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Bridging Intellectual Traditions Through a Bi/Multi-Cultural Intellectual Mind

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Abstract: This article examines why and how scholars could bridge intellectual traditions in research by developing the notion of "a bi/multi-cultural intellectual mind". It begins with outlining the historical emergence of Western-centric dominance in global academia and its consequential unequal worldwide knowledge flows. Drawing on elements from the model of bicultural competence, including attitudes, knowledge, skills, and behaviors, this study suggests research directions for examining individual scholars to bridge intellectual traditions. It emphasizes that individual efforts can bridge intellectual traditions in research truly effectively. This article then highlights research pathways of examining intermediaries in global intellectual history, who successfully navigate Euro-American and their own intellectual traditions. In doing so, it proposes an analytical framework for the study of a bi/multi-cultural intellectual mind. Finally, this study calls for diverse and inclusive approaches to research on bridging intellectual traditions, while encouraging an equal dialogue between Euro-American and other intellectual traditions in the global higher education landscape.

Keywords: intellectual traditions; higher education; academic research; global intellectual history; bi/multi-culturalism

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1. Introduction

Globalization has profoundly promoted the interconnectedness of social, cultural, economic, and political forces worldwide (Giddens & Sutton, 2017), positioning scholars at the crossroads of diverse intellectual flows. Yet, the domination of Euro-American knowledge persists in global scholarship. Many Euro-American scholars have not sufficiently reflected on their epistemological hegemony, let alone taken account of other intellectual traditions. They continue to uphold Western universalism. Scholars of non-Euro-American backgrounds generally accept Western-centric knowledge as the global standard, leading to a disconnect from their own intellectual traditions (Lin, 2012). Recently, scholars are becoming increasingly aware of Western-centric epistemologies that often overlook the complexities in non-Euro-American societies (Ahmad, 2018). They advocate for a more equitable distribution of intellectual power and recognition of diverse epistemologies (Connell, 2007; Mignolo, 2018). Despite such calls, there have been comprehensive reflections on intellectual dominance and concrete research directions to counteract it.

The significance of intellectual traditions, particularly those from non-Euro-American contexts, cannot be underestimated (Hoppers, 2002; Hountondji, 1997). They offer a rich tapestry of knowledge that can provide alternative perspectives and solutions to certain global challenges (Mignolo, 2018). Non-Euro-American scholars, in particular, need to

rediscover and revalue their intellectual traditions as their modern scholarship "development" essentially means strategically responding to the Euro-American West. They often follow the Western-centric scholarship without fully realizing their own intellectual traditions. This was the case during the colonial era and in their current internationalization process, at both the systemic and content levels (Yang, 2022a). There is a growing need to navigate the dominant Euro-American and their own intellectual traditions.

The imperative is pronounced at the individual level. It is through individuals that bridging intellectual traditions can be most effectively achieved. In global knowledge asymmetries, individual scholars have been entangled in conflicts between Euro-American and non-Euro-American norms and practices in higher education (Shen et al., 2024). It is difficult for them to tell one from the other as globalization blends various knowledge flows in an unprecedented way. A central challenge is to deal with intellectual traditions from various sources without discarding valuable elements in the process—a metaphor aptly described as not throwing out the baby with the bathwater (Yang, 2022a). How non-Euro-American scholars negotiate Euro-American and their own intellectual traditions thus warrants scholarly examination.

Focusing on the individual level, this article aims to delineate why and how scholars could bridge intellectual traditions, particularly through developing their bi/multi-cultural intellectual minds. Primarily undertaking a conceptual discussion, it is more theoretical than a simple literature review. We conducted a comprehensive search on Google Scholar, initially using the term "intellectual tradition" to identify pertinent perspectives. We subsequently refined our search to focus on how scholars' perspectives and experiences inform their bridging of intellectual traditions and potential research directions. We then overviewed existing reflections on Euro-American dominance in global scholarship, which justifies the significance of navigating different intellectual traditions, and why we adopt and develop the notion of a bi/multi-cultural intellectual mind. We delineate several aspects of a bi/multi-cultural intellectual mind that merit further research, which offer specific pathways for navigating intellectual traditions, followed by a historical examination of intermediaries. The Western-centric dominance in academia is deeply rooted in history. Significant insights can be garnered from individual scholars who acted as intermediaries in connecting different intellectual traditions in history. Ultimately, this study generates an integrated framework for analyzing individual scholars who engage with two or more intellectual traditions. By promoting practical strategies and research directions, it aims to contribute to a more balanced global higher education landscape.

2. Theoretical Background

As defined by Shils (1972), intellectual traditions refer to a coherent set of beliefs and symbolic practices that are transmitted by intellectuals and rooted in indigenous cultures. These traditions, particularly in Africa, Asia, and Latin America, reflect the struggle between Euro-American modernity and local cultural heritage, influencing the educational and intellectual histories of these regions (Zhu et al., 2024). The need for navigating intellectual tradition arises from the lingering dominance of Western-centric knowledge in global academia. In response, non-Euro-American scholars have developed various understandings and strategies to address their intellectual traditions and pursue equal and open exchanges among different intellectual traditions. It is hoped that through their individual efforts, non-Euro-American societies can navigate the complex interplay between different traditions with greater finesse.

Many indigenous societies have their own distinctive social–cultural environments that have been unexpectedly disrupted by Euro-American expansion since the early modern period of globalization (1500–1750) (Steger, 2017). Western Europe and North Amer-

ica established themselves as the primary promoters of globalization and the sole champions of modernity, transplanting their academic models, including schools, universities, and printing presses, into their colonies first and then some societies that were not completely colonized. The transformative force of modernism in the late 19th century marked a notable peak in the transmission of Euro-American knowledge to other societies. This transmission occurred within an unbalanced global regime of knowledge, where many non-Euro-American scholars formed a captive mindset, often uncritically imitating Euro-American norms and practices (Alatas, 1972; Song, 2023).

Since the mid-20th century, increasing numbers of scholars have critically reflected on the unequal power relations in global knowledge dynamics. Western-centric knowledge, characterized by scientism, largely differs from many non-Euro-American intellectual traditions. Indeed, Euro-American intellectual traditions have also evolved. Particularly after the Scientific Revolution and the Enlightenment, there was a growing emphasis on mathematical reasoning across various fields, resulting in a paradigm shift (Kuhn, 1977). Scientism tends to universalize knowledge, first in the Western world and then worldwide with the expansion of colonization, imperialism, and capitalism (Santos, 2016). Despite the diverse scientific perspectives shaped by distinct cultural and historical situations, the way scholarly work is understood and conducted by non-Western scientists today is little influenced by their own personal and societal values (Harding, 1993, 2018).

Moreover, Western-centric knowledge has alienated and affected intellectual traditions from non-Euro-American societies. Much of the social science knowledge is produced in the Global North and influences what counts as legitimate knowledge (Connell, 2007). The impact of Euro-American primacy is evident. For example, China's long-standing claim to political and moral universalism faced a significant crisis due to Euro-American influence. Chinese intellectuals were gradually compelled to abandon their traditional thought to favor Western universalism (Levenson, 1972). Japanese intellectuals actively embraced the universalization of European knowledge starting from the Meiji period. Intellectuals such as Fukuzawa Yukichi introduced Euro-American learning wholeheartedly and comprehensively and their efforts also influenced their Chinese counterparts (Hill, 2013). Thus, there is a pressing need for a more inclusive approach that respects indigenous and local knowledge.

It is both necessary and fundamental for scholars to navigate intellectual traditions, promoting equal knowledge exchanges between different societies. Scholars' academic endeavors are shaped by local, national, and global contexts, which are dynamic and interact with each other in complex ways (Marginson, 2022; Schildermans & Tröhler, 2024). By acknowledging the internal complexity and diversity of these contexts, one can observe that the prevailing intellectual traditions predominantly arise from the Euro-American West. Within such a framework, the contemporary understanding of "national" is constructed (Marginson, 2022); numerous rich local intellectual traditions go unnoticed and unseen (Santos, 2016). Bridging Euro-American and non-Euro-American intellectual traditions interrogates the fact that one tradition dominates global scholarship and advocates for integrating different ones.[1]

For Euro-American scholars, exposure to other intellectual traditions can disrupt entrenched assumptions and encourage a more nuanced understanding of global dynamics. Engaging with different intellectual traditions enhances their critical thinking to challenge dominant paradigms and leads to innovative solutions to complex problems (Santos, 2016). For non-Euro-American scholars, it is particularly important to deal with intellectual traditions well. Learning different intellectual traditions is an unavoidable reality that they face in order to address unequal knowledge flows while gaining a deeper appreciation of different cultures and perspectives (Shen et al., 2023). They need to integrate endoge-

nous knowledge with scientific knowledge, which leads to more effective solutions to local problems (Hoppers, 2002). Therefore, Hountondji (1997) advocates for recognition and integration of local knowledge systems into broader research and policy frameworks. It is through individual efforts that non-Euro-American scholars are empowered to articulate their unique perspectives within the global discourse and illuminate pathways for a more inclusive global knowledge system.

3. Conceptualization of a Bi/Multi-Cultural Intellectual Mind

Intellectual traditions have shaped our understanding of the world and continue to influence our thinking today. The current state of scholars, particularly those from non-Euro-American societies, reflects a bicultural or even multi-cultural condition due to the intricate dynamics of global knowledge exchanges. There is therefore a core need to foster a bi/multi-cultural intellectual mind that is comfortable with at least two intellectual traditions (Yang, 2022a, 2022b).

The concept of a bi/multi-cultural intellectual mind proposed by Yang (2022a) enlightens contemporary academics about bridging intellectual traditions. The terms "bicultural" and "intellectual mind" are not new. The concept of an "intellectual mind" is widely used in daily life. The notion of "bicultural" has been much documented in the fields of psychology, anthropology, and cultural studies. Traditionally used as an integration strategy for immigrants (Thomas et al., 2010), biculturalism conceptually means the ability of individuals to navigate two distinct cultures with their corresponding cultural schemas. Bicultural actors are viewed as ideal cultural mediators in psychology (Nguyen & Benet-Martínez, 2007) and as cultural brokers in cultural anthropology (Gay, 1993). Nowadays, biculturalism often means "any pair of two cultures" such as professional cultures and geographic cultures (Nguyen & Benet-Martínez, 2007, p. 102). Its meaning has been expanded to include globalization-based acculturation, where individuals selectively incorporate elements from various cultural worldviews encountered throughout their lives without physical mobility across national borders (Chen et al., 2008).

Contextually, Yang's notion of a bi/multi-cultural intellectual mind was initially situated in China's higher education system to provide new insights at least in two ways. First, it emphasizes the attitude of embracing Western[2] learning. In Chinese higher education, academics with a bi/multi-cultural intellectual mind are those who "[move] beyond an either-or dilemma" and "embrace Western values and cleave to Chinese traditions, challenging the seemingly contradictory Chinese and Western ideas of a university" (Yang, 2022b, p. 128). Second, a bi/multi-cultural intellectual mind adopts the integration strategy in biculturalism studies to deal well with at least two intellectual traditions. As non-Western societies now have a messy yet inseparable mix of values, including the past and the present as well as the traditional and the Western, a bi/multi-cultural intellectual mind naturally assumes the mission of getting the cultural mix correct (Yang, 2022a).

Some researchers have applied the term "bicultural" to cross-cultural mediators. For instance, Huang (2000) explores American scholars of China and prominent Chinese figures. Such bicultural individuals could serve as "interpreters" between differing cultural systems and may even generate new fusions from their interactions (p. 7). Yang and Gao (2020) examine the role of Fei Xiaotong's cultural self-awareness theory in facilitating mutual understanding between Chinese and Western intellectual traditions, which fosters the formation of bi/multi-cultural identities of Chinese academics. Such efforts have built the groundwork for potential application of a bi/multi-cultural intellectual mind in integrating intellectual traditions.

However, existing studies on biculturalism in higher education have two limitations. First, they have not adequately assessed the ability of individuals to navigate epistemolo-

gies, methodologies, genres, and practices (Smith, 2013). Empirical methods could have been utilized more to better reveal specific behaviors and cognitive attributes associated with a bi/multi-cultural intellectual mind. Second, with a predominant focus on immigrant experiences, biculturalism studies have rarely been employed to analyze the scholarly experiences of individuals in their process of globalization-based acculturation.

Through the lens of a bi/multi-cultural intellectual mind, research on integrating intellectual traditions can borrow and expand the insights from biculturalism studies. The bi/multi-cultural competence model stands out in this matter. It enables us to examine personal qualities of scholars in a context of globalization-based, cross-cultural interactions and knowledge mediation. Bi/multi-cultural competence, defined as the ability to effectively traverse cultural frameworks in different cultural environments, is essential for navigating the complexities of contemporary academic discourse (Hong, 2010). At the heart of bi/multi-cultural competence are three core elements: cultural attitudes, knowledge and skills, and behaviors.

First, cultural attitudes encompass an awareness of culture, cultural self-reflection, respect for cultural differences, and motivation to learn about culture (Watt et al., 2016). Positive attitudes towards both cultural groups, alongside a strong sense of self-efficacy, have been proven to promote biculturalism (Bell & Harrison, 1996. Cultural awareness specifies a person's knowledge of their culture at the cognitive level (Padilla, 2006). Someone wishing to be bicultural must be aware that they are internalizing two cultures (LaFromboise et al., 1993; Brannen et al., 2009).

Similarly, scholars need to be aware of the need to integrate diverse intellectual traditions and adopt a positive attitude toward them. A growing number of scholars have called for revisiting the legacy of non-Euro-American knowledge so that the world is not premised on Western-centric epistemology, such as "Asian as method" (Chen, 2010) and "China as method" (Yūzō, 2016). Huang (2015) highlights possible contributions by Chinese intellectual traditions to global theoretical construction with broad application in social sciences. Mignolo's (2018) concept of intellectual pluriversality is a key invention to end Western hegemony in a non-centric global knowledge system. Such endeavors reflect the greater subjectivity with which non-Euro-American scholars perceive the world and their self and promote greater awareness of the rich non-Euro-American intellectual traditions.

Understanding how scholars cultivate their attitudes that facilitate engaging with different intellectual traditions is crucial for fostering knowledge co-creation. For instance, Fei Xiaotong exemplified cultural appreciation for Chinese and other intellectual traditions. His open-mindedness allowed him to learn from diverse civilizations and integrate Chinese and Western scholarship (Shen et al., 2023). Examining the development of such attitudes helps us to better understand the mechanisms that facilitate intellectual exchange so that we can best utilize our potential to transform scholarship in an increasingly interconnected world.

Second, as critical components of bi/multi-cultural competence, knowledge and skills equip scholars to engage effectively with different intellectual traditions (Hong, 2010). Bi/multi-cultural actors usually possess a range of skills including information processing, interpersonal engagement, action-oriented capabilities, and analytical skills (Brannen et al., 2009). Language proficiency is particularly significant, facilitating intellectual navigation across cultures. For researchers, language serves as an essential element in facilitating the exchange and integration of diverse intellectual traditions. The fundamental function of language contact is the transmission of concepts (Moyn & Sartori, 2013. Translation, as a decolonial practice, explores cultural and epistemic disparities between intellectual traditions (Zhao, 2022). It is essential to recognize cultural equivalency and address the colonial

legacy of intellectual dependence for translation to operate in a culturally sensitive manner (Liu, 1995; Hellman & Tremml-Werner, 2021).

Since the 1980s, higher education has become highly internationalized. Against such a backdrop, researchers are expected to develop necessary knowledge and skills for extensive participation in international activities, including building international networks, attending international conferences, accepting positions abroad, and publishing research internationally (Welch, 1997). Scholars benefit from international communication to develop cultural competence to further navigate different intellectual traditions.

Third, at the behavioral level, bi/multi-cultural actors must adjust their behavior to deal with a diverse repertoire of roles, which requires knowledge of the proper behaviors in two cultural traditions and the ability to behave appropriately in related activities (Bell & Harrison, 1996). In such situations, "the greater the range of behaviors or roles, the higher of the level of cultural competence" (LaFromboise et al., 1993, p. 406).

Similarly, a bi/multi-cultural intellectual mind is required for engaging in concrete research initiatives. As primary contributors to advanced knowledge, academics often explore diverse issues in their fields while integrating both non-Euro-American and Euro-American intellectual traditions. For instance, language studies, particularly translation studies, can effectively engage with intellectual traditions. As a site of mediation, translation traverses linguistic and cultural boundaries, encouraging appreciation of cultural differences, and reinforces knowledge bridges. It establishes equivalency of ideas and enables knowledge to circulate beyond local or national contexts (Hill, 2013; López, 2016). Translation studies prompt scholars to consider cultural contexts during translation. With creative adaptation in context, transcreation aids in achieving cultural equivalency (Katan, 2016).

Moreover, comparative and/or historical analyses initiate meaningful research on bridging intellectual traditions. For example, comparative literature experts are concerned with the production and transportation of ideas as well as the intermediation of travelers and consumers of ideas (Armitage, 2014) and researchers are keen to foster dialogue between and within societies, moving beyond the dichotomy between tradition and modernity (Li, 2017). Historical examination of intellectual traditions sheds light on the fundamental similarities and differences between ontologies, highlighting the exchange of ideas and knowledge across cultures, through the history of ideas, books, and intellectual systems or processes (Armitage, 2014). Since the late 20th century, global intellectual history has received increasing attention. Encouraging more equal dialogues between civilizations, the international and transnational epistemological shift in intellectual history values a global perspective to focus on "ideas that truly encircle the world or that formulate propositions about the world as a whole" (Cooper, 2013, p. 285). It facilitates a critical re-examination of historical intermediation and fosters a more nuanced understanding of intellectual traditions.

More in-depth exploration of intellectual traditions includes indigenizing Euro-American knowledge with modifications (Takayama, 2016) and transforming Euro-American knowledge using indigenous models (Harding, 2018). For example, in evaluating an educational computer game, the philosophy and methodology of the Bantu people in South Africa are combined with participative Euro-American paradigms (Muwanga-Zake, 2009). Some non-Euro-American scholars propose alternative frameworks for social, political, and economic issues, such as how city development may profit from Ibn Khaldun's Muslim world epistemology (Ahmad, 2018) and how a Buddhist approach contributes to international relations (Long, 2021). Such efforts all point to the fact that developing the notion of a bi/multi-cultural intellectual mind can highlight diverse research

directions for academics in various fields. It facilitates ongoing forms of social practice that integrate intellectual traditions in higher education.

4. The Foundation of Previous Experiences

In human history, there has never been a shortage of thinkers who have successfully navigated intellectual uniqueness. They have exemplified how to deal with two or more intellectual traditions through their individual bi/multi-cultural intellectual minds. Such previous experiences have strong implications for the contemporary world and deserve our close attention, serving as a foundation for gaining insights into bridging intellectual traditions.

In relation to our discussion on a bi/multi-cultural intellectual mind, the intermediaries in global intellectual history are highly noteworthy. Intermediaries serve as essential mediators of international thought and "make intellectual cultures mutually intelligible" (Moyn & Sartori, 2013, p. 9). Growing research on intermediaries reveals a historical mediation of knowledge to "produce a real global history" (Kaviraj, 2015, p. 305) with shifts in focus from methodological nationalism to a global comparative intellectual framework. This perspective highlights the significance of social forms of intellectual interconnection. For instance, translators play a vital role in mediating between intellectual traditions, primarily by rendering content from one language into another to promote the flow of knowledge (Bassnett, 2011). In terms of bridging intellectual traditions, the role of translators beyond linguistic tasks needs to be highlighted. Researching this requires the incorporation of insights from various disciplines in the humanities and social sciences (Bedeker & Feinauer, 2006). Similarly, other intermediaries, including intellectuals, writers, and scientists, also create networks that facilitate the production of new knowledge (Zimmermann, 2009). Stressing the importance of understanding how different intellectual frameworks interact and conflict, the future of global intellectual history hinges on embracing diverse cultural practices (López, 2016).

Indeed, many representative intermediaries have facilitated the transfer of knowledge between cultures. In his book, *The House of Wisdom: How the Arabs Transformed Western Civilization* (2009), Jonathan Lyons investigated the influential contributions of Arab intellectuals such as Al-Khwarizmi and Ibn Rushd (Averroes) during the Islamic Golden Age. Commonly understood as a commentator in the West, Ibn Rushd (Averroes) interpreted Aristotelian thought within the Islamic intellectual tradition. His works were later translated into Latin and had a profound impact on the West's early understanding of science, nature, and metaphysics, thus promoting Aristotelian ideas in the Western context as well.

More recently, the 20th century has witnessed a number of intermediaries between different intellectual traditions. Examples of contemporary scholars who have successfully bridged intellectual traditions provide even more relevant and valuable insights for new generations. For instance, Liansheng Yang was praised by Yingshi Yu (1994) as a pivotal intermediary between Chinese and Western cultures. According to Yu, who was a Princeton University sinologist, Yang effectively integrated the literary and historical traditions of 20th-century China into Chinese studies through lectures, publications, and academic networks in the West. Such representative figures offer rich lessons in intermediation. Another example is Fei Xiaotong, who embodied a synthesis of Chinese and Western intellectual traditions. He is a renowned Chinese sociologist and anthropologist. His concept of "differential mode of association" (差序格局) in *From the Soil: The Foundations of Chinese Society* (乡土中国) reflected his commitment to fostering cultural dialogue and self-awareness (Yang & Gao, 2020). His academic efforts not only advanced knowledge but also promoted an understanding of global diversity, facilitating harmony among different cultures (Shen et al., 2023).

As shown above, numerous predecessors were successful in navigating different intellectual traditions in their respective disciplinary fields, enjoying great reputation and wide acknowledgment. In contrast, few scholars, including these high achievers themselves, have theoretically or epistemologically explored the actual experience of bridging multiple intellectual traditions. Therefore, although their personal approaches to such navigation were effective, they achieved such success mostly accidentally. What has been shared amongst their experiences from a variety of disciplines has been unnoticed. At the same time, cross-cultural and trans-positional thinking can only be achieved when the individuals involved possess the ability to traverse different intellectual traditions. Indeed, neglect of such success at the individual level convincingly explains why bi/multi-culturalism and civilizational dialogues have so far failed to achieve substantially. Previous experiences of high achievers show that what has been shared amongst their success in bridging intellectual traditions is their bi/multi-culturality. We thus propose that in the academic circle today, empirical studies of such individual experiences from an angle of a bi-/multi-cultural intellectual mind are especially needed.

5. Discussion and Conclusions

This conceptual study highlights the importance of and potential approaches toward bridging intellectual traditions in scholarly work. It draws on elements from the model of bicultural competence, including attitudes, knowledge and skills, and behaviors. These elements suggest research directions for individual scholars, facilitating diverse and inclusive global higher education. We hope to emphasize that bridging intellectual traditions can be truly and effectively achieved through individual efforts. Built on such an understanding, this study develops an analytical framework for examining a bi/multi-cultural intellectual mind, as Figure 1 shows below.

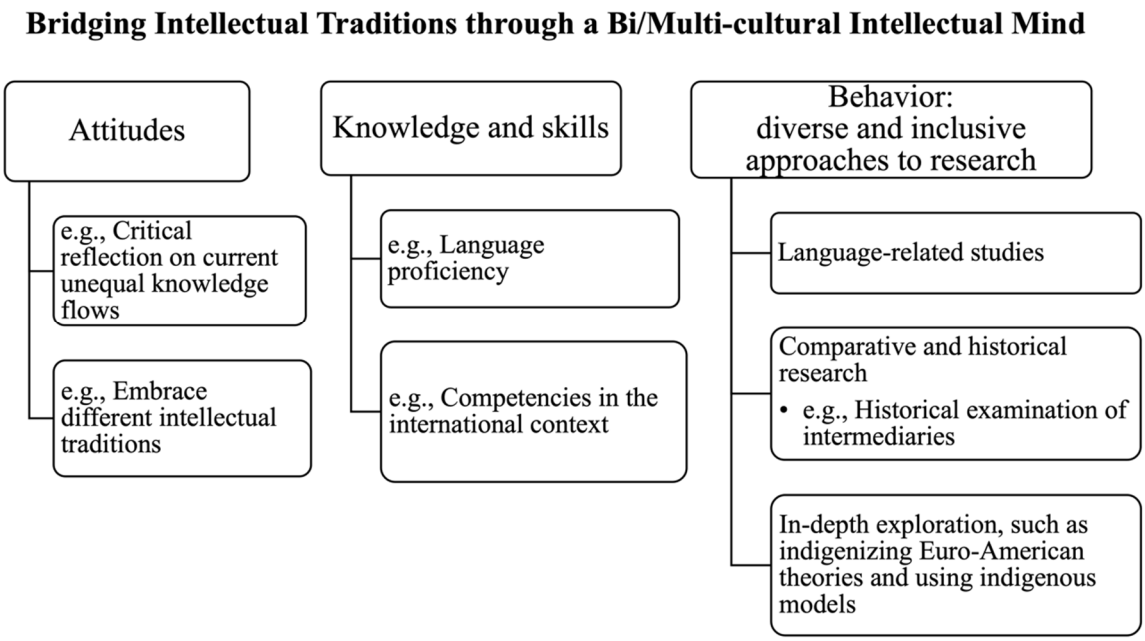

Figure 1. An integrated framework.

It is important to note that the imperative to bridge intellectual traditions is situated in the broader context of unequal knowledge flows globally, particularly those rooted in European modernity. Since the 1960s, HSS scholars have been increasingly vocal critics of Western-centrism and academic colonialism (Alatas, 2002; Said, 2012). Particularly, scientific knowledge often reinforces racial and cultural hierarchies, perpetuating a narrow

understanding of knowledge that marginalizes alternative epistemologies from non-Euro-American contexts (Harding, 1993). There is a pressing need to shift away from singular narratives that prioritize Western-centric thoughts to promote a more inclusive approach that values diverse epistemologies (Reiter, 2018; Santos, 2016; Marginson, 2022; Hountondji, 1997). The potential integration of diverse intellectual traditions can lead to more holistic and effective solutions to contemporary challenges in global, national, and local contexts (Connell, 2007; Hoppers, 2002).

Our study highlights the importance of individual scholars who play a key role in realizing the true integration of intellectual traditions in research. The notion of a bi/multi-cultural intellectual mind (Yang, 2019) captures this novel perspective and forms the theoretical foundation for this study. We therefore appeal for new research directions to bridge intellectual traditions at the individual level. First, in terms of attitudes, a bi/multi-cultural intellectual mind resembles such individuals with a focus more on academic work. The existing literature has highlighted prevalent attitudes, including critical reflections on current knowledge flows, the rejection of binary thinking, and acknowledging the relevance of indigenous intellectual traditions in non-Euro-American scholarship (Yang, 2022a, 2022b). Reflecting and extending earlier calls for intellectual pluriversality (Mignolo, 2018), this study emphasizes the need to explore the specific attitudes underpinning the bridging of intellectual traditions.

Second, our study sheds light on the knowledge and skills that empower scholarly interactions across diverse intellectual traditions, alongside language proficiency and international competencies (Shen, 2024). In global higher education, including within their domestic scholarly circles, non-Euro-American scholars have been deeply influenced by Euro-American culture. They often encounter cultural shocks as their original cultural values clash with dominant Euro-American institutional norms (Sadao, 2003). To effectively meet these challenges and avoid marginalization, they have to cultivate bi/multi-culturality to enhance their adaptability and resilience in new academic settings (Vázquez-Montilla et al., 2012; Thomas & Malau-Aduli, 2013). Such capabilities are becoming fundamental to their daily work and life as academics to help them achieve success, and in particular global success (Yang, 2024).

Third, the behavioral aspect focuses on research endeavors, paying special attention to the integration of intellectual traditions in research (Shen et al., 2024). We intend to break away from methodological nationalism that prioritizes Euro-American, state-centered epistemological frameworks (López, 2016) and the globalist imagery that downplays intellectual diversity (Marginson, 2022; Schildermans & Tröhler, 2024). Instead, we advocate for the coexistence of different intellectual traditions and offer some research approaches toward knowledge integration and synthesis. Recognizing the differing views of scholars from various backgrounds, we call for a bi/multi-cultural intellectual mind and encourage scholars to engage meaningfully with both globally dominant and locally prevalent intellectual traditions in research. In this sense, we outline potential research pathways of a bi/multi-cultural intellectual mind, including language and translation studies, comparative and historical research, and transforming intellectual traditions into academic resources (Zhu et al., 2024).

This study has some limitations. One major issue is the difficulty we have in defining intellectual traditions accurately. We recognize the long-standing interactions and exchanges that have shaped these traditions. Any understanding of a singular "tradition" is inherently flawed for overlooking the rich tapestry of influences that inform it. Presenting intellectual traditions as isolated or purely nationalistic can lead to an incomplete understanding of their development. Our conception of intellectual tradition emphasizes its fluidity and evolution. As our research is exploratory in nature and concentrates on the

level of individual scholars rather than handling specific intellectual traditions, we place the emphasis on developing a bi/multi-cultural intellectual mind with a deeply rooted educational concern. We hope this study can serve as a starting point for more comprehensive and in-depth research in the future.

By advocating for the development of a bi/multi-cultural intellectual mind, we pay special attention to individual scholars who are truly agents in higher education. Outlining potential research pathways of such a mind may have implications for many non-Euro-American academics. It also encourages Euro-American scholars to reflect on the current global knowledge asymmetries and value various intellectual traditions in an equal and open way. This is pivotal for fostering a diverse and inclusive global higher education landscape. The opposite is also true, as higher education may take the lead in a highly uncertain world by giving each intellectual tradition equal consideration and revitalizing them appropriately.

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Notes

[1] We fully acknowledge the considerable variety within and between Euro-American and non-Euro-American societies. We also understand that the terms "Euro-American" and "non-Euro-American" are somewhat binary and over-generalizing. In consideration of the fact that such expressions are still widely in cross-cultural studies and for the sake of convenience, here we decide to continue to use them.

[2] For most Chinese academics, the term "the West" primarily encompasses Western Europe, North America, Australia and New Zealand. In some contexts, their understanding of "the West" may expand to include all of Europe, including Russia.

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