance staff with different disabilities	1	2	3	4
26) There is administrative or maintenance staff of different races.	1	2	3	4
27) There is administrative or maintenance staff of different mother tongues.	1	2	3	4

3) **At AUW:**

Question	Yes	No
Are you aware of any official policies regarding diversity management?	1	2
Are you aware of any unofficial policies regarding diversity management?	1	2
Are you aware of any actions to combat discrimination?	1	2
Are you aware of any pro-diversity admission policies?	1	2
Are you aware of any admission policies that favour candidates of lower-income households?	1	2
Are you aware of any admission policies that favour candidates of specific nationalities?	1	2
Are you aware of any admission policies that favour candidates of specific tribes?	1	2
Are you aware of any admission policies that favour candidates of a specific sex?	1	2
Are you aware of any admission policies that favour candidates of a specific religion?	1	2
Are you aware of any admission policies that favour candidates of specific political views?	1	2
Are you aware of any admission policies that favour candidates with disabilities?	1	2

Are you aware of any admission policies that favour candidates of specific races?	1	2
Does AUW encourage contact among students of different cultures, races, nationalities, religions, ages, etc.?	1	2
Do AUW lecturers take diversity into account in class?	1	2
Do AUW lecturers offer examples of different cultures, religions, nations, etc.?	1	2
Do AUW lecturers encourage contact among students of different cultures, races, nationalities, religions, ages, etc.?	1	2
Does AUW inculcate values like tolerance and the respect of differences?	1	2
Does AUW inculcate values like equality?	1	2
Does AUW inculcate values like cultural identity?	1	2
Does AUW promote knowledge of other cultures inside or outside Sudan?	1	2

Part Four: Personal Information

1) Circle the correct option or write down the required information:

Sex	Woman			Man			
Age	18-22	23-27	28-32	33-45	46 and more		
School	REED	Health Sciences	Psychology	Business	Family Sciences	Physiotherapy	RIGDPR
Nationality	Sudanese	South Sudanese	Ethiopian	Eritrean	A.E.	Other	
Tribe (if any)							
Mother							

tongue					
Language spoken at home			Social language		
Religion	Muslim	Christian	Animist	Other:	
Area	Urban			Rural	
Geographical Roots (if Sudanese)	Northern Sudan	Eastern Sudan	Western Sudan	Southern Sudan	Central Sudan
Marital Status	Single	Married	Divorced	Widowed	
Economic Level	Low	Middle-Low	Middle-High	High	
Any disabilities?	Yes	No	Specify:		
Culture you belong to:					

QUESTIONNAIRE IN ARABIC

الرجاء ملء الاستبيان التالي مع العلم أن جميع الاستبيانات مجهولة المصدر ومن غير ذكر أسماء، وأنه سيتم التعامل مع كل المعلومات الواردة فيها فقط لغرض هذا البحث. لا وجود لاجابات صحيحة ولا علامات، ونحن فقط نريد تقييم الإدراك. نقدر تعاونكم معنا وشكراً.

ينقسم الاستبيان إلى أربعة أجزاء:

1. المعلومات الشخصية
- 2 ألافكار حول التنوع
3. الموقف من التنوع
4. ادراك كيفية ادارة التنوع في جامعة الاحفاد

الجزء الاول: المعلومات الشخصية

1) ضع دائرة حول الخيار الصحيح أو أكتب المعلومات المطلوبة

						كم عمرك؟
تسمية ريفية	علم نفس	ادارة اعمال	العلوم الصحية	لصيدلة	الطب	المدرسة
						الجنسية
						القبيلة (إن وجدت)
						الغة الأم
						اللغة المستخدمة في المنزل
						اللغة الاجتماعية
						الدين
						مسلم
						مسيحي
						لا ديني
						أخرى:
						المنطقة
						حضرية
						في المناطق الريفية
						الجنود الجغرافية (إذا السودانية)
						شمال السودان
						شرق السودان
						غرب السودان
						جنوب السودان
						وسط السودان
						الحالة الاجتماعية
						متزوج
						أعزب
						مطلق
						أرمل
						المستوى الاقتصادي
						منخفض
						منخفض نوعاً ما
						مرتفع نوعاً ما
						مرتفع
						هل تعاني من أي إعاقات؟
						نعم
						لا
						وضح:
						الي اي ثقافة تنتمي؟

الجزء الثاني: الافكار حول التنوع

1. اجب عن الاتي:

أ) السودان بلد متنوع. وهناك قائمة من الأسباب التي تجعل المجتمع السوداني متنوع. من فضلك،رتب بالارقام الاسباب من الاكثر اهمية الى المهم- 1 هو الهم- وذلك لتعريف هذا المجتمع المتنوع الذي تعيشين فيه.

الأصل ()	العرق ()	الدين ()	الجنس ()	الطبقة الاقتصادية ()	القدرة ()
المعتقدات ()	القبيلة ()	اللغة ()	العمر ()	الاتجاهات السياسية ()	

ب) ضع علامة (√) في جميع الفئات التي ستستخدمها لتعريف شخص ما (يمكنك وضع اكثر من علامة واحده) على سبيل المثال، كنت

تحدث عن شخص لاتعرف اسمه، و اردت ان توصف هذا الشخص إلى صديق. ماهي الفئات التي ستستخدمها؟ اصف فئات أخرى إذا كنت بحاجة إلى ذلك

كثير جدا	كثيرا	احيانا	قليل جدا	
4	3	2	1	الجنسية
4	3	2	1	الملامح الجسدية
4	3	2	1	لون البشرة
4	3	2	1	القبيلة
4	3	2	1	الدين
4	3	2	1	الجنس
4	3	2	1	العمر
4	3	2	1	الوضع الاقتصادي
4	3	2	1	المهنة
4	3	2	1	الحالة الاجتماعية
4	3	2	1	المعتقدات السياسية
4	3	2	1	القدرة (الاعاقة الجسدية)
4	3	2	1	المستوي التعليمي
4	3	2	1	
4	3	2	1	

ج) ماذا تعني لك كلمة (ثقافة)؟ إذا سئلت عن الثقافة التي ينتمي إليها شخص ما، كيف تجيب؟ يمكنك ان تختارى اكثر من كلمة

الجنسية	العرق	الدين	القبيلة	اللغة	المنطقه	بلد المنشاء
العائلة	القارة	التقاليد	العادات	الاكل	التراث	الفن والموسيقى والرقص

2. هل انت (1) لا توافق على الاطلاق، (2) لا توافق، (3)توافق أو (4) توافق بشدة على العبارات التالية:

اوافق بشدة	اوافق	لا اوافق	لا اوافق علي الاطلاق	العبارة
4	3	2	1	جميع الناس متساوون، وينبغي أن تكون لديهم نفس الحقوق والفرص.
4	3	2	1	القبيلة تؤثر علي سلوك الناس .
4	3	2	1	الدين يؤثر على سلوك الناس
4	3	2	1	الجنس (رجل- امرأة) يؤثر علي سلوك الناس
4	3	2	1	الجنسية تؤثر في تفاعل الناس مع بعضهم.

4	3	2	1	المستوي الاقتصادي للناس يؤثر في تفاعلهم مع الآخرين.	ز
4	3	2	1	الجنس (رجل - امرأة) يؤثر علي تفاعل الناس مع الآخرين.	ح
4	3	2	1	الدين يؤثر في تفاعل الناس مع الآخرين.	ط
4	3	2	1	القبيلة تؤثر في تفاعل الناس مع الآخرين	ي
4	3	2	1	يمكن تعلم العديد من الأشياء الجيدة من الناس القادمين من جنسيات مختلفة.	ك
4	3	2	1	من المهم أن نتعرف على طرق أخرى للحياة	ل
4	3	2	1	يمكن للناس من مختلف الأعراق والثقافات العمل بشكل جيد معا.	م
4	3	2	1	يمكن للناس من مختلف الديانات العمل معا بشكل جيد.	ن
4	3	2	1	يمكن للناس من جنسين مختلفين العمل بشكل جيد معا.	ف
4	3	2	1	يمكن للناس من جنسيات مختلفة العمل بشكل جيد معا.	غ
4	3	2	1	التعرض لثقافة الآخرين في الصف من خلال المشاركة هو امر المهم.	ع
4	3	2	1	من واجبا أن نتكلم وندافع عن الناس عندما يتعرضون لسوء المعاملة أو العزل	ق
4	3	2	1	التعرف علي القبائل الأخرى والأديان والثقافات، وما إلى ذلك مهم	ر

3 . يمكن لبعض الحالات التالية ان تبدو منصفة لدرجة ما او عادلة قيم العدالة او الانصاف من 1-4

غير عادل علي الاطلاق	غير عادل	عادل	عادل جدا	الوضع
4	3	2	1	أ) في مكان عام، هنالك القليل من المقاعد الخالية. بعض لناس يفضلون البقاء واقفين علي ارجلهم بدلا من الجلوس الي جانب هؤلاء الاشخاص المختلفين عنهم (الاختلاف علي أساس العرق أو السن أو الإعاقة أو غيره).
4	3	2	1	ب) طالبه تعاني من إعاقة (جسدية او فكرية). تعامل معاملة خاصة في الواجبات والامتحانات .
4	3	2	1	د) زوج وزوجة يمتلكان نفس المؤهلات. الزوجة تنال درجات وظيفية ادني من زوجها وذلك لمسؤولياتها تجاه بيتها واطفالها
4	3	2	1	هـ) الوظائف (مربية، ممرضة) عندما يتم الاعلان عنها يكتب في الاعلان : "النساء فقط"
4	3	2	1	و) هناك مرشحين اثنين . لديهم مؤهلات مماثلة. لا يوجد سوى مكان واحد شاغر. تم قبول المرشح القادم من المنطقة أقل نمواً.
4	3	2	1	ز) يتم إعطاء المنح الدراسية للطالبات من الأسر ذات الدخل المنخفض أو من المناطق المهمشة.
4	3	2	1	ح) الشرطة توقف شخص ما بسبب طريقه لبسه او ما يرتديه.
4	3	2	1	ط) المنح الدراسية تعطي للطالبات المتفوقات
4	3	2	1	ي) تحدد العطل الرسمية علي حسب دين واحد فقط
4	3	2	1	ك) ترفض عائلة العروس المحتملة لأنها من عرق مختلف
4	3	2	1	ل) الناس الذين يأتون من خلفيات فقيرة يظلون فقراء طوال حياتهم

4	3	2	1	(م) البعض يحصل على الوظائف لأنهم ينتمون إلى قبائل معينة أو أيديولوجية سياسية معينة.
4	3	2	1	(ن) اثنين من المرشحين تنافسو على وظيفة معينة. واحد مسلم والآخر غير مسلم. يتم اختيار المرشح المسلم لأن هذا بلد إسلامي
4	3	2	1	(س) يتم تحديد كيفية لبس عن طريق قوانين الدولة وعادات المجتمع وفق وجهة نظر ثقافية أو دينية معينة وتعمم على جميع الناس
4	3	2	1	(ع) في الحرم الجامعي هناك أماكن محددة لممارسة الشعائر الدينية (المساجد والمصليات، وغيرها).
4	3	2	1	(ف) استازة تقرر قيام الطالبات بحل الواجبات او المناقشة في الفصل في مجموعات مختلطة (العمل مع مختلف الأعراق والأديان، والخلفيات، وما إلى ذلك)

4. في المجتمع السوداني هنالك اشكال لعدم المساواة المستمرة . هذه الاشكال هي :

كثير جدا	كثيرا	قليلا	قليلا جدا	عدم المساواة
4	3	2	1	علي اساس الحالة الاقتصادية
4	3	2	1	علي اساس القبيلة
4	3	2	1	علي اساس الجنس (رجل – امرأة)
4	3	2	1	علي اساس المستوي التعليمي
4	3	2	1	اساس الدين
4	3	2	1	علي اساس القدرة الجسدية
4	3	2	1	علي اساس العمر
4	3	2	1	علي اساس الحي
4	3	2	1	علي اساس الولاية
4	3	2	1	علي اساس بلد المنشاء
4	3	2	1	علي اساس العرق
4	3	2	1	علي اساس الحالة الاجتماعية

الجزء الثالث: الموقف من التنوع

1) هل تعتقد أن هذه التصريحات هي (1) غير صحيح على الاطلاق، (2) غير صحيح تماما، (3) صحيح تماما أو (4) صحيح تمام؟

التصريحات	غير صحيح اطلاقا	غير صحيح	صحيح	صحيح تماما
(أ) أنا أفضل الجلوس بالقرب من أولئك الذين هم مثلي	1	2	3	4
(ب) أصدقائي مثلي ونحن متشابهين	1	2	3	4
(ج) أنا أشرك في المحاضرة كثيرا	1	2	3	4
(د) تعجبني مشاركة طالبات مختلفات- وليس مجموعة معينة في المحاضرة .	1	2	3	4

4	3	2	1	ه) انا عادة اشكل مجموعات عمل مع الطالبات اللاتي يشبهنني (العمر - القبيلة-الجنسية-اللغة ...)
4	3	2	1	و) من المفيد لنا كطالبات استشهاد الاستاذة بأمثلة من ثقافات, ديانات, قبائل, وبلدان مختلفة ...
4	3	2	1	ي)افضل ان يكون المحاضر سوداني.
4	3	2	1	ك) افضل ان يكون المحاضر اجنبي
4	3	2	1	م) افضل ان يكون المحاضر شاب.
4	3	2	1	ن) افضل ان يكون المحاضر كبير في السن
4	3	2	1	س) افضل ان يكون المحاضر رجلاً.
4	3	2	1	ع) افضل ان يكون المحاضر امرأة.
4	3	2	1	ف) افضل ان تكون المحاضرات باللغة الإنجليزية.
4	3	2	1	ص) اشعر بالارتياح مع أشخاص من جنسيات أخرى.
4	3	2	1	ض) اشعر بالارتياح مع اشخاص من ثقافات أخرى.
4	3	2	1	ي) اشعر بالارتياح مع اشخاص من اديان أخرى.
4	3	2	1	ش) اشعر بالارتياح مع اشخاص يمتلكون اراء سياسية مختلفة.
4	3	2	1	ت) اشعر بالارتياح مع اشخاص من خلفية اقتصادية أخرى.
4	3	2	1	ث) اشعر بالارتياح عند التعامل مع الجنس الآخر.
4	3	2	1	خ) اشعر بالارتياح مع الناس من مختلف الأعمار.

2) اجب على الأسئلة التالية:

1. عددي لنا اسماء الجماعات الإثنية / القبائل والاعراق الموجودة في سنتك الدراسية.

2. اذكر جميع أسماء المجموعات العرقية المختلفة والقبائل التي تعرفينها في السودان

3.كم مرة

دائما	غالباً	نادراً	ابداً	
4	3	2	1	... إجراء نقاش جاد مع طلاب الجامعة أو الموظفين من جنس مختلف أو عرق مختلف عنكي؟
4	3	2	1	... إجراء نقاش جاد مع الطلاب أو الموظفين في الجامعة عن مواضيع الأديان المختلفة؟

4	3	2	1	... إجراء نقاش جاد مع طلاب الجامعة أو الموظفين عن مواضيع المواطنة؟
4	3	2	1	... إجراء نقاش جاد مع الطلاب أو الموظفين في الجامعة عن مختلف الآراء السياسية أو القيم الشخصية؟

4. ما هي المزايا والتحديات في التواجد والتعايش مع اشخاص من هويات مختلفة؟ اذكر علي الاقل ثلاثة أجوبة:

المزايا	التحديات

3) خلال سنوات الدراسة الخاصة بك حتى الآن (بما في ذلك المدرسة وسنوات الدراسة الثانوية):

السؤال	في المجتمع		في جامعة الاحفاد	
	لا	نعم	لا	نعم
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب الاختلاف بين لغتك واللغة المستخدمة في المؤسسة التعليمية؟	1	2	1	2
هل شعرت يوماً ان المعلمين / المحاضرين يتعاملون معك بشكل غير عادل ؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل في ما يخص رغباتك الشخصية أو ما تفضله؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب عرقك او قبيلتك ؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب دينك؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب جنسك (انثي, ذكر)؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب حالة اعاقاتك – ان وجدت- ؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل بسبب خلفيتك الاقتصادية؟	1	2	1	2
هل شعرت يوماً انه يتم التعامل معك بشكل غير عادل في منح العلامات الخاصة بك؟	1	2	1	2
هل شعرت يوماً بعدم ارتياحك لقانون النظام العام الذي يحدد طريقة لبسك ؟	1	2	1	2
هل شعرت بالحريه والأمان لممارسة الشعائر الدينية في المؤسسات التعليمية؟	1	2	1	2

2	1	2	1	هل شعرت أنك لا تستطيع ممارسة الشعائر الدينية (الصلاة، الخ)؟
2	1	2	1	هل شعرت يوماً بسوء المعاملة أو أنك معزولة؟
2	1	2	1	هل شاهدتم شخص ما يتعرض لسوء المعاملة أو العزل؟

الجزء الرابع: ادراك كيفية ادارة التنوع في جامعة الاحفاد للبنات

1) في : جامعة الاحفاد للبنات

صحيح تماماً	صحيح	غير صحيح	غير صحيح علي الاطلاق	الحقيقة
4	3	2	1	(1) هناك طلاب من جنسيات مختلفة
4	3	2	1	(2) هناك طلاب من جنسين مختلفين
4	3	2	1	(3) هناك طلاب من مختلف الديانات
4	3	2	1	(4) هناك طلاب من مختلف القبائل
4	3	2	1	(5) هناك طلاب من مختلف الأعمار
4	3	2	1	(6) هناك طلاب من خلفية اقتصادية مختلفة
4	3	2	1	(7) هناك طلاب من ذوي الإعاقات الخاصة
4	3	2	1	(8) هناك طلاب من مختلف الأعراق
4	3	2	1	(9) هناك طلاب لغتهم الام مختلفة عنك
4	3	2	1	(10) هناك اساتذة من جنسيات مختلفة
4	3	2	1	(11) هناك اساتذة من جنس مختلف
4	3	2	1	(12) هناك اساتذة من مختلف الأديان
4	3	2	1	(13) هناك اساتذة من مختلف القبائل
4	3	2	1	(14) هناك اساتذة من مختلف الأعمار
4	3	2	1	(15) هناك اساتذة من مختلف الخلفيات الاقتصادية
4	3	2	1	(16) هناك اساتذة من ذوي الإعاقات الخاصة

4	3	2	1	(17) هناك اساتذة من مختلف الأعراق
4	3	2	1	(18) هناك اساتذة لغتهم الام مختلفة عنك
4	3	2	1	(19) هناك موظفين و اداريين و عمال من جنسيات مختلفة
4	3	2	1	(20) هناك موظفين و اداريين و عمال من جنسين مختلفين
4	3	2	1	(21) هناك موظفين و اداريين و عمال من مختلف الديانات
4	3	2	1	(22) هناك موظفين و اداريين و عمال من مختلف القبائل
4	3	2	1	(23) هناك موظفين و اداريين و عمال صيانة من مختلف الأعمار
4	3	2	1	(24) هناك موظفين و اداريين و عمال من خلفية اقتصادية مختلفة
4	3	2	1	(25) هناك موظفين و اداريين و عمال يعانون من اعاقات خاصة
4	3	2	1	(26) هناك موظفين و اداريين و عمال من مختلف الأعراق.
4	3	2	1	(27) هناك موظفين و اداريين لغتهم الام مختلفة عن بعضهم .

2) في جامعة الاحفاد:

لا	نعم	السؤال
2	1	هل أنت على علم بأي سياسات رسمية فيما يتعلق بإدارة التنوع؟
2	1	هل أنت على علم بأي سياسات غير رسمية فيما يتعلق بإدارة التنوع؟
2	1	هل أنت على علم بأي إجراءات لمكافحة التمييز؟
2	1	هل أنت على علم بأي سياسات قبول مؤيدة للتنوع؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين لصالح الأسر ذات الدخل المنخفض؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين لصالح جنسيات معينة؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من قبائل معينة؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من جنس معين؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من دين محدد؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من جهات سياسية معينة؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من المعوقين؟
2	1	هل أنت على علم بأي سياسات قبول لمرشحين من أجناس محددة؟
2	1	هل تشجع البيئة الجامعية في جامعة الاحفاد الاتصال بين الطلاب من مختلف الثقافات والأجناس والقوميات والأديان والأعمار، وغيره؟
2	1	هل اساتذة جامعة الاحفاد يأخذوا في الاعتبار التنوع في الصف؟
2	1	هل اساتذة جامعة الاحفاد يقوم بتقديم أمثلة من مختلف الثقافات والأديان والأمم، وما إلى ذلك؟

2	1	هل اساتذة جامعة الاحفاد يشجعون الاتصال بين الطلاب من مختلف الثقافات والأجناس والقوميات والأديان والأعمار، وما إلى ذلك؟
2	1	هل تغرس جامعة الاحفاد قيم مثل التسامح واحترام الآخر؟
2	1	هل تغرس جامعة الاحفاد قيم مثل المساواة؟
2	1	هل تغرس جامعة الاحفاد قيم مثل الهوية الثقافية؟
2	1	هل تعمل جامعة الاحفاد علي تعزيز المعرفة بالثقافات الأخرى داخل أو خارج السودان؟

TABLES

Table 1: Tick all the categories you would use to define someone

Table 2: Do you agree with the following statements?

Table 3: Some situations can seem more or less fair.

Table 4: In the Sudanese society there are some persistent inequalities.

Table 5: Do you think these statements are true?

Table 6: How often do you...?

Table 7: During your student years so far...?

Table 8: At AUW?

Table 9: Perception of diversity at AUW.

Table 10: Perception of diversity management at AUW.