

# **Universities and Culture**

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## Abstract

For various reasons, a number of scholars, such as Matthew Arnold, Allan Bloom, Jean-Francois Lyotard and Bill Readings, have recently suggested that the contemporary university has lost any cultural role and that in turn its members have lost any right to claim that they pursue any cultural functions. For the more recent of such scholars (Lyotard; Readings), the problematic nature of the contemporary university as a cultural site is a result of the dominance of neoliberal values and market affiliated norms. Contrary to these claims, I suggest here that the cultural profile and role of universities today are changing and expanding, rather than diminishing or dying out.

I explain that the allegation that the university has ceased to be a cultural institution is misleading, because it is based on problematic bases and on a restricted understanding of the idea of culture. I argue in a similar manner that the two almost polar proposals of scholars towards restoring the relationship between universities and culture are equally problematic, because they also draw on a limited conception of culture. Readings and Lyotard, on the one hand, suggest that the university should become an open cultural space, facilitating uncritically the flourishing of every emerging belief or idea. The other alternative proposed by scholars like Arnold and Bloom is that the university should become an elitist institution, sustaining extensively high culture and remaining uninvolved with societal affairs.

I go on to argue that universities are still cultural sites and have more complex positions as to how they influence their surrounding cultures and as to how they are influenced by local and global cultures. Against the set of reflections maintaining that the university is currently just another expression of the dominant global economy, I suggest a *third way* in understanding the relationship between universities and culture. Universities may provide space for various voices to be heard and for many cultures to flourish. But this has to be done critically, by enabling people inside and outside the borders of the universities to develop and set in action well-informed mechanisms of understanding and judgement. Reflecting conceptually on aspects of this relationship and drawing on the case of the University of Cyprus, I suggest that universities are indeed still cultural sites, which may be described as *cultures-in-action*.

I hereby declare that, except where explicit attribution is made,  
the work presented in the thesis is entirely my own.

Andri Kamenou Andri Kamenou..... 2009

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## **1: Introduction**

This thesis concerns the relationship between universities and culture. Various authors, such as Jean-Francois Lyotard, Allan Bloom and Bill Readings, have made arguments suggesting more or less directly that the university has lost its cultural role and responsibilities and has become a ruined institution. Far from that, I will argue that the university today not only has not lost any relation to culture but, on the contrary, that it has indeed become a more complex cultural institution. Contemporary universities have a new and highly complex position in relation to how their internal cultures influence and are influenced by both local and global cultures. The cultural role of the university thus is changing and expanding rather than diminishing.

I argue that the set of claims suggesting that the university has no relevance to culture and the idea that it is a ruined institution are overstated, that they draw on problematic assumptions and may be thus disputed. For at least two hundred years, connections between universities and culture have been recognised. German philosophers, for example, promoted the idea that universities were not just places of reason but also contributed to the culture of the societies in which they were located. Universities in this view were seen as centres assisting the participation of individuals in collective life.

Despite the elaboration of the relations between university and culture by German philosophers, there is only little contemporary understanding of this relationship in the

light of the recent political, economic and societal realities. The limited work that has been undertaken on the relationship between university and culture focuses mainly on disciplinary cultures and on nation state cultures. In the present study, I will provide a more general insight into the university today as a cultural site.

Reflection on the contemporary relationship of university to culture becomes necessary in any consideration of the ongoing changes between universities and society. Universities or higher education more generally, have been incorporated in the everyday life of societies and become modern mainstream institutions. Massification of studies at all levels, student populations with diverse characteristics and modes of study (e.g. mature full-time working students studying on a part time basis) and increased numbers of stakeholders seeking accountability from the institution indicate that higher education now fulfils different roles in society. University studies are acquiring wider societal value and they become a material or an economic commodity rather than a cultural or symbolic good, as they used to be in the past.

### **Universities as sites of active cultures**

Reflecting on the relationship between university and culture is a challenging task. Culture is a complicated concept loaded historically with a variety of meanings, which are in many cases contradictory. Also, the notion of culture is associated with a range of other ideas such as nature, knowledge and ideology, which are equally problematic to define. Due to these connections culture is a force that has always been present in various ways within the university and affects the way people engage with the main work of the university;

research and teaching. In fact, culture has to be considered to be collective and it is defined around meaning-making.

Cultures of the universities might be changing due to changing contexts, but this does not mean that culture will ever be eliminated from the university or that the institution will cease to exert cultural functions internally and within its contexts. Rather, culture is becoming a more complicated phenomenon from which to understand the university. Under contemporary conditions, universities today might have a new and more complex position in relation to how they influence their surrounding cultures and as to how they are influenced by local and global cultures. Here I suggest that the cultural roles of the university are in any case changing, expanding rather than diminishing, due to an increased complexity of the internal and external institutional conditions.

Here I perceive culture as an everyday activity through which people try to understand collectively the challenges of their life and participate in the common living. Culture is thus transformed by the ambivalences and the ambiguities of its members. Therefore, culture may be understood through the values and the explanatory systems sustained by groups of individuals, who in modern social theory are sometimes referred to as “knowledgeable agents” (Giddens, 1984). In this sense, culture defines the changing “notions of community and sociality” (Kress, 2007, p. 257) and it is closely related to the collective making of meaning and understanding. Due to its association with meaning-making, the culture of a group is not stable and is contested by its members.

More specifically, universities consist of various groups whose members are involved with formal and less formal activities. The cultures of the different university groups (e.g.

disciplinary representatives, administrators or students) are developed and revisited constantly through the interaction of the group's members. This is because members of social groups establish among them norms that they all consider as valid by forming communities of constant dialogue (Habermas, 1998). The norms sustained by the various university groups are negotiated also as a result of the interactions between the several university groups and the institutional contexts. And for those norms to be valid, they must be acceptable to all participants in a discourse. Otherwise the norms should be re-negotiated and revised. For example, at the University of Cyprus (UCY), the involvement of academics with the local societal affairs has been debated and almost excluded from the academics' work agendas. In the university, where active discussions towards the development and definition of knowledge are taking place, the understanding mechanisms of people are inevitably under negotiation and consequent change.

Considering the discursive formation of culture within the universities, I argue that culture is always in action within the institution, in different locations and in various ways. University members engage actively and contribute to the development of beliefs, values and meaning-making mechanisms. The university, mainly due to the engagement of its people with the production and dissemination of knowledge, retains space for critical reflections on values and meaning mechanisms. Universities, even nowadays, provide space for people to pose critical questions, to express their views, beliefs and opinions, disagree and gain understanding through ongoing reassessment of the situation. University members engage with culture through 'dissensus' (Readings, 1996) and that is why the university can be described as a site of enacted cultures. Due to the constant process of discussion, disagreements and revision of views in the light of new knowledge and

information, this normative or cultural understanding achieved at universities is inevitably temporal, being constantly under reflection and revision.

Universities are normatively orientated, as I discussed above, through enacted cultures. Beliefs, values and meaning-making mechanisms are the consequences of constant revision resulting from informed critique and thinking. Universities provide the space for reflection on social problems or phenomena and open the possibility of alternative frameworks for understanding the collective and individual life. So universities are also charged with producing new or alternative meanings even though those meanings can be occasionally ideological. Universities today are changing as they are asked by the governments to produce corporate strategies and engage in corporate planning. So to the extent that universities embody culture, culture as a collective set of meanings is bound to be on the move. Universities are sites of active culture in that they provide space for the development of well-informed and negotiated norms and understandings through constant reflection and modification of what counts generally as real or true.

In brief, my argument in this study is that universities are still rich and dynamic cultural institutions. This is because universities provide the space for the development of multiple meaning-making mechanisms and value systems, particularly when their members interact with each other undertaking research and teaching and also through the institutions' engagement with their contexts. University projects are often linked to wider societal agendas, not to say particular interests and specific ideologies. Universities can be thus characterized as *sites of active cultures*, as spaces where various cultures develop and are revisited.

### **Universities and the contemporary conditions – key conceptions**

The study of cultural aspects of universities and of higher education in general provides also a specific discourse on higher education in relation to issues of globalisation and international economic competition, which go beyond purely abstract conceptions of the institutions. Universities have recently been under strong pressures for adaptation and change. New metaphors borrowed from the market and the values of economic competition have been penetrating universities, altering their institutional cultures. These aspects must be considered when discussing the cultural functions of the universities.

It has been suggested by various scholars (Lyotard, 1984; Readings, 1996 and Slaughter, 2004 for example) that the university is currently something rather different from that which it was three or four decades ago. Proponents of this conviction provide rather different explanations to support their claim. There is the argument that the organizing paradigm of human interactions is now the trans-national economy, which supersedes all other values around which social lives have been organized (Slaughter, 2004). It is suggested that the university, being the ultimate place for the production and dissemination of knowledge, is placed at the centre of international economic and knowledge-based competition (Readings, 1996). This situation allows universities no space or time to deal with any other task. The claim is that universities, together with all other social institutions, are in the absolute service of capital creation. (But even here, I will argue, some kind of culture is being developed and sustained in universities and needs to be interpreted in this new international economy-oriented context.)

Additionally, we have the argument that globalisation has led to the attenuation or even the abolition of the modern nation-state. Claims about universities being the ideological arm of the nation-state during modernity, producing and disseminating the national culture or ideology - the social glue to engage citizens willingly in the social contract - are brought into the discussion. And by combining those two arguments (omnipotence of international economy and attenuation of the nation state), the end of culture in the university is announced, where culture is considered to refer mostly to national culture (Bloom, 1987; Barnett, 1992; Readings, 1996). Supporters of those claims often call the university a post-historical institution that split with culture without perhaps realizing it. It may be argued though, as it is pointed out later, that culture cannot be limited to the discourses of national ideologies.

By “post-history”, the scholars who talk about the abolition of the cultural role of universities refer to the end of the modern period - where the nation state is the unit around which society is organised- and to the domination of the values and norms of postmodernity. Postmodernism endorses and conveys enthusiastically the fragmentation of most of the aspects of human life and celebrates the lack of foundation of social institutions. In this context, proclaiming the end of modernity, postmodernism leads towards the abdication of societal and political responsibility for the university. The institution is now annexed to the dominant interests of the day (Barnett, 2000), that are mainly economically oriented.

Of course, there might be doubts as to whether postmodernism reflects indeed the dominant contemporary social condition. But even if postmodernism dominates, I suggest that it does not necessarily provide an alibi for the abandonment of the cultural role of the

university. In order to illuminate this idea, the main principles of postmodernism need to be examined. At the core of postmodern beliefs is the idea that grand narratives are collapsing (Lyotard, 1984). Teleological notions of human history and existence are eliminated.

As a result, the idea of a common unifying culture is displaced, since fluidity and constant redefinition of beliefs and value systems are celebrated. In the same discourse, the notion of high culture is abolished. From one informant's view point "culture can stand for many things and for nothing in the context of contemporary life" (Engineering - Informant 11). This is because the faith in high culture is supported by a conviction that some value systems and ways of life, which are more important and significant, can be distinguished from those that are inferior. Grand narratives today are thus giving place to narratives of smaller scale and to more localized cultures. But then it might be felt that, in the postmodern paradigm, culture is still present and possibly stronger and more complicated than it used to be.

These tensions in the conception of postmodernism, which signify the end of grand culture, on the one hand, and the multiplicity of cultures, on the other, together with the fact that culture has always been conceived as something beyond the ideology of the nation-state, make the reflections on the cultural roles and prospects of universities a worthwhile, if not a necessary, task. An additional consideration is that the main work of universities that constitutes its primary reason of existence - teaching and research - is still present and rather powerful in the majority of western universities (Barnett, 2003). It is reasonable then to assume that those tasks are accompanied by specific patterns of culture – values and understanding-mechanisms - within universities.

**Scope of the investigation: some meta-theoretical considerations**

The present investigation is a multidisciplinary project and draws upon methods, methodologies, principles and ideas from the areas of philosophy, sociology and cultural studies. I do not deal primarily with empirical problems at the micro-level of higher education. My work is not about micro-level policies or practices within the University of Cyprus either. In both respects, however, significant amounts of data will be taken into consideration.

In my study, I do not make use of principles, methods and ideas associated with a clearly defined, epistemologically bounded knowledge discipline. The project draws on multiple epistemologies. I broadly address the role of culture within the university today. Based on certain conceptions of social philosophy, my study brings together theoretical, practical and critical perspectives in order to illuminate the university as a cultural institution. Barnett (1994) considers social philosophy as a specific approach to analytical thinking that is appropriate for examining social institutions. For Barnett, social philosophy is summarized as:

... an interweaving of the philosophical with the sociological, of the conceptual with the empirical, of the descriptive with the recommendatory and of the what-is with the what-might-be. Far from being a mishmash of thought ... it is testable against the standards of all the relevant discourses on which it draws (educational, philosophical, sociological, political, ethical, aesthetic and so on) (p.3).

In another work, Barnett (1992) talks about the merits of bringing philosophical and sociological perspectives together. He believes that the value or the contribution of the philosophical perspective is that it prompts the researcher to clarify her/ his intentions and

suppositions and apply reasons to them. The sociological perspective, on the other hand, is important because it indicates how we come to be in the position we are (in the situation under observation) and it charts the options in front of the researcher.

As a result, the approach of social philosophy that I follow here enabled me to bring together ideas conceptually developed, but which have taken into account social realities (for instance practices, interpersonal relations, people's interests, aims, values and aspirations). Consequently, I hope to provide meaningful theories and analyses from which feasible policies and practices can emerge. The interweaving between *what-is* to *what-might-be* presented in the preceding quotation indicates the critical character of that kind of conceptual exploration. The actual social realities (*what-is*) are compared with the conceptually developed potentialities of the terms (*what-might-be*) through which the realities are examined, and propositions can be made about institutional policies and practices.

The exploration of culture at the university in this study has a philosophical basis, as the idea of culture has philosophical roots. Any discussion of culture thus presupposes a conceptual and philosophical exploration. Initially, when beginning this research, I explored the idea of culture and considered questions such as "what is culture?" and "what do we mean when we talk about culture?" In this way, I established a philosophical groundwork on the notion of culture, which was afterwards related to the idea of the university. Some ideas about the university as a site of culture were developed conceptually. Then attention was turned to the University of Cyprus (UCY), where I explored the ideas around culture and its relation to universities that emerged from reading in a real life context. The conceptual idea of the relation between universities and culture

was specifically examined at the University of Cyprus. The UCY illustrates a particular kind of institutional production and reproduction of culture. The case study functions as a vehicle in order to amplify ideas about the relationship between universities and culture, in the development of the thesis.

### **Relevance of the case of the University of Cyprus**

At the UCY, a recently established institution, it has been possible to observe serious collisions related to the views held by the people of the institution. For example, many members of academic staff working at different knowledge disciplines engaged in arguments with the Senate, the Rector's Council and their colleagues, trying to secure more resources and infrastructure for their domains and for themselves. Conflicts between people in the Faculty of Letters and Humanities and people at the Faculty of Pure and Applied Sciences had reached the daily press. Disagreements on the allocation of resources had a major impact on my teaching and learning experience as a Masters student at the institution, between the years 1997 and 1999.

Moreover, various internal and external stakeholders have been in conflict with regards to the purposes and aims of the UCY. Some of the emerging values and interests held by the members of the conflicting groups have been supported and thus predominate. Other suggestions, aims and values, on the other hand, have been repressed. The conflicts have created impediments for the functioning of the institution and indicated that UCY faces serious identity issues. Quoting an administrator informant "the UCY has been a battlefield of conflicting values and interests not only since the actual day of its

establishment but since the idea of its establishment was conceived” (Administration – Informant 3).

For example, long discussions have been held about the usefulness and contribution of graduate study programmes. Strong pressures had to be exerted by the academics, in order to prevent the abolition of the Master’s programme of the Department of Education that was suggested by the Cyprus House of Representatives. This situation created difficulties and legal complexities for me and my fellow students that lasted for a whole semester. Also, issues about the introduction of tuition fees came up intensively, resulting in the introduction of fees for graduate, but not for undergraduate programmes. Also whether students should be referred to non-Greek literature and even write in English created two opposing camps. The use of any language beyond Greek for the purposes of teaching undergraduate students has been suspended. On the other hand, groups of academics suggested that the resources in Greek language are so limited that the quality of students’ experience is negatively affected. Those conflicting forces emanating from different values have created serious problems and affected university members as well as the institution’s stakeholders. One of the students describes the situation:

Within the departments, some of the academics have managed with various reasons to gather increased power around them, and they struggle using every possible mean to maintain this power. So conflicts emerge constantly within and between the departments. The worse expression of the conflicts took place during the elections for a new rector one and a half years ago. Some of the candidates were spreading unbelievably intimidating rumours for their fellow candidates (Undergraduate – Student Informant 1).

The conflicts at the same time indicate that Cyprus is a setting where many dimensions of culture were likely to come into play. A closer look at some conceptions of culture may thus be useful for an understanding of those value conflicts. The ideal cultural role of the university and the attenuation of the cultural functions of the institution have been issues

preoccupying a number of thinkers and researchers internationally. I consider therefore looking at the case of the UCY as a site of culture and exploring possible cultural functions and manifestations to be a worthwhile task.

### **Contributions and limitations of the study**

With this study I undertake to shed light on the cultural role(s) of the contemporary university in the context of globalization. At a first level, I bring together literature from philosophy, sociology and cultural studies producing a theoretical foundation on which the relationships between culture and the university can be reflected. Due to the scarcity of existing work linking the institution of the university with the idea of culture, the theoretical and the empirical sections of the current project offer a contribution towards understanding the university as a cultural site.

Initially I developed a theory that links the university and culture and I then elaborated on this theory, in the light of empirical indications and real life conditions. In this way the relationships between the university and culture are examined and exemplified by drawing also on a specific institution, the University of Cyprus, which functions within certain societal, economic and political conditions. This endeavour encompasses certain critical perspectives that bring together philosophical and sociological approaches as already explained. So as to illuminate the general argument, empirical data on the university as a cultural institution are gathered from the University of Cyprus, whose profile is configured to a considerable degree by the cultural contestations of its surrounding contexts.

I sense that those contestations or pressures exerted on the UCY are at the same time both backwards and forwards looking. On the one hand, historically and politically loaded expectations are imposed on the institution. On the other hand, the UCY is expected to contribute to the efforts to make Cyprus a significant counterpart of the European Union. The institution is also charged partly with the task of assisting Cyprus towards acquiring international reputation, an aim that is to be achieved mainly through the provision of educational services.

At the same time though, my project faces some particular challenges. It deals with two broad and complicated concepts – culture and university - that have been given a wide range of conflicting definitions and have been associated with a number of other equally wide and hard to define concepts. So the question as to the relation between culture and universities can be considered as a philosophical question (that does not easily lend itself to an empirical examination).

I analyse this relationship here from specific perspectives, while other approaches to the relation between universities and culture, from totally different angles, could have been followed. However, the particular perspectives that have been chosen were done so, because they shed light on values developed internally within the institution (for example the importance of the various disciplines and the values affecting internal organisation, decision and practices), while at the same time they provide for reflection on how values associated with contextual local and international cultures are perceived and processed by the institution. In order to clarify these and related issues, the main aims and purposes of the investigation are pointed out in the following.

### **Aims and outline of the study**

The study sets out to examine which, if any, are the cultural functions of the university in the present context of globalisation, in which economic and market rules predominate. Within such contemporary conditions, the potential cultural roles of modern universities are examined. In the context of overall knowledge, status and economic competition, university education also seems to have become an economic or material good and its relations to society appear in any case to be undergoing considerable changes. In a more general context, education is no longer the centre of cultural production of the society.

This highly complex university environment, suggests that universities produce multiple cultures. In order to elucidate this claim, I will be examining the cultural dimension of the University of Cyprus (UCY). A range of conceptual and analytical tools is utilised, in order to bring about a better understanding of the contemporary university as a site of multiple cultures. I examine the cultural dimension of the University of Cyprus (UCY) empirically, in an attempt to compare the *actual* cultural functions of the university, as illuminated in this case study, with major theoretical accounts of the cultural role of the institution in Western societies and with the *potential* cultural role of the institution today.

Thus, the main research question I address is: What are the characteristics and functions of the university as a cultural institution today? This can be sub-divided into the following sub-questions:

- Can culture be identified in particular locations and orientations of work within the university?

- How can the examination of the various work and life aspects of the members of the University of Cyprus bring to surface some characteristics and functions of universities as sites of culture, particularly with regards to knowledge?
- Can the cultural roles and contributions of universities today become more comprehensible and manageable?

I structure the study in five sections. The *first section* has a predominately theoretical character. I deal conceptually with the problem of the declining role and understanding of culture and I establish the foundations for the case study and the proposals that will follow. A conceptual exploration of the idea of culture is conducted and various notions of culture together with ideas related to it are brought into the discussion. Reflecting on what is revealed by the conceptual explorations of culture, I develop some frameworks for understanding culture in the university. The main suggestion that university is a site of active cultures is put forward. Considering the main tasks of the university - research and teaching – that continue to dominate university life amid globalisation forces - a framework for examining culture is developed. In the *second section*, I discuss some methodological issues concerning the study.

In the *third section*, which is mostly descriptive and sociological in character, I provide information about Cyprus. A brief description of the development and the character of the education system of Cyprus together with details about the University of Cyprus are offered. At the *fourth section* I explore cultural aspects and manifestations of higher education and of the university in particular, in the context of the empirical survey undertaken at the University of Cyprus. Actual cultural practices are observed here. With this analysis I set the foundations for the mainly critical character of the last section of the thesis.

In the *fifth* and *last section*, I provide a more global discussion on the University as a site of culture. Combining elements from theory and practice developed in previous sections, I attempt an overview of the university as a cultural institution. The concluding chapters contain reflections on how universities can be further enabled to exert cultural roles, in the context of their distinct institutional role and spaces. Bringing philosophical and sociological approaches together, possibilities for the university as a cultural institution are identified. This is where critical aspects of the project gain weight. The ideas of university and culture developed conceptually in the first parts of the project are revisited in the light of what is actually happening in terms of culture at the University of Cyprus. In this way, some thoughts about potential cultural characteristics and functions of the university today are discussed.

## 2: The idea of culture

Culture is said to be one of the two or three more complex words in the English language...The word charts within its semantic unfolding humanity's own historic shift (Eagleton, 2000, p. 1).

### **Introduction**

In this work I explore the idea that the university today has abolished its cultural role. In order to reflect on this idea, the notion of culture must be first developed. The aim of this chapter is to provide an historical analysis of the notion of culture in order to develop some conceptual resources around culture, which may be useful for understanding the contemporary university. The development of the concept of culture and the meanings associated with the notion in different historical periods are illustrated, in order to indicate that culture may be understood through the values and the explanatory systems sustained by groups of individuals and that it is related to the collective making of meaning and understanding of social groups. Also some key perspectives emerging from the historical analysis of culture that may be useful for the analysis of the empirical data of the case study are discussed.

This historical approach to culture arises from the belief that the meaning of any term emerges from its use by people over different historical periods in their attempts to give meaning to their common lives. In such a historical perspective the conceptualisation of

culture is more than an epistemological exercise, since it takes into consideration the wider societal circumstances in the context of which the meaning of culture that enables human understanding has developed. In this sense, culture defines the changing “notions of community and sociality” (Kress, 2007, p. 257). Such an analysis provides also insights into the educational discourses with which the different conceptions of culture have been associated.

### **Challenges towards understanding and defining culture**

Any attempt to understand the idea of culture and to discern its connections with the university is a challenging task. This is because the notion of culture is complex and fluid, as it is constantly developing and changing. Furthermore, culture as a collective mechanism of understanding developed by knowledgeable agents, has been associated over the years with other similarly complicated concepts. Eagleton (2000) argues that the idea of culture carries the momentous historical transitions of human life, like for instance the “shift from rural to urban existence, pig-farming to Picasso, tilling the soil to splitting the atom” (p.1). For this reason culture encodes in its very meaning questions of freedom and determinism, agency and endurance, change and identity, the given and the created (Eagleton 2000).

In a similar manner, Williams (1976) suggests that culture is a word that involves complex ideas and values. This is because it is bound up with the problems, which is being used to discuss and help people to understand over different historical periods. Recognizing that there is more than one way of mapping out the area with which the idea of culture

connects (Gingell & Brandon, 2000), the notion is approached here developmentally, moving from its etymological meaning towards the metaphorical references it has acquired.

### **Etymological meaning – Culture as activity**

The original meaning of culture is husbandry or natural growth. It means the tending of something, mainly the tending of crops and animals. According to the etymological roots of the notion in Latin (*cultura*), culture is a term derived from nature and refers to the interchange between human beings and the natural environment. In its literal use thus culture denotes an activity, in opposition to its prevailing metaphorical use, which is mainly understood as an entity, as a state of being. This distinction between culture as an *activity* that enables collective understanding and as a rather *static state of being* provides a dimension through which the cultural functions of the contemporary university can be examined, via the collective activation of its members.

The literal use of the word describes an interaction between nature and human activity. Through husbandry, the existing natural environment is changed by knowledgeable people, whose contexts are also being transformed as a result of this activation. From its very conception, the idea of culture denotes a dialectic between the natural and the artificial, between continuity and change or improvement. Eagleton (2000) implies that the relationship between nature and culture enables humans to take control of their life and environments and towards “constructing” various social structures and meanings:

It [culture] is an epistemologically ‘realist’ notion, since it implies that there is a nature of raw material beyond ourselves; but it also has a ‘constructivist’

dimension, since this raw material must be worked up into humanly significant shape (p.2).

This idea of culture, being both enacted and constructed, is worth capturing here. The claim that culture is constructed by interested parties to become humanly significant suggests that people participate actively towards building, through critical thinking, the value systems and meaning-making mechanisms of life. It can be assumed that in the university the construction of values, beliefs and norms is a common activity, as the production and dissemination of knowledge and science has always been a main occupation of the university (Barnett, 2000).

The production and dissemination of knowledge is achieved through the engagement of people at the university with research and teaching activities. As knowledge at the university is constantly contested and undergoes change, it can be hypothesized that culture within the university has the prospect of being an active and critical force, always examining and revising pre-established beliefs and values. The members of the university work constantly towards the creation of well-informed knowledge.

The work undertaken at the institution provides a critique of the present and its culture, as they develop within the contemporary and challenging conditions. The university is a place where individuals are facilitated to understand and participate in the highly complex conditions of life and make sense of their being (Barnett, 2000). Through the process of developing alternative meaning-making mechanisms, the university members are actively engaged in the transformations of its internal values, but also of the cultures and beliefs of its local and wider contexts.

In other words, the leading force within the university, having an active role for cultural reconstruction, is its people as they interact, who are empowered by their 'professional duty' to pursue knowledge and science. The development of knowledge at the university is not 'about' the world, but rather 'constitutive' of the world. Becher and Trowler (2001) observe that culture within the university, more than in any other context or institution, is being enacted and constructed, played out according to structurally provided scripts, but is also being changed during the process. And the case is such because "the academic...is not a victim of circumstance, a 'homo sociologicus' (Dahrendorf, 1968) completely driven by external forces, but is at least partly empowered to reconstruct the cultural environment" (Becher and Trowler, 2001, p.24).

So in looking for empirical indications of culture in the university setting, attempts by people to construct knowledge and value structures critically, are a point of interest. How active and reflexive are people within the university when it comes to challenging the current state of things and how do they position themselves participating in groups that negotiate alternative meanings and explanations? Additionally, it could be illuminative to observe how much inclination, power and authority the different groups within the university - academics, administration staff and students - enjoy and can use towards challenging well-established values, beliefs and practices. The association of culture with evaluation or critique, raises the issue whether culture as a set of meaning making mechanisms, might occasionally become the object of manipulation by parties, who wish to exert control over certain groups of people.

### **Metaphorical meaning – culture as meaning making**

Culture has been understood as a process of human development through critique (Williams, 1976). The core belief here is that ideas about culture have been following closely human history and enabled its conceptualisation. Consequently “it charts within its semantic unfolding humanity’s own historic shifts” (Eagleton, 2000, p.1). The different notions of the idea of culture emerged as a response to the transition of social order from the traditional/ pre-modern condition, to the modern and finally to the late-modern condition. According to Williams (1958):

The questions now concentrated in the meanings of the word culture are questions directly raised by the great historical changes, which the changes in industry, democracy and class in their own way represent (p.16).

Historical conditions and the constitution of society have been also affecting the character of the university. Through the work undertaken within the university, culture has developed as a critical response to the changing social conditions. After all, similarly to culture, the university has been adopting its character and main functions over time, partly as a response to various societal values and paradigms (Readings, 1996). For this reason, both culture and the university may be considered as historically constructed concepts. It can be hypothesized, thus, that the cultural roles and functions of the university may be understood partially through the prism of the historical realities and societal contexts in which the institution members’ have been trying to find meaning. Culture and the university are both part of their conditions and histories and they change over time accordingly. Culture and the university are products of their time and place. Therefore the question emerges as to how culture and university can be brought together and how they relate to each other.

## High culture - Culture as a response to industrial capitalism and culture as a Critique

According to Eagleton (2000), the first scholarly use of the word culture is an attempt to counterbalance for the failure of western civilization to sustain criticality. “The more actual civilization appears predatory and debased, the more the idea of culture is forced into a critical attitude” (p.11).

Williams for instance reflects on the need to distinguish between civilization and culture, in order for the normative and critical character of culture to be retained. According to Williams (1976), culture during the 18<sup>th</sup> century referred to an abstract sense of becoming civilized or cultivated. Civilization and culture were dealt with as synonymous concepts, and culture was expressing a notion of civility. In Eagleton’s (2000) terms, “as a synonym of ‘civilization’ the idea of ‘culture’ belonged to the general spirit of the Enlightenment, with its cult of secular, progressive self-development” (p.9). It indicated a gradual process of human refinement and made at the same time references to political, economic and technical life.

During the 19<sup>th</sup> century, in the context of industrial development and the expansion of capitalism, civilization’s normative orientation was diminished. During this period attention was focused towards the technological progress and civilisation adopted an orientation towards the materialistic prosperity and achievements. As a consequence, civilization left behind its former critical disposition. The critical values of improvement and cultivation that had been inherent to civilization were replaced by imperialist and instrumentalist values (Eagleton, 2000). Liberal and humanist thinkers react to the degradation of civilization, leading to the detachment of the idea of culture from that of

civilization. Culture is now unhooked by civilisation and the term acquires separate meaning. It is associated by several scholars with expectations for improvement of life through criticality.

This distinction between 'civilization' as a term describing the material achievements of technology and industrialization and 'culture' that refers to the improvement of the individual and societal life, is a useful conceptual component for examining culture in real life institutions. The distinction is especially applicable for the case of the University of Cyprus. This is because in Greek contexts, civilization and culture are terms that are being used alternatively and are still believed to be standing for very similar values. Considering themselves as the originators of civilization to the western world, Greeks - especially through their education systems - promote the idea of civilization (and consequently culture) as an active force of ennoblement, improvement and elevation, which draw their utmost values from the Hellenic 'glorious past'. It would thus be interesting to explore whether through the various activities at the UCY, culture is a general empowerment mechanism of collectively developed values and ideas, or whether it is a means of downgrading certain values.

More specifically, this belief in the 'glorious Hellenic Past' allows for the extraction of two ideas for looking at cultural manifestations within the UCY. Firstly, activities that draw on humanistic principles and thus promote values of open discussion and critical reflection can be explored. An example of this might be the character of the curriculum at humanities and social sciences. Secondly, possible attempts to provide legitimacy for activities and tasks undertaken, through references to Hellenic values, can also be examined. The issue of language, the constitution of the student population with regards

to their nationality and the presence of staff from abroad in a university, are parameters that can be indicative of this last idea, particularly as culture is closely related to collective meaning making.

The discussion around the different values sustained by culture, on the one hand, and civilization, on the other, may be approached further from the perspective of a critique. In this dimension, culture is set in an oppositional or judgmental relation to civilization, trying to critically evaluate it and to improve its conditions:

Kultur or Culture thus became the name of the Romantic, pre-Marxist critique of early industrial capitalism. Whereas civilization is a sociable term, a matter of genial wit and agreeable manners, culture is an altogether more portentous affair, spiritual, critical and high-minded rather than cheerfully at ease with the world. (Eagleton, 2000, p.10-11)

This sense of culture aims to affirm the wholeness of the human being, its rounded development and the promotion of its individual and collective identity. It opposes the narrowing of the human experience that resulted from the advancement of technology. Culture thus entails a turn towards tradition and at the same time an indirect denunciation of the economic infrastructure of modernity.

Culture in the sense of an anti-capitalist critique embraces liberal and humanistic ideas and reactions. The work of the literary critics Mathew Arnold and F.R. Leavis is illuminative of the critical normative turn of culture, which opposes and counterbalances the modern industrial civilization. Arnold's and Leavis's work enriches the critical stance and elevates high culture.

Arnold's (1960) understanding of the idea of culture is among the most urgent calls for culture to exert elevating and demarking roles. He conceives of culture as a normative value and a human endowment of the spiritual life, the opposite of which is 'anarchy'. Culture for Arnold "is the disinterested endeavour over man's perfection" (p.27).

In his effort to raise civilization to the highest possible level, Arnold attempts to nourish the present with the past (Inglis, 2004), and turns to tradition. Arnold asks from education and especially from the university to defend and advance the proper culture; he expects the university to create an inward condition of the mind and spirit from which perfection will emerge. Exhibiting distrust towards any rigid and inactive systems of thought, Arnold's faith is placed in culture, which he considers to be the result of an education that is critical in character. In this sense, Arnold maintains a backwards looking perception of culture, which cannot be developed or changed by knowledgeable agents, as they attempt to make sense of their changing life conditions.

Leavis (1977) dealing with culture and his expectations of education developed in a similar way. Referring to the role of the educational field and especially of the university Leavis develops the idea of 'critical habit'. He proposes the training of a critical awareness of the cultural environment, which will allow people to discriminate between higher and lower values and develop positive standards. Elsewhere, Leavis (1979) insists that culture should be, as it has always been, maintained by a minority:

In any period it is upon a very small minority that the discerning appreciation of art and literature depends...only a few...are capable of unprompted, first-hand judgment. (p. 3-4).

This distinction between higher and lower values and the power attributed to a minority with regards to culture, indicate that Leavis believes that culture is not a general, dynamic and contestable source of meaning. On the contrary, in the work of Leavis as well as in that of Arnold, meaning making is considered to be drawing on predetermined standards that can only be appreciated and maintained by elites.

Leavis (1969) engaged in a discussion about the university as the voice of a distinct culture, as the only institution able to provide leadership in the context of the decadence of values. Leavis aims for the institution to counterbalance the standardization of people's lives resulting from the domination of instrumental values. Leavis also exemplifies the tension between the demands of modern life that is organized around the idea of circulation of global capital and an orientation towards humanistic and traditional values. This concern leads towards the issue of the relevant importance that the different disciplines enjoy within the contemporary university. The question raised is whether humanities are sufficiently empowered in the contemporary university, or whether they are marginalized in the shadow of positive sciences and technological domains.

This idea about the tension between tradition and modernity constitutes a useful criterion for examining the character and the role of culture within the contemporary university. It raises the issue of whether the university, through its members' work, retains critical and evaluative attitudes in the context of the instrumentalism and market values that have come to dominate contemporary life, whether, on the contrary, it submits itself uncritically to those economically oriented norms and values, or finally, whether the institutional agents turn to the traditional university values to acquire legitimacy for the institution and for themselves. In summary, the issue of whether universities are carried

away by the trends of technological and economic developments, whether they stand over and above ignoring them, or whether they are positioned critically and selectively towards them through a cultural role that is more portentous and high-minded than the dominant societal trends, emerges.

The critical and dialectic role of culture has been developed further by critical theorists. Horkheimer and Adorno (1973) dealt with the decadence of traditional culture, which took the form of a culture of amusement in the context of the “cultural industry”. “Cultural industry” describes a condition in which economic and political determinants control the cultural sphere in the interest of social and political domination. While traditional culture distinguished between reality and a possibility of a higher truth or a better world, culture in the capitalist world has been instrumentalized for purposes of capitalist utilization. Due to its instrumental character, culture has lost its elements of critique and opposition and downgraded the value of critical thinking as such.

Critical theorists hold the view that culture is assigned to a key role in the development of the historical experience and everyday life, and that, thus, it should be exerting a critical role with reference to real life conditions. Critical theorists reject the notion that culture exists in an autonomous way, independent from the political and economic affairs of society (Giroux, 1997). Adorno (1967) stresses the fact that culture is a political entity and emphasizes that it cannot be fully understood either in terms of itself or in terms of the so-called development of the mind. The reason is that “the substance of culture...resides not in culture alone but in relation to something external, to the material life process” (p. 29).

Acknowledging the relation between culture and material life, critical scholars are urging for the activation of the ameliorative capacities of cultures. Critical thinkers expect culture to contribute towards human liberation and emancipation. In Marcuse's (1979) words "the truth of art [of culture] lies in its power to break the monopoly of established reality (i.e. of those who established it) to define what is real" (p. 9).

The distinction between *critical /emancipatory* and *reproductive* culture provides useful perspectives for discerning the cultural functions of contemporary universities. It raises, on the one hand, the issue of whether educational experiences at the university are configured mainly by societal, structural and ideologically powerful forces that reproduce dominant value systems; or whether, on the other hand, as a host of critical culture, university empowers its stakeholders by providing the space for the development of the critique and the enactment of transformative action.

### **Artistic aspects & aesthetic references**

High culture, both as critique and as elevation and demarcation, strive constantly to reach what is true and right through the engagement of dialectical thought and critical activation. Those notions of culture denote faith and investment in people, as they focus on the way individuals and groups produce meaning in extant social, economic and political terrains. Criticality, dispute, eclecticism, ongoing appraisal, ranking, classification - aspects that are associated with understanding - are the core characteristics of high culture. Another expression of high culture, which retains the core characteristics of high culture while

abolishing the relationships with social, political and economic terrains, is culture as specialization in high arts.

Culture that is pursued through high arts distances itself from the economic realm and the sphere of material production. It retains, however, social transformation as its objective. Keeping its distance from external realms, artistic culture is rather marginal in relation to the dominant values of modern society. Being marginal, artistic culture carries an optimistic prospect in the sense that it is the non-purposeful, imaginative, and anti-instrumental thought, which reflects 'high' living, while at the same time it measures and evaluates it. For Schiller (1967), culture as high art configures the domain of the ideal and provides a criticism of life as it actually is. Consequently, culture as high arts has curative properties (Inglis, 2004).

The aesthetic meaning of culture can be drawn upon for improving the quality of social life, connects with the idea of the university. It raises the issue as to whether the functions of the university in its different fields and disciplines are 'curative', aiming towards the development of ideal (critical) values by the few in order to be generally disseminated to improve the lives of the majority. In other words, is culture considered by the university members to be a force of meaning making where everybody contributes drawing on their life realities? Or is culture, on the other hand, perceived as a set of ameliorative values and practices that are developed by elites, in order to raise the quality of life of the masses?

**Common culture - culture as a way of life**

Opposing the values of the bourgeois middle class, culture developed a more comprehensive orientation. Eagleton (2000) suggested that culture has evolved in its different forms beyond high culture, mainly through opposing the cultural values of bourgeois life. Affiliation to popular tradition and opposition to bourgeois values had been the first step towards the pluralisation of the concept, to which I adhere in this piece of work.

Ever since German idealism, the idea of culture ceased to revolve around middle class narratives, value systems, sense-making structures and ways of life. It developed a late modern meaning in the form of any distinctive value system. Culture now stands for what anthropology describes as a way of life, a social identity and group membership, or a mode of being, also in the eyes of others. This is “common culture” as “a whole way of life, caught and apprehended by its arts and poems” (Inglis, 2004, p.14) but also expressed continuously in the creativity of everyday ordinary life (Williams, 1981).

Common culture can be defined as an identity-forming process and sense-making mechanism; as a value system shared by a group of people which gives meaning and means for identity formation for its group members. The idea of common culture of a collectivity (group) was first suggested by Herder (1968), who brought it forward as an assault or undermining of the universalism of the enlightenment. For Herder, culture is defined as something that distinguishes different collectivities.

Culture as a way of life has nothing to do with ranking or discrimination between higher and lower or less significant values. This is because good is not a pre-existing value, but anything that stems authentically from people in constructing their social identity. Culture serves as framing mechanism for different social groups, with its frame being contestable and changeable by the group's own members. In this sense, culture, apart from being plural in character, is also historically and contextually relative. Cultures, as symbolic forms of human life, are shaped in diverse conditions and rooted in their specific historical context by knowledgeable agents. For this reason, they have only local and transitory meaning and thus grow into new shapes as people encounter new demands and opportunities (Mulhern, 2000) and try to make sense of them.

These reflections on common culture raise issues concerning the cultural character and role of the university. In the context of common culture as identity formation, for instance, looking at the cultural functions of the university will most possibly identify different value systems that guide the work and life of people in different university sectors. Drawing on common culture, as historically and contextually configured, consideration has to be given to the relevant degree of influence the internal university conditions, the local contextual realities and the wider societal (regional and global/international) forces have on the value systems of universities. The conception of common culture suggests the possible existence of *various cultures* within the university, since there are different people working on different task within the institution.

## **National culture**

National culture refers to the set of views, norms, beliefs and values that are shared among the members (citizens) of a specific nation state. The nation state through its institutions transmits national culture in order to create feelings of belonging and perceived common interests among the members of a certain nation state. This way national culture can be understood as the ongoing presentation of objective meanings by the state as a historical entity. It also leads to the transmission of these meanings to the subjects of the nation state. National culture can, thus, be conceived as the value system or as the ideology that provides the social glue and creates the bonds necessary for the formation of the community at the level of the nation state. It keeps the citizens of the nation-state together as it leads them to assent willingly to the social contract of the nation-state. In this way, the acquisition of a national culture produces not obedient servants, but committed subjects, namely the citizens.

National culture is the distillation of the common humanity of people from their sectarian political selves, and, thus, is a form of total subjectivity. As Eagleton (2000) sets out, in civil society the individuals are driven by their own interests and live in a state of antagonism and conflict. "The state is the transcendent realm in which these divisions can be harmoniously reconciled" (p.6-7). In this manner, culture becomes a kind of ethical pedagogy, which liberates the collective self. The individual self, thus, finds representation and voice in the universal realm of the nation state. The collective and discursive aspects of culture that are dominant in national culture are core characteristics of the conception of culture in this thesis.

The conception of national culture as *ethical pedagogy* directs attention to the nature of values and understanding mechanisms cultivated and disseminated by the university. Is the institution working towards establishing collective values of unity rooted in principles of humanism or does it, on the contrary, empower the sectarian self? Does the university invest in the values of collaboration and interaction, or does it encourage isolation and self-centrism? The curriculum of the institution, the formal and unofficial communication structures, and the rules and regulations of study may be indicative of this cultural dimension. The issue becomes more challenging if these questions are reflected within the university, not only at the level of the individual but also at the level of different disciplines, and among academic and administrative groups and their work.

The university has historically had a close relation with national culture. Readings (1996) observes that the subjection of the subject to the state arises because in general the revelation of this identity requires passage through the institutions of the state. The subject finds itself, as it is mirrored through the representational institutions of the state. And the university is among the most important ones which work for the cultivation and inculcation of the required dispositions:

Under the rubric of culture the university is assigned the dual task of research and teaching, respectively the production and inculcation of national self-knowledge...It becomes the institution charged with watching over the spiritual life of the people of the national state (Readings, 1996, p.15).

The understanding of research by Readings as the means of the production of national culture within the university and of teaching as the means of its distribution, leads to several perspectives for looking into culture at the university: the relative importance of teaching and research, the balance between research work and teaching in different

knowledge disciplines, and the character of research that is undertaken, might illuminate the national aspect of culture within the institution.

### Popular culture

Popular culture usually refers to the culture of the people from less dominant classes. Members of the working and subordinate classes express their social identity and sense of belonging via popular culture. Popular culture has two types, the *inherited tradition* or *folk style*, and the *mass culture*. In the first instance, popular culture is transmitted from generation to generation. Inherited tradition makes possible the construction of self-identity through widely accepted practices and beliefs. Popular culture in this sense is a value system that gives meaning and provides for identity formation of a specific group.

Secondly, and as a consequence of contemporary life conditions, folk tradition is no longer inherited by people through their everyday communication and routine practices. Folk tradition fails to be transmitted by ancestors to descendants, because ancestors have lost contact with it. Folk culture in the globalized era is commercialized through what Horkheimer and Adorno (1973) referred to as the “culture industry”. The commercialization of folk tradition transforms traditional culture from a dynamic identity formation to a spectacle or means of amusement, to mass culture. Modern people amuse themselves with commodified artefacts, but they fail to form their identity through this process. “Folk culture is dead. ‘Folk’ is now a style within pop music, but one without roots in an inherited community” (Scruton, 1998, p.3). In the context of the university, it will be interesting to examine the academic positions and curricular programmes at the

departments of history and archaeology. In any case, the various forms and expressions of popular culture are in accordance with the plural character of culture, which is adopted here.

### **Multiculture**

During late modernity, a period that began during the last third of the twentieth century, political, economic and cultural transformations have been taking place (Lyon, 2006). For the purposes of this study, late modernity refers particularly to the transition towards post-welfarist structures of social organisation, which are accompanied by a shift towards consumerism and neoliberal values. Beck et al (1994) and Giddens (1991), suggest that individualisation in contrast to collectiveness is among the major defining characteristics of the late modern era. According to Beck and Beck-Gernsheim (2001: xxii; emphasis in original), 'individualization is becoming *the social structure of second modernity itself*'.

As a consequence of the overriding importance of individualisation during late modernity, multiplicity of approaches, understanding mechanisms and values, dominate currently over unifying structures and secure sources of meaning. This situation leads to a condition of uncertainty and fluidity with regards to the principles on which collective life is organised. A plurality of views that is often deeply at odds with each other is sustained in the social life. In this context grand narratives (Lyotard, 1984) appear to fail. Grand narratives are large narratives (or theories) or consensual value systems on which people draw in order to make sense of their life. Mutual understanding, even in cases of disagreement, becomes possible between people who refer to grand narratives. Today

grand narratives appear not to be sufficient structures on which people can draw towards making sense of the world and of their lives. For instance rationality or spirit, the emancipation of the rational or working subject and the creation of wealth (Lyotard, 1984) fail to refer to anything substantial.

So while high, national and popular or mass expressions of culture were expected to stand for and deliver meanings through references to specific values, the cultural reality of late modernity does not respond to this task. Today we cannot talk about 'culture', but only about multiple cultures that coexist in complementary, and even more often in contradictory ways. For the purposes of this study the term 'multiculture' is used, signifying an attempt to depict culture in a pluralist environment.

In the context of pluralism and multiculturalism of the contemporary era, all the distinct identities stemming from individualism must be constructed, realized and assisted by societal institutions. With multiculturalism, what is really at stake is the plurality of cultures rather than the actual values and meanings of individual cultures. Culture is not by itself associated with any task or mission. Rather it is deprived of grand missions, abandoning its critical potential (Eagleton, 2000). In other words, cultural forms are approved by the members of the society simply because they are systems of values that enable identity construction and sense making. What cultures exactly stand for acquires secondary and often negligible importance. In this perspective, any activity or artefact is considered as cultural, provided that it is an identity-forming product of social interaction (Scruton, 1998, p.3). Within multiculturalism, which is the space for the expression of various cultures, peripheral or previously marginal cultures gain ground against the cultures of majorities.

Dominant cultures still exist in the net of multicultures, but are now treated with suspicion.

Since the content of culture is not an issue and no single culture can be repressed under the auspices of pluralism, different and conflicting paradigms are present and active coinstantaneously on every societal level and in all activities. Here it has to be noted, I disagree with one idea associated with multiculturalism, which is that the content of the various cultures is not of interest and what matters is only the plurality of cultures. There seems to be a contradiction between the idea that multiculture serves identity formation for the members of every possible social group on the one hand and the claim that the actual content of culture does not matter on the other. The plurality of culture, on the contrary, indicates the existence of multiple informed framings used by different groups to construct their “sociality” (Kress, 2007) and to make sense of their lives.

A consequence for the university, which has always been considered to be a place of emancipation through knowledge, is to reflect whether space is allowed or created for multiple cultures and different identities. A relevant issue is the attitude of the institution towards the *dominant cultures* of majorities - national culture, market culture, or the value systems of the dominant classes - on the one hand, and *peripheral cultures* of minority and dissident groups, on the other.

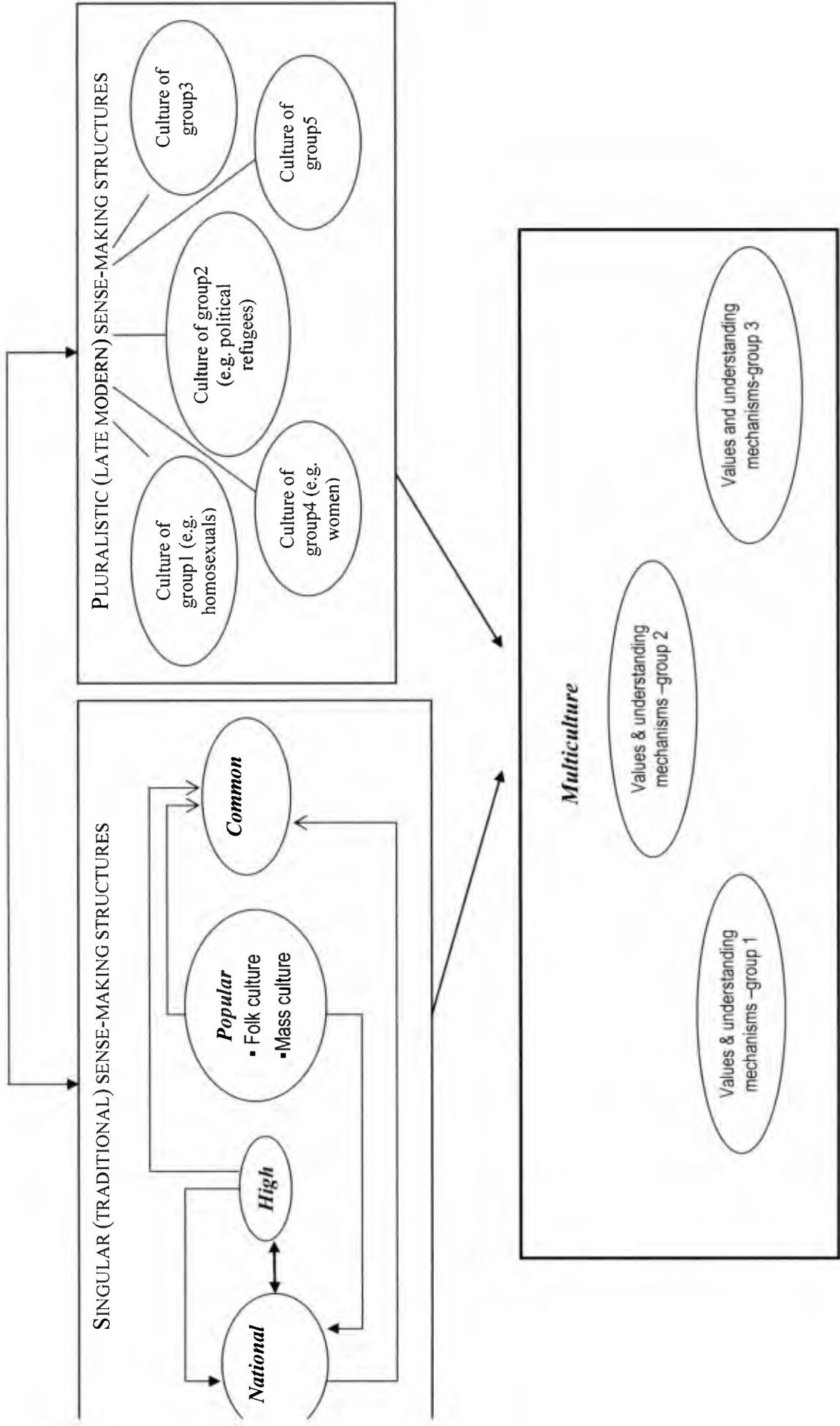
The empirical examination of the openness and support of a university towards various cultures can be achieved in two ways: Firstly, the university’s attitude towards different societal groups can be examined. Secondly, the coexistence of different internal value systems within the institution can be explored. Also, the idea that the coexistence of

various cultures might be a result of the abandonment of the critical function of the university, or on the contrary a consequence of enhanced mechanisms of evaluation imposed on the knowledgeable agents of the university due to the cultural *messiness* of its contexts, can be examined. Here the empirical study of the UCY may be helpful. It can be suspected that the university may possibly constitute one of the few places where a space for multiple cultures is provided while at the same time reflection and criticality are still in action.

### **The idea of culture - linkages and antagonisms**

The different understandings of the concept of culture were presented above in a linear way. I argue that the relationships between the different notions of culture are more complicated. While, in some respects, the different understandings of culture stand against each other, they can also be considered as supplementary. Also, despite the fact that the different ideas of culture have been a response to the different historical conditions, they coexist in most instances in a certain context. In fact, in understanding culture, I suggest that the various conceptions of culture have always been present even during the traditional era. The difference today is that, due to the prevalence of multiple and pluralistic values, the different cultural forms can be identified, observed and accepted more easily. In Figure 1, the relationships between the *five* main understandings of culture are presented graphically.

Figure 1: Relationships between different ideas of culture



In the late modern age, many forms of culture coexist, either nested within each other or in tension with each other. Individuals, I claim, participate in multiple cultures. People draw on singular or more traditional forms of cultures (like national or high culture) and also on pluralistic and encompassing value systems, which were suppressed in the past (like the material prosperity of the individual, feminist values and the significance of one's gender or homosexuality). We now talk about multicultural, which is dynamic and complex. An issue thus arises as to whether those cultures are different, but of equal status, or whether they are different and unequal. Some cultures are inevitably more powerful and important than others. Consequently, stronger and weaker cultures are in action at the level of the individual as well as in the different societal and inter-university contexts. But what is that makes the distinction between dominant and suppressed cultural expressions within the university?

And this participation in many cultures by the individual in the late modern era raises the problem of modern identity. Individuals today reside under different cultures and maintain different identities through their memberships in different groups and associations. The issue of modern identity is partly a consequence of the challenge human beings are facing in handling different cultures. The multiplicity of culture brings into the discussion the idea of criticality. When people are faced with challenges, they must exert critical judgement in order to find the most suitable way to deal with the situation. This is because most of the times people cannot refute to established and secure ways defining how things must be dealt as things are constantly on the move (Hoy & Miskel, 1995). People's reactions towards the various challenges of their everyday collective lives depend mostly on their critical, evaluative and reflexive abilities.

Multiculture now maintains a more complicated relation to common culture, since it both opposes generally applicable structures of understanding and at the same time aims for them. Multiculture opposes the dominant culture as the dominant culture is a consolidated and rigid collective identity. At the same time though, the very objective of multiculturalism is to allow for the development of strong cultures for the members of societal sub-groups. Multiculturalism attempts to make sure that peripheral social groups are enabled to establish the identities of their members.

This situation is particularly present at the university. The demand posed on people within the university to critically handle different values and sense-making mechanisms, leads to the question to which extent cultural positions within the university are compatible. Compatibility or incompatibility of different cultures within the institution and the way people handle different cultures towards understanding and developing their identities, may serve as a strand for the observation of culture within the university.

Multiculturalism is a rich and complicated value system that enables the members of marginal, minority and dissident groups to affirm their solidarity and express their social identity and sense of belonging, side by side with more dominant and coherent cultural types – national, high, common and popular (folk and mass) cultures. The university is an institution focusing on the production of valid knowledge. It is thus expected to be taking into consideration all the sources of information, which are nowadays present in abundance.

## Conclusions

In this chapter, through a historical analysis of the concept of culture, it was indicated that culture is a complex concept, associated with various and collectively developed and held values and ideas. The term is fluid and constantly developing, in parallel with the changing societal realities. Culture thus carries values and positions towards civilization, societal structure, class structure, democracy, art, industry, and technology. Incorporating all these socio-economic and political realities and their corresponding conceptions, culture is a means developed by the knowledgeable agents towards facilitating the collective meaning-making. Those values reflected in the idea of culture presumably affect the work and life of the university. This is particularly the case as the institution has been dealing historically with knowledge production, for which the changing societal realities are important inputs.

It was suggested that four main cultural forms – high, common, national and popular culture - have been developed as a response towards the constantly changing life paradigms. The various cultural forms have always coexisted, with some of them predominating and others being latent or suppressed. However, in the context of plurality that characterizes the modern era, it makes sense to abandon the idea of a dominant single culture and to talk about multiple cultures; cultures that form framings enabling the understanding and the participation of different groups in common life. Consequently, and due to the parallel coexistence of various values and ideas, it seems more appropriate to use the term *multiculture* as opposed to culture, to refer to a pluralist, dynamic and complex cultural environment.

I suggest that although culture has been associated with the transitional forms of life organization and societal structure, its values are not deterministically defined by the structures of society. Culture is both enacted and constructed; it draws on already established structural forms and values, while, at the same time, through the collective activation of the agency, cultural ideas and values are critically revised and (re) constructed.

This constant interchange between the existing values and the new structures of understanding leads to the idea of criticality or critical culture. Criticality is associated with the issue of modern identity construction. Due to challenges of late modernity and its fluidity of values, people need to reside in different cultures. The idea about the extent to which cultural positions are compatible or contradictory and the question thus as to how people engage critically in order to develop their identities, provides a framework for looking at culture within the university.

As a result of the previous analysis, I perceive culture as an everyday activity through which people try to live and understand collectively the challenges of their live. Culture is thus transformed by the ambivalences and the ambiguities of its members. Therefore, culture may be understood through the values and the explanatory systems sustained by groups of individuals, who in modern social theory are sometimes referred to as “knowledgeable agents” (Giddens, Structuration Theory). In this sense, culture defines the changing “notions of community and sociality” (Kress, 2007, p. 257) and it is closely related to the collective making of meaning and understanding. Due to its association with meaning-making, the

culture of a group is not stable and is contested by its members. In this context of the changeability, negotiability and plurality of culture, the main research question inquiring about the characteristics and functions of the university as a cultural institution today, gains ground and legitimacy.

This fluidity and changeability of culture as it is associated with meaning making leads also to the realisation that is not always easy to distinguish between processes or activities that are cultural and those that maintain no relation to culture. The distinction between cultural and non-cultural becomes a tricky task. In this context, at the next chapter I examine the premises supporting the idea that the university is nowadays an institution unrelated to culture.

### **3: The University as a 'postcultural' phenomenon**

#### **Introduction**

In the previous chapter a sense of the complex, dynamic and fluid character of culture was developed. It was observed that culture can be understood as a constantly changing set of understanding mechanisms, which individuals develop collectively in their attempts to make sense of their lives. In this chapter I address the claims that are promoted increasingly by several authors, according to which the university has lost the right or the authority to be making legitimate references to culture. It becomes important to examine the suggestions around the end of culture at the university, considering the complexity of the notion of culture. It might be assumed that the examination of the arguments suggesting that the university has ceased to be a site of culture will possibly disclose that the carriers of those claims hold a rather limited understanding of culture as well as of cultural meanings and implications.

#### **Arguments on the end of culture at the university**

There are two sets of arguments referring to the end of culture at the university. The first group of arguments is constructed around the idea that the university is insisting on

pursuing the values and understanding mechanisms of early and mid modernity (which extends from the Middle Ages to the mid-19<sup>th</sup> century), ignoring the considerably different contemporary realities. According to the same set of arguments the university's orientation to conditions that now have been transcended, creates a situation in which the institution outlived itself as a survivor of a historical period that is finished. Being a survivor of an era that passed, the university sustains inevitably bygone values and beliefs and this creates problem to its relationships with culture.

The second set of arguments announcing the end of culture at the university develops around the idea that the institution has been put in the absolute service of capitalist economy and global currency circulation, while at the same time it has given up any wider, mainly humanistic societal concerns. The university has been reduced to another means serving the production of international capital.

These claims about the end of culture at the university are examined below. The views are distinguished between the optimistic ones, that make suggestions towards an 'improved' social role on behalf of the university on the one hand, and to quite pessimistic with regards to the future of the institution on the other hand. In trying to assess the validity of these arguments, we have to start from the ideas of the western university as they have developed and have been handed on to the contemporary university over the centuries.

## Development of the idea of the university

The university in its current form has undergone a process of massive transformation since the first conceptions of education towards critical thinking by the ancient Greeks and the first medieval creations of universities as, in our terminology, places of higher professional training, in Bologna and Paris. Interacting with the changing contexts during different historical and social periods, the university has developed and incorporated a variety of cultural values and belief systems supporting its existence. Those historically developed values and beliefs led to the establishment of the university in its modern form and have been accepted by the majority of its stakeholders (Gellert, 1992).

So despite the considerable development and alteration of the ideas legitimating the university over its history and the consequent relative modification of its cultural values, the claim here is that until the late 20<sup>th</sup> century the conceptual core (Barnett, 1990) of the university has been essentially stable and unifying or consensual in character. Universities, since the Middle Ages, have been sustaining and disseminating, initially within the limits of Canonical dogmas, the values of criticality and pursuing truth, through knowledge and the development of the individual. The ultimate reason for the university has been the intellectual and social cultivation of the individual through its impregnation with and integration into the dominating value system of the time, i.e. the Roman Catholic *Weltanschauung*. As a result, the university has been shaped through these totalizing grand narratives, as a site of coherent, encompassing and widely acceptable unifying cultures.

Many scholars suggest that today the university, being mainly in the service of the economy and the market, has been failing to respond to these grand legitimating narratives or ideas and thus lost any meaningful contact with culture. (Bloom, 1988; Readings, 1996). The university which is perceived to have ceased to be related to culture is also referred to as a “postcultural institution” by Readings (1996). The university is examined here as a site of culture, by looking at the historical development of the institution from precursor arrangements in ancient Greece, to the medieval period and through to the modern era. The ideas providing legitimacy to the university during those periods may contribute towards identifying possible weaknesses in the arguments about the end of culture at the institution. They could also provide ways for identifying potential cultural roles and functions for the modern university.

#### **The idea of advanced learning in ancient Greece**

Although the contemporary university has its origins in the medieval age, ideas relevant to higher education may be traced back to ancient Greece. According to Barnett (1984 & 1990), the ancient Greek ideas of higher education can be seen in Plato’s dialogues. Barnett suggests that the ancient Greek ideas about higher education were constructed around the values of criticism of conventional knowledge, critical reflection and re-evaluation of one’s already acquired knowledge.

According to Plato, through education, the individual can reach a considerable degree of freedom or liberation. This is because philosophy allows for uninhibited critical inquiry and critical reason and enables the learner to overcome the limitations posed by things or

discourses as they stand. The learning subject, via philosophy, can see beyond the state of things that appear as reality. Another relevant conception of knowledge for ancient Greeks is that conventional knowledge is an epiphenomenon, it is the image produced by a reflection on other already established sets of issues and relationships:

What ordinarily counts as knowledge ... is the product of other events in the world, the way in which we are situated in relation to those events, and the way those events appear to us, given our circumstances and the conceptual tools at our disposal (Barnett, 1984, p.17).

According to Plato, the ultimate objective of knowledge acquisition seems to be the liberation of the individual from preconfigured discourses. Thus, since the existence of the university can be closely associated with the production and dissemination of critical knowledge, it can also be assumed that knowledge may have the potential of engaging people both inside and outside the institution with structures of understanding, values, cultural functions and orientations that lie beyond the limits of the observable reality.

### **The medieval idea of the university**

The medieval conception of the university is the first formalized or institutionalized understanding of the institution. The medieval university idea emphasizes the culture of critical discourse, dispute, argumentation and disagreement. Barnett (1990) stresses that despite the fact that the objects of study were firmly predefined in medieval universities “there was an underlying axiom that what counted as knowledge required continual reassertion and demonstration” (p.19). This axiom thus presupposed continuous discussions at which every interested party had the right to participate. The culture of disagreement, conflict and disputations and the belief in the value of truth through

constant knowledge searching and critical reflection constitute the main cultural ideas of the medieval university. These functional aspects though should not be confused with what we understand by them nowadays. All those intellectual features of the Medieval universities, of course, always were circumscribed by, on the one hand, the dogmatic theological canon, and the rigid socio-cultural organisation of every-day life, on the other (Gellert, 1991). Nevertheless, the values of the medieval university provided for the development of knowledge and understanding mechanisms that were, by allowing extensive reinterpretations within the pre-given normative framework, liberating and emancipatory.

#### **Ideas of the modern university**

The cultural values of ancient Greek advanced learning and medieval universities were developed around the ideas of equal participation in knowledge production and critical discourse. Modern universities in the west have, as we have noticed, evolved from ancient Greek ideas of advanced learning and conceptions of the medieval university (Gellert, 1992). Despite the fact that, at the latest during the last two centuries, modern universities in certain respects developed differently within Europe and elsewhere, western universities to a large extent retain the aforementioned cultural values. In order to illuminate the cultural continuity between earlier types and modern western universities, the distinction between the “three university models”, as it was developed by Gellert (1991 & 1992), might be helpful. Gellert (1991) suggests that the European university systems after around 1800 differentiated into three major institutional sectors, whereby the English, the French, and the German models took the lead.

The French university model, first, is referred to as the *Napoleonic or training* model, because it is mainly concerned with the function of professional training, since it was put under strict state supervision by Napoleon in the beginning of the nineteenth century, in order to produce the needed professional state employees. Gellert refers to the English case, second, as the *personality model*. The English university aims to form the character of the student through liberal education, a communal life-style and the utilization of (extra-curricular) socialization mechanisms in order to facilitate students' personality development.

Gellert considers the German university system, third, to represent the *research model* that emphasizes the unity of teaching and research. German idealists placed "truth as such" at the centre of their interest and the emphasis is on "Bildung durch Wissenschaft" (education through academic knowledge)" (Gellert, 1991, p.6). Objectivity, criticality and truth, novelty and creativity, genuine interest to know and freedom from immediate occupational purposes together with the search for *absolute knowledge* are the cultural values sustained by the Humboldtian University. Since the German university paradigm which developed during the nineteenth century was highly influential on many higher education systems in continental Europe as well as in other countries like the USA, it is worthwhile to take a closer look at its origins.

The introduction of the idea of culture into the university had been an attempt by the German idealists to achieve unity between nature (natural inclinations and dispositions) and reason, "to move from the "state of nature" to the "state of reason" in a smooth manner" (Readings, 1996, p. 63). In the work of Kant, reason and nature are in antinomy and, thus, when reason is pursued by the university, the inevitable result is the destruction

of nature. Culture, on the other hand, assigns a more politically explicit role to the university. It partly disempowers nature in order to achieve a state of improvement (of morality) through reason. At the same time, reason is not totally freed from nature. Via the pursuit of culture at the university:

The development of the moral character [is achieved] that situates beauty as an intermediate step between the chaos of nature and the strict and arbitrary structures of pure reason (Readings, 1996, p. 63).

According to the German idealists' notion of culture, this development of reason may be achieved without destroying nature through two processes of hermeneutic reworking. Firstly, through *Wissenschaft*, the object of which is the unity of all knowledge through scientific and philosophical study, i.e. through research. In the context of *Wissenschaft*, culture pursues the *formation of identity* and the process can be referred to as *cultural knowledge*. The second process of hermeneutic reworking is *Bildung* (which in German means education as well as formation). Through *Bildung* culture at the university is a subjective, moral and spiritual training that consists in the pursuit of objective truths and leads to the cultivation or the *ennoblement of the character* (also via teaching). Through *Bildung* university culture is synonymous to *cultivation*. Cultivating man for German philosophers is a lifelong process of reaching towards an individual's intellectual and moral potential.

The presence of the different types or ideals of universities indicates that the western university evolved gradually between the educational conceptions of ancient Greece and modernity, carrying and developing over time key legitimating ideas, which value criticality, disputation and enable the development of individual and collective structures of understanding. The development of the individual and the cultivation of character, the

enhancement of knowledge for its own sake in the sense of pure and disinterested truth, the preparation of citizens to develop personal and professional attributes that can be placed to the services of their nation-states, are attributes pursued by the modern university. Disagreement, disputation and critical discourse are values that have always been incorporated in the modern university. It can thus be suggested that the university in its current form, while it has been expanding and changing orientations, has also retained to a considerable extent the norms, beliefs, values and characteristics sustained during its development.

Most of these values appear to be in favour of the individual freeing herself from the visible constraints of the world and achieve a deeper understanding of the various developments at the micro and macro level of life. The main characteristic of these values is that they can be both complementary and contradictory. In this way, they form a value system at the university, which has the potential to provide, regulate and make many aspects of human life in a critical and reflexive manner comprehensible.

The university today though - during the late modern era - finds itself obliged to respond to multiple tasks in addition to the pursuit of pure knowledge, truth and the emancipation of the individual. The contemporary university has to be responsive to various and constantly changing societal needs as well as to the economic expectations of its contexts. Under the pressures exerted by economic stringency, universities today have no alternative but to search for additional external, also non-public resources in order to ensure their survival. In other words, contemporary universities need to do much more than develop and sustain the large ideas of the pre-modern and modern eras. Their aims become more topical, less comprehensive and encompassing and more contextually dependent, while

retaining at the same time the critical and evaluative attitudes they have developed since their first conception.

### **The end of culture at the university?**

The claim that the university today has lost its right or authority to make legitimate references to culture is based on the idea that “the essence of the university is [still] the modern attempt to construct a totalizing narrative” (Delanty, 2001, 135). The belief that the university exists as a locus of grand and all encompassing ideas able to provide a final and definite resolution for all aspects of people’s life, ignores the new societal conditions in which the university nowadays functions. Scholars who today have doubts about the potential of the university to sustain or perform a cultural function in society appear to believe that the university’s main objectives should continue to be the pursuing of totalizing narratives; of paradigms that are a priori legitimate, eternal and unifying in character.

Two groups of authors who have dealt with the attenuation of the cultural role of the university in the era of globalization can be discerned: those who have optimistic views about the contemporary university as a cultural site and those who are rather pessimistic, declaring that culture today is completely alien to the university. The reflection on the views of both groups that follows brings into the surface the difference in the core assumptions on which the optimistic and the pessimistic views draw on, which serves as a starting point for the discussion of the relation between culture and the university in the present study.

### **Optimistic views**

The intellectuals who appear to be rather optimistic about the university as a cultural institution have also been engaged in attempts to restore the university as a unique societal institution. Authors who believe in the cultural function of the university appear to share the belief that the institution today should exit the sphere of 'privatization' into which it has moved during modernity and become more public and outward looking. Privatization of the university describes a situation of introversion and isolation, when the contemporary university is almost exclusively concerned with its internal affairs. At the same time, the 'private' university's engagement with society is scarce and rather limited to its participation in the global knowledge competition.

Thinkers who retained their belief in the university as a site of culture suggest that the cultural role of the institution can be restored and perhaps reinvented only when the institution redefines its societal and public profile and roles. This can be achieved through constructive involvement and engagement with extra-university political and other collective concerns, in addition to the participation in the market and economic competition. These thinkers aim to urge the university to establish an ongoing relation with its societal, local and international contexts. An academic informant at the University of Cyprus, for example, expresses the opinion that "it is very difficult to discern any cultural functions or activities within the UCY, because the institution maintains superficial and merely economic relations with its local contexts" (Archaeology – Informant 4).

Those optimistic thinkers attempt to restore the cultural role of the university by suggesting alternative legitimizing principles for the institution, which extend beyond the grand theories of modernity. Habermas (1971 & 1998), for example, refers to the idea of critical and transformative action rooted in communication, while Bourdieu (1988 & 1990) develops the notion of symbolic capital, which incorporates not only cognitive but also aesthetic and moral structures. Both of them see in these respective capacities of the university cultural potentials for the resolution of social and political problems.

Delanty (2001) is also among the optimist thinkers with regard to the university as a cultural institution. The real cultural challenge for the university, according to Delanty, is to become a more communicative institution occupying a space in the public sphere. The University for Delanty, in order to reconstruct its cultural legitimacy, must take on a greater role in the articulation of the values of culture, including technological citizenship. Technological citizenship refers to the ability of the individuals to be making meaning of and participating in the life conditions, which have developed as a consequence of constant and rapid technological changes nurtured by neoliberalism.

Intellectuals who manage to retrieve cultural roles for the contemporary university seem to accomplish this task by opening the institution to the public sphere, at the service of the community. They appear to be realizing that the all encompassing ideas sustained by the modern university are not adequate to provide for the institution in its contemporary form. In the other camp, thinkers who believe that the university has abolished any meaningful references to culture seem to hold the conviction that the generally applicable theories of modernity are the only sources of legitimacy for the institution. They are clinging to modernity's totalizing narratives.

### **Pessimistic views**

Three influential scholars who maintain a pessimistic attitude with regards to the university as a cultural institution are Bill Readings, Jean-Francois Lyotard and Allan Bloom. These three intellectuals belong to quite different schools of thought. Lyotard is a post-modernist and post-structuralist thinker, Bloom can be considered to be a modernist, while Readings argues about universities and culture from the post-cultural perspective.

Despite their different epistemological orientations, the work of these scholars has been generally influential. And as such it has advanced thinking about the problematic nature of the relationship between university and culture. Secondly, each of these thinkers approaches the idea of the cultural withering of the university from a different perspective, while at the same time some common assumptions can be discerned. All three scholars believe that in the so-called post-modern condition (developed in the previous chapter), the university will wither away due to the delegitimation of the institution's totalizing paradigms developed in modernity. In a similar manner a UCY interviewee explained that, in his opinion, "today, under the pressures of world economic competition and global economy it makes no sense to talk about cultural activities within the universities" (Economics – Academic Informant 13).

The production and dissemination of knowledge and science have always been the main occupation of the university (Barnett, 2000). For Lyotard (1984) too, modern knowledge has been understood essentially as a totalizing paradigm; alternatively as a meta-narrative or as a grand narrative. Modern knowledge has become a meta-narrative due also to its emancipatory promise. Knowledge carried the promise of liberating people from the

narrow boundaries of what appeared as reality. However, today, having entered the social fabric and having become a major means for economic production, knowledge cannot present itself any longer as a promise for human liberation.

The association of the university with meta-narratives emerged from the authority given to the institution to legislate over knowledge, through transmitting to people the principles of the Enlightenment. Such principles have been the “dialectics of the spirit”, the “hermeneutics of meaning”, the emancipation of the rational and working through reason, and the creation of wealth and self-realization (Delanty, 2001; Lyotard, 1984).

Through these principles, the university is considered to be a place entitled and able to develop and disseminate stable coherent value systems around which all aspects of human life can be regulated. This aim has been achieved through the production of knowledge and its dissemination via science. Consequently, the legitimacy of the university was constructed internally, with references to large ideas promising to people *eternal salvation*, with ideas relating to totalizing, all encompassing, generally applicable and unifying cultures and world understandings.

With the predominance of globalization and the cultural plurality that it facilitates and supports, the role of the university is now being disputed. Grand and generally applicable narratives are neither needed nor functional. The relativism of values and the instrumentalization that dominate the university in late-modernity, provide the main components of the various discourses that deconstruct the university as a cultural institution today. The authority of the meta-narratives that led to the development of the institution’s modern form is collapsing.

The university has been producing organizing principles for human life through developing theories, values, meaning-making mechanisms and cultures of general and unfailing applicability. Since nothing of total and unquestioned applicability can be functional in contemporary contexts (Lyotard, 1984), the university that is still dealing with these kinds of totalizing ideas has very little to offer towards facilitating the human and social existence of the present. This is because people today need to make sense of their life in the context of highly complex conditions, which have nothing to do with continuity or with stability. Consequently, the institution cannot be concerned with culture any longer. The main arguments developed in the context of this discourse are being dealt with in the following.

#### **The postmodern condition**

Lyotard (1984) disputes the necessity of the university to be concerned with culture, by referring to the characteristics of the “post-modern” condition. Lyotard also develops the idea that the university developed as an institution functioning according to the norms of modernity. And that as a result, the institution is nowadays alien to the needs and concerns of the postmodern reality.

Reflecting on the all encompassing theories providing legitimacy to the university during modernity – like the life of the spirit (rational) and the emancipation of humanity - Lyotard suggests that these “self-justified” narratives are no longer the driving force behind the interest of knowledge production and acquisition. This is because knowledge today is closely associated with power and has thus abolished its intrinsic value. For

Liotard, knowledge is currently an expression of power because it has taken the form “of an informational commodity indispensable to productive power” (p.5).

In the discourse created by the knowledge that is pursued for power acquisition, the “classical didactics” (p.51) of knowledge – of what may stand for truth - within the university cannot be relevant as:

The question (overt or implied) now asked by the professionalist student, the State, or institutions of higher education is no longer “Is it true” but “What use is it?”... this question is equivalent to “Is it saleable?” And ... “Is it efficient?” ...What no longer makes the grade is competence as defined by other criteria like true/false, just/ unjust, etc (p.51).

Liotard proclaims the end of culture at the university by drawing on the argument that the knowledge produced by the university cannot any longer embody the idea of the university, since knowledge fails to reflect the truth. This is because the university has to compete with other kinds of knowledge, which are measurable and sellable rather than self-justified. He predicts consequently that the university will become extremely disempowered, because it is no longer possible for it to draw legitimacy from the ideas of spirit and truth.

Liotard argues that university’s function nowadays is regulated by the values of performativity. He talks about:

performativity or the subsumption of education to the efficient functioning of the social system. Education is no longer to be concerned with the pursuit of ideals such as that of personal autonomy or emancipation, but with the means, techniques or skills that contribute to the efficient operation of the state in the world market. (quoted from Marcial, 1999, p. 309).

Therefore, what legitimates knowledge in the post-modern condition is whether it effectively minimizes the various required inputs for the task and maximizes the desired outputs. Knowledge in the post-modern condition is understood as a set of skills, as “specialities’ the nation-states or major educational institutions can sell on the world market” (Lyotard, 1984, p. 50). And since the desired outcomes are fluid and constantly reconfigured in the context of the global economy, the university must continuously develop forms of knowledge and values able to function as efficient inputs towards the achievement of the desired outcomes.

Drawing on Lyotard’s work, It can be argued that, although culture as a grand unifying narrative centred on specific values is losing ground at the university, other values emerging from the performative criterion are gaining power. These values configure alternative cultural roles for the contemporary universities. Performative values are, for instance, constantly active within the university today, insofar as they reflect the changing needs and demands of the local and global contexts of the university in terms of skills. Performative values are always alert at the university in their attempt to assess the market needs, to persuade as to their merit and to justify themselves.

The addition of the values regulating performance next to the values of truth, emancipation and autonomy marks a cultural transition rather than the end of culture at the university today. From a place of cultivation of a single, undisputable, widely accepted self-defined humanistic culture, the university becomes the locus of nurturing a functional or pragmatic culture while still undertaking human emancipatory tasks through knowledge. This kind of culture needs to be constantly redefined at the university, in order for its performative capacities to remain efficient.

Consequently, the internal university cultures appear to have a more complicated and dynamic role both inside and outside the university. Within the university, academic cultures work constantly in order to accommodate the modern or traditional university values with the values and norms of the market. At the same time, by producing and disseminating what is true and, most importantly, efficient and applicable, universities influence and are influenced by the local and international cultures in a more complex and dynamic way.

### **The end of liberal education and the failure of the university**

Allan Bloom is another intellectual who disputes the cultural functions and capacities of the contemporary university. Bloom (1987) bemoans the disappearance of the liberal university, which had been in the past “an island of intellectual freedom where all views were investigated without constraints or restrictions” (p.18). The ultimate objective of intellectual freedom for Bloom is the realization of an independent awareness, which is understood as:

...a higher consciousness by means of which we make final judgments and put everything together, having the strength to be immune to the noise of history and the destructions of our immediate surroundings (p. 17)

In this context, the university must work towards answering the question ““what is a man?” in relation to his highest aspirations as opposed to his low and common needs” (p.21). The cultural role of the liberal university, which has been disappearing, was the actualization of “*the unity* (my emphasis) of man’s brutish nature” (p.185). The culture

that should be promoted by the university to enable the realization of this aim is a culture that:

... restores the *wholeness* (my emphasis) of first man on a higher level, where his faculties can be fully developed without contradiction (p.185).

Bloom observes that, against this measure, the university today has lost any relation to culture. According to Bloom, universities do not facilitate any longer people to reach their potential at the maximum possible degree. This is because, under the realities of globalization, people inside the university have become identical in their motives with the society (people outside). The “wholeness” – a meaning making mechanism constituted by norms and values that complement each other in unity rather than opposing each other - has been forgotten. As a result, culture ceases to exist in the university today.

What becomes obvious in Bloom’s contemplation of liberal university and his condemnation of the contemporary character of the institution is that, similarly to Lyotard, he maintains a pre-established, one-dimensional and rather limited understanding of culture. Culture is closely related to ‘wholeness’ and ‘unity’. Bloom’s conception of culture at the university resonates the definition of culture as a force of stability in modern society, as it was developed by Arnold (1960). Visualizing culture as a simple, mono-dimensional, backward looking and stable quality, Bloom inevitably arrives to the conclusion that the university today, identifying with the aims and purposes of its surroundings, has indeed very little to do with culture.

### **Proclaiming the end of culture in the university**

In a similar manner, the idea of the end of culture in the university today is primarily developed by Bill Readings. Readings (1996) associates closely the institution of the university and that of the nation-state, arguing that they are both essentially modern institutions, which have been providing legitimacy for each other. Reflecting further on this relation, Readings points out that, during modernity, culture was defining the historical mission of the university through the production and dissemination of the culture of the nation-state:

Under the rubric of culture, the university is assigned the dual task of research and teaching, respectively the production and inculcation of national self-knowledge. As such, it becomes the institution charged with watching over the spiritual life of the people of the rational state (p.15).

With the decline of the nation-state under the forces of globalization, the university becomes inevitably an institution of secondary importance. It is no longer needed in the production of nation-state's *social glue*. For this reason, it is losing its rationale of existence:

The nation-state and the modern notion of culture rose together. They are ceasing to be essential in an increasingly transnational global economy. This shift has major implications for the university, which has historically been the primary institution of national culture in the modern nation-state. ...I would prefer to call the contemporary university "posthistorical" rather than "postmodern" ... the institution has outlived itself, it is now a survivor of an era in which it defined itself in terms of the project of the historical development, affirmation and inculcation of national culture (ibidem, 12-13).

The main idea of Readings is that culture is no longer a primary requirement as a value system for the organization of human life. Consequently, the university, whose reason of

existence was the production and dissemination of national culture, does not serve any purpose today. As a result, if the university aspires to retain a distinct and supportive role towards society during late modernity, it should leave behind the discourse of culture.

Although Readings constructs a strong argument, his claims are based on exaggerations. One could counter argue that universities, rather than “ceasing to be essential in an increasingly transnational global economy”, are on the contrary currently the key to the transnational economy. Also, the core assumption is the absolute attenuation of the nation-state, but there are indications that the nation-state is still a powerful organizing paradigm of both the individual and the collective social life. In turn, Readings’ argument about the university being a post-cultural institution appears to be dubious.

Readings’ ideas also seem to contain a limited understanding of the notion of culture, for even modern culture is observed solely through the prism of the nation-state’s norms and values. The equalization of culture with the values of the nation-state is a narrowly understood and inadequate approach to the idea of culture. Culture like any term according to what was argued in the previous chapter, can be defined adequately only through incorporating all the ideas historically associated with it (Inglis, 2004). Readings’ ‘one-sided’ approach to culture creates further doubts about the validity of his argument, which deconstructs the university as a cultural institution.

Another problematic premise on which Readings bases the claim about the end of culture at the university is the way he understands excellence. Readings suggests that culture “is replaced by excellence at the university and that excellence is becoming the watchword of the University” (p. 22). He also claims that excellence is an “empty” notion that is always

open to new definitions. And that it is associated with several different values according to the various demands of the international capital:

it [excellence] has no content to call its own, ...its lack of reference allows excellence to function as a principle of translatability between radically different idioms... [and] it is in direct relation to emptiness (p.23-24).

Based on the above comments, Readings' argument about the end of culture at the university can be restructured. It may be argued that the university not only has not ceased to be a cultural institution, but it is more than ever associated with the production of culture today, and with the development of adequate mechanisms of understanding. The culture of excellence appears to have an emergency value, which is enacted as an immediate response to the difficulties of people to comprehend the radical changes in their lives. Excellence is adding to, rather than replacing the values of a national culture at the university. And this emptiness has to be filled with values and understanding mechanisms, which will make a meaningful existence possible.

Readings' argument actually provides additional reasons to understand the university as an active multi-cultural institution as opposed to a post-cultural site. The university is an institution that retains essentially the traditional values of the "modern" university, like the pursuit of knowledge, criticality and emancipation of the individual. At the same time, it inevitably renegotiates these "modern" values by engaging them into active dialogue with the more fluid norms emerging from omnipotence of capital. The university today is still charged with the development and dissemination of knowledge, but within complicated and very often unfavourable conditions. The institution, thus, has to continue to deal with its objects within this context of value messiness, in order to make possible meaning-making, in a process which is being contested by the dynamics of globalization.

The idea of excellence thus allows for the justification of a counter claim to the notion of an end of culture at the university. It could be suggested that, on the contrary, different forms of culture(s) are now present and active, and that the situation is thus more complicated at the university today. And this is particularly true with regards to the way the institution influences and it is influenced by local and international cultures.

Reflecting on the way the three scholars (Readings, Lyotard and Bloom) have constructed their debates in the context of which the university appears to be a post-cultural institution, one can arrive at the following suggestion. University can then indeed be seen as a post-cultural institution, but only when culture is understood in its traditionally modern form, with a capital 'C' (*of Culture*). But today the university does not provide space for culture that is a single, coherent, unifying and all-encompassing set of values; it cannot do so under the changing internal and external conditions. Despite their difference, Readings, Lyotard and Bloom seem to believe in the university as a site of culture only when the institution is a bearer of values that are unifying, fairly stable and of general applicability.

Accordingly, we may conclude that the perception of the university as a post-cultural institution is problematic, drawing as it does on a restricted understanding of the idea of culture and based on weak foundations. Culture is a dynamic, complicated and constantly developing notion developed in the context of constantly changing local and international values. It must also be stressed that the modern cultural functions of the university - reason, truth, emancipation, and liberalism - are not yet beyond the interests of the contemporary university. To the contrary, they surely may still be considered to be present, alongside more outward-looking, dynamic, intense and demanding cultural work that has to be undertaken by the university today.

## Conclusion

Various debates about the end of the cultural role of the university were presented, which stem from the perception of the university as a site where grand and globally applicable meanings and values are being pursued. The reflection on these views has created the need to find ways of looking at the university as a more *complex, dynamic* and *active*, instead of a *once and for all accomplished* cultural phenomenon. After all, the university exists and functions in a multicultural society, where the idea of a single unifying culture has proved to be obsolete. It can be concluded thus that the arguments about the end of culture at the university seem to be drawing on problematic foundations.

The hypothesis extracted from this chapter then, is that culture is still present at the university, but not as an *a priori* defined and unifying element. On the contrary, cultures at the university develop in the context of ongoing value confrontations and battles. Ideas of emancipation through truth and reason coexist with more fluid values celebrated by globalization, neo-liberalism and multiculturalism.

It can, therefore, be argued that the cultural role of the contemporary university is being *intensified* rather than dissolved, due to the plurality and variety of beliefs and value systems embraced by the institution. Consequently, the work undertaken at the contemporary university still exerts a decisive role towards meaning-making. Life conditions are constantly changing and people are continually struggling to understand new realities. University work illuminates alternative ways of understanding and engaging with things, enabling sense-making for people who have to cope with conflicting and contradictory norms and paradigms today.

In summary, 'post-cultural' does not necessarily mean the end of culture at the university. The term might, on the contrary, be indicating that contemporary universities have new and more complex positions in relation to how university cultures influence and are influenced by local and global cultures. The cultural role of the university becomes more dynamic and active rather than diminishing. In the following chapter we will be thus looking for ways to approach and comprehend the possible relationship(s) between universities and culture today.

#### **4: University and culture: approaching the relation**

##### **Introduction**

In the previous chapter it was suggested that the contemporary university has perhaps not lost its relation to cultures but, on the contrary, that new and more complex positions in relation to the way academic cultures influence and are influenced by local and global cultures develop. Following this idea, namely that the cultural role of the university becomes more dynamic and active rather than diminishing, the aim of this chapter is to develop the empirical strands for the examination of the cultural functions of the university today. The identification of possible empirical expressions of culture at the contemporary university will illuminate further the ideas concerning the relationship between university and culture. The identification of practical expressions of culture in the university will in addition provide some guidance towards the examination of the University of Cyprus as a site of culture, which will follow.

Here it has to be reminded that culture is an ongoing, plural and mainly collective process, which takes place in every dimension of social activity in order to enable the sense-making of individuals. Furthermore, cultures are not simple entities but multi-faceted clusters of norms and values that coexist in the various societal contexts, and can thus be referred to as multicultures.

In this chapter, the idea of culture in the context of the university will be illuminated through the notion of activation undertaken by university members. This is because the major occupation of the university - the production and dissemination of knowledge and science that has been maintained over time, engages university members in various activities. Individuals within the university undertake active stance when they are teaching, researching, learning, presenting, deciding, and publishing and also when they interact with the external university contexts.

### **Universities and culture: the parameters of action**

Several thinkers have dealt with the cultural functions of the university in relation to the active character of culture within the institution. The following discussion of the active character of culture at the university is set in three sections. Firstly, the idea that the university can function as a locus enabling the critical voice of culture is examined, as it is presented in the works of Matthew Arnold, F. R. Leavis and Allan Bloom. Those authors hold in common the belief that the ideas of the 'traditional' values and 'high culture' associated with the university may be reworked, so as to recover the cultural distinctiveness of the institution. Secondly, the faith on the emancipatory potential of the cultural functions of the university as they are revealed in the ideas of Pierre Bourdieu, Anthony Giddens and Alvin Gouldner is discussed. Thirdly, the suggestion that the university should deal with such issues as identity conflicts and formation in the context of the contemporary life conditions, in order to facilitate people's meaningful existence, is reflected. Bill Readings's, Michael Gibbons's, Gerald Delanty's and Ronald Barnett's ideas are dealt with, in order to illuminate this latest suggestion.

### **The university as the locus of the critical voice of culture**

Several contributors to the discussion on the functions of the university perceive it as an institution where culture may find its expression above all in the form of disinterested criticism towards the improvement of human life. Arnold (1960), as was pointed out before, was such a scholar who understood culture as a power of improvement and stability within modern society. According to Arnold, culture is the “ripe fruit” of education and mainly of higher education, where an inward working and “free play of consciousness can be taking place” (Arnold, 1960, p.212).

Arnold attributes to the culture of the university almost a missionary role undertaken on behalf of civilization. The true meaning of culture within the university is for Arnold the study of perfection via disinterested criticisms of ideas and political nostrums (p. 49). Arnold’s vision of the cultural role of the university stresses the importance of education for the maintenance of society and reflects its contribution towards the solution of political, social and other problems of life. It can be argued, thus, that Arnold expects from the university nothing less than to defend and advance the harmonious being of humanity.

Leavis (1977) suggests that the role of university culture is to enable individuals to discriminate between high and low values, and to resist the standardization of popular culture. Education in general, according to Leavis, results in a critical awareness of the cultural environment, by elevating and ennobling the perceptions, attitudes and habits of people. With regard to the university, Leavis (1979) stresses that the aims of the institution extend beyond the preparation of specialist workforce. It mainly aims at the formation of

the genuinely educated man, who understands and lives his or her life through the values of humanism:

... amid the material pressures and dehumanizing complications of the modern world, it [the university] should function as a focus of human consciousness, a centre where, faced with specializations and destructions in which human ends lose themselves, intelligence, bringing to bear a mature set of values, should apply itself to the problems of civilization (Leavis, 1979, p. 42).

In sum, Leavis invites the university to be a constantly active critical force that promotes values and understandings capable of dealing with the problems of contemporary civilization. Like Arnold, Leavis distinguishes between the declining culture of society and university's culture, which they both consider to be a dynamic and active guardian of the human values and of the essence of humanity. The university is, thus, perceived as a locus of high culture to be pursued through the activation of intellectuals.

Similarly, Bloom (1988) places at the centre of his argument the idea that the university must be cultivating values that produce the independence of consciousness. Bloom suggests, as we have seen before, that the university is a place where people's values can be directed towards the improvement and ennoblement of human life. This aim is achieved when the university is permitted to function as a locus of intellectual freedom. The best of the views, opinions, perspectives and normative alternatives can be brought forward and discussed without restrictions in the university. The idea is that the university may enable people to become deeply familiar with their social, political and cultural situations and challenges and, thus, to reach their final judgments through critical thinking.

Bloom, Arnold and Leavis understand the university as an active cultural institution where attitudes, dispositions and values that oppose the 'declining culture' of society are

maintained. The distinction made by these authors between internal university cultures and contextual cultures, the interactions between those forms of culture and their relative importance and value, raise issues to be empirically examined when looking at a real life university as a cultural institution. Thus, attention must be given to the character and the degree of exchange between the value systems of the university and those of its immediate and wider contexts. A relevant issue also emerging for the empirical work is the way in which the local society, the national and the wider contextual values are encountered and perceived by academia. In other words, the question will be whether values and beliefs held by individuals and institutions locally are ignored or whether on the contrary are dealt with critically at the university.

### **Reflexivity and the emancipatory potential of culture at the university**

So far the work of several scholars who perceive as a major task of the university the values of criticality and the active promotion of high culture has been discussed. In this section, the university as a site of active culture, which entails emancipatory potential will be discussed. The primary functional aspect of the university is here the production of knowledge, the creation of cognitive means through which people can contribute to their biographies and direct their lives. Such emancipatory prospects of the university are, for instance, reflected in the ideas of Pierre Bourdieu, Anthony Giddens and Alvin Gouldner.

Although the arguments of those three scholars on the university as a cultural institution differ in significant aspects, underneath their ideas lies the common faith in the potentiality of the empowered individual. In their work, Bourdieu, Giddens and Gouldner suggest that

the societal structure can be seen as a fluid or changeable arrangement, in the context of which people possess the potential power to control and formulate the conditions of their life.

Bourdieu noted the active role and potential of culture in educational institutions and especially in the university, distinguishing between the cultural capital and other forms of capital (economic and social capital). Bourdieu and Passeron (1977), show that cultural capital is accumulated through a long process of 'inculcation', which includes the family and diffused education, but culminates in institutional education.

Bourdieu believes that the university, like the other institutional segments of the family and the educational channels, helps to reproduce the wider societal structures. "The structure of the university field reflects the structure of the field of power, while its own activity of selection and indoctrination contributes to the production of that structure" (Bourdieu, 1988, p.41). At the same time, Bourdieu suggests that the university is perhaps among the few educational institutions where the dominant values may be disputed, through thinking and activation undertaken by academics: "academics can retrieve from the world and action in order to think that action" (Bourdieu, 1988, p. 129), and are able to overcome the restrictions of the cultural reproduction.

Some authors who have reflected on Bourdieu's work also discern in the cultural roles of the university emancipatory or transformative potentials. Delanty (2001) for instance points out with regard to the work of Bourdieu, that cultural producers such as academics "are not free-floating intelligentsia but are power producing agents" (Delanty, 2001, p.97), as all cultural discourse is shaped by its relation to a certain position in the world:

Since power is symbolically produced in modern societies, those involved in cultural production [i.e. the academia] occupy a crucial political position (Delanty, 2001, p.97)

Robbins (1991) explains that Bourdieu sees in the university ideally the potential to become the point of encounter between the representatives of modern and traditional cultures; and that this will facilitate a new kind of modernist culture sensitive to collective values. The work of Bourdieu illustrates that culture is indeed present and active within universities and as a consequence, university people may steer the societal values and priorities towards specific directions. Bourdieu's conception of the currently reproducing function of the university, on the one hand, and the potential of the institution to develop subversive cultures, on the other, has implications for the examination of the cultural functions of the UCY. The main aspect to be taken into account here is that universities are cultural sites not only in that they reproduce dominant cultures, but also in that they support the active development of societal values.

The emancipatory role of social institutions is also expressed on a more general level by Giddens. Giddens (1990) reflects on the emergence of alternative ways of life, forms of social organization and understanding mechanisms that developed during late modernity, and which differ significantly from those fostered by essentially modern institutions. For Giddens (1993) agency (the individual) and structure (the given norms and values of social institutions) are nowadays in constant interchange through culture within the institutional sphere, and especially in the education system, we could claim that:

We no longer assume that customs or habits are acceptable mainly because they have the authority of tradition. On the contrary, our modes of life in modern societies are increasingly required to have a 'rational' basis. That is to say, they have to be defined,

and if necessary changed, according to whether or not they can be justified on the basis of persuasive arguments and evidence. (p. 644)

In contrast to older deterministic schools of thought, Giddens emphasizes an alternative theoretical perspective, in which social structures - like modes of action, values and cultural systems - are not deterministic. Social structures both reproduce aspects of cultures and at the same time lead to change through the impact of “knowledgeable agents”. He calls this the “duality of structures” (1984). Consequently social structures assist people towards revising entrenched values and developing adequate or well-informed sense-making mechanisms. These structural and cultural changes are achieved through “ideals of self betterment, freedom, equality and democratic participation ... [that] mobilize far-reaching processes of social and political change, including revolutions” (1990, p.644). Giddens suggests that cultures and values not only are able to change but they have to change in response to the (changing) societal conditions. Cultural changes must be drawing though on “evidence”, on real needs for change.

Giddens, thus, discerns a tendency in both, institutions (the university in this case) and individuals during late modernity to monitor their activities by means of knowledge (Giddens, 1990, 1991). From this, we may hypothesise that within universities, which are primarily knowledge-oriented institutions, culture is constantly constructed and reconstructed. Giddens defines knowledge as one of the cognitive mechanisms by which individuals and groups are able to organize their lives. This cultural empowerment of people is, *inter alia*, referred to by Giddens’ in his *structuration theory*. Structures, for Giddens, demand active, creative and interpretative learning of rules by the agency. Structure and action are considered to be mutually causative. In his structuration theory

(1984), Giddens developed the idea that social structures are constituted by the active human agency that at the same time is the medium of this constitution:

Human social activities ...are recursive. That is not to say, they are not brought into being by social actors but continually recreated by them via the very means whereby they express themselves as actors. In and through their activities agents reproduce the conditions that make these activities possible. (Giddens, 1984, p. 2)

It could be concluded thus that according to structuration theory, thought and action are constantly refracted back upon one another. The interaction of thought and action develops collective structures of understanding, which are responsive to changing and challenging contemporary conditions. This interaction towards the construction of norms and values that support social activities is presumably quite strong and potent in the university, where thought towards the production of knowledge is constantly active.

Becher and Trowler (2001) similarly, made detailed references to the interchange between active agencies and pre-given structures at the university. They observe that, in the university, culture:

cannot be simply 'read off' from structural location. Culture is both enacted and constructed, played out according to structurally-provided scripts as well as changed during the process. (Becher and Trowler, 2001, p. 24; emphasis mine).

Construction and change within the university, as depicted by Becher and Trowler, relate directly to action and indicate that culture is constantly constructed at the university. This idea about the constant interchange between existing cultural structures on the one hand, and values developed by individuals as a response to their changing life conditions, on the other, has consequences for the examination of the UCY as a cultural institution. So the efforts undertaken at the university towards reconstruction, innovation and change of

existing ways of understanding and acting may constitute a lens for the empirical examination of culture.

In the case of the UCY, the varying degrees of power enjoyed by people at different university locations towards the alteration of existing cultural values invites investigation. For example, faculties and departments, different knowledge disciplines and academics, students and administration staff can be compared in terms of their willingness, potential and ability to intervene within predetermined structures.

Gouldner (1979) also refers to the university as an institution where culture is constantly enacted through the work of academics. Gouldner considers the 'intellectuals', those academics who are interested in critical knowledge and are thus mostly political 'revolutionists', to be in position to undertake an active role towards the development of cultures and meaning-making mechanisms within the university (Gouldner, 1979, Delanty, 2001).

Gouldner somewhat anticipates Bourdieu's argument. He suggests that the 'intellectuals' are concerned with the means of influencing power and political emancipation. The new class of intellectuals seeks the appropriation of cultural capital mainly via knowledge and it is thus a "cultural [as opposed to economic] bourgeoisie", the 'old class' (Gouldner, 1979, p. 18). And since the new class is dealing with knowledge, it carries potential for emancipatory actions. The centre of this emancipation is the university as "Colleges and universities are the finishing schools of the 'New Class' resistance to the old class" (Gouldner, 1979, p. 44).

According to Gouldner, cultural values are enacted in two almost contradictory ways within universities. Gouldner argues that culture of the wider society can be both reproduced and subverted at the same time through the activities of the university:

To understand modern universities ...we need an openness to contradiction. For universities both reproduce and subvert the larger society. We must distinguish between the functions universities publicly promise to perform - the social goods they are chartered to produce -and certain of their actual consequences which, while commonly unintended, are no less real: the production of dissent, deviance, and the cultivation of an authority-subverting culture of critical discourse (p.45).

In accordance with this line of thought when looking at the cultural values sustained and cultivated at the UCY, we may also need to look at the relationship of the institution with the culture of its context(s) (for example by looking at the relation between the UCY and the local government or the nation state). To use Gouldner's words, one of the empirical questions of the examination of UCY could be: 'to which degree does the function of the UCY "subvert(s) establishments, social limits, and privileges, including its own 'status quo'" (p.85)? Consequently, when looking at the manifestations of culture within the UCY, together with focusing on the degree of cultural conservatism or cultural innovation, another empirical issue also emerges: the extent values sustained within the institution that might possibly disclose attempts of UCY's academics to establish or consolidate their role as intellectual and cultural leaders or the societal elite.

### **Conflicts of identity and fulfilment of being**

The idea that the university is a place that provides the space for emancipatory cultural functions, the activation of the individual that is made possible through the secularization of knowledge, has just been discussed. In this section, theories will be dealt with, which

suggest that the university may secure its legitimacy by providing people with “intellectual resources that enable them to grasp and interpret the world around them and [find] their place within it” (Ang, 1999, p.4).

The possibility of cultural interventions by the university that facilitate meaning-making and representation towards and management of constantly changing environments (Hanson, 1995) deserve attention in this context. The ideas of Bill Readings, Michael Gibbons, Gerald Delanty and Ronald Barnett about possible and needed cultural functions of the university are presented in this order as there seems to be a shift between them from mostly descriptive positions towards more active interventions in favour of a stronger cultural role of the university. The selection of those four scholars is adopted here in order to facilitate the development of the argument. What all four authors share is the negation of nostalgic references to previously held and internally legitimating principles of the university. Drawing on some founding principles of the western university, they make suggestions towards the development of an institution that match contemporary realities and is at the same time ‘life enabling’.

Readings develops his argument about the potential character of the contemporary university in the context of poststructuralist thought. For Readings globalization displaces modernity. And due to the elimination of modernity, the *raison d’etre* of the university - the production and dissemination of a modern national culture - disappears (Readings, 1996, p.13). Readings insists, however, that this situation is reversible. Primarily Readings asserts that “we have to recognize that the university is a *ruined institution*, while thinking what it means to dwell in those ruins without recourse to romantic nostalgia” (Readings, 1996, p.169).

Thus, for Readings the university in its older form is a ruined institution and any attempt to restructure it with references to its previous legitimating ideas is naïve, desperate and fruitless. Readings suggests that traditional conceptions about the university should be left behind and should be replaced by an alternative cultural role for the institution. The university must, according to Readings, become a community of dissent, in which the social bond will be maintained by the institution through “tolerate[ing] difference without recourse to an [unifying] identity, whether that identity is ethnic... or even rational” (Readings, 1996, p.187).

Readings’ ideas have two main consequences for the empirical examination of the UCY as a cultural institution. One issue arising is the relationship between the local nation state and the UCY. *Inter alia*, the empirical research will have to focus on the relationships between the cultural functions within the university, the value systems of the local society, and the dominant and emerging beliefs of wider social contexts. Drawing on Readings’ idea of the university as a community of open dialogue and dissent, it will be important to examine whether and to what degree different perspectives and approaches within the institution are being tolerated.

Michael Gibbons and his collaborators also pronounce in their theory the contention that the university is becoming an outdated institution. They distinguish between Mode 1 and Mode 2 knowledge types (Gibbons et al., 1994). According to Gibbons, the work currently undertaken at the university is organized around the principles of Mode 1 knowledge. In Mode 1 knowledge paradigm, universities ignore contemporary realities and tend to retain their specializations in teaching, research and curriculum. In such a university, functioning as a closed system, knowledge is produced on its own sake and merit in segmented

departments. Little or no collaboration with other knowledge producers and institutions inside or outside the academy is attempted.

Gibbons et al. (1994), therefore propose the development within the university of 'Mode 2 knowledge'. By that they refer to the process of knowledge production where the context of application drives the form and content of knowledge. Mode 2 knowledge is especially applicable since "the boundaries between the intellectual world and its environment have become blurred" (Gibbons et al., 1994, p.81).

According to Barnett (2000), "this knowledge [Mode 2] is not primarily a matter of knowledge being applied in practical situations but is a matter of knowledge-in-use" (Barnett, 2000, p. 414). It could be argued that the proposal of Gibbons for the contemporary university is structured around the notion of usefulness, but beyond the level of short-sighted instrumentality.

It will be through policies of engagement with society, backed up by expertise in the management and production of socially robust knowledge that universities will be able to remain truly critical participants in the process of globalisation. To the extent that universities fulfil this role they will be able to put beyond doubt that they are institutions that, in not only in their aspirations but also in their research practices, do, indeed, serve the public good. (Gibbons, 2001, p. 15).

The university should meet societal and contextual demands, which in turn will result in the social extension of the strictly intellectual content and orientation of knowledge. These proposals imply at least indirectly that the university should become involved with the formation of identities through the exercise of critical judgment. Criticality here is understood as overcoming the tight boundaries of tradition based on rationality and usefulness. The work of Gibbons et al indicates the necessity for the university to restructure its functions in order to provide people with the intellectual resources that are

necessary for interpreting the constantly changing world. Delanty's work (2001) also deals with issues around identity formation and realization of being.

Delanty's work (2001) also deals with issues of identity formation and of the enhancement of meaningful life for the individuals, the 'realization of being'. Delanty illuminates the identity formation role on behalf of the university through the idea of "cultural citizenship" (p. 7). He aspires to a more communicative and public role by the institution. Delanty recognizes the centrality of the cultural dynamics in the university since, as he observes, it "has become a major site of battles of cultural identity" (Delanty, 2001, p.4). Similarly to Readings, Delanty rejects the unity of culture as a grand narrative which could provide legitimacy to the contemporary university. He calls upon the university to resist 'the decline of the public sphere' by turning itself into the space for a free and liberal public debate:

.. The real challenge of the university is to occupy the space of the public sphere... the articulation of new cultural models capable of exploiting the democratic potential of the transformation of knowledge. ... In Habermas's epistemological terms, it must relink knowledge and human interests (Delanty, 2001, p.7).

Delanty develops his ideas about the essential cultural functions of the contemporary university, acknowledging the end of organised modernity with stable institutional frameworks. He refers to the "great crisis of modernity itself" (Delanty, 2001, p.3), a crisis which has led to the relative "delegitimation" of the university. Readings' and Gibbons' arguments convey similar acknowledgements at least on a theoretical level. Looking more carefully at the arguments of these scholars, it is not difficult to discern the effects of the discourse of the Enlightenment, which has been the source of the earlier principles of the university. Readings talks about dissent, which is very close to the idea of the intellectual

freedom of the individual. Similarly, Gibbons discusses the production of socially robust and accountable knowledge.

Gibbon's idea of knowledge(s) produced actively and within the sites where it is to be used would help to develop human life and the construction of self-identity, both of which draw on the principles of the Enlightenment. Delanty's two major ideas, the participation of the university in the battles for cultural identity and the placement of "democrasised knowledge" (p. 15) in the service of human interests, draw quite clearly on enlightened modernity.

This observation helps to bring the discussion on the contemporary university as a site of culture to a conclusion. Stressing the cultural functions of the university, Barnett (1990) argues that higher education cannot be considered as an institution that merely reproduces and disseminates the culture of its contexts. On the contrary, internal cultures are developed and are powerful within institutions of higher education. At the same time though, the culture of society and the internal cultures of the university are closely related. Barnett suggests that "in offering a view of the cultural characteristics of higher education, we must also keep an eye on the wider culture and say something about their interconnections" (p.96).

Barnett then develops specific proposals for the culture that should be promoted by the contemporary university. He refers to the contexts within which the university has found itself nowadays, through the idea of "supercomplexity". Barnett explains that while complexity is a matter of handling overwhelming data within a given frame of reference, supercomplexity is a more complicated idea and an essentially unpredictable and

uncontrollable situation. Supercomplexity is “a matter of handling multiple frames of understanding, action and self-identity” (Barnett, 2000, p.6).

Also, supercomplexity connotes a state of fragility, since contestability, challengeability, uncertainty and unpredictability are the main features of people’s lives:

What is in question in a situation of supercomplexity is ... being. The pedagogical task is none other than the eliciting of a mode of being that can ... [by] encouraging forward a form of human being that is not paralyzed into inaction but can act purposively and judiciously. [And] construing the pedagogical task as the formation of authentic being turns us towards ... qualities that both make authentic being possible and are also, in part, generated by a drive towards authenticity. They are qualities such as carefulness, thoughtfulness, humility, criticality, receptiveness, resilience, courage and stillness (2004, p.259).

Barnett implies that the pedagogical tasks required by supercomplexity create not only challenges but also opportunities and even bring responsibilities for the university, if the institution wishes to retain its legitimacy. He talks about the distinctive epistemologies of the university and about the institution’s “particular educational challenges” (2004, p.260). Barnett explains that the learning required by the supercomplex conditions is particularly relevant to the essence or the idea of higher education. This is because “there is a particular connection between the kind of learning sketched out here and higher education. For the learning as sketched out here ... is a form of higher order learning” (p. 260).

The production and inculcation of the frameworks that make possible the self-understanding of the individual and the fulfilment of the human being seem, for Barnett, to be among the major aims of the university. So the challenges with which the university is faced have to do with the need of the institution to establish its reason of existence and make its tasks more supportive of humanity. University’s responsibility consequently is “to

bring what is otherwise a 'runaway world' under some semblance for critical control... [through] invoking its self-understanding as a forum of critical thought" (Barnett, 2000, p. 418). By being a forum of critical thought, the university will eventually enable the individuals to feel at ease in an uncertain world and provide the capacity for the development of powers of critical action. "Individuals as voyagers of supercomplexity ... would be at ease with it, having developed the psychological and ego structures that afford resilience to it" (Barnett, 2000, p. 419).

Finally, the opportunities or possibilities given to the contemporary university by the supercomplex situation enable the construction of new foundations for the university. This will be achieved by drawing on its foundational past, on some of the principles of the idea of the western university. Consequently:

... its [university's] earlier beliefs in itself as a site of enlightenment, of critical scrutiny, of the open society and of personal fulfilment: all those are now back on the table. The university can be reborn. (Barnett, 2000, p. 420 & 421)

Barnett's vision of the contemporary university becoming a forum of critical thought provides some ideas for the examination of the UCY as a cultural institution. For instance, public opinion, as presented by the mass media, considers the UCY to be a strictly traditional and intellectually oriented institution. This observation might require different or alternative explanations when taking into consideration the above statement of Barnett, for instance that the university today is trying to reconfigure its identity, and to be 'reborn' through directing itself towards some of the major ideas of the western university. Also with reference to the empirical study, bearing in mind the role of the university as a *facilitator of voyagers of supercomplexity*, the quality of teaching and learning and the overall emphasis on the pedagogic experience may provide useful information when

looking at culture at the UCY; of cultural functions that facilitate critical thinking on the one hand and critical action on the other.

### **General empirical implications**

Drawing on the various conceptions of the university as a site of multiple enacted cultures, some approaches useful for the empirical examination of university culture may be identified. The cultural manifestations at the UCY, for instance, can be observed by looking into the activities undertaken by its agents – as individuals, but mainly collectively - while they engage with different activities and work aspects and perform various formal tasks or informal activities. Achieving a comprehensive understanding of the UCY as a cultural site, attention must be paid both to activities that are internal to the institution, as well as exchanges and collaborations with external bodies and agencies.

Conservation and innovation of cultural values at the UCY can be approached by comparing the cultural functions of different groups within the institution and by contrasting the internal cultures of the institution with the values of its social and political context. As a consequence of this, the relationships that exist between change, innovation and conservation must be among the central aspects of the empirical examination of the UCY as a site of culture. Attention should also be paid to whether different groups of individuals at the UCY develop activities aiming at maintaining specific cultural values in order to acquire power for themselves and, thus, solidify their status inside the institution and at the local society. A relevant point for empirical consideration is whether various groups within the UCY are more empowered and if so, in which way. Empowered

interuniversity groups may be compared in their values and orientations with neglected or undermined groups.

### **Parameters of cultural activity within the university**

Figure 2 presents *how* - in terms of the outlined argumentation – the *university* as an open system can be considered to be *a locus of enacted cultures*. The institution is generally expected to support and underpin the values of its surrounding society through producing and disseminating several forms of knowledge. It is also expected to support the cultures of the different dominant and also less dominant societal sub-units and groups, and to allow for the development of new discourses. Societal cultures and values provide a degree of legitimacy to the functioning of the university. At the same time, though, the work at the university encourages and even teaches new and sometimes even counter-cultural discourses.



As indicated by the diagram, the university is at the same time a formal and institutionalized organization as well as an informal, dynamic entity sustained by the complex interactions between its people. The surrounding cultures – dominant and less powerful ones - affect the values of the institution, and they contribute to the development of the official responsibilities and aims of the university. Surrounding cultures affect also the institution informally through the beliefs, attitudes, practices and objectives of university staff and its students. Thereafter, the activities and aims of people within the university are configured on the one hand by the structures and the official aims of the institution and also by the effects of the cultures of the university contexts (of the societal local and international/ global cultures).

In relation to the wider society, the influences also occur in the opposite direction. The values of universities are not only affected by wider societal cultures. They also shape the configuration of contextual cultures. The knowledge produced within the institution, and the way it is disseminated externally, constitute alternative cultural perspectives. University's internal culture is also changed during this process. Dahrendorf (1968) reflects on the two-way relationship between university and its contexts, focusing mainly on academia. He suggests that the academic is not a victim of circumstance, a 'homo sociologicus' (Dahrendorf, 1968) completely driven by external forces, but is at least partly empowered to reconstruct the cultural environment, both consciously and (more often) subconsciously (Becher and Trowler, 2001, p. 24).

The process presented in the second section of the diagram – in a circle - reflects the activities that contribute to the development of the internal culture of the university in the interaction between formally assigned university roles and informal aspects of people's

activities. The diagram indicates how the internal university culture interacts with the wider contextual culture in a process of mutual influence. The whole process is repeated in loops.

Values expressed in broad societal pattern of culture not only lead to cultural activation within the university, but are themselves also affected and changed by the consequences of the activities undertaken at the university. The relation between culture and action within the university, thus, is not a one-way relation where culture causes action in the university, through the specific values and feelings it prompts. Culture and action are in constant interchange at the university, in a two-way relationship. Action in the university prompted by the wider societal culture and its consequences, cause changes and leads to modifications of the general culture.

### Conclusions

The suggestion here is that the contemporary university has probably not lost its connections with culture. On the contrary, in the context of multiculturalism and plurality of values, the university is exerting cultural functions possibly even more than it used to do in the past. This is because universities today have to deal with an abundance of very often inconsistent challenges and values resulting by the forces of globalisation, which leads to knowledge competition and the learning economy.

It can even be claimed that universities today have the responsibility to facilitate understanding and sense-making, in a situation where there is constant collision between

frameworks of understanding and values as such. Dealing with all those expectations related to understanding, universities are becoming places of active negotiation of culture.

In this chapter the cultural role of the contemporary university was reflected through the activation of its people. So when looking at the University of Cyprus as a cultural institution later on, attention will be given to the work and the activities undertaken by the members of the institution. In the following section and before proceeding to the empirical reflection on the UCY, some information about the methodological approach of the study is provided.

## **5. Theoretical background and methodological approach**

### **Introduction**

In the previous section some ideas on the relationship of the contemporary universities to culture were developed conceptually. In the following chapters, the cultural activities at the University of Cyprus will be examined empirically, in order to develop further the theoretical ideas about the university today as a site of culture.

In this chapter, the reasons for selecting the method of case study and the rationale for its application at the University of Cyprus (UCY) are explained. Before turning to these methodological observations, a number of theoretical aspects of cultural manifestation at the university, which were developed previously, are taken up again. This is required in order to explain the context in which the application of case study at the UCY becomes understandable.

### **Conceptions of culture**

At this point, it is recalled that culture for the purposes of this study has been defined as a communal and collective set of ideas that provides mechanisms for meaning-making to

people in their individual and social life. Culture has a dynamic of its own that transforms social groups into communities, which are capable of sustaining their existence and protecting their unity. At the same time, culture enables communities to proceed to functional and meaningful changes, which might for instance be required due to transformations in the universities' (social or political) environments. In this way, communities face a minimum risk of losing their cohesion. Values enjoy a central position in the development and sustaining of culture, leading to the development of sense-making mechanisms.

Since culture is a force that gives meaning to the common life of social groups it makes no sense to talk only about one culture. The notion of a singular and static culture must be replaced with the idea of various coexisting cultures (multi-cultures) within the university. Various cultures develop in universities, some of which may be more dominant than others.

It is reasonable then to assume, in the realm of higher education, that multiple cultures are developed and held by different groups of people at different posts and levels in the university. Consequently, distinction needs to be made between the respective cultures of students, administrators and academics, as well as between research, teaching and learning cultures. It is also possible to talk about different disciplinary cultures (Becher & Kogan, 1992) and about cultures held by different academics groups according to seniority (for example tenured or non-tenured positions). The various cultures within the university develop also as a result of interaction with wider societal and political values. Indications of culture are observable through the values and beliefs of university members as they are manifest, when people engage in the various activities and tasks of the institution.

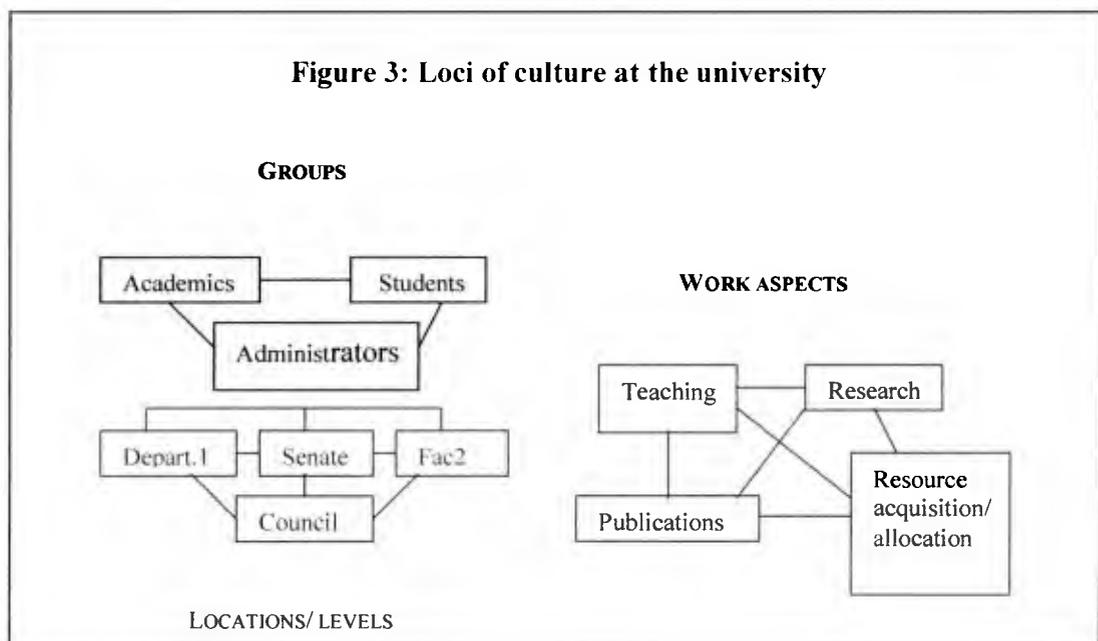
### **Empirical observations of culture**

The identification of values as a core element for defining culture provides means of looking for culture empirically within the UCY. As Inglis (2004) argues “culture is a structure of *values* and of the *feelings* which belong to them, moving through a force field of social action” (p. 162). Inglis (ibid.) suggests that when looking for cultural indications, one should “let the study of culture to be the study of enacted values as each assumes its place in the narrative of the day” (p.163). For Inglis values like excitement about aspects of work are indicative of cultural manifestations within the university. Relating Inglis’ definition of culture with the conception that university is a site where culture is enacted in various ways, it is possible to focus the empirical examination of culture on the constantly enacted values at the university; on the values disclosed when university people make choices about how to go on with the work they are doing.

The idea of multiple cultures within the university, which can be disclosed by people’s enacted values, led to the identification of different groups of informants. Academics thus became the main group of informants while administration staff and students formed two supplementary groups of informants. While academics, administration staff and students form three different social groups within the university, they are at the same time members of other groups that function sometime at different levels or locations of universities. So departments and faculties, the UCY’s senate and council, graduate students, doctoral students and undergraduate students, tenured academic and non-permanent academic staff can be seen as distinct levels or locations where different cultures are developed, activated and contrasted at a university institution.

Moreover, apart from the cultural groups developed in universities as a result of people's *status* and because of their involvement at different *levels or locations* within the institution, cultural groups are defined by another distinctive parameter. Cultural groups are also formed according to the different *kinds of work* people undertake. Quite a number of different functions associated with the work at the university bring different people together. So research can be considered as one aspect of university life having its distinctive culture, while teaching, publications, collaborations with other educational institutions, funding acquisition and allocation, participation in political and societal projects as well as the administration of universities' activities are other aspects of university life that lead to the creation of different cultural groups.

Thus, in order to analyse empirically culture at the UCY, it has been necessary to look at different cultures as they were being developed, sustained and revised by respective *groups*, at various *levels or locations* within the university and formed according to the *nature of work* people were undertaking (Figure 3).



Identifying different *groups, locations/levels* and *aspects of work* at the university provided the means for understanding the location of culture at the institution and indicated where to look for culture in empirical terms. Specific university functions must be identified in order to be more focused as to where exactly culture can be observed empirically in the everyday life of the university from the perspective of groups, levels and work undertaken.

### **Empirical aspects of university life**

In order to identify empirically culture at the university, the cultural manifestations need to be seen as aspects of everyday life in the university. And since this examination of culture at the institution means to reflect upon activated values, four domains of activity of university life have been identified:

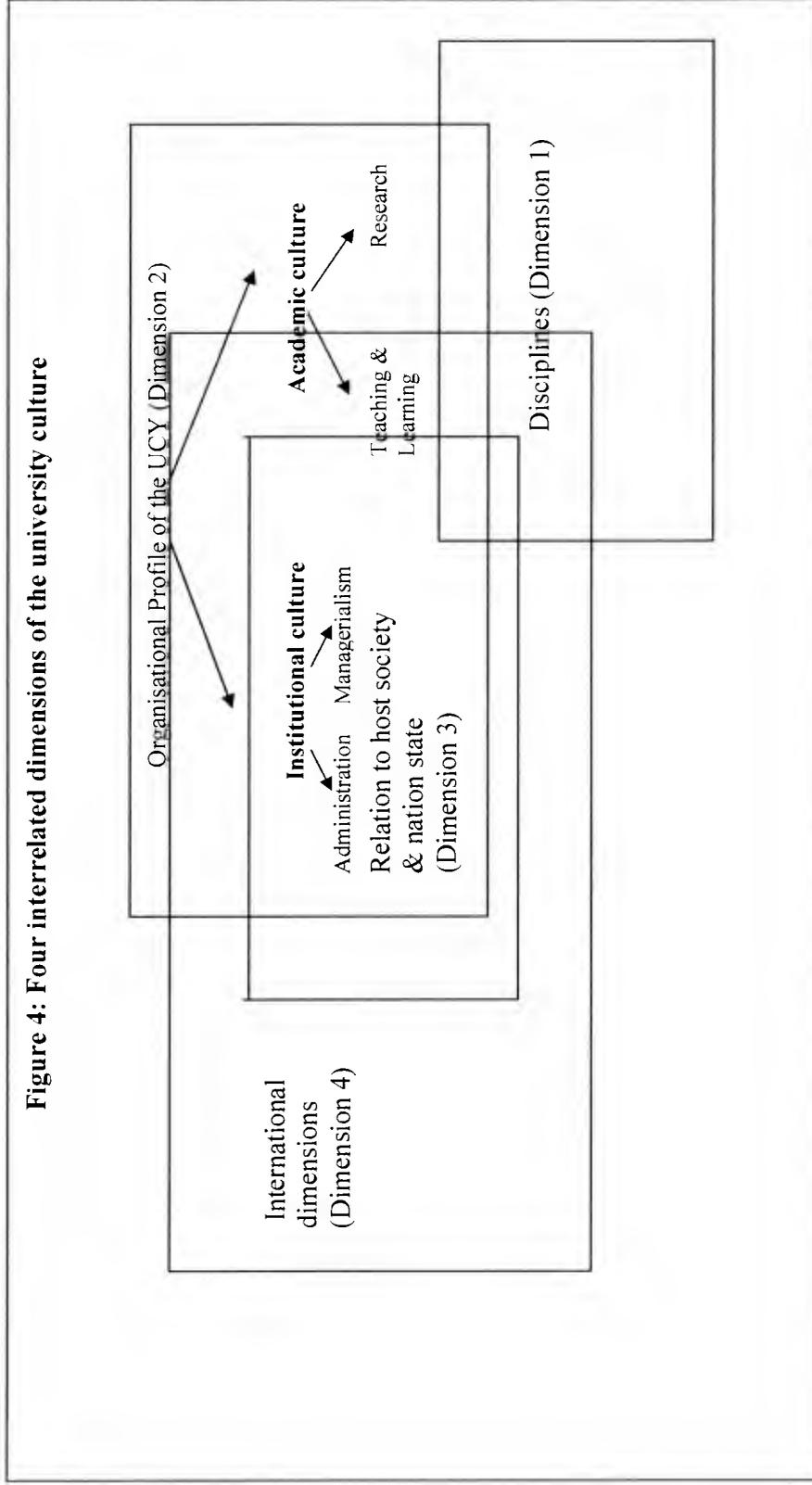
1. Academic disciplines and their relative importance as sub-forms of academic cultures,
2. The organisational profile of the university in terms of its institutional culture,
3. The cultural relation of a university to its host society and nation-state,
4. The regional and international cultural orientations of a university.

These four university functions, as will be explained in the following, form the empirical dimensions of the research and the lens through which culture is examined at the University of Cyprus (UCY) (Figure 4). Through these activities the importance of the various disciplines and the significance of research and teaching can be disclosed, the relevant importance of local and international values and orientations can be discerned,

and the importance attributed to the different groups within the university – students, academics and administration staff – can be examined.

The *disciplinary cultures* are important parameters for understanding the cultural character and functions of universities (dimension 1- see Figure 4). Different knowledge domains at the university develop different understandings and cultures that give them and their members distinct academic identities. Different “academic tribes and territories” (Becher & Trowler, 2001) sustain distinct evaluative perception-systems that contribute to the multiple cultural character of the university. *Academic disciplines* (Dimension 1) are related to the organisational profile of the university (Dimension 2). This relation develops partially because the culture of a discipline is configured by the status research and teaching enjoy within the discipline as well as by the way they interrelate. Accordingly, the character of teaching and research can differ significantly among disciplines. Also managerial cultures may affect some disciplines more than others.

**Figure 4: Four interrelated dimensions of the university culture**



The *organisational profile* of the university (dimension 2 - see Figure 4 below) is similarly an important parameter for assessing its culture as it raises issues concerning the academic and the administrative and managerial cultures of the institution. The academic culture of the university refers to the teaching/learning or pedagogical work, on the one hand, and the research work, on the other. Teaching, learning and research are the main academic activities of the university and they have for this reason a core role in the examination of its culture. Institutional culture configured by administration dynamics and management forces are of almost equal importance for understanding the cultural functions of the university. Administration structures are developed in all locations within the university and co-configure major aspects of university work. Managerial functions nowadays present themselves as a culture, as a form of meaning often quite different from academic concerns. Thus, the university as an organisation is sometimes developing as a space of culture almost independently of its key functions (teaching and research).

The *relations of the university with its local society and nation state* (dimension 3) must also be considered when examining the culture of the institution. The university in its modern form has been closely related to the nation state in several respects. The university has been considered as the collaborator of the state towards social, political, cultural and economic prosperity. This dimension thus creates prospects for looking at the role of national culture as part of the cultural identities of universities today. The relation university holds with its local society and the nation state has an impact on the profile of the institution. The importance attributed to the quality of students' experiences, the question of whether research projects at the university respond to societal needs and demands, or the extent to which the administration encourages or obliges academics to meet political expectations, are parameters of an institution's culture.

International aspects of the university (dimension 4) offer a further dimension of an institution's culture, especially in the context of globalisation. They raise the issues as to what seems to matter more: research culture, the international academic reputation of the institution, teaching, the enhancement of local economy, assistance for resolution of political problems or maybe the contribution towards the Europeanisation project of a country? As presented in Figure 4, international orientation relates closely to all the other empirical dimensions. For example, a strong organisational culture (dimension 2) towards managerial strategies is expected to be observed when the international dimensions of a university are among the top institutional priorities. Also, if international collaborations are major aims of a university, the institution's relation with its local society and host nation-state might remain problematic and underdeveloped in some respects (dimension 3). Finally, when great importance is attributed to the international dimensions of an institution, specific disciplines are likely to predominate over others (dimension 1). Knowledge domains, for instance, that have a more outward looking character and orientation would be receiving more support, in comparison to disciplines that deal mainly with locally relevant themes.

### **The application of case study at the context of Cyprus**

If we turn to the wider Greek education domain, into which the Cypriot school and higher education systems are embedded, it is worthwhile to take note of the traditional belief that Greeks hold about their 'cultural supremacy'. Greeks have always thought that through ancient Greek civilisation they are the creators and the devisers of western culture

(Herzfeld, 1987). This conviction inevitably brings up the issue of how culture is understood and defined by the Greek Cypriots, who have been at the periphery of Europe and very close to Asia. It also leads to the question as to how culture shows itself in the education system and how policy makers and other stakeholders use it in order to convey specific socio-political meanings and values. It is also worth noting that in Cyprus there is only one governmental body that deals both with (higher) educational and cultural affairs, the Ministry of Education and Culture. Obviously, here, education and culture are felt to be closely interwoven.

In the same context, in Greek language the word culture (κουλτούρα) is used as if it was almost synonymous with the word civilisation (πολιτισμός). Referring again to the Ministry also responsible for higher education affairs, the literal translation would be 'Ministry of Education and Civilisation'. This is an indication that for Greeks the terms 'culture' and 'civilisation' are thought to convey very similar meanings. This stresses a possible dominance of high culture, culture as elevation of the individual and culture as demarcation, in contrast to the idea of culture as sets of common traditions, beliefs and values held by the overall population. It also raises the question whether education in Cyprus is charged with a role of selecting and classifying values.

#### **On the selection of the case-study method**

The decision to use the case study strategy was taken for two sets of reasons. The first set of reasons refers to the general characteristics and functions of case study methods that make the approach compatible with the epistemological character and the aims of the

study. The second set of reasons has to do with certain characteristics of the University of Cyprus, which have made it a worthwhile case to be examined.

Case studies allow in-depth reflection. Delving in one instance or case can bring to the surface well-hidden situations, which cannot be disclosed by more generic approaches. Case studies are a means of focusing on relationships and processes within social settings and disclosing their interconnections. The aim behind their use is mostly to provide explanations of phenomena by illuminating the detailed relationships of social processes (Denscombe, 1998). Considering that the focus of the study is culture and that culture is developed and defined by human interactions, relations and social processes, a case study offers a promising approach. Also, case studies are appropriate for investigating natural social settings. They do not require purposefully constructed research environments.

The characteristics of the University of Cyprus that make it a good case study are as follows. Cyprus is a rather self-contained setting and many dimensions of culture are likely to come into play. Similarly, UCY presents a rather unusual case. It is a small and only recently established institution with a small number of academic staff and students, offering limited programmes of study, and it is the only university in the country at the moment. According to one academic, the local society seems to be expecting the institution to “resolve all its problems and provide for every single one of its needs” (Academic Informant 1). On the other hand, most university people and especially academics in Cyprus consider the UCY to be a typical western university, competitive with other western institutions of higher education. These kinds of rather differing expectations of the UCY lead to value clashes and conflicting structures of meaning-making, and are thus indications of varying cultural characteristics of the institution.

The UCY was selected because it is an appropriate case for examining the presence of culture in the university. Denscombe (1998) refers to 'the test-site for theory criterion'. According to this criterion, the researcher should select a case combining significant elements that facilitate theory building. There are various elements at the UCY that might be significant for theory building here.

The history of the institution indicates strong intentions to develop the UCY in the service of a national culture. At the same time, the legislation for its establishment detached the UCY from 'nationalistic aims' and aspired to give the institution a 'western European' university characteristic. Thus, there has been turbulence in the institution about its character. Those conflicts of understanding lead quite often to value and cultural contestations within the institution. The situation is intensified further by the fact that the political or national problem of the island has not yet been resolved. The island was divided in two parts after an invasion, and the Greek and Turkish Cypriot populations of the island have been separated since 1963. Finally, the fact that the institution is relatively new and its characteristics have not yet been clearly configured makes the UCY a good site for looking into the cultural characteristics of universities.

A few pragmatic criteria have also affected the decision to engage empirically in the case of the UCY. Firstly, the criteria of convenience and accessibility of data sources came into play as the researcher was a graduate student at the institution. Also, the research that has been done on the UCY is mostly descriptive (for instance, Persianis, 2000), and sometimes it is limited to the examination of the relation of the UCY to local political problems. Joining the European Union and countersigning the Bologna process, moreover, have contributed to the cultural complexity and value plurality of the institution.

Internationalisation, Europeanisation and multiculturalism have also entered the value pastiche of the institution.

### **Empirical data sources**

The University of Cyprus was selected as a case study, in order to explore the research problems in question, specifically exemplified at a contemporary university. The decision as to which empirical data sources were to be utilized was guided by the question as to *how* culture was going to be examined at the UCY (viz. by looking for enacted values), and *where* it could be identified (along the four axes of university-work). Four main types of data have been obtained: documentary sources, interviews, fieldnotes, and statistical information on the organisation of the UCY.

#### **(a) Documentary sources**

Documentary sources can be illuminative of officially declared university policies. They disclose the public face a university promotes to its people, its stakeholders, to the local society and to other tertiary educational and research institutions internationally. Documentary sources are useful for triangulations of interview data, which are up to a degree susceptible to subjectivity.

A number of publications prepared by the Editions Bureau of the UCY for distribution outside and within the university were considered. Those documents include:

- The vision and mission statement of the UCY, and the aims and objectives of the institution;
- Basic Action Axes and the Strategic planning for the development of the UCY ;
- The most recent graduate and undergraduate prospectuses;
- Information issued by the Office of Academic Affairs and Students Welfare referring to registration procedures, rules of study, grants and scholarship schemes and criteria, financial aid and personal guidance, general attendance regulations, student exchanges programmes and entry requirements for overseas students.

Also publications of the Research, International and Public Relations Service are included in the analysis, as they contain information about the UCY's relations with society, and about the relations of the institution with the regional, European and international academic community. Some other documents considered in the analysis are newsletters, bulletins and information leaflets published and distributed by the different faculties and departments at the UCY. Also data on the necessary and required qualifications for the different academic posts were used together with a research project by the UCY's Strategic Analysis and Planning Sector entitled "The research work at the University of Cyprus: Comparison with International Indicators and European Universities". Finally, some articles and announcements published in the news bulletins of the UCY 'Ενδείκτης' ('Indicator') and 'Κοινότητα' ('Community') were used.

#### **(b) Interviews**

Interviews were deemed to be the most suitable tool for exploring culture in the university. Interview data were analysed first in order to construct a general framework for the overall analysis of the data gathered from other sources. Interviews can shed light on the way culture is developed, sustained, modified, distributed and observed. Emphasizing the

social 'situatedness' of research data (Cohen, 2000), interviews provide a good means of encouraging the interviewees to share their values and feelings with the interviewer.

People's interpretations of the structure and organisation of the UCY, of decision-making procedures and policies, as well as their views on important incidents, are filtered by the values they hold. Interviewing, according to Kaplan (2004), is a good means for uncovering the filters and thus understanding the phenomena from the point of view of the participant, in their particular social and institutional contexts. This is especially the case when the interviewer manages to act as "a methodological tool" (Kvale, 1996), intervening like a catalyst during the interview in order to obtain information without leading interviewees towards specific directions. In this context, investigating culture at the UCY meant partly the uncovering of structures of understanding, effecting people's activities and general behaviour.

Moreover, interviews enable the researcher to examine deeply a situation and develop ideas about the causes of the phenomena in the area of interest (Mason, 2002; Silverman, 2000 & Denscombe, 1998). Ideally, interviews empower the informants by focusing on their priorities, opinions and ideas, which are essential elements of the practical expression of culture. Interviews can give interviewees the opportunity to expand their ideas, explain their views and identify crucial issues that were not raised by the researcher. In this way, more values and mechanisms may be uncovered and a more detailed understanding of cultural manifestations at the university can be achieved.

Members of all the three different groups of people at the university - academics, administrators and students - were interviewed initially. Apart from the official positions

and roles of people at the institution, additional considerations led to the selection of the interviewees. More specifically, people from *different levels and locations* at the UCY (different academic posts, different faculties and departments etc) and people *responsible for different aspects of university work* (international relations, resources allocation and curriculum) were selected.

Furthermore, even though the number of informants that can be questioned by interviews is much smaller than in many other methods, it would not have made much sense to select a random sample. Instead, the interviewees have been chosen strategically, based on indications suggesting that they had some special contribution to make. For instance, people holding important positions within the UCY (as heads of departments, members of the Rector's Council and heads of administration services) were interviewed.

### *Informants*

First, attempts were made to talk to at least two people from each of the six faculties of the UCY. Members of staff who hold different academic posts in the academic hierarchy were approached, from lecturers working under temporary contracts to professors who hold tenured positions. The selection of academics was guided by the understanding that differences in knowledge disciplines and academic hierarchy are accompanied by different values, understandings and ways of dealing with the work and other challenges within the university.

Academics were approached who joined the faculty of the UCY lately and also people who have been at the UCY for a long time and perhaps contributed to its foundation. In a similar mode, following an early interviewee pointing to a cultural conflict between academics with British and American academic backgrounds and academics who originated from continental Europe (France, Germany and Greece mainly), efforts were undertaken to talk to academics with different backgrounds. This decision was based on the understanding that people with different academic backgrounds may have quite different perceptions of the idea of the university and of its relations to culture.

Gellert (1991) for instance suggests that English universities have for a long time been guided by the functional principle of character formation or liberal education respectively, having been mainly interested in the development of the personality of their students. German universities, on the other hand, have been focusing on the research function, while French universities have traditionally been mostly oriented to professional training. The Greek education system, including higher education, was highly affected by the German education model (Katsikas & Therianos, 2005).

The aim to have in the sample a considerable number of representatives of both genders was, however, not achieved, primarily because there are considerably fewer female than male academics within the UCY. In addition, only two out of the fifteen women who were approached agreed to participate. In contrast, all male academics responded positively and agreed to get involved. The reluctance of women to be interviewed led to the consideration of cultural differences emerging from the gender of the members of academic personnel, which will be dealt with in the empirical chapters that follow.

Also senior administrators who are the managers of the different sectors of the administration services were approached for interviews. They were assumed to be more familiar with the issues under discussion than their low-grade colleagues who have mainly executive duties. In addition, the person in charge of the Publication Bureau was selected for interview, because of his reputation as someone who had strong opinions about what should be the aims, the cultural character and the societal profile of the UCY. Low grade members of the academic staff were not interviewed, as some initial attempts to approach them were dealt with suspicion and even with immediate refusal.

Fifteen students were interviewed at least one graduate and one undergraduate student from each of the six faculties at the UCY. After a first round of student interviews and their analysis for the purposes of the pilot study, it became apparent that students were approaching the issues under investigation from a very particular perspective which would broaden the scope of the study.

The problems of interest in this study have been primarily linked to the internal character of the university, and the students are less immersed in the institutional internal functions and affairs since their presence in the institution is temporary. Nevertheless, student interviews pointed to the need to exercise caution in analysing the interview data of the academic staff and the way in which they perceive and interpret the profile and learning experience of the students. Also a basic premise has been that the position of students as the main “client group” of the university may very well be a highly relevant aspect of the cultural definition of the institution. The importance thus attributed to students and to their roles and experiences as it was disclosed by the data gathered, had been recorded and taken into consideration.

*Scope and pattern of interviews*

The interviews were semi-structured, which allowed for focused, conversational two-way communication between the interviewees and the researcher. This approach was selected in order to provide the informants with the opportunity and the intellectual space to reflect freely and critically on the issues raised and to engage in an internal dialogue with their ideas as they developed. The issues were raised in the form of brief statements and comments in order to encourage interviewees to disclose their broader understanding of the themes under discussion and the logic on which their responses were based (see Appendix 1).

The structure of the interviews seems to have puzzled some of the interviewees of the Faculties of Pure and Applied Sciences and of the Faculty of Engineering. Many of those informants asked at least once during the interview for more clarity. For instance one of them said: “Look, I am a technocrat, and I understandably have difficulties when I have to deal with the kind of language used in humanities and social sciences. What is culture first of all? It’s just too vague for me.” (Computer Scientist - Academic Informant 3).

On the other hand, informants in the humanities and letters appeared happier with the conversation and suggested that “it was about time for somebody to look at the cultural profile and role of the UCY” (Anthropology – Academic Informant 6). These varying responses of people from different disciplines to the research concerns provided an initial indication for the existence of different values in action at the UCY. So, the way the issues were addressed was modified with less, more specific and simpler questions and by providing additional guidelines during the interview wherever this was needed. For example, the term ‘culture’ was not used explicitly as such. Phrases like “what is

important”, “what people believe”, “what counts most” or “how things are usually done” were used instead (see Appendix 1).

For the revised interview schedule, six sets of issues were identified. Those sets of issues emerged from the four empirical dimensions of the study<sup>1</sup>:

1. The importance attributed to teaching, learning and students' experience, on the one hand, and research, on the other, as well as issues in relation to the academic culture.
2. The organisational culture of the UCY and administration policies.
3. Disciplines that appeared to be more supported and for which reasons.
4. Relationships and exchanges between the UCY and the government or the local population.
5. The responsiveness of the UCY to the needs and circumstances of Cyprus society.
6. Collaborations between staff members with institutions and organisations abroad.

Also, as the discussions evolved, themes dealing with the perceptions of the interviewees about how they contribute to the overall work of the UCY, their personal visions as members of the institution, as members of teams, departments and faculties gained increasing importance. Some of the interviewees brought to the surface issues about professional and social relations between colleagues. Quite a few people referred to power relations emerging within the UCY and reflected on specific (formal or informal) communication practices followed inside the institution. . Such aspects can be indicative of an institution's culture (Hoy & Miskel, 1995). The degree of compliance with formal rules, e.g. with regard to the observance of distance between people at different levels of

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<sup>1</sup> 1. The role of disciplines, 2. The organisational profile of the UCY, 3. The relations between the UCY and the local society and nation state and 3. The international orientations of the institution

the academic ladder, or the ways in which people use their official authority to affect things, provided useful insights into the culture of the UCY. In addition, some of the interviewees in the Faculty of Social and Political Sciences provided descriptions of the perceived cultural profile of the UCY without being asked explicitly to do so.

During the interviews, there arose many times opportunities to encourage interviewees to go beyond the description of things and to reveal their evaluations, critical positions and concerns about the issues in question. Semi-structured interviews are in accordance with the conceptual understanding of culture as situational, contextual and socially constructed. As the interviews proceeded, and on the basis of growing familiarity and experience with the process, it became apparent that more honest and meaningful responses from the interviewees and thus the production of richer data could be expected. Therefore, occasionally the informants' views were challenged, by comparing for example the perspectives of the interviewee with the literature.

For instance when the relationship between the UCY and the local society was being discussed, the ideas about the 'end of culture within the university' (Readings, 1996) were brought into the discussion, challenging the informant in this way. Or, when an informant stated that she or he did not have a position or even an opinion on a specific issue, some (provocative) thoughts and ideas expressed by other interviewees or in the literature on the specific issue were introduced. This strategy proved effective, since it encouraged some insightful comments on the issue under discussion. In some instances, it led to a kind of virtual dialogue between the interviewee and other interview subjects.

Although it can be argued that these kinds of interventions might constitute a manipulation of the interview conditions, it is believed that this was not the case here due to the

distinctiveness of the issue under consideration. Culture is a collectively constructed set of beliefs and value systems and as such it can be better disclosed when the informants are challenged to express their views as they relate to other people's positions. This is of course the case as long as the strategy is not driven by disagreements with the statements of the informant on behalf of the interviewer.

The interviews lasted between forty five minutes and two hours and were tape-recorded in order to avoid possible misrepresentations. All the discussions were held in Greek. They were transcribed at the latest forty-eight hours after the end of the interview and translated into English. The translations and transcriptions also included pauses, hesitations and second thoughts on behalf of the interviewees. The translations were not word for word, as this would have failed to convey the actual meaning of informants' comments. Many sentences and phrases were paraphrased in order to transmit the accurate meaning of the comments.

### **(c) Fieldnotes**

After the end of the second interview the decision was taken to keep a fieldwork diary of the research. Before, during and immediately after the interviews, fieldnotes were taken in a research diary. Before each interview the details about the interviewee as well as some thoughts about their possible stake or interest in the object of the study were recorded. Information about the interviewees' reaction when first approached via email or telephone has also been recorded in the research diary.

For example, two non-tenured academics at the department of social and political sciences showed an interest in the theme of the research and then talked for over twenty minutes on the telephone about how the cultural aspect of the UCY's life has been totally neglected and undermined. Also both of them made suggestions about possible angles that could make the project more interesting or useful. All those suggestions were kept in the interviewee's pages in the research diary. Other prospective interviewees, from a rather different perspective, demanded further explanations despite the email that explained the focus of the study and the issues around which the discussion would revolve. During the telephone conversations, those people provided useful personal insights in the university's culture as they tried to gain a clearer idea of the project. Some of the informants implied or suggested openly that the UCY had to deal with more 'serious', 'pressing' or 'real' problems than culture. All those recorded comments were used to make connections with what the respondents said during the interviews.

*During the interviews*, notes were also taken of non-verbal behaviour of the informant in connection with the issues under discussion. Generally, fieldnotes covered information about the overall context of the interview, the atmosphere in which the interview was conducted, thoughts about possible intentions behind some of the comments, and aspects of non-verbal communication. Gestures and face expressions of approval or disapproval, excitement or resentment were marked. Occasions of discomfort, hesitation resulting in interruptions of the interviewee's speech, enthusiasm or efforts to deliberately withhold thoughts and feelings were recorded. Whenever possible some kind of explanation of the various recorded reactions was given.

This diary also records unexpected incidents that took place during the interview, which were considered indicative of cultural characteristics of the UCY. For example, discussions of the interviewee with colleagues who knocked at the door, conversations with secretaries and students on the telephone or in person, as well as instructions given to technical staff were noticed. In some instances, objects and artefacts that were possibly indicative of culture were noted: flags, posters of conferences, flyers of cultural events or political demonstrations, antiques and book collections.

Some interviewees came forward with critical information, after requesting to “turn off the tape-recorder for a couple of minutes”. This ‘off the record’ information together with comments and issues raised *after the interview* was officially finished, were also recorded in the fieldwork diary. After the completion of the interview most of the interviewees made suggestions of other people whose contribution could be useful. Some of the informants even suggested readings of certain publications by the Publications Bureau of the UCY. All those were also recorded as data in the diary.

#### **(d) Statistical information on the organisation of the UCY**

Some statistical data together with information on the structures and organisation of the UCY were used to increase the validity of the empirical study. Those data are the only non-qualitative information and they were used as subsidiary sources for triangulation purposes. The strength of the observations and conclusions that emerged from the contents analysis of qualitative data was enhanced by references to these data.

The statistical data used were provided by the Academic Affairs and Student Welfare Services. Numerical information on the distribution of undergraduate students per department for each academic year was obtained. Also, the distribution of undergraduate students per department, according to their gender for certain academic years, was taken into account. With regard to the allocation of funds and non-monetary resources to the different services, departments and faculties, the academic and administration staff refused to reveal information, arguing that such information is strictly confidential and that conflicts between departments and faculties might arise in case they transpire.

Nevertheless, it was possible to extract information about the overall income of the UCY and the main sponsors of the institution. These data were extracted from the document of the Synoptic Budget of the University of Cyprus for the years 2003 and 2004. The refusal to disclose internal budget allocation prompts the suspicion that different knowledge domains are not supported equally in terms of resources and thus not all disciplines enjoy the same degree of support. Also there might be some disputes over the proportion of money allocated to administration services, on the one hand, and to academic domains, on the other. These concerns will be referred to later.

Additionally, on the basis of information from the UCY's website as well as from graduate and undergraduate prospectuses, a chart with details about the number of academics per department and faculty was prepared, including the posts they hold (lectures, assistant professors, associate professors & professors). From the same sources, statistical information about the number of undergraduate, graduate and doctoral programmes offered by the different departments and faculties was produced. That

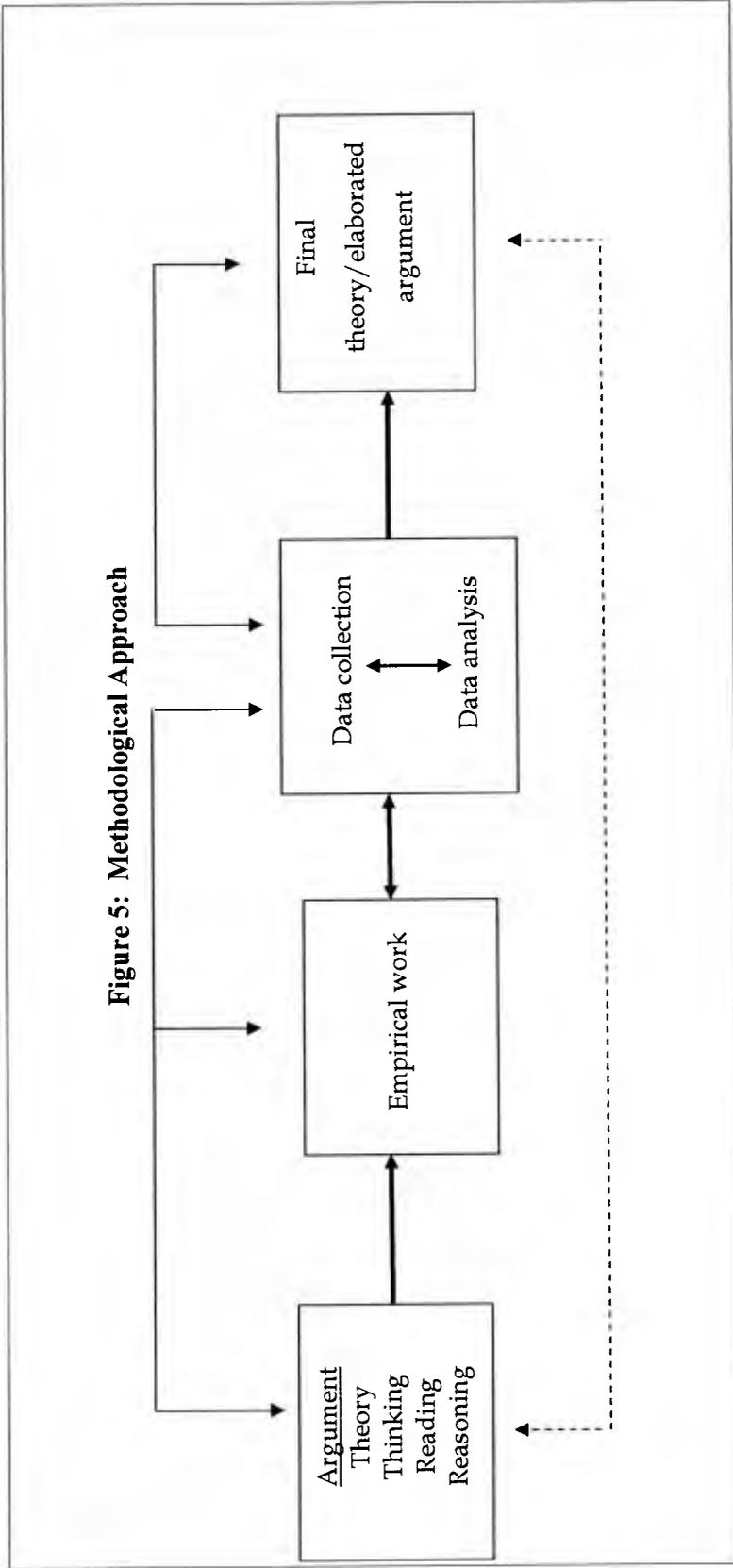
information is illuminative of the relevant importance of the different academic disciplines at the UCY.

Aspects of the structure and organisation of the UCY were also considered. So details from the *General Organisational Chart of the University of Cyprus* are included in the analysis. This chart is informative about the role and the status of the Council, Senate and the Rector's Council of the UCY. It also sheds light on how other institutions, organisations and private companies affect the policy making and everyday work of the institution. Data were also drawn from the *Organisation Chart of Administrative and Academic Services* (both charts can be found in the UCY's Undergraduate Prospectus for the academic year 2004-2005). From this second chart information about the academic background of the members of the Senate and the Rector's Council and about the constitution of the council was obtained. Details about the profiles of the council members provided alternative viewpoints of the cultural character of the UCY.

### Conceptual approach and data analysis

The core conception guiding the analysis of data is that the (qualitative) data analysis is essentially an iterative, recursive and dynamic process, which cannot constitute a distinct phase following strictly the collection of data. In other words, the data analysis for this work has been guided by "a dialectic between ideas and data" (Day, 1996). Figure 5 develops further the idea that research and data analysis do not constitute a linear process following immediately after the development of the theoretical framework of a study, but are constantly interwoven.

Figure 5: Methodological Approach



Thus, while the idea that the university is a site of constantly active values and cultures, together with some dimensions of culture were established during the creation of the theoretical framework, the empirical work contributed towards amplifying this notion about the dynamic and active cultural profile of the contemporary university. Conceptually pre-established categories have been modified by eliminating or changing some initially created categories and by producing some additional frameworks. The interchange between theory/ideas and data processing has been a continuous undertaking and has been repeated several times until the final stages of the analytic process. At this point though, it has to be clarified once more that the case study has been merely a vehicle used in order to develop a general story about culture and the university.

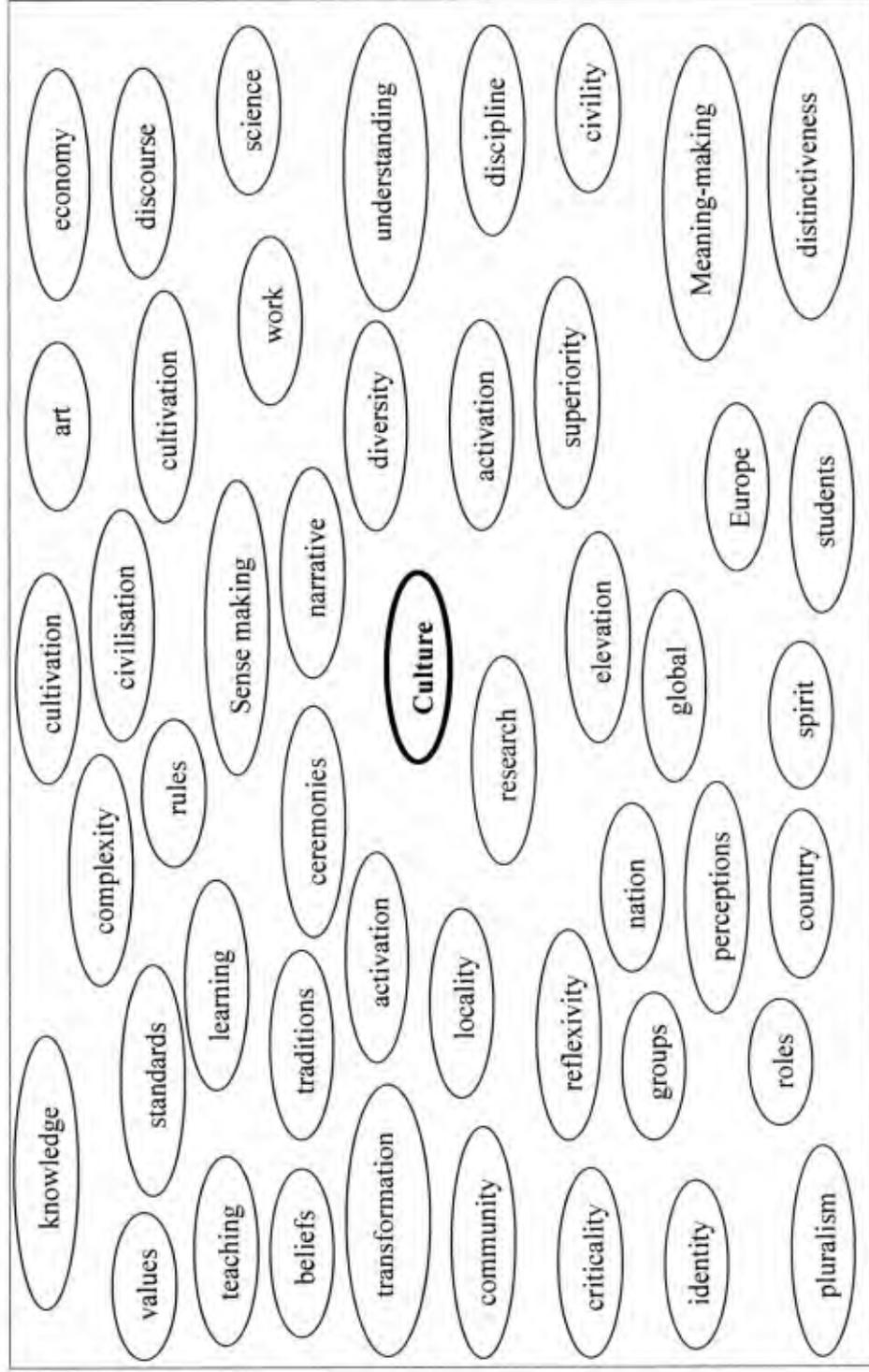
More specifically now, the process of empirical data analysis altogether entailed nine stages, which were not necessarily dealt with in a linear way:

1. Coding of data/ identification of units
2. Comparing
3. Looking for patterns
4. Sorting/categorizing data
5. Identifying themes and relationships
6. Observing repetitions
7. Return to the field to check out for emerging explanations
8. Development of a set of generalisations
9. Use of generalisations to finalise the conceptually and analytically produced theory about the relationships between universities and culture.

After the transcription and translation of interview data, a primary analytic process followed, in an initial process of identifying themes. Firstly, the data from interview transcripts, documents and personal diary fieldnotes were broken down, and each sentence was treated as a unit for analysis. Then the categorization of units (sentences) followed.

Units were placed in initially emerging categories by identifying issues and themes that arose from the data. In the attempt to identify the first possible open categories from the data, some main ideas were kept in mind: the idea that university is a site facilitating the development and activation of different values, the collective nature of culture, the centrality of values and sense-making mechanisms in the notion of culture, and the main broad understandings of culture - high culture, common culture and popular or mass culture. Reflecting on these ideas, a number of concepts that formed the main threads for data analysis emerged (see Figure 6).

Figure 6: Main themes for illuminating culture at the university



Concepts like *values, beliefs, standards, traditions, community/ties, identity, meaning & understanding, nation, civilisation, art, science, economy, work, distinctiveness, cultivation, research, learning and elevation* were seen as primary concepts, as they were brought into the discussions at various times by the informants. Up to the point of the initial process of identifying themes, those concepts were in loose relation with one another and with the idea of culture at the university. The possibility of these concepts to become interrelated in different ways was kept open.

### Use of computer assisted tools

The analysis of empirical qualitative data was conducted partially by using ATLAS.ti, a computer assisted means for qualitative data analysis. ATLAS.ti allows more effective data management during the analysis to follow. Considering the number of interviews – around 40 – ATLAS.ti, similarly to other computer assisted tools for qualitative data analysis, proved to be quite functional as it

...does two things: it supports the storing and manipulation of texts and documents, and it supports the creation and manipulation of codes... Around these two basic functions the program also provides tools for creating and examining new ideas about the data – for example through searching, linking and modelling – and for reporting results. (Gibbs, 2002, p.16-17)

Despite the convenience of using computer-assisted means, they were applied only at the latest phase of data analysis. This is due to the belief that the researcher - who established the research problem and has in mind the purposes, the questions and the relevant literature – is the most informed resource to set the bases for the data analysis. Computer assisted means can only *support* the analysis as they empower the researcher (Gibbs, 2002).

## **Conclusions**

The University of Cyprus was selected as an empirical case study, in order to reflect more specifically and with the help of factual examples, on the conceptually developed idea that universities are sites of multiple, active and often contradictory cultures. The method of case study was selected. This is because case studies are suitable means of focusing on relationships and processes within social settings and disclosing their interconnections, notions that constitute central aspects also of the idea of culture. The UCY was chosen as a worthwhile unit of empirical analysis because it is a small, comprehensive and relatively recently established institution. As such it is an analytically accessible micro-cosmos of the activation of multiple values and cultures during its everyday work.

Culture was defined around meaning and collective sources of meaning-production. The values guiding people's attitudes and behaviour were seen as cultural manifestations. For this reason, the various groups of people within the university, the different locations of decision-making and activities and the different work tasks, were developed as the locations for examining culture. The academic disciplines, the organisational profile of the institution, institutional relations with the local society and nation state and the international community, as will be exemplified in detail in the following, were identified as the empirical dimensions for observing culture.

Documents, interview data provided by academics and administrative staff, fieldnotes and statistical information constituted the sources of empirical information. Semi-structured interviews formed the main components of the empirical evidence. The data analysis, finally, has been approached as a non-linear process, which constantly moved and

interacted between conceptually developed ideas and empirical evidence (data). In the following section, before the empirical engagement with the University of Cyprus, some contextual information about Cyprus and about the local educational system is provided.

## **6. History, society, and education in Cyprus**

### **Introduction**

It was suggested earlier that culture is a multidimensional, pluralistic and dynamic set of value frameworks, which develops its character through the various attempts of individuals to comprehend and deal with the challenges at their collective lives. The local socio-economic and political conditions can thus be quite indicative of the values and priorities that shape the life of a certain society. The historical circumstances, the course of the local economy, the character of the governance of the country, and the political, social and economic aspirations, shape the character of the educational system of a country, particularly the universities, by affecting intended and unintended as well as formal or informal practices. This is particularly applicable for the University of Cyprus (UCY), since its establishment followed closely the historical circumstances of the island. This chapter is sketching, for this reason, the broad historical and socio-political developments of the island, and it is thus necessarily of a somewhat descriptive nature.

### **Uniqueness of Cyprus's context**

The history and the context of Cyprus are rather unique. The character of Cyprus was formed by multiple historical incidents and was shaped through the invasions of different civilisations. The geographical location of the island encouraged the development of different cultures and values. Cyprus has a long and turbulent history. Due to its geographical position between the European, Asian and African continents the island has attracted many conquerors. It has been occupied over the years by various empires, including the Roman Empire, the Ottoman Empire and the British Empire. The various occupants have familiarized the inhabitants with different values, norms, cultures and religions, which Cypriots have amalgamated by forming their own unique culture and identity. This cultural blend has been significantly configuring the development and character of the social institutions in Cyprus, not least the ideals of the education system.

Human occupation appeared in Cyprus during the Neolithic period. Georgiades (1978) and Grekos (1991) indicate that the history of Cyprus goes back to 5800 BC, when we have the first marks of human existence on the island. The late Bronze period (beginning at 1650 BC) was determinative for the transformation of the ethnological composition of the island and the course of its civilization and culture, as the Greek cultural pervasion began in Cyprus. The first Achaeans, a Greek race, arrived as colonists in Cyprus around 1240 BC. Achaeans brought to the island Greek institutions and established close relationships between Cyprus and Greece. Greek language, religion and customs spread all over Cyprus and had, thus, a

major input on the local life from an early time on. Economic development, education and artistic activities have been key aspects of the Greek inheritance (Hatzidimitriou, 1987).

After 900 BC, Cyprus began establishing its particular cultural character that assimilated characteristics of the Greeks with values of the primary Cypriot era and the culture of neighbouring Asia (Grekos, 1991, p. 58). The consolidation of Greek culture was achieved, when king Evagoras (411 – 374 BC) made the island one of the leading political and cultural centres of the Greek world, which it remained from there on, while exhibiting various distinctive local characteristics. According to an anthropologist at the University of Cyprus:

Greek Cypriots - politicians, intellectuals and lay people - are struggling until nowadays to accommodate their Greek national orientations with the distinctive local characteristics and other more contemporary external cultural influences. And this led us to an identity crisis that is reflected in our everyday life and institutions, including education (Anthropologist – Informant 6).

During the 1<sup>st</sup> century AD, when Cyprus was part of the Roman Empire, Christianity arrived on the island, bringing important changes to the local culture and way of life. When in the late 4<sup>th</sup> century, Christianity became the official religion of the Roman Empire, the Church of Cyprus was established. In 488 AD, the Church of Cyprus was declared independent and began to have great effect on the formation and character of the local culture. According to Panteli 1990, “the island’s history, so deeply affected by the new faith [Christian Orthodoxy], was to be dominated thereafter by the religion” (p.22). So religious orientations and Greek national and cultural characteristics were defining the value frame of reference of Cypriots.

The division of the Roman Empire contributed to the empowerment of the Christian values as major constituents of the local cultures. Cyprus remained a part of the Byzantine realm from

330 to 1191 AD, and the Church of Cyprus acquired a role that it has been strongly exhibiting until nowadays (Hatzidimitriou, 1987). 'Homeland, religion and family' developed as interdependent entities. This triptych has constituted the major paradigms of the individual and collective identity formation of the Greek Cypriots. This amalgamation of religious and civic understanding mechanisms is reflected in the everyday life and in the social policy of Cyprus even today.

In 1191 AD, and during the Third Crusade, Cyprus passed into the hands of Richard I, King of England. The English occupation familiarized locals with western customs and cultures. Cyprus then was sold to the Knight Templars and in 1192 AD became a part of the Frankish Kingdom. From this point on, Cyprus entered a period of 400 years of western rule. This, on the one hand, directed the cultural orientations of the local population towards the west, while they kept their religious faith and their Greek national identities. On the other hand, the introduction of western feudalism and the debasement of the local population into an oppressed class prevented the education of Cypriots and suppressed the local arts. During this period, education was reserved as an exclusive privilege for the wealthy conquerors.

In 1570 AD, Turkey occupied Cyprus, and the island remained under Turkish (otherwise Ottoman) colonization until 1878 AD. During the period of the Ottoman occupation a process of considerable social class stratification of Cyprus society began. Ottomans made special agreements with the local wealthy Frankish, Venetian and Greek populations, in order to gain local support in their attempts to solidify their regime. The Ottomans allowed the locals who were willing to collaborate with them the right to keep their positions. Those locals who did

not possess financial and material resources, experienced poverty (Hill, 1952, p. 1). Value conflicts emerged between the locals oriented towards Greece and the wealthy part of the population. The latter were content with their well-being under the Ottoman regime, and tried to suppress national and religious values. This inner-societal schism and the related socio-political conflicts may well have laid the cultural foundations for the nationalistic movements of the second half of the 20<sup>th</sup> century.

The Ottomans made persistent attempts to alter the ethnic character of the island and to constitute the Greek Cypriots as a minority. They introduced the policy of ‘transplantation’ that in recent times led to the so-called Cyprus problem, by “importing Muslim Turks speaking a foreign language and practising a different religion, to form ascendancy and help keep the native Greeks - the majority - under control” (Panteli, 1990, p.52). Turkey brought around 12,000 Turkish families from Minor Asia into Cyprus. The Ottomans also settled in Cyprus around 4,000 Turkish servicemen, providing them with considerable pieces of land as a payment for their services.

As a consequence, there occurred frequent protests and rebellions of the Greek local population against the Ottomans. The rebellions were guided by Greece, which was also under Turkish occupation, and which preceded to a revolution against Turkey in 1821. The subsequent success of the Greek Revolution had serious effects on Cyprus, as the Greek Cypriots quite openly backed the Greeks’ insurrection.

The success of the Greek insurrection in 1829, led to the establishment of the Greek independent state. Greek Cypriots showed in every possible way their wish to join Greece, which had not happened while Cyprus was still under Turkish occupation (Hatzidimitriou, 1987). Despite many difficulties, Greek Cypriots continued strengthening the relationship between the island and Greece. It must be noted, however, that Greeks and Turks of Cyprus, despite the previous tensions, managed to coexist and cooperate peacefully. Furthermore, important cultural relations were established between the two communities (Panteli, 1990). Nationalistic values and apprehensions of religious differences coexisted with peaceful collaboration and the pursuit of alternative ways of life and cultures.

From the 18<sup>th</sup> century, when the Ottoman Empire began its decline, Great Britain was looking for an opportunity to include Cyprus among its colonies in order to assure a convenient access to its biggest colony, India. Greek Cypriots were initially quite sympathetic to the idea of becoming part of the British Empire. They hoped that Britain would treat Cyprus the way it treated the Ionian Islands allowing Greek Cypriots eventually to join the Greek state (Alexandrakis, Theodoropoulos & Lagakos, 1987).

Under the 1878 Cyprus Convention, the Ottomans handed over the administration of the island to Britain in exchange for guarantees that Britain would protect the crumbling Ottoman Empire against a possible Russian aggression. In September 1878, and after a decree by the queen, the bases of the first constitution of Cyprus towards securing British interests in Cyprus were set. Many authors (Alexandrakis, Theodoropoulos & Lagakos, 1987; Hatzidimitriou, 1987; Georgiades, 1978; Grekos, 1991; Persianis; 1981 & 2002; Persianis &

Poliviou, 1992) consider the constitutional arrangements – which encouraged collision and conflict rather than collaboration and mutual understanding between Greek and Turkish Cypriots - as the cause of the ongoing and unresolved Cyprus problem up to today (Hatzidemetriou, 1987). It is argued that the British followed a ‘divide and rule policy’ between the two communities, in order to ensure their interests in the area.

The island remained formally part of the Ottoman Empire, until the latter entered the First World War on the side of Germany. Britain subsequently annexed Cyprus in 1914. In March of 1925, Cyprus was declared a British Crown colony. Due to the circumstances under which Cyprus passed from Turkey to the British Empire, the Turkish Cypriot community, that constituted around 18% of the total population, demanded and eventually acquired political rights equivalent to the rights of Greek Cypriots, but with a disproportionately higher representation in parliament. British colonial government supported the Turkish Cypriot minority and advocated its rights in an attempt to stop Greek Cypriots’ demands for Cyprus to join Greece (Alexandrakis, Theodoropoulos & Lagakos, 1987; Hatzidimitriou, 1987; Georgiades, 1978; Grekos, 1991 & P.I.O., 2000).

Due to the rigid measures taken by the British, Greek Cypriots found alternative ways to express their national culture, such like the formation of professional and cultural bodies, scientific and literary societies, sports organizations, or farmers’ and workers’ associations. So, for the first time, Greek Cypriots engaged in activities and values beyond those motivated by Greek national or ethnic culture. Greek Cypriots started engaging in economic, professional, artistic, literary and scientific ventures.

After 1950, the Cyprus problem entered into a new phase. After its withdrawal from the Second World War and the local civil war, Greece displayed a rather restrained attitude towards Greek Cypriots' demands for merger (Panteli, 1990). The Greek government used every opportunity to state that the Cyprus problem should be resolved within the framework of the current realities. So the Greek Cypriots began, initially tacitly, to consider other than Greek national values, in order to develop their individual and collective identities.

In April 1954, the Greek government took the issue of self-determination for the Cypriots to the United Nations. Britain launched intensive diplomatic activities as a result of this new development, which led to a meeting of the prime ministers and the ministers of foreign affairs of Britain, Greece and Turkey in Zurich on 11th of February 1959. Greece and Turkey officially confirmed that Cyprus would become an independent state, with a Greek Cypriot president and a Turkish Cypriot vice-president. The agreement provided for the 'Treaty of Alliance' and the 'Treaty of Guarantee' between Cyprus, Greece and Turkey. "Cyprus governance was placed on a corporative basis between Greeks and Turks" (Georgiades, 1978, p.275) and provisions were established, allowing Greece and Turkey to proceed under specific conditions to military action in Cyprus. At the same time two Community Assemblies were established to be responsible for religious, educational and cultural affairs, one for each community.

Due to the intense nationalistic attitudes of both communities, however, the provisions of the constitution of the newly established republic of Cyprus proved to be dysfunctional

(Georgiades, 1978). The conflicts between the two communities developed soon into armed confrontations across Cyprus, and became a regular phenomenon. Nationalist extremists (from both communities) took action, by attacking both Greek and Turkish Cypriot individuals and organizations favouring peaceful coexistence between the two communities (Panteli, 1990). The Turkish Cypriots withdrew from the government and in 1963 the two populations gathered in different parts of the island. Soon after, a peacekeeping UN force was placed on the island. In December of 1967 Turkish Cypriots established a separate administration, which they named the 'Provisional Turkish Cypriot Administration'.

Greece had been ruled since 1967 by a military government that had taken over the control of the country after a coup. The Greek dictatorship followed a "double-faced" policy towards Cyprus (Grekos, 1991). Although officially it supported the resolution of the problem via inter-communal talks, it undertook at the same time a campaign to corrode the Cyprus state by financing and encouraging elements working to overthrow the government of the country (Panteli, 1990). On 15 July 1974, the Greek dictators, in collaboration with extremist Greek Cypriot nationalists, organised a coup against the Cyprus government in order to bring down president archbishop Makarios.

Following that coup, Turkey invaded Cyprus on 20 July 1974, arguing that it was defending the independence of the Republic of Cyprus, according to the provisions of the 'Treaty of Guarantee'. Strictly speaking though, the Turkish invasion was an illegal action. Article IV of the Treaty of Guarantee allowed the isolated action of one of the three countries only after

consultation with the other two countries and if common concerted action did not prove possible. Those conditions, however, were not met.

The Turkish invasion resulted in an occupation of 37.5 % of the country's territory (until today), the ousting of more than 200,000 Greek Cypriots from their homes (the deprivation of their properties and possessions), 3000 dead people, and around 2000 missing persons. Furthermore, the Cyprus economy was seriously afflicted, since the majority of economic recourses, like tourism, infrastructure and services, agricultural production and mining, together with the commercial port of Famagusta came under Turkish control. The invasion has hampered the development of Cyprus in the economic, social and educational as well as cultural domains.

### **Current characteristics and trends**

Since the invasion of Turkey in Cyprus, the UN has passed numerous resolutions calling for the resumption of talks to bring about a viable and acceptable resolution of the Cyprus problem. However the talks and negotiations are directed towards an impasse. As time goes by, it is becoming clear that the partition of the island will almost inevitably develop as the new status quo. Additionally, Turkey has been changing the ethnic composition of the island, by bringing people from mainland Turkey to settle in Cyprus. In November 1983, Turkey declared the Turkish occupied part of Cyprus as an 'independent state', thus violating the UN resolutions concerning Cyprus. This development though, contributed to the total breakdown

of communication between Greek and Turkish Cypriots. In addition, it has also led to serious disagreements among Greek Cypriots, as to how to respond to the act.

The Turkish invasion has delayed the economic development of Cyprus, and the struggle for the restoration of the standard of living has kept Greek Cypriots occupied mainly with activities directly related to the economy. As a result, materialistic values dominated over more general and humanistic concerns. Worries about welfare and the political instability have also led to the development of an instrumentalist culture among Greek Cypriots. Such instrumental values have become part of many of the local institutions, especially in the realm of education, hereby suppressing more general, societal concerns and values.

In May 1987, the customs union between Cyprus and the European Economic Community (E.E.C) was signed. Three financing protocols with the E.E.C. were also signed, aiming mainly at promoting the island's infrastructure, developing the productive sector, and increasing the competitiveness of Cyprus' products on the European and international markets. This strengthened the preoccupation of the local population and institutions with mainly materialistic values and concerns. An application from Cyprus for joining the European Union was submitted in July 1990. Some authors argue that the application was part of an array of strategies targeting a fair solution of the Cyprus problem (Georgiades, 1993; Nugent, 2006 & Suvarierol, 2003). This led the international community and the European Union to attach Cyprus' joining of the EU with the condition of resolving the political problem (Georgiades, 1993).

Cyprus joined the EU in 2002 and, in April 2004, it became a full member of the Union. Cyprus is now constantly expected to prove to its European partners that the political situation will not negatively affect the interests of the European Union. Therefore, a broad range of different and new values has to be assimilated by the local culture, in order to accommodate the European and international expectations and challenges placed on Cyprus by its counterparts (Persianis 2002). As a result, both, citizens and policy makers are not only encouraged, but practically bound to leave aside essentially traditional and locally oriented value systems and familiarise themselves with civic and more global or 'cosmopolitan' structures.

This necessity to give up a narrowly defined political and ideological parochialism in favour of internationally accepted and prevalent standards is particularly topical and urgent in a field which, almost by definition, is organised according to ubiquitous norms and values, the area of higher education and research.

### **The University of Cyprus within the context of local education**

For the last six centuries Cyprus, as we have seen, has been the place of extended cultural confrontations between Greeks and Turks. The value and identity orientations of the two populations have permanently collided. The two populations resort to their national and ethnic cultures to construct their identities and for the interpretation of their social and political environment. This explains the fundamental importance of these distinct national values,

including religion and language, for the two local populations, even within the contemporary conditions of globalisation and the domination of market and economic values.

So a question arises concerning the role of education and especially of university education within societies that deal with long lasting political difficulties. Do the educational institutions succumb to the pressures of their environments by assimilating passively the dominant values? Or do they, on the contrary, position themselves critically towards the dominant cultures, evaluate them and make suggestions and contributions towards possible changes and improvements? Before attempting to provide an answer to this question, a brief description of the educational system in Cyprus emphasising the tertiary domain is provided.

### **The education system of Cyprus**

The evolution of Cyprus education followed closely the historical and political developments on the island. This has been especially the case in the development of the primary and secondary sectors. Political aims and expectations are also reflected in the course of the development of the University of Cyprus (Persianis 1991). Polichronopoulos (1980) examines the relationship between education and politics in Greek regions, arguing that “in Greek contexts the relations between politics and pedagogy are straight and very direct - the politics determinate and prescribe pedagogical practice” (p. 273). In Greece, educational policies and institutions, such as the organization of school units and the curriculum, have all been affected by changes in the social and economic structures (Demaras, 1973). This also appeared to be

the case with the education system of the Turkish Cypriot community. Having been a self-administered societal section for the last thirty-five years, Turkish Cypriots invested in education as a means of securing their interests and sustaining their national culture.

In Cyprus, like in most other countries, education has traditionally been considered as a major means for accomplishing goals and aspirations in social, economic, political and cultural respects (Kazamias, 1995; Persianis, 1998, 2000). For this reason education and especially higher education have always been considered as perhaps the only means for social mobility (Demaras, 1973 ; Papanoutsos, 1965; Papanoutsos, 1976). Of course, it needs to be remembered that before the foundation of the University of Cyprus young people from the island had to go abroad, in most cases to Greece, in order to study.

First evidence of organized provision of education in Cyprus appears only after 1830, because, as was pointed earlier, “the Turkish occupation of the island [since 1579 AD] suppressed the spiritual life of Cypriots” (Hatzidimitriou, 1987, p.268). Schools established during this period were under the control of the Greek Orthodox Church, as the members of the church were the most important indigenous political figures (Philippou, 1930). After all, according to Vouri (1992), religion, education and language have traditionally been the core elements of the Greek national identity. The schools serving the Muslim community shared the same aims and characteristics.

During British colonization between 1914 and 1959 several laws were passed, which affected the development of education in Cyprus (Persianis & Poliviou, 1992), which consequently

became more pluralistic in its aims and purposes. For instance, literacy, employability and the well being of the people were concerns, which were added to the national culture. Colonial authorities replaced the localized management of schools by the Greek Orthodox Church with a highly centralized school governance system controlled by the British. The British governor of Cyprus became fully responsible for all matters concerning primary education (Whitehead, 1981). The major aim of primary education was the elimination of illiteracy among the indigenous population. Another long-term political objective was now the cultivation of a 'Cypriot identity' for the whole population and the neutralization of nationalistic Greek and Turkish sentiments. Besides such social considerations also economic values - like welfare and general prosperity - became objectives of primary education.

Secondary education, on the other hand, despite the overall domination of the British, continued to be under the control of the Greek Orthodox Church, and was organized along the lines of secondary education in Greece. In this school sector, therefore, national ideologies were still the central aims permeating the curriculum (Koutselini, 1997). The main objective of secondary education was to create "good Greeks and good Christians" (Persianis, 1978). After 1936, on the other hand, the secondary schools serving the Turkish Cypriot community accepted British control over their educational policies.

With the declaration of independence of Cyprus from the British in 1960, the responsibility for educational matters of the Greek and Turkish communities was allocated to the Greek and Turkish Communal Assemblies. The functioning of two separate community assemblies widened the cultural gap between the Greek and the Turkish Cypriots (Panteli, 1990). Greek

and Turkish nationalism was pursued through education as the only resource for the construction of the self and the collective identity of the Greek and the Turkish Cypriots (Sergides, 1992).

After the inter-communal conflict in 1963, the Turkish Cypriots opted out of the government and the Greek Cypriot communal assembly was dissolved. The Cyprus Ministry of Education and Culture was founded, which since then has had the responsibility for the education provided to the Greek Cypriots. Economic values began to dominate, together with the aim to establish a self-contained economy (Koutselini, 1992; Sergides, 1992).

### **Recent trends in education**

After the Turkish invasion of 1974, the strong Greek national orientation of the Greek Cypriot community attenuated further. Cypriots had to find quick and practical ways to recover from the consequences of the war, to provide for the 200,000 refugees, and to make political and diplomatic attempts to restore justice on the island (Persianis, 2002). So the general aims of Cyprus education after 1974 can be summarised as follows:

1. The enhancement of the status of the Republic of Cyprus<sup>1</sup> that depreciated after the Turkish invasion
2. The education of democratic citizens ready to work towards the reintroduction of lawfulness on the island

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<sup>1</sup> It is reminded that the Republic of Cyprus after 1974, is in charge only for the Greek Cypriots and its sovereignty is limited to the southern part of the island.

3. The reconstruction and the development of the country's economy and
4. The establishment of constructive relations and conducts with European and international organizations, in order to assist Cyprus' application to join the European Union and the attempts to make known and to resolve the Cyprus problem.

Primary, secondary and tertiary education for the Greek Cypriots today is, as mentioned before, under the control of the Ministry of Education and Culture. *Table 1* reflects the overall educational situation in Cyprus.

Table 1: General statistics of Education in Cyprus<sup>2</sup>

	1996/97	1997/98	1998/99	1999/2000	2000/2001	2001/2002	2002/2003	2003/2004	2004/2005
<u>Cross enrolment ratios</u>									
Primary level	100	99	97	96	96	98	98	98	101
Secondary level	93	92	92	92	93	97	98	99	98
Third level (total)	42	45	48	45	49	54	62	66	63
---- In Cyprus	21	22	22	21	23	26	33	36	32
---- Abroad	21	23	28	24	26	28	29	30	31
<u>Pupil/ Teacher ratios</u>									
Primary level	15,6	18,3	17,7	17,2	17,0	15,8	15,3	14,4	14,2
Secondary level	10,6	12,3	12,2	11,9	11,6	10,5	10,1	9,7	9,6
Third level	12,3	12,6	12,7	11,8	11,1	13,1	14,7	15,2	15,5
<u>Tertiary level students per 1000 population</u>									
	30	32	34	33	37	41	49	53	53
<u>Public expenditure in education (CYP) as % of G.D.P.</u>									
	1996	1997	1998	1999	2000	2001	2002	2003	2004
	208,8	247,7	271,6	284,6	309,4	370,7	423,1	500,7	497,4
	5,0	5,7	5,8	5,7	5,6	6,3	6,9	7,4	6,8

<sup>2</sup> Table based on statistical information provided by the Statistical Service of the Republic of Cyprus.

	2000	2001	2002	2003	2004	2005
<u>Educational attainment for persons aged 20 and over (%)</u>						
No schooling	12	9	11	12	10	7
Primary level	24	23	21	20	20	21
Secondary level	43	43	43	43	45	47
Third level	22	25	25	25	25	25
<b>TOTAL (Primary, secondary and tertiary)</b>	<b>89</b>	<b>91</b>	<b>89</b>	<b>90</b>	<b>90</b>	<b>93</b>

As can be seen in Table 1, the governments of Cyprus and the local population have shown much interest in education. The educational participation of persons aged 20 years and over, although always very high, reached 93% in 2005. Public expenditure on education has been increasing every year since 1996, with the year 2004-05 to be an exception with a minor decrease of 0.6% of public investment in education. The enrolment of students in primary education, which also has always been high, reached 100% in 2004/2005. During the same academic year, 98% of individuals in the appropriate age group enrolled in secondary education, while 63% of secondary education graduates registered for tertiary studies, at institutions in Cyprus and abroad. The attendance in higher education institutions by Greek Cypriots, although already quite high in 1998, has been increasing rapidly since then. The enrolment of Greek Cypriots students in higher education institutions abroad is 31%, while 32% of them study in Cyprus. Participation in higher education, thus, appears to be a major aim of the Greek Cypriots. An educationalist informant at the University of Cyprus suggests that “education has always been a very highly appreciated value among the Greek Cypriots, particularly due to the scarcity of its provision until the early twentieth century (Education – Informant 2).

In *Table 2* further details about pupils and students in Cyprus are presented.

*Table 2: Student population per level of study<sup>3</sup>*

<b>School year</b>	1998/99	1999/00	2000/01	2001/02	2002/03	2003/04	2004/05
<b>Primary level</b>	<b>63 834</b>	<b>63 715</b>	<b>63 387</b>	<b>63 516</b>	<b>62 686</b>	<b>61 731</b>	<b>61 247</b>
Public	61 262	61 109	60 663	60 241	59 460	58 279	57 698
Private	2 572	2 606	2 724	3 275	3 408	3 452	3 549
<b>Secondary level</b>	<b>62 366</b>	<b>63 043</b>	<b>64 023</b>	<b>63 921</b>	<b>64 711</b>	<b>65 480</b>	<b>65 274</b>
Public	56 056	56 682	57 258	56 854	57 073	57 224	56 568
Private	6 310	6 361	6 765	7 067	7 638	8 256	8 706
<b>Tertiary level</b>	<b>10 842</b>	<b>10 414</b>	<b>11 934</b>	<b>13 927</b>	<b>18 272</b>	<b>20 849</b>	<b>20 078</b>
Public	5 062	4 559	4 346	5 169	5 819	6 180	6 470
Private	5 780	5 855	7 588	8 758	12 453	14 669	13 608
<b>TOTAL</b>	<b>127 042</b>	<b>137 172</b>	<b>139 344</b>	<b>141 364</b>	<b>145 669</b>	<b>148 060</b>	<b>146 599</b>
<b>Population</b>	<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>2004</b>
	682 900	690 500	697 500	705 500	715 100	730 400	749 200

<sup>3</sup> Table based on statistical information provided by the Statistical Service of the Republic of Cyprus.

Table 2 shows that the number of secondary school graduates that register for degrees in higher education has been increasing since the academic year 1998/99. Roughly one out of six secondary school graduates have attended tertiary studies between the academic years 1998 and 2002, with the tertiary students' enrolment increasing significantly every year during this period.

Table 3 provides information about Greek Cypriot higher education students in Cyprus and abroad, as well as about students registered at educational institutions in Cyprus. The following statistics comprise the numbers of Cypriots in higher education inside and outside the country, and are therefore already presented here instead of being part of the next section on higher education in Cyprus.

*Table 3: Students in higher education institutions in Cyprus and Greek Cypriot tertiary students abroad<sup>4</sup>*

<b>ACADEMIC YEAR</b>	<b>1998/99</b>	<b>1999/00</b>	<b>2000/01</b>	<b>2001/02</b>	<b>2002/03</b>	<b>2003/04</b>	<b>2004/05</b>
Greek Cypriot Students in Cyprus	8 982	8 389	9 462	10 836	12 990	14 170	15 177
Foreign Students in Cyprus	1 860	2 025	2 472	3 058	5 282	6 679	4 901
<b>Total</b>	<b>10 842</b>	<b>10 414</b>	<b>11 934</b>	<b>13 894</b>	<b>18272</b>	<b>20 849</b>	<b>20 078</b>
Greek Cypriot Students Abroad	12 488	12 147	13 650	14882	16 374	17 631	19 400
<b>Greek Cypriot Students in Cyprus and Abroad</b>	<b>21 470</b>	<b>20 536</b>	<b>23 112</b>	<b>25 718</b>	<b>29 364</b>	<b>31 801</b>	<b>34 577</b>

<sup>4</sup> Table based on statistical information provided by the Statistical Service of the Republic of Cyprus.

The total number of students at higher education institutions in Cyprus, both Greek Cypriots and foreigners, has been increasing between the academic years 1998 and 2005 (Table 3). Students' registration in the academic year 2004/05 (20,078) doubled in comparison with the year 1998/99 (10,082). Although more Greek Cypriots register for tertiary studies in local institutions every year, the pace of increase in tertiary registration locally is even higher among foreign students.

### **Higher education in Cyprus**

An overview of the higher education system, as it evolved in Cyprus over the last few decades is provided below. Starting from the present situation, it has to be first noted that the decision-making and management of higher education in Cyprus is highly centralized and controlled by the government. The main body is the Department of Higher and Tertiary Education, established in 1984, "which is the competent authority at the Ministry of Education and Culture responsible for all higher education issues at the part of Cyprus controlled by the Cyprus republic" (website of Ministry of Education and Culture - <http://www.moec.gov.cy/> ). Secondly, it needs to be pointed out that there are currently three types of higher education institutions in the southern part of Cyprus: the private non-university tertiary institutions, the public non-university tertiary institutions, and the University of Cyprus, the flagship public institution.

*Private, non-university tertiary education institutions*

A number of private tertiary institutions offer (mostly applied) programmes in various fields of study, mainly secretarial studies, business administration, electrical, civil and mechanical engineering, hotel management and catering, computer studies, banking and accountancy, with duration of one to four years. All private tertiary institutions have to register with the Ministry of Education and Culture. Most of those institutions offer specific courses leading to the awards Certificate/ Diploma/ Higher Diploma/ Bachelor. Some of them also offer post-graduate programmes. In most cases, overseas examining bodies hold examinations at these private institutions. Thus, the internationalisation of higher education in Cyprus has started with the private non-university tertiary domain.

*Public non-university tertiary education institutions*

Most of the public non-university tertiary education institutions were established after Cyprus became an independent state in 1960. Their establishment came as a response to the growing need from industry and the service domain for middle-grade technical personnel. Graduates of non-university public tertiary institutions in many areas adequately meet the present needs of the labour market. They also contribute much to the strengthening of the economy (Persianis, 2000). Professional non-university higher education institutions are still the main trainers of manpower in public and semi-public services such as tourism and the hotel industry, the police, fire brigades and public hospitals.

The general professional and economic success of the existing tertiary institutions, and the public satisfaction was perhaps responsible for the fact that Greek Cypriot policy makers and in some instances even intellectuals failed to see the possible wider cultural benefits of the existence of a real research university in the country for many years. Higher education for a long time was believed to be mainly a means of creating economic prosperity, while high culture, in the sense of arts and intellectual work was not pursued.

### *The Open University*

In order to realise and strengthen lifelong learning in Cyprus, the House of Representatives approved in 2003 a law (N. 234 (I)/ 2003), which determines the establishment and operation of the Open University of Cyprus (OUC). The institution has offered its first courses in the academic year 2006-2007. It provides tertiary studies to non-traditional and non-campus located students:

The Open University offers individuals who were not able to pursue or complete university education in the past to study at tertiary level. Likewise, open and distance learning offers, to those who already hold a university degree, the possibility to further their studies at a graduate level or even study different subjects aiming at career progression. (<http://www.ouc.ac.cy>).

The value of 'lifelong learning' is closely related to the values of 'equality of educational opportunities' and 'career progression'. The Open University of Cyprus (OUC) since autumn 2007 is offering degree programmes in Greek Civilisation, and postgraduate programmes in Health Services and Education. The dissemination and sustaining of the local culture and civilization seem to be a major priority of the OUC, since the only undergraduate degree

offered is on 'Greek Civilization'. The improvement of the quality of the services provided to Cypriot citizens, like medical care and education, also appear to be among the major concerns of the institution.

The institution, furthermore, according to its policy makers, is promoting the values and trends of the European Union as they are stated in the Bologna declaration of 1999. In the mission statement of the OUC, it is explained that "Building courses on the bands of the European Credit Transfer System (ECTS), provides students with the opportunity to be moving between conventional universities in Europe and internationally and the Open University of Cyprus" (OUC's web page: [http://www.ouc.ac.cy/index.php?page=uni\\_mission&lang=en](http://www.ouc.ac.cy/index.php?page=uni_mission&lang=en)). The OUC also supports student mobility, cosmopolitanism, intellectual, cultural, social and scientific exchanges and communication, and the merit of knowledge as a basic factor for social and human growth (Bologna Declaration, 1999). Thus, despite the fact that the OUC is of course only a place of distance learning, and not a research university, it is definitely furthering a number of values and conceptions, which are essential to the functioning of the most prominent universities in the western world. This to a considerable extent also applies to another "special case" in the higher education scene of Cyprus, the University of Technology.

### *Cyprus University of Technology*

In December 2003, the House of Representatives approved the law for the establishment of the Technological University of Cyprus (TUC). According to the chairman of its governing board, "with an applied research orientation, the TUC aims to provide important aid to our country

and society to help it cope with problems that it faces in all the fields of science, technology and knowledge” (Institution’s website - [http://www.cut.ac.cy/english/index.php?parent\\_id=1](http://www.cut.ac.cy/english/index.php?parent_id=1)). According to the same source, the institution “aspires to offer the country the greatest possible autonomy in the training of executives capable of serving the economy, technology, industry and also society and culture, so that Cyprus will become a leader in the Middle East Region and the European Union”. The provision of technological assistance contributing to the advancement of the economy and to the prosperity of Cypriot citizens appears to be the main concern of the institution. However, in pursuing its objectives the institution maintains an international outlook and takes into account some important standards of the international academic community.

### **The University of Cyprus**

The University of Cyprus, so far, is the only ‘true’ research university of the island. It is a relatively new foundation, which was established in 1989 and received its first students in 1991. The establishment of a university in Cyprus was closely related to local political circumstances. Greek and Turkish Cypriots, as was pointed out before, declined to establish a university in Cyprus during the period of English colonization (1914 - 1959) and during the early years of the Cyprus republic. The reason for this was that according to the provisions of the constitution of the Cyprus Republic, a university in Cyprus would serve both Greek and Turkish Cypriot communities, and would refrain from engaging in ethnic and religious

activities (Persianis, 1996; Persianis, 1978). Turkish Cypriots as well as Greek Cypriots though, demanded a higher education institution that would facilitate the realization of their national aims (Persianis, 2002).

The opposition of Greek Cypriots to the establishment of a university in the country indicates that Greek Cypriot politicians and policy makers had a limited understanding concerning the possible role and contribution of a university in its local context, like the potential contribution of a university to the life and culture of a people. The university was associated merely with nationalistic and religious values. In addition, the long-term benefits from a university institution were ignored and the interest was limited to the short and mid-term economic expectations.

Nevertheless, in 1976, two years after the Turkish invasion, an inter-ministerial committee was set up, which proposed the establishment of a university in Cyprus. UNESCO and the World Bank became involved in providing technical advice for the administrative and organizational aspects of the new university (Christofides, 1996). The issue of the official language of the university arose, again delaying its establishment.

In 1989, the law 144/1989 'About the University of Cyprus' was passed. The idea of English as the main language of instruction was officially abandoned. The Greek and Turkish languages were designated as the two official languages (article, 4, 1). In 1988, the government established a Preparatory Committee for the University of Cyprus, consisting of

12 Greek Cypriot professors affiliated with prestigious universities in Greece, the UK, and the USA. In this way the contemporary values of the international academic culture were adopted for the UCY. Those academics set the foundations of a tertiary institution whose major aim was going to be academic excellence and knowledge production of an international quality (Persianis, 2000). It needs, however, to be pointed out that despite the fact that the UCY is supposed to be serving both communities in Cyprus, no Turkish Cypriot student has registered yet at the UCY.

The law 144/1989 determines that the University of Cyprus is a public corporate body that is governed by a University Senate and a University Council. The Council is responsible for the management and control of the administrative and financial affairs of the University and for its property. The Senate is the highest academic body of the UCY and has responsibility for academic affairs, including teaching and research (For further details on the UCY's senate responsibilities see Appendix 2). Boards undertake the administration of faculties and departments. The head of each faculty is a dean and a chairperson heads each department.

There are currently six faculties at the University of Cyprus, each of which contains several departments:

1. The *Faculty of Humanities*, containing the Department of English Studies, the Department of French Studies and Modern Languages, the Department of Turkish Studies and Middle Eastern Studies, and the Language Centre.

2. The *Faculty of Social Sciences and Education*, consisting of the Department of Education, the Department of Social and Political Sciences, the Department of Law, and the Department of Psychology.
3. The *Faculty of Pure and Applied Sciences* containing the Department of Computer Sciences, the Department of Mathematics and Statistics, the Department of Physics, the Department of Chemistry and the Department of Biological Sciences.
4. The *Faculty of Economics and Management*, hosting the Department of Economics, the Economics Research Centre, the Department of Public and Business Administration, and the HERMES centre of Excellence in Computational Finance and Economics.
5. The *Faculty of Letters* consisting of the Department of Byzantine and Modern Greek Studies, the Department of History and Archaeology, the Department of Classics and Philosophy, and the Archaeological Research Unit.
6. The *Faculty of Engineering*, containing the Department of Architecture, the Department of Civil and Environmental Engineering, the Department of Electrical and Computer Engineering, and the Department of Mechanical and Manufacturing Engineering.

Each academic year, about 800 new students register at the University of Cyprus for undergraduate studies and 250 students for postgraduate studies. Currently around 3,500 undergraduate and graduate students study at the University of Cyprus, of whom 700 are registered at graduate level (<http://www.ucy.ac.cy/aboutE/aboute.html>). In 2007, there were 162 members of academic staff at the UCY, twenty-four of who were full professors.

The Administrative Services at the UCY consist of the following sections:

1. Bureau of Administration and Finance
2. The Library
3. Academic Affairs and Student Welfare
4. Research, International and Public Relations
5. Finance and Personnel
6. Human Resources
7. Service of Information
8. The Centre for Scientific Education, Evaluation and Development
9. Technical Services.

*Aims and purposes of the University of Cyprus*

The student prospectus of 2003-04 provides a mission statement, when it says that the UCY aims at “promoting scholarship and education through teaching and research and at facilitating the cultural, social and economic development of Cyprus” (Undergraduate prospectus, p. 5). Moreover, the institution “enables the active involvement of its students in the processes of learning and entrenchment of necessary values for responsible and active participation in the society” (Undergraduate prospectus, p. 7). As reflected in this statement, academic values and interests coexist at the UCY together with economic and other societal concerns, orienting itself to developments in the international academic and societal domain. In the self-evaluation report, which was submitted by the UCY to the European University Association (EUA), it is mentioned that:

We realize that our vision may appear too broad in regard to both the orientations and development of the university as such and its role in the national and international life and its standing within the country. This breadth, however, is justified by the fact that the University

is the first, and, at present, the only university of the country (University of Cyprus, 2001, p.3).

The evaluation report prepared by the EUA evaluation team (EUA, 2001), however, suggests that the UCY has a too narrow orientation, by being responsive primarily to academic interests:

It is clear, therefore, that the UCY is intending to evolve as a “complete” university literally corresponding to the traditional idea of “pan-epistimio”[in Greek it means all sciences] and to the Humboldt model (p. 17). ... for the review team it is evident that the UCY has been much inspired by the *traditional Humboldt model*. It ... puts more stress on academic development (“Bildung”) than on skills, more on the basic rather on applied research, more on academic freedom than on the needs of society, in particular of industry (p.22).

Despite this Humboldtian mission of the institution, a broad range of external interests and expectations are imposed on the UCY, which often differ considerably from purely academic concerns. The government, for instance, supporting the UCY financially, expects it to contribute to the economic and general prosperity of the country. The international community has been encouraging the UCY to take initiatives towards the alleviation of the political problem of Cyprus. Lastly, local agents like the Orthodox Church of Cyprus, political parties, sectors of the economy, as well as primary and secondary education teachers’ unions, are projecting their interests onto the institution. These issues of different expectations of and demands on the work of the UCY will be dealt with by the empirical chapters later on.

## Conclusions

Cyprus and its population have been facing complicated cultural challenges over the years. Various religious and ethnic values are present in Cyprus, leading to cultural conflicts and contestations among its population. The cultural disputes between the different value orientations are intensified due to the local political problems and by various political expectations and obligations in the international sphere.

Concerning local education, before Cyprus became autonomous in 1960 the education system was rather poorly developed, and has been burdened by the political problems of the island. The education policies were dominated by nationalistic concerns and orientations, which have been a result of the strong political and cultural disagreements between the Greek and the Turkish communities. After the Turkish invasion of 1974 that separated the Turkish from the Greek population, Greek Cypriots were confronted with urgent socio-economic problems. As a result the primary, secondary and recently established tertiary non-university sectors were geared towards the needs of the local economy and the labour market. Education policy in Cyprus acquired an instrumentalist orientation while retaining acute nationalistic values. On the other hand, intellectual and social concerns, together with wider cultural orientations and artistic interests, remained mostly outside the scope of education.

The establishment of the UCY brought about some disagreements between its internal and external stakeholders as to its roles and responsibilities. While most scholars working at the

university adhere to international academic orientation of the institution, a number of external and political pressing concerns were also imposed on the institution. These externally imposed concerns range from considerations of the everyday welfare of the local population to the prosperity of the country, and to expectations to contribute to the international – economic, political and social - aspirations of the country. These diverging interests and demands have resulted in a certain amount of conflicts concerning the identity and the culture of the UCY.

The situation as described above raises questions concerning the cultural roles and potentials of the UCY initially, but also of university institutions more generally. It will be illuminating thus to consider whether and how the members of the UCY have been positioning themselves and the institution within the framework of the various concerns and expectations, and how this has affected the development of a specific identity and role of the institution. In the chapters that follow, drawing on empirical data collected at the UCY, the attitudes and responses of the institution and its people to the different internal and external challenges and concerns will be examined.

## **7: Culture and the academic disciplines at the University of Cyprus**

### **Introduction**

In previous sections, some ideas concerning the role and the character of the contemporary university as a cultural institution were conceptually developed. In the following, the University of Cyprus is examined empirically in terms of its cultural activities and possibilities, in order to help to illuminate and develop a general thesis about the contemporary universities as cultural institutions. It has to be stressed that, while the empirical reflection on the case of the UCY will help teasing out possible ways in which universities today might be thought of as sites of culture this case study is not an end in itself. The empirical reflection on the UCY as a site of culture is one of the means used in this study for the reflection on the cultural roles and potentials of the university today.

In the previous chapter the cultural profile of Cyprus society was outlined. The dominant norms, beliefs and values on which Cypriots draw and which have been penetrating the primary, secondary and tertiary non-university education were discussed. In the following section, the way the members of the University of Cyprus position themselves in relation to dominant local and international cultures is empirically reflected.

In this chapter, the first of the four main axes through which 'academic culture' is being interrogated - namely the character and status of the different academic disciplines within the UCY - is examined. This is because disciplinary identities appear to be one of the major discourses around which the everyday work and life at the universities is organised. The chapter is based mainly on the analysis of the information provided by the academic and administrative staff. It also draws partly on documentary data. For the purposes of the analysis, the different academic disciplines at the University of Cyprus are distinguished into three main domains:

- (1) Science and Engineering (SE)
- (2) Economics and Business (EB)
- (3) Humanities, Letters and Social Sciences (HLSS)

The distribution of the various departments across the faculties and the number of academic staff in each of the departments and faculties are presented in Appendix 3.

### **Relative value of disciplines**

Officially, the decision makers of the UCY tend to maintain that all disciplines are equally supported and appreciated. According to the empirical data though, the policies of UCY support primarily the various specializations within the Science and Engineering (SE) and Economics and Business (EB). On the other hand, the Humanities, Letters and Social Sciences (HLSS) receive rather limited support. An interviewee in the Department of Classics and Philosophy implied that the authorities of the UCY had been trying to disguise the undermining of Humanities, Letters and Social Sciences (HLSS), under the "pretence of equal treatment of all disciplines":

At the level of official policies I would say that I fail to see any obvious indication of discrimination... But then again listen to the colleagues in my faculty who complain about the undermining of our knowledge objects in favour of sciences and economics. I feel exactly the same. What is declared officially, I think, differs significantly from what is actually happening (Philosopher - Informant 1).

The interviewee suggests that the equity between knowledge disciplines exists at a superficial level, while the values of certain disciplines dominate in a covert manner. The suggestion is that in reality there is a culture of favouritism and protectionism towards Sciences, Engineering, Economics and Business. Disciplines like Humanities, Letters and Social Sciences, in contrast, are rather neglected in practical and everyday terms. A senior administrator suggests that there are two layers of culture within the institution with regard to the various disciplines. He refers to the complaints of the academics in Letters and Humanities that their needs and contributions are neglected:

Our response to the demands of those whose needs are more and more pressing might create the impression of a kind of unfair treatment. This though doesn't mean that anything is done intentionally. I am talking on behalf of the university now. I am making clear that there are no discriminations. Priorities just arise, and sciences, engineering and economics seem to have the greater needs (Administration Informant 2).

This "representative" of the UCY attempts to convince of the equal treatment of disciplines at the UCY. At the same time though, he discloses the conviction that science and economics need and should be allocated, more resources and infrastructure than other knowledge domains. He did not consider that humanities, letters and social sciences required similar benefits. There are thus indications of inconsistency between what is officially declared and what is actually done with regard to the relevant importance of the disciplines.

The unequal amount of support provided to different subject areas is also partly reflected in the profile of the academic and non-academic members of the Senate and the Council. The rector of the UCY, who is the chairperson of the Senate, is a "Professor of Finance

and Management Scientist” in the department of Public and Business Administration. The two vice rectors – the Vice Rector for Academic Affairs and the Vice Rector of Finance and Administration – are both Professors of Computer Sciences and members of the Faculty of Pure and Applied Sciences. The interests of the other disciplines are represented on the Senate by the deans of the faculties and by three members of the teaching staff (see Appendix 4).

The Rector and the two Vice Rectors are also members of the Council, which “prepares the annual budget of the university...and has the power and authority to ratify the appointments or promotions of the academic and administrative staff of the university” (UCY’s website). The four external council members come from the business world. Similarly, one of the two members of the permanent academic staff is an associate professor in Economics, and the other academic member works for the Faculty of Social Sciences and Education as an associate professor in Industrial Sociology. As a result, academics working in Humanities, Education and Letters have no opportunity to contribute significantly to the development of the university’s policies. An archaeologist stated that natural sciences, economics and technologies dominate within the UCY. She also explained that she has no alternative but to “play their game and appeal to their logic and values” (Archaeologist –Informant 4), in order to ensure adequate resources for her department:

Technologies and positive sciences are mainly supported here. And they fail to understand that archaeology in fact utilizes the approaches, the knowledge, the tools and the equipment of the positive sciences ... we are deeply disappointed. People in positive sciences and economics who manage the UCY consider archaeology counter-productive because they cannot measure our ‘work products’ straightforwardly (Archaeologist - Informant 4).

The informant suggests that although there are cultural collisions between people in Humanities, Letters and Social Sciences and people in Sciences, Engineering, Economics and Business, in reality the cultures of the latter dominate. The “approaches, knowledge and equipment” of specific disciplines are used also in archaeology. The academics who work in the weaker disciplines find themselves bound to convince the representatives of the dominant disciplines that they follow similar methods and approaches in order to be able to do their job. These antagonisms though are very often overt. An academic in anthropology referred to the phenomenon:

As a member of the Senate, complaints that positive sciences, economics and management are favourably treated due to the academic origin of the members of the rector’s council, are reaching me quite often. Colleagues at letters and humanities seem to be feeling that they have been treated unfairly (Anthropologist - Informant 6).

An archaeologist complained about the limited interest of decision makers in Letters and Humanities: “We have two parallel universities. There is a kind of social class stratification of students and academics at the different disciplines” (Academic Informant 4). This comment suggests that there are hierarchical structures of disciplinary cultures within the UCY. The informant also referred to “important and unfortunately very problematic” decisions, concerning the distribution of resources, and the organization of the courses at the three departments of the Faculty of Letters. The neglect of Letters and Humanities, in her opinion, forced the academics of the faculty to compromise the quality of their work:

Different knowledge domains were structured in a very wrong way, situated in geographic isolation from each other, at the three departments of the Faculty of Philosophy. What we teach here as letters and humanities is certainly problematic and insufficient. ... For goodness sake! It is just a question of better organization, of a decision; nothing complicated. But who cares about letters and humanities? ... Personally I believe that they [the members of the senate] lack the will and the understanding towards our work and our overall contribution (Archaeologist - Informant 4).

A colleague of hers at the same faculty agrees:

The departments of our faculty are widespread all over Nicosia and suburbs. So communication and collaboration are prevented. And despite that this has been a problem since the establishment of the UCY, the senate appears unwilling to acknowledge it, although we bring the issue to discussion quite often; letters and humanities are last in the list of the decision makers, the positive scientists. ...But it's merely a question of better organization (Philosopher - Informant 1).

The informant above explains how opportunities of collaboration among scholars and students are blocked by the decision makers, who fail to understand the needs, norms and values of knowledge objects different to their own. This ignorance persists, despite the fact that people in humanities and letters try to explain to their decision-making senior colleagues the cultural differences and uniqueness of their disciplines. The mechanisms of collective development of knowledge meaning at the Faculty of letters seems to be restrained by the policy makers, who, due to their academic origins hold different views about the university from staff in Social Sciences and Humanities.

Students also suggest that sciences and technologies are the most powerful knowledge domains within the UCY, reflecting on the impact the omnipotence of these domains has on them:

Our fellow students at the Faculties of Pure and Applied Sciences and Engineering suffer the most due to excessive demands and frequent failure. Academics at these departments claim that their domains are not only the most important but also the most difficult. On this basis they demand and they get the most of support by the decision makers. The members of these disciplines lost control and there is nobody to control them. They are omnipotent (Graduate – Informant 9).

### **Measurement and performativity**

A number of informants gave explanations for the domination of the values of Sciences, Engineering, Economics and Business. The view that those objects are supported by the

decision makers at the UCY because their norms and cultures comply with the practices and values of the market and the economy was expressed. An anthropologist referred to this relation:

The tendency from the beginning has been towards certain academic directions: biologists, physicists, lawyers, doctors, engineers, accountants and managers; towards a university degree that can be exchanged in the marketplace, contribute to the growth of the economy while it will also ensure good reputation for the UCY (Anthropologist - Informant 6).

Another informant, a philosopher, suggested in a similar manner that the undermining of humanities and letters is part of a formal institutional policy that draws on the cultures of the markets and by the values of neoliberalism. Stressing his point, the informant referred to the preconditions under which the Faculty of Philosophy was established:

The agreement was more or less as follows: “The Faculty of Philosophy will be established but all the needed measures must be taken in order not to affect negatively the function of the rest of the faculties... you can find these things in the minutes of the Senate; in the discussions that took place between 1994 and 1997. The negative attitude towards our discipline has not changed. Since the establishment of the UCY, economic concerns were mainly attached to it (Philosophy - Informant 1).

A sociologist refers to the phenomena of cultural competitiveness and value conflict between the representatives of the different disciplines within the UCY that usually turn out in favour of the market-oriented and profit-making domains (Yokouama, 2008). The informant discussed the decision for the establishment of the “Interdisciplinary Programme of European Studies” taken by the Senate. He suggested that interdisciplinarity has been “used in a misleading and manipulative manner” by the members of the Senate, only in order to ensure legitimacy for a purely market oriented programme of study:

The hegemonic paradigm is that of the business world. This became clearer lately, when the senate established a so-called interdisciplinary programme of European Studies where economics, business administration and positive sciences have the major part. Here, European Studies are not understood through European History, European Philosophy, European Civilization, European Social Theory, Minority Studies, etc, as it is the case in other universities across the world. The aim on the

contrary is to prepare technocrats for Brussels and those who take the decisions favour thus the relevant disciplines. This is an insult to European civilization and an undermining of academic culture (Sociologist - Informant 5).

This quotation discloses a feeling of neglect among some of the academics in the social sciences, letters and humanities. Additionally, it points to the predominance of economically oriented values at the UCY, even in the contexts of Humanities and Social Sciences. Disciplines functioning in accordance with the principles of “academic capitalism” (Slaughter, 2004) seem to have increased power at the institution. The quotation above provides additional indications that within the UCY, academics utilize different understanding-mechanisms in order to make sense of things, which are to a considerable degree a result of the cultures of their disciplinary domains. Multiple structures of sense-making that are discipline-based, are constantly enacted within the UCY (Becher & Trowler, 2001).

As the university contexts change and new demands, expectations and challenges are imposed on the institution, academics in different disciplines perceive and respond to the new situations in various ways, according to the structures, norms and values of their disciplinary background. This leads to the development of different responses and policies, which mainly conflict but also converge occasionally. In the above quotation, for example, the rationale of a common European identity is perceived in a totally different way by academics in Economics and Business and by academics in Social and Political Sciences.

Cultural conflicts emerging from different values are active not only across different disciplines but also within the knowledge objects. The sociologist quoted above sketched the plurality of values and the cultural complexity that lead to disagreements among

academics in the Department of Social and Political Sciences. The informant attributed the “cultural wars” in his department to the predominance of the rules of the economy and the market within the UCY. He hinted that managerial values and utilitarian cultures are also quite powerful:

Some people at my department believe that students have to establish bonds with the world of work, to become able to conduct statistics, drafts, and diagrams. The conviction is that the sociology graduate will definitely end up working for a company or a firm; that she will follow a career that will have nothing to do with education and cultivation in their wider sense. Positivism, measurement, quantification, instrumentalization of the thinking process constitutes the crude reality. Some of us though disagree (Sociologist - Informant 5).

This is an indication of an ongoing and complicated cultural activity inside the disciplines. The constant value conflicts are manifested at the same department, in the cultural antagonism between humanistic concerns and orientation towards the market. It appears that in the context of an expanded higher education system, orienting universities towards the market and its demands (Barnett & Coate, 2005), “many academics now perceive their courses as products to be sold in the niche markets. Courses are designed to offer the kinds of skills and knowledge that attract students who anticipate having to compete in the labour market” (p. 37). The investment in “human capital” (Becker, 1975), implies for universities, according to Yorke and Knight (2006), the need to develop their graduates’ capacities to the full.

The cultural conflicts between humanistic orientations and market dispositions are expressed, according to the informant, also at the level of teaching and the curriculum, as a battle between qualitative concerns versus quantitative approaches with measurable outcomes. Due to the external economic pressures, market cultures are activated aggressively at the UCY, also within knowledge domains that have been considered to maintain a critical, humanistic and reflective stance towards societal developments. Social

sciences and humanities are quoted here as an example. In addition, it is disclosed that a section of the academics at the UCY exhibit critical and evaluative attitudes towards the dominant and economic oriented values. A lecturer for example referred to the way different structures of understandings within education led to value clashes reflected in the curriculum:

We have been trying to convince people in our department - and across the university - of the necessity of a richer curriculum and of the merits of qualitative research methodology; we have reached the limits. We are arguing constantly. Those people though will very soon decide whether myself and other lectures and associate professors will move towards the next academic stage. It's just too risky. .... We have 'small Iraqs' in and among every sector, every domain, and every knowledge discipline at the UCY (Education - Informant 2).

This is a voice of an informant who describes phenomena of violent cultures in action between several involved parties: tenured and non-tenured academics, qualitatively and quantitatively oriented academics, sociologists and humanists versus engineers, economists, managers and experimental scientists. Indications are also provided that the agreements or collisions between academics depend not only on their disciplinary norms and values, but also on their professional interests and status within the institution. It appears thus that the values, beliefs and dispositions of individual academics are quite dominant in the UCY (Kennedy, 1997). So within the institution, where market and economy values dominate, senior academics across different disciplines come together in order to support policies which favour the expectations of the market and defend thus specific professional interests.

The favourable treatment of disciplines with a market orientation is encouraged, according to some informants, due to the fact that the work outcomes of these disciplines are easier to be observed and measured. This inclination towards measurement became more obvious by the way resources and infrastructure are allocated to the various disciplines. A senior

manager explained that priority is given to Economics and Business, as well as to Sciences and Engineering, because the productivity of those domains can be proved through measurement. He commented on the progress of the completion of the new university campus:

Some faculties have more obvious and thus much more pressing needs than some others, especially the school of natural sciences; the school of economic sciences and administration are the others. We have given them everything they have asked for. Then the construction of the premises of the Faculty of Economics and Management follows, since they will offer interesting and attractive postgraduate programmes like MBAs, business degrees etc. Then the establishment of the polytechnic school was decided. Although it has not been a part of the initial building schedule, the Faculty of Engineering suddenly entered the plan, leading to more delays for the buildings of the Faculty of Letters and Humanities. Well, it is a matter of priorities. The theoretical studies will get less, because they need less, and they contribute less (Administration Informant 2).

This comment discloses a sort of materialistic or quantitative attitude towards university courses, which is closely associated with the norms and values of the markets. The merit of disciplines is judged at a superficial level, by the equipment that is used and by the measurability of their work. For this reason, Sciences, Engineering, Economics and Business are considered by the decision makers of the UCY, according to the informants, to be more efficient and thus more important or worthwhile. As a result - it is felt - Sciences, Engineering, Economics and Business receive more support in terms of resources and general infrastructure in comparison to Letters, Humanities, Sociology and Political Sciences. This situation has been causing dissatisfaction among academics at Humanities, Letters and Social Sciences, which occasionally evinces intense reactions and oppositions.

Some students expressed their satisfaction with the fact that the courses of the UCY are responsive to the requirements of the local and international labour market. A student in

Computer Science indicates that this responsiveness was the reason he chose to study at the UCY:

Our academics, despite being very research oriented and interested in the international aspects of their work, they keep a close eye on the needs and demands of the labour market. One of their major objectives when deciding about the syllabi and the students' obligations is our employability. That's why I chose the UCY (Graduate – Student Informant 11).

Similarly, an undergraduate student in education explains that their “professors engage us with activities that they will familiarise us to the maximum degree with the realities, demands and needs of the local primary schools (Undergraduate – Student Informant 1).

Within the work and life of the UCY, the perception dominates that “the ends of higher learning are functional” (Lyotard, 1979, p. 48). Institutions of higher education, today, aim towards developing skills rather than ideals, and the transmission of knowledge is designed today “to supply the system with players capable of acceptably fulfilling their roles at pragmatic posts” (ibid).

### **Dominance of disciplinary identities**

At the UCY, there seems to be a general absence of understanding and communication between academics that work in the three different disciplinary groupings – 1<sup>st</sup> Sciences and Engineering, 2<sup>nd</sup> Economics and Business, 3<sup>rd</sup> Humanities, Letters and Social Sciences. This lack of familiarity of the cultures held in other disciplines is accompanied by an intense orientation of the academics towards structures and values of their disciplines. A sociologist stressed the alienation among the representatives of the different knowledge domains. He observed that:

The sense of collectiveness, of togetherness, has not developed here. Mutual respect and willingness to understand and empathize with 'the other' are unknown words (Sociologist –Informant 5).

The comments of the informant may suggest that the absence of communication between the members of the different faculties might be reaching the limits of polarization and widespread cultural alienation. An economist confirms, "The departments are closed academic spaces, we only communicate with our likes" (Economist - Informant 12). These observations at the UCY are in accordance with views expressed in the literature, according to which academic disciplines are the major sources of bringing about faculty identity (Austin, 1990 & Becher, 1987).

Cross-disciplinarily does not inform the sense-making or the work and life of people. Communication among scholars with different disciplinary backgrounds is almost inexistent, and a sense of community is also missing among the representatives of the various disciplinary groups (Becher & Trowler, 1989). The UCY does not seem to be functioning as a community of scholars, but as a cluster of alienated sub-communities of experts in specific areas of study. An educationalist discussed the absence of communication between the representatives of the different disciplines. He also stressed the cultural rigidity of the disciplines:

I think that the cultural and the disciplinary background of academics here is an extremely important determinant of our behaviour. Communication scarcely exists, and lack of understanding is the norm between the representatives of different disciplines. And this has to do mainly with the way someone has been educated, with somebody's experiences, with our professional backgrounds. It has to do with how academics were trained and became used to approaching knowledge, life and society (Education - Informant 2).

The informant above believes that the functioning of different disciplines within the university as isolated sub-communities is almost inevitable, since it is a result of the formal training of the academics, of their attitude towards "knowledge, life and society".

This observation is in accordance with views expressed widely in the higher education literature, maintaining that “the disciplinary culture prevails throughout ones’ career regardless of where the academic is employed” (Lee, 2004, p. 607 – 608). The informant above also expresses the idea that disciplinary cultures affect attitudes and behaviour beyond an academic’s professional life (Ladd and Lipsett, 1975) and define the social and political status of academics (Kuh and Whitt, 1988). An economist goes a step further, making clear that he considers the lack of understanding among people in different knowledge domains should be perceived as the normal state of things:

Each of us has different perceptions of the people in other departments and disciplines. Those things are natural, reasonable and thus are not to surprise anybody. The way academics understand knowledge and life is primarily defined by their objects of specialization and not by where they happen to be. For instance, the physician does not have to understand philology or psychology at the UCY and vice versa (Economics – Informant 8).

This informant does not consider the communication between academics working in different disciplines as necessary, not even among people working for the same institution. Academics do not have to understand what is happening outside their disciplines. In other words, the cultivation of at least minimal cross-disciplinary sources of understanding and meaning-making among all the members of the UCY is not considered to be important. In his opinion, the plurality of active cultures that develops within the universities, inevitably leads to inhibited communication mechanisms between the representatives of different domains. The above comment raises the further issue of whether a narrow identification with the academic discipline perhaps additionally suppresses the development of feelings of collegiality or common ownership among the people at the university.

A computer scientist contributes to the discussion on the lack of understanding and respect, the alienation and the cultural discrepancies among disciplines and their representatives:

I don't know whether a colleague in archaeology is able to understand my own work or the work of people in Physics and in Chemistry. I cannot understand their papers; I just fail to understand them or what they are dealing with. And quite frankly, I am not really interested (Academic Informant 3).

The different disciplinary cultures constitute the main determinant of the attitudes of the academics towards their colleagues and towards the life and work at the UCY. The disciplinary value systems have also a significant effect on the work and behaviour of the academics (Becher & Trowler, 1989; Henkel, 2000). Disciplinary cultures and related professional backgrounds are the major contributors towards the formation of the professional identity of the academics at the UCY. These observations are reflected in the general literature dealing with the development of the academic identity. Becher (1989), for instance, suggests that disciplinary cultures prevail, determining not only what for academics counts as knowledge but also the modes of their professional activities and interactions.

The fact that academics work for the same institution did not seem to have a strong effect on the behaviour or on the development of their professional identities. An informant working for Letters and Humanities made a similar suggestion:

There is almost no interaction at all among colleagues working for different departments. And the impediments in communication have very little to do with the official institutional policies or with the authority of the individuals. It has to do with disciplinary understandings, traditions and cultures. I believe that people who come from other disciplines fail to understand what we do here or even why we are needed at all (Archaeologist – Informant 1).

The dominance of disciplinary identity is associated, according to a number of informants, with total lack of understanding and polarisation among the representatives of the different

knowledge domains. Cultural separateness with simultaneous mutual respect and recognition does not exist at all at the UCY; different specialists “fail to understand what the others do”. Interviewees indicated additionally that there are collisions between academics working in different disciplines. And these value disagreements, as the data revealed, are usually not settled in a gentle way. People in different knowledge domains are very often involved in open and active cultural conflicts.

A sociologist referred, in a slightly exaggerated way perhaps, to the collisions between different disciplines. The informant maintains that conflicts between academics are so intense that they threaten the personal well being and the professional future of the academics. They can be compared with war situations:

We have small battlefields in every sector, in every knowledge discipline. Every one of us wants to promote and protect her knowledge object. We live in a disturbed climate of a constant value conflict. We have to keep looking behind our backs as we don't know where the next attack will be coming from. After all we need this job (Sociologist – Informant 5).

In this quotation, the conflicts between the different sense-making structures at the level of disciplines were compared to “militant state” (Archaeologist – Informant 4) or as “value [and] cultural attacks” (Philosopher – Informant 1). The phrase “culture of the UCY” does not apply to the way people at the institution understand their work and general existence. In addition, a distinct characteristic of the mentality of the academics working at the UCY becomes visible, a kind of aggressiveness towards the *different other*. While according to the literature most academics are more loyal to their subject areas than to their institutions (Becher & Trowler, 1989; Henkel, 2000), academics at the UCY, unlike most of academics abroad, now and again fall out with their colleagues in different subject areas.

It can, thus, be assumed that, due perhaps to the fact that the UCY is a relatively newly established institution, shared values and understandings widespread within the institution, that would ensure a common point of reference among the majority of UCY's staff, have not been developed yet. One cannot talk about the general cultural characteristics that are particular for the UCY, about the cultural identity of the institution. On the other hand, Clark's (1983) suggestion that the commitment to the discipline is a generalised phenomenon affecting institutional cultures, must be kept in mind. According to Clark, regardless of which is the hiring institution, due to the fact that academic professional life depends on disciplinary specialisations, academics consider distancing themselves from their institution less professionally damaging than engaging in conflicts with their disciplines.

The commitment to one's discipline is reflected in the strong disagreements between UCY academics working at different disciplines, in their attempts to bring about the sovereignty of their knowledge domains. Since the disciplinary understandings, traditions and cultures are so potent at the UCY, a brief description will now be given of the three disciplinary domains (Science and Engineering; Economics and Business; Humanities, Letters and Social Sciences).

### **Disciplinary Cultures**

The members of the different knowledge areas are sustaining variant understandings, norms and values. Evidently, the way people at the different knowledge domains deal with their professional responsibilities, the relative importance they attribute to the various

work tasks, the way they relate to their colleagues within their discipline and people across the institution, the degree of their concern with students, their involvement with local societal and political issues and the internal structures and organization of their disciplines, are directly related to the different disciplinary cultures. Biglan (1973) observed that the degree of social sensitivity of academics, their commitment to teaching and service provision, or their orientation to research and the importance they attribute to prestigious publications, depend directly on the cultures of their disciplines. In this context, the following aspects of the academic culture are briefly examined, in order to sketch the general profile of the three disciplinary areas at the UCY: student awareness – student unawareness, universal orientation - local orientation and involvement, and finally unpretentiousness - elitism.

*Student awareness – Student unawareness*

Academics in Humanities, Letters and Social Sciences made comments which suggest that they value teaching as well as students and their overall experience. An archaeologist explained:

The students and their learning experiences are the only reason I am here at a university. If it hadn't been for the students, I would have stayed at the research centre where I used to work before; and where the salary and the working conditions were much better. Students are the major members of universities (Archaeologist - Informant 4).

This informant implicitly suggests that among all the bodies that deal with knowledge, the university is a unique institution with distinct cultures. The particularity of the university rests on the fact that the dissemination of knowledge (to students) is of equal if not of greater importance than the production of knowledge. She also believes that students are the primary contributors to the collective mechanisms of sense-making that are activated

in the institution. Students provide legitimacy for the institution's unique culture, as it were. An anthropologist also said:

Here we are heading towards a mass production university, where teaching loses its potential. This is something that upsets me as teaching has been traditionally a major aspect of the life of the university. I am thus always trying to offer the best I can to my students (Anthropologist – Informant 6).

The position of the informant stresses further the points his colleague in archaeology raised. He suggests that university cultures should draw on the norms and values traditionally associated with the university. An informant working in education explained:

The departments of foreign languages, philology, archaeology, sociology, letters etc put more emphasis on teaching than the rest of the departments. We here consider teaching and students to be important. I enjoy teaching at graduate level; it is the biggest pleasure I get from my job (Education -Informant 2).

With this comment the informant, together with the increased interest in the experience of students, explains that aspects of disciplinary cultures develop as a result of personal interests and preferences of academics, they are a result of what they “enjoy”. People in the sciences on the other hand are more relaxed as far as the teaching and learning experiences of their students are concerned. As a chemist explained:

I and the vast majority of my colleagues invest most of our time in research rather than teaching. ... Time that could be used for research projects, which bring usually much more benefits and reputation, should not be wasted for the preparation of teaching courses; because the benefits from research are indisputably much more important than those from teaching. And the competent students will make it eventually anyway (Chemistry - Informant 14).

The informant claims that teaching is not perceived to be important, because it does not bring about significant “benefits”. It can be suggested though that he is referring to the “benefits” for the academics rather than at benefits for students. He is rather unaware of the students claiming that teaching cannot make any real difference to the students, as what really counts is how (genetically) competent the students are. Hind, Durnbusch and Scott (1974) explained that teaching is considered by the academics to have minimal benefits, because it is not highly visible to people outside the university and thus does not

contribute much to the institutional prestige and to the reputation of the individual academic.

Academics in Economics and Business appeared to highly value teaching and to be concerned with the needs of their students, although the institutional policy and their personal career ambitions direct them to invest most of their time and effort to research work. An economist commented: "I think that at least in our department teaching is still among academics' activities. But our main priority is of course research" (Economics - Informant 13). Another Economist confirms that, in the area of economics, academics make efforts to maintain some kind of balance between teaching and other activities:

Although no motive whatsoever is provided for supporting and promoting teaching, I do my best to engage seriously with it. It is something I have always been enjoying doing. I am trying to set and keep some standards of teaching quality (Economics - Academic Informant 10).

The above comment suggests that individuals have the potential to hold values that are not totally compatible with the general policies of the institution. Although teaching is not officially rewarded at the UCY, managers and economists engage in it because it either interests them or they consider it to be among the important norms of their discipline and profession. Here we are presented with signs of multiple and different norms and values that are active at different levels and domains within the UCY. And although these norms and values might be contradictory at a first glance, people maintain and exhibit them.

The different degree of importance the representatives of the various disciplinary domains at the UCY attribute to teaching and research is in agreement with the findings of various researchers of higher education. Clark (1983), for example, associates the teaching duties and research involvement with the amount of resources that are available to the various

disciplines. Clark observes that disciplines that require fewer resources, like humanities, are more involved with teaching and less involved with research, while the opposite is the case with experimental sciences. Braxton and Hargens (1996) also believe that experimental scientists put more emphasis on research, while people in humanities favour teaching, due to the differences that exist between the epistemological orientations of these knowledge domains.

### *Universal orientation - Local orientation and involvement*

The degree of engagement of the academics in the various disciplines with issues of local and of universal concern is another aspect of the academic culture. People in the sciences are almost exclusively engaged with tasks of global relevancy. A computer scientist clarified:

We are technocrats. We are not really concerned with culture and similar stuff. We only work towards developing technologies. People outside appear to believe that someone like me, who is a scientist and a technocrat, should be going out and express opinions on political issues that lie outside our knowledge domain. They expect too much from us, but we are certainly not interested (Computing - Informant 3).

The informant is suggesting that experimental scientists should not be expected to deal with anything apart from their scientific research. He presumably believes that culture is not present in his department and faculty as they “are not concerned with culture”. He also made clear that the colleagues at his discipline tend to stay socially uninvolved:

The university has nothing to do with societal concerns; it deals only with knowledge!... We do not deal with any theme that is not relevant to what is happening internationally. There is no spatial, regional or population specialty in our concerns; we [the computer scientists across the world] are all united. Engagement with issues of local interest is a form of charity towards the local society (Computing - Informant 3).

The informant identifies with his colleagues internationally, who are all united and he obviously fails to consider the cultural particularities of Cyprus, the place that hosts and supports the institution. Informants in Humanities, Letters and Social Sciences indicated that they are both concerned and involved with various aspects of the local life. An informant in education confirmed:

Research cannot take place in a vacuum. We cannot be dealing with issues that might be referring to the USA or Germany for example. We have to build our careers on what we have here [in Cyprus]. I am dealing mainly with specific problems in the area of educational administration in Cyprus; I am concerned with what is happening in our country (Education – Informant 2).

Similarly, an anthropologist suggested that he works on problems and challenges faced by the local population like “homosexuality, gender issues in Cyprus, social equality among the refugees and the non-refugees of the war” (Anthropology - Informant 6). Academics in Economics and Business indicated that while universal themes dominate their work, they manage to accommodate local problems and needs in their work schedule. An economist commented: “In some of my studies I incorporate elements of Cyprus economy. I refer occasionally to Cyprus, as part of the examples I use. I also sometimes use Cyprus as a case study” (Economist - Informant 11). A senior economist reflected further on the situation:

We have founded the Economics Research Centre, where we deal 100% with issues concerning the local economy and that is convenient. But at the more general departmental and university level, I would say that issues of local interest are almost totally absent from our work agenda (Economics - Informant 13).

The informant here implies that a research centre was founded at the Department of Economics in order to make it possible for academics to accommodate both, local and universal concerns at the department.

*Unpretentiousness – Elitism*

The willingness or unwillingness of academics at the different domains to judge critically their disciplines' and department's work is another cultural manifestation that differentiates the various disciplines. Natural Scientists were convinced that the work undertaken within their departments is the most significant. A computer scientist disclosed his conviction, referring to students' experience:

Our students are the best. We don't have even one unemployed graduate. ... The industry is very content with their qualifications. Many of our graduates go for studies abroad, gaining scholarships for PhDs in very prestigious institutions. And they publish. Even our undergraduates publish something, which does not happen in other disciplines. They are what we call excellent and it is generally acknowledged (Computing - Informant 3).

Informants at Letters, Humanities and Social Sciences, on the other hand, are far from considering their departments as perfect. On the contrary, they mentioned several problems and limitations that inhibit their work. An anthropologist explained, for example, that at his faculty some students are admitted on the basis of "special criteria", which leave him with no choice but to compromise his expectations:

And we get between 15 or 25 of these extra students every year. So we have large audiences of 70 people, and I personally find it very difficult to organize my 'classes' efficiently for all of them. I have to think twice of what to demand as part of the formal evaluation process (Anthropologist - Informant 6).

A philosopher in a similar manner comments:

We are pressed towards quality and excellence, doing the best we can, considering the limitations and the fragmented academic space in which we work. One has to keep in mind that there are quite problematic departments at the UCY like ours. (Philosopher - Informant 1).

This informant disengages his faculty from the pursuit of 'excellence' and recognises its weaknesses.

## Conclusions

In this chapter indications were provided leading to the conclusion that disciplinary identity dominates over cross-disciplinary as well as over institutional identity at the University of Cyprus. The cultures of the different knowledge disciplines are the main unit around which the work and life is organised at the institution. The norms and values of the specific knowledge domains (disciplines) are also the major determinants of the professional identity of the academics. Disciplinary cultures constitute the strongest source of collective understanding among the members of the various knowledge areas. According to Henkel (2005), discipline exerts a primary role in academic working lives and has retained much of its normative power, even today, when other paradigms of the academic construction of meaning are gaining ground. The strong disciplinary orientation at the UCY resonates Snow's (1959) distinction between "the two cultures of modern society", the cultures of the sciences and the culture of the humanities. According to Snow this distinction between the two cultures has split the intellectual life of western society due to the absence of communication between literary intellectuals and scientists.

Scholars at the UCY in addition, do not identify themselves with the institution, and a sense of belonging and identification have not yet developed. As a result, various and considerably different sets of values and orientations that are directly related to disciplinary cultures are informing the professional and the other activities of academics. This situation suggests that there are multiple understanding mechanisms at work within the UCY, which encourage different attitudes and behaviours on behalf of the academics who work for different disciplines towards the internal and the societal challenges. Academics, in other words, use different frameworks when they evaluate, reflect on and

decide to promote, ignore or suppress various norms and values. This phenomenon leads to disagreements and contestations between the academics of the UCY.

It was also observed that the plurality of cultures within the UCY is accompanied by a stratification of the normative structures of the disciplines. Multiple but not equally appreciated cultures are developed and enacted at the UCY. Disciplinary cultures appear to be hierarchically structured, as some disciplines are considered to be more important and thus receive more support. The dominance of disciplinary cultures, which are constantly enacted and contrasted, leads to the creation of a rich cultural landscape within the institution. The various cultures coexist sometimes in a peaceful manner, as academics working for the 'weaker' disciplines try to maintain their belief systems in a 'subtle' manner. Most of the times though, phenomena of aggressive cultural activities are observed, leading to collisions between scholars working in different areas.

## 8: The University of Cyprus as an organisation

### Introduction

In the previous chapter the manifestations of culture within the University of Cyprus were examined by looking at the important role academic disciplines exert in the work and life of the institution. The different normative systems sustained by the various knowledge domains were reflected. In this chapter the cultural roles of the UCY are examined by looking at the institution as an organisation.

The basic orientations, dispositions and attitudes of the members of the UCY are discussed here in the context of a *square space* that is developed following Clark's conception of a "triangle of university integration" (1983). The effect of the interests of the academics, the impact of the state expectations on the policies of the institution, and the effects of the management and of the market on the orientation of the UCY are analysed, in order to answer the question "to what extent is the UCY guided by bureaucratic and administrative interests, how much influence does the state have on the institutional affairs, to what degree is it oriented towards the market, and how far is it directed by its own academic orientations and positioning?"

### **The Triangle of Coordination**

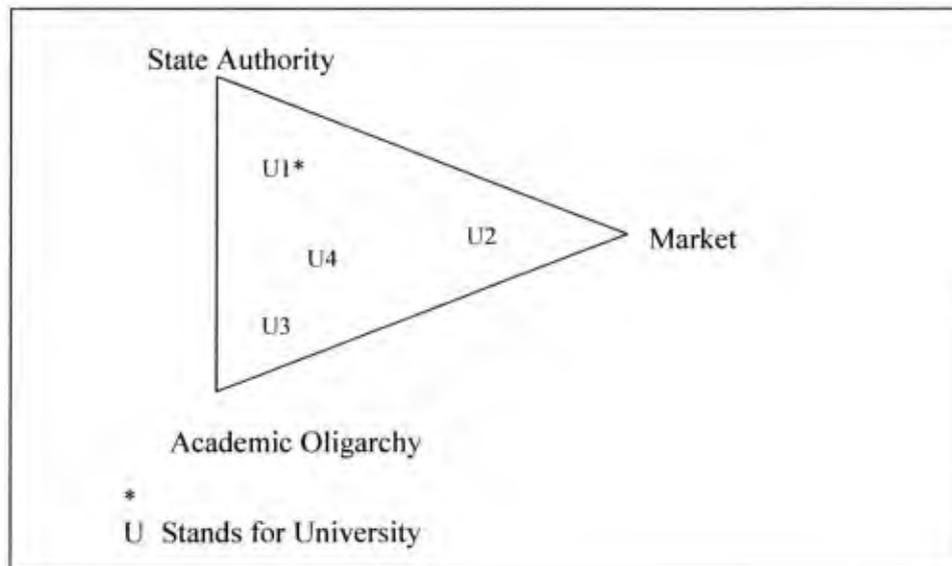
Clark (1983) developed a three-dimensional scheme for examining the institutional positioning of universities. According to Clark, “higher education systems vary widely between dependence on authority and dependence on exchange” (p. 138). The different degrees of the variation lead to the development of three axes or angles, which can be used for sketching the institutional profile of university institutions.

**State authority** signifies the different degrees of the effect the state might exert on the administration policies of a university institution. **Academic oligarchy** refers to the predominance of the professional authority of academics during the decision-making processes, when various activities are undertaken within the university. Finally, the **market** describes a situation where university people engage in exchange relationships with various contextual institutions and agents. **Market coordination** is defined by consumer markets, where the central regulating feature lies in the choices of the consumer. Here the involved parties exchange goods and services money for money. Market coordination entails institutional markets within which reputation becomes a main commodity for exchange.

State Authority, Academic Oligarchy and Market forces define the three angles of the triangle of university coordination. The organisational profile of each university lies - according to Clark’s theory - somewhere in the triangular space defined by the three coordinating mechanisms. This means that in many university institutions the three mechanisms are in action at the same time. In this way, they contribute to the formation of the organizational profile of universities by exerting different degrees of influence towards

the development of the institutional and cultural characteristics of the universities (see Figure 7).

**Figure 7: University's Triangle of Coordination<sup>1</sup>**



The influence of and the balance between the three coordination mechanisms vary in different universities as well as at different locations within a certain university. The relative effect of each of the coordination mechanisms and the dynamic relation between the three mechanisms change within a university, during different periods of time and due to different internal circumstances and external conditions.

<sup>1</sup> This Figure is a modification of Clark's "Triangle of Coordination" (1983, p. 143)

### **A schema for the institutional profile of the UCY**

Clark suggested that state, academic and market oriented forces interact with the structures of the university, hereby configuring the values, the beliefs and the frameworks of understanding held by the agents of the institution. This interaction takes place at different levels and among the members of different groups of stakeholders inside the university. Clark, thus, reflected on the dynamic and changing nature of each of the three coordination axes:

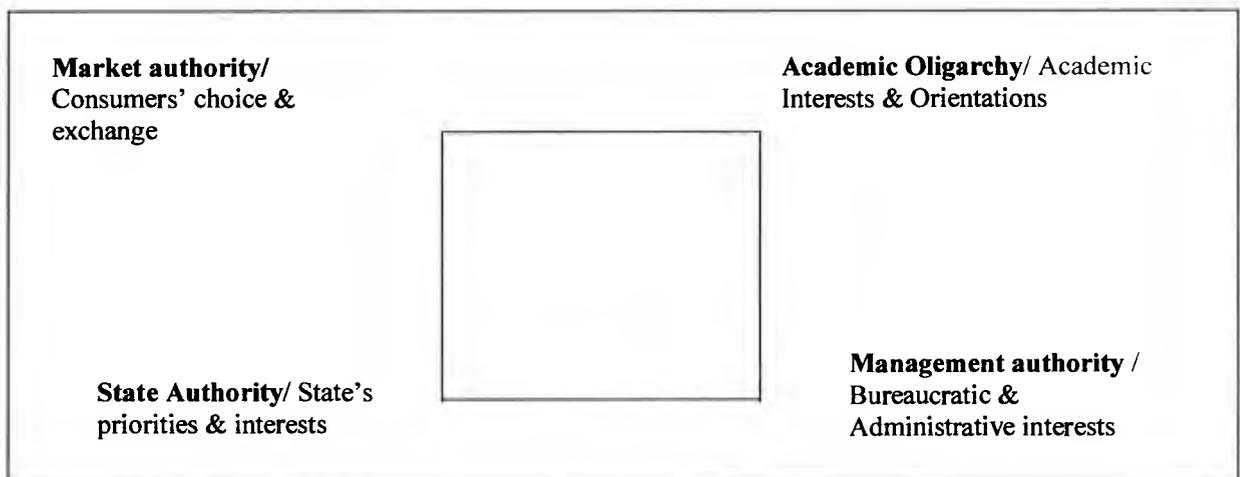
Each of these three broad forms of integration...can vary considerably in its internal nature and will be variously shaped as it is mixed with other types. And each has certain dynamics of its own, particularly the process of its growth (p. 145).

Based on this dynamic character of the coordination mechanisms of the university identified by Clark, it can be assumed that the effect of each of the three axes on a university institution is constantly fluid and changing in character. It also means that inconsistent or occasionally contradictory effects might be exerted on academic staff, which led to value and cultural conflicts within the institution. In other words, the character of the triangular area in a specific university is never stable.

Clark's triangle may be slightly extended in order to provide for an adequate analytical tool for the organizational character of the university. According to Clark, state authority entails bureaucratic structures and practices that are set in action *inside* and *outside* the institution and affect its structures. For the purposes of this study, the axis of **Management authority** is added to the three angles developed by Clark. The addition of Management Authority provides a means for exploring the cultural implications of the internal *management* activities and forces.

Clark's triangular space thus developed into a square space (see Figure 8). **Management authority** refers to the bureaucratic structures and practices developed by the managerial mechanisms inside the university. It also reflects the interests of the state as they are projected inside the university and activated through management and administration mechanisms, decisions and practices undertaken by both academics and administrative staff. However, the management domain has now to be understood as an independent domain in its own right.

**Figure 8: Dimensions of the University's Coordination**



### **State authority**

In order to be able to specify the position of the UCY inside the schema developed above, the effects the Cyprus state exerts on the organizational structures may first be given attention. According to the legislation, "the University of Cyprus is a public corporate body". Also the Cyprus government has been the major sponsor of the institution (UCY's Website - <http://www.ucy.ac.cy/aboutE/introductionE/introductione.html>). Here, an example of the historical resonance is provided that is reflected in the centralised character

of the public decision making. According to the comments of the interviewees, though, the state exerts only a minimal influence on the policies of the institution. As an economist explained:

Yes, the UCY is a governmental institution, a public corporate body, as it were. But this is true only on paper, and it refers only to funding. In reality no one interferes with our affairs, certainly not the government. Our autonomy is unquestionable; *we* take the decisions about all the issues that concern *us* and the university (Economics – Informant 13).

The informant suggests that the role of the state in relation to the UCY is almost exclusively that of the financier. And that the state's policies have no significant effect on the functioning and on the profile of the institution. The informant goes as far as to imply that the UCY and its academics is the same thing. Another economist raised a similar issue. He explained how the Council, in which four representatives of the Cyprus state are members, appointed by the Council of Ministers (UCY's Website – [http://www.ucy.ac.cy/council\\_senateE/acouncilE/acouncil.html](http://www.ucy.ac.cy/council_senateE/acouncilE/acouncil.html)), has been overshadowed by the academics and thus failed to carry out its role:

The council does not exert the role it should be exerting. Academics have imposed their ways on the council and especially on its non-academic members. So these cannot represent the polity's interests and wishes and are unable to exert financial control over the expenses of the academics. After all, that's the reason of existence of the council: the maintenance of some communication between the state and the institution (Economist- Informant 8).

The informant here is suggesting that academic norms and values are the most powerful sources of sense-making and activation in the UCY. Extra- academic and even state values cannot make it even to the discussion table. Even the elementary "communication between the state and the institution" is absent, according to the claims. The possible alternative voices are suppressed by the dominating academic interests. This informant, in contrast to his colleague quoted previously, is discontent with the silencing of state's voice by the dominant academic class. This disagreement is indicative of the existence of

multiple and conflicting evaluation and understanding mechanisms among academics, even between those who work for the same department, in this case between economists.

A senior administrator commented also on the marginalization of the state by the academic interests, suggesting though that this situation is about to change:

There is no form of accountability currently at the UCY, not even towards the government, our major sponsor. The representatives of the ministry are quite displeased. We were presented though with ongoing indications that academics will soon be faced with the pressing need to respond to the wishes of the state (Administration Informant 3).

The informant observed the inability of the government to bring its interests within the institution. At the same time, though, he implied that the situation has begun to change. Several informants claimed that the state has been presenting its interests rather intensively recently. This observation is in agreement with suggestions made by various authors, according to which the major political, economic and demographic changes that took place during the last quarter of the 20<sup>th</sup> century, led to the redefinition of the relations between the state and higher education; with the state developing increased interest in the outcomes of the university work (Bauer et al, 1999; Clark, 1983, Henkel, 2005, Kogan and Hanney, 2000 & Neave, 1998).

A third economist gave an example of the increased involvement of the state with academic affairs. He explained that the government is responsible for the selection of the institution's undergraduate students. And this continues to be the case despite the disagreement of the academic community:

The examinations for the admission of secondary graduates at the UCY organized by the government should be abolished. We [the academics] should be selecting our future students. Secondary graduates should be entering the UCY after we have taken into consideration multiple criteria. But the Ministry of Education not only turns out our

request but also ignores suggestions of ours for improving the current selection system. They insist on written examinations on three or four specific subjects (Economist – Informant 10).

This comment provides indications of conflicting value criteria among the parties involved with the work of the UCY. The state and the academics appear to maintain different opinions concerning the desired qualities of the prospective undergraduate students. The same informant explained that:

The ministry refuses for nationalistic reasons to include English in the subjects examined for entry at the departments of economics for years, despite the fact that the competence in English language is an essential prerequisite for our course (Economist – Informant 10).

Here another indication of historical resonance comes into surface. Decisions that should be taken by considering merely academic criteria – are determined by nationalistic concerns or insecurities. There are significant differences in the ways academics and the state policy makers perceive the idea and the roles of the university. Another academic claimed that “academics are responsible for the education of individuals whose basic competences are not qualified as a result of the interference of the state with the process of students’ selection” (Computer Science – Informant 3). The different criteria the state and the academics use in order to understand and evaluate the quality of the students are creating problems at the departments.

Cyprus government, similarly to governments in the western world, considers knowledge as the primary driver of national and international economic and social prosperity within the context of the knowledge society (Henkel, 2007). Thus governmental decision makers attempt to acquire control over the production of knowledge locally. A civil Engineer claimed that:

The Faculty of Engineering was forced by the government to accept less competent students claiming that they will be good enough for the labour market. ... And as a result the whole department has serious problems since existing students cannot cope with the demand of the courses (Engineering – Informant 11).

It seems that although the state of Cyprus is denied influence within the internal structures and the overall organisation of the UCY, the Ministry of Education and Culture, being responsible for the selection of the undergraduate students, manages to moderate the academic dominance. Some of the values and priorities of the polity are imported into the institution through the students selected by the state. The Cyprus state, similarly to other states, is losing control of the local economy due to international influences. The state thus attempts to assume a “regulatory” role towards the work processes and outcomes of the university (King, 2007). The state-university relationship is thus changing, as a result of the transition from the “*state-bureaucratic* [‘welfareist’] operational direction of public services and state ownership of the ‘commanding heights’ of national economies” (ibid, p. 412), towards the *regulatory state*. This transition of the state form has been accelerated recently in Cyprus, due to the membership of the country in the European Union.

Neave (1998 & 2003), suggests that the evaluative state develops an alternative system of control for higher education, in which the traditional institutional autonomy is being gradually succeeded by a distant control exerted by the government. The state in the case of the UCY exerts its distant control through the selection of the students. The increased involvement of the Cyprus government in the affairs of the UCY may be partly explained by Etzwowitz’s (2001) idea of the “triple helix”. According to this idea, the collaboration between academia, industry and government becomes an essential prerequisite for the realisation of any national innovative aim or strategy (ibid). In any case, the existence of

multiple and not always compatible values and cultures in the various locations within the UCY is apparent once again.

### Academic oligarchy

Academics at the UCY constitute an extremely powerful class, which has the last and major say in the policy planning and the organization of the institution. Academic rule seems to be the dominant factor around which the life in the UCY is organized. The major principle of academic oligarchy is the phrase “knowledge is authority”, which is expressed every day at universities through the “dominance of the academic rule” (Clark, 1983, p. 158). This situation is quite applicable to the UCY. As a consequence, academic oligarchy configures the work conditions and the job obligations of the administrative staff. An administrator makes a relevant comment:

The administrative staff doesn't enjoy the same status and authority as academics. In terms of academics' rights and positions, the UCY is probably the institution that allows the greatest degree of authority and independence to its academics in comparison to all other universities over the western world. As a result, administration staff tends to believe that academics are interested only to promote their professional interests and neglect administrative staff, students and every other member of the institution (Administration -Informant 3).

This comment supports the idea that different groups within the university share different sources of collective meaning and, thus, sustain variant cultures, which they are trying to preserve. At the UCY the academic norms and values prevail, overshadowing concerns and understandings of any other interested party. Another senior administrator said that the dominance of academic cultures has been causing conflicts:

There are serious and constant conflicts between the academics and the administrators. Administrators want to deal with their professional duties in a responsible manner. We

have to authorize funding or deny paying for instance, after having taken into consideration various criteria. But the academics care only about how to do their jobs and how 'to make it good for themselves'. ... academics' attitude is like: 'I could have done this thing better if I was left alone, why should somebody else tell me what to do?' They want to be in control of everything and they have been successful so far (Administration - Informant 4).

Here further indications are provided towards the existence of various value systems within the UCY, which are in a constantly antagonistic relationship. Nevertheless, the cultures of the academics are setting the norms at the institution. A third administrator adds to the picture:

There is a 'misinterpretation' concerning the responsibilities of the council and those of the senate. I talk about a kind of manipulation resulting from the fact that the academics have wanted to have always the first and the last word in everything. ... The law of the UCY is crystal clear though: while the *senate* deals with research and teaching, the *council* is responsible for economic, technical, management and administration issues, and it also validates the senate's decisions. Here we reached the point where the academics take alone the decisions about everything. And on top they totally ignore the economic and technical criteria causing a mess (Administration - Informant 1).

The suggestion of the informant is that the interests and the cultures of the academics prevail across every domain of the institution, even where decisions should be taken drawing on other criteria like budget limitations and technical skills or infrastructure. The same informant summarized the perceived attitude of the academics: "When academics want something 'yesterday', no one is entitled to say that this is practically impossible. We have to obey, otherwise the conflict begins". Using Tapper and Satler's terminology (1995), UCY academics draw on an elitist "tradition of university autonomy and donnish domination of the affairs of the university" (p. VI), despite the recent and undisputable shift in the balance of the power between universities and external institutions, in favour of the latter. Another informant gave an example of the situation. He explained that when the government reduced the budget allocated for the purposes of research undertaken,

academics managed to convince the government that the amount should be deducted from the technical infrastructure instead:

The initial intention of the polity was to cut funds allocated for research, but huge resistance and reactions were put forward by the academics. At the end, this limitation of resources did not affect research, but inevitably 'hit' the funding of UCY's new campus. They managed to impose the unimaginable: to present the prospect of research as a more urgent need than the completion of the campus (Administration Informant 3).

In the eyes of this informant academics are so powerful that they can pursue their interests regardless of the existence of other more urgent needs. Here, research dominated over infrastructure, leading to a delay of the completion of the university campus. Academics managed to impose "the merits of research" (Psychology - Informant 8). The domination of research over practical matters like equipment and infrastructure resonates the considerable significance that has been attributed to education in Cyprus, since the beginning of the provision of organised education.

UCY academics appear to be using the significance attributed locally to education for promoting their professional interests, by insisting on the liberal ideal of education, which is concerned with the pursuit of education for its own sake. UCY scholars maintain an ideology emphasising "the intrinsic value of learning as distinct from learning for instrumental and vocational purposes" (Tapper and Salter, *ibid*).

Academics also confirmed the aggressive way with which scholars try to secure the dominance of their values and interests. One economist explained how academics are concerned almost entirely with the promotion of their professional interests, both collectively and individually, in an almost ruthless way:

Each one of us acts according to his or her motives. Basically every one tries to 'discover' the best way of using their energy in order to succeed professionally. Most of

our efforts revolve around understanding and materializing what it is needed in order to get our next promotion. And we manage to put everybody else in our services (Economist - Informant 10).

Here we are informed in a straightforward way that the professional interests of the academics are the major criteria of the organization of the institution. It also seems that all other members of the UCY have been subjected to the omnipotence of the academic principles. A psychologist acknowledged the excessive power of the academics and suggested that the absence of another university in the country as a counterbalancing mechanism might be the cause of this academic omnipotence:

For most of the academics their professional development is their primary concern; and they managed to impose it at the structures and work patterns of the UCY. And the fact that one does not have the opportunity to go and work somewhere else - there is no other university in Cyprus – no other academic competitor as it were – encourages further this attitude (Psychology – Informant 8).

An anthropologist suggested that, despite the fact that academics managed to impose their views and values at every domain of the institution, the alternative voices have not been totally silenced. And this causes value conflicts: “The decision-making bodies are staffed mostly by academics who fail to consider the concerns or the interests of other people. And this causes reactions” (Anthropologist – Informant 6).

Other academics referred to the academic oligarchy and suggested that this is the natural state of things at universities. For instance, an economist suggested: “The job of the UCY and of any university, is to produce research. Considering this, the university exists mostly for the academics really!” (Economist – Informant 9). A computer scientist continues:

But we know everything; we do not need anyone to inform us about Cyprus’ particularities and about the contents and developments in the field of higher education. We take the decisions and apply them ourselves; this is exactly what we have been doing since the very beginning. All the rest, the polity, administration staff, students,

parents etc make too much noise for nothing. Nobody has a say apart from the academics here (Academic Informant 3).

This informant clearly believes that academics are and should remain the most powerful class within the university. They should be the only ones involved in policy planning and decision making. Their cultures are considered to be the only relevant points of reference, while the values and understanding mechanisms of the other members are simply ‘noise’. Academics at the UCY attempt to promote a model of the internal governance of the university that draws on the liberal paradigm, according to which academics have supreme authority, that is

expressed operationally in terms of management and decision-making... to achieve consensus about the direction and functioning of the institution across the range of different academic interests, and to maintain this over time (Middlehurst, 2004).

The dominance of research over teaching, together with the high support provided to the various international activities and networking of the staff provides an additional indication of the empowerment of the academic oligarchy. In particular, the academic task of doing research obviously prevails at UCY. As a computer scientist explained:

The university does a very good job in promoting all the *active researchers* from wherever they might be coming from. Research production is the major criterion according to which resources are distributed to the individuals and to the departments (Education –Informant 3).

A philosopher explains that apart from funding, many other aspects of the work of the institution depend on the dominating culture of international research: “Research, only research! The basic criterion for the recruitment and promotion of an academic is the research they offer to the world, and I think that this is absolutely right!” (Philosopher – Informant 1). A graduate student in Modern Greek Studies explains that indeed research is almost the only work aspect in which academics invest:

The majority of the academics are dealing exclusively with their research, ignoring teaching and thus the quality of our learning and experience. Research, publications, conferences ...fame. This is all they care about. Their teaching contribution is not evaluated, does not affect their career prospect and thus teaching is marginalised (Undergraduate – Student Informant 3).

A biologist confirms that research indeed dominates, but explains that this happens occasionally at the expense of other activities, especially teaching:

Personally I put more emphasis to research in compliance with the demands of the decision makers, according to whom we must concentrate our efforts on research. Officially, we have been working towards the development of the UCY as a research institution, rather than as a very good educational institution (Biology - Informant 7).

The amount of support for research and other activities with international orientation, indicates that the political decision to promote the international image of Cyprus through its social institutions, not least through tertiary education, is set into action at the level of the UCY. An economist went as far as giving a percentage, indicating the predominance of research over teaching: “The system encourages 95% dealing with research and 5% with teaching. This of course is helping a lot our career plans” (Economics – Informant 10). Academics have managed apparently to turn the UCY into an almost exclusive research centre, mostly in order to promote their professional interests. The emphasis on research is “motivated by careerism on behalf of the academics” (Administration – Informant 2).

The identification of the academics of the UCY with the values and norms of an international academic culture provides another indication of the dominance of the academic culture. This is reflected in the decision to establish an office in Brussels, the “Office for Service for Research, International and Public Relations”. The tasks of the office are of course reflected in its name. According to a senior administrator this office was established in order to “provide the academics with counselling, information and

assistance with regards to the available and emerging research programmes and opportunities of networking” (Administrator – Informant 3). Here, together with the development of research, the idea of *networking* that is a core characteristic of the contemporary international university culture emerges as a particular cultural value held by the academics. And a whole office was established in Brussels in order to assist the academics to pursue international research collaborations and career openings.

An anthropologist stressed how academics at the UCY managed to “outdistance” the universities in Greece and Italy, which in his opinion have failed to come to terms with the international academic cultural standards:

The Rector did some research which showed that the UCY might be the best university in terms of research collaborations and publications in journals, in comparison with the universities in Greece and Italy. This is a good sign indeed, as we have been trying to cultivate and maintain the highest possible academic standards. This policy is of course compatible with our professional interests and thus we back the Rector 100% (Academic Informant 6).

Thus, international academic values, in particular in relation to the significance of research, were demonstrated to present quite a powerful normative frame of reference at the UCY.

### **Management authority - bureaucratic and administrative interests**

The majority of academic informants expressed the belief that academics are inhibited from responding to their professional duties due to the excessive bureaucratic expectations imposed on them by the administrative staff. According to an informant in education, “there is an increased tendency towards bureaucratic activities among

administrative staff, which diverts academics from their duties” (Education - Informant 2). Lock and Lorenz (2007) argue that the hyper-bureaucratisation of higher education and research is a response to the “commercialisation” of tertiary education, “via the imposition of so-called evaluation, assessment and accreditation schemes, the latest avatars of the managerialist ideology” (p. 405). The bureaucratic tendencies at the UCY that are described in the following, might be understood better, if this close relation between commercialisation and the empowerment of bureaucracy is being kept in mind.

A psychologist explains that the bureaucratic expectations of administrative staff interfere negatively with the work of academics:

They make our work and our life difficult. This is a common view among academics and we have a serious problem. We have to be running all morning long - instead of writing and teaching - to stick envelopes, to ask for stamps from the secretary, etc. Ok, the irrationality of bureaucracy is expressed in this institution to its greatest degree (Psychology – Informant 8).

Here the two informants suggest that the administrative staffs are empowered in a wrong way at the UCY and that it interferes with the norms and values of the academics. The suggestion is also made that the cultures of the administrators are incompatible with academic cultures, something that obstructs academic work. An archaeologist referred to the cultural conflicts between academic and administrative staff and to the perceived negative consequences:

I could go on about the destructive function of administration services and talk to you for hours about the distress and damage they cause. They are literally a stumbling block, bureaucratic to an unbelievable degree. This bureaucratic thing is beyond limits, above any reason. Useless paperwork just comes and goes all day long (Archaeologist – Informant 4).

The cultural conflict described here obviously is a result of the varying views held by different professionals, in this case academics, on the one hand, and administrative staff, on the other. While members of the administrative staff consider their “civil servant” status as a positive description of their professional obligations, academics to perceive “civil service” structures and cultures negatively.

An economist observed: “The administration staff here acts according to the values and rules of the bureaucracy that dominates among civil servants” (Economics Informant 10). Stressing further the point he raised, the informant explains that the administrative staff’s attitude “reflects the mentality of ‘yes, we are civil servants and all the rest owe us and will never pay us back’”. An archaeologist presses the point further. She explains how, to her opinion, the civil servant mentality of the administrative staff inhibits the academic work:

As any civil servant, they are disgracefully slow when it comes to things that have to reach us in time. It is ridiculous to be distributing calls for proposals the deadlines of which passed 48 hours earlier. Many times we receive things after the deadline has passed. And I ask: ‘Why do you send this to me, to make me furious? This is the curse of Cyprus. There is no other curse like the mentality of the civil servant (Archaeology -Informant 4).

Senior administrators, on the other hand, explained that the administrative staff enjoys officially a status of civil servants. Their duties and obligations together with their professional rights emerge from the status of the civil servant:

The status of the administrative personnel is indeed very clearly defined. The UCY is a corporate body of public law and as such it appoints its employees, who have the obligations and duties but also the status and all the rights of civil servants. Of course, here we have our own additional laws (Administration - Informant 1).

The conflicts across the professional responsibilities of administrative and academic personnel were described in more detail by another administrator:

It depends of course on how one defines the idea of civil service. I have tried to cultivate the idea that all people here are project managers and professionals. Every bureau is staffed by people who offer a specialized professional work, which cannot be undertaken by any academic (Administration Informant 4).

In his comment, the administrator stresses the values of the professional discourse which he associates with the civil service. Also, the inclination of his colleagues towards professional autonomy is presented as an innate characteristic of professionalism. The fact that the disagreement between academic and administrative staff leads to open conflicts and causes aggressive accusations, fits well with the mentality of the wider society of Cyprus. In the historical chapter that preceded, constant conflicts and disagreements among the citizens with regards to the character and socio-political orientation of the country have been emerging. Another senior administrator shares this faith in the strictly professional identity of the administrative staff:

Everyone here has a role to play, and everyone is a professional. The academic, the rector, the dean are professionals. But also the directors, the senior academics, the secretaries, and the messenger. Each one exerts her unique contribution to the life and work of the UCY. Senior administrators like me are charged with the duty to secure accountability and prudent use of resources. Academics simply cannot accept that we have to keep things under control (Administration – Informant 2).

Some academics, on the other hand, consider the control of resources usage by administrators to be “a waste of time”. For instance, an economist explained that for “minor” amounts of money administrative structures complicate things unduly:

For the allocation of our travelling expenses, a minor amount, a research committee spends excessive amount of time. The whole thing leads at the end to the allocation of a sum between 2,000 or 2,500 CYP (about 2,500 to 2,800 sterling); and they waste an incredible amount of time for peanuts really (Economics – Informant - 9).

This detailed engagement of the administrative staff with fund allocation, is dealt at a more general level by Middlehurst (2004). Middlehurst explains that the changing relationship between universities and the state is “associated with changes in internal organisational structures and operations” (p. 263), and that it is accompanied by external intervention mechanisms, which empower management activities and structures (ibid).

Other scholars indicated more generally that they consider the insistence of the administrative staff on their professionalism to be incompatible with an academic culture and alien to a university's aims and values. An economist observes:

The mistake is not so much that the administration staff has excessive power. The problem is that their power is not directed towards the advancement of the interests of the university. The power of the administration staff is inadequate; 'administrators stand a mile away from the UCY', which is an institution pursuing knowledge in various ways and forms (Economics – Informant 13).

Another economist adds:

Administrators perceive their role to be totally independent from the academic activities. Even the term used to describe their function, *administration staff*, is misleading. These people don't administrate. They are here to support our work (Economics – Informant 12).

Students, on the other hand, appear to believe that both academics and administrative staff have been carried away in a game of power accumulation. A game which in reality creates a dysfunctional climate (Hoy & Miskel, 2005) within the institution and endangers the trust and support that the institution enjoys with its external stakeholders:

There is an open and continuous war between academics and administration staff that does not seem to concern at all the quality of the work undertaken. It is a struggle for more power that will lead to more professional privileges for the members of the respective professional teams (Undergraduate – Student Informant 5).

Another student in Sociology, in agreement, suggests that "academics and administrative staff do not have a vision about the UCY and they fail to see themselves as members of a live community of learning" (Undergraduate – Student Informant 4).

In the above section, a clash of professional interests was disclosed that leads to cultural conflicts between academics and administrative personnel. According to Becher and Trowler (2001) the recent increased power of managers calls for the direction of the activities of all the staff in an institution towards the managers, who assume that they

have a legitimate right to change cultures as well as structures and processes at the institution.

People within the UCY, both the academics and administrative personnel, use the discourse of professionalism as a mechanism to protect their professional interests and their career aspirations. Managerial interests and culture are growing and they are colliding with the cultures and interests of the academia. Academic interests still dominate but at the same time, indications of the existence of constantly developing class of managers were evident.

Becher and Trowler (2001), suggest that empowered management structures at the university today are closely related with “a behaviour that is oriented to efficiency, economy and market responsiveness and which calls for the direction of employee activities towards these ends by managers” (p. 10). Below, such tendencies towards the economy and the labour market are discussed, through reflecting on the relevant comments provided by the informants.

### **Market coordination**

As the market gains ground in higher education across the world, market forces have also reached the UCY. A number of informants revealed that there has been a shift towards the market cultures at the UCY recently, even though the effect of the market is still weak. For instance, the support of disciplines closer to the market, which was observed in the

previous chapter, provides an indication of the orientation of the institution towards the neoliberal norms and economic values. A sociologist described the perceived market orientation of the decision-making bodies of the UCY:

There is an intensive disposition towards accountability, practicality, applicability, and the economy. People believe that the students must establish bonds with the world of work. They believe for example that the sociology graduate will definitely go and work for a firm. But this is the wrong attitude because sociology means much more... The basic premise is: 'Since companies are the agents that configure the character of the market we have to keep a good eye on them' (Sociology – Informant 5).

According to this informant, values responsive to the economic sphere have been dominating policy making and curricular decisions. A number of academics at the UCY are said to favour new patterns of knowledge production and dissemination, summarised by the term “Mode 2 knowledge” (Gibbons et al, 1994). At the UCY a shift may be observed from “Mode 1 knowledge” - knowledge pursuit within a relatively autonomous scientific, essentially university system, to “Mode 2” knowledge production - a more contextualised and wider distributed form of knowledge (Gibbons et al, 1994 & Nowothy, Scott and Gibbons, 2004). Such a transition towards “Mode 2” knowledge - favouring “integration of learning and work” (Scott, 2004a, p. 293), being problem oriented and produced in the context of its application (Becher & Trowler, 2001, p. 9) - seems also to be the case with disciplines associated with wider humanistic concerns in the UCY, like sociology and political science. The words “companies” and “markets” indicate the resonance of history in the work and life of the UCY. Instrumentalist and utilitarian orientations that emerged with the independence of Cyprus, are strongly present at the UCY. The same informant expresses his discontent because “those who take the decisions at the UCY draw on false basic premises for the guidance of the institution” (Sociology – Informant 5).

A psychologist suggested that the departments that are more economically efficient receive more resources and general support by the decision makers at the UCY:

It's difficult to ignore and just put up with the fact that there are faculties that respond to the needs of industry and the corporations, and as a result are rewarded by being allocated more funding. Computer studies, physics, biology, economics and all the departments of the faculty of engineering are privileged (Academic Informant 8).

In Cyprus, similarly to what happens in other countries under the pressures of globalisation, “the HE curriculum is becoming more vocationally oriented” (Becher & Trowler, 2001, p. 5). Different academic and disciplinary cultures though result in different responses towards the market. This leads to discontent and cultural disagreements in values among the academic personnel.

Another indication of a nascent market culture at the UCY lies in the attempt undertaken by both, academics and administrators towards securing funds from private sponsors. Market initiatives at the institution are being motivated due to the reduction of the UCY budget by the government. An anthropologist explained that the cutbacks of the budget have been accompanied by stricter policies for internal resource allocation:

A ‘social contract’ has been introduced. It is an approach according to which the rector and the vice rectors say that the resources should be distributed according to the performance of each department. And the performance is measured by research productivity, publications and the ability of each academic and each department to bring in external funding. (Anthropology – Informant 6).

A computer scientist sheds more light on the developments: “Our vice rector is trying to introduce ‘The Costing Approach’. He wants to look at what everything costs individually” (Engineering - Informant 3). Aspects of the market culture, like for instance payment by results, performance, and productivity penetrate the normative structures of the UCY. “Academic imperialism” (Sumner, 2008) that can be described as “the process of capital accumulation on a world scale through academic means” (Sumner, p. 83), seems

to be also affecting the management, the structure and the overall work at the UCY. Domains that are more profitable are particularly supported and the management bodies of the institution facilitate the establishment of “a climate conducive to capital accumulation” (ibid, p. 83).

An economist talked about the introduction of quality control policies by the rector towards ensuring efficiency:

The Rector is seriously interested in the evaluation of the quality of UCY’s work as a measure to assure the highest efficiency. He is focusing on quality control measures for the time being (Economics – Informant 10).

The need to be efficient engages senior academics, who are obliged to undertake administrative duties in order to promote productivity. Another economist observed:

The decision makers adopt initiatives in order to assure resources from external private agencies. The current rector and rector’s council are familiar with funding mechanisms and with ways for involving possible alternative sponsors. (Economics – Informant 12).

A senior administrator informed that “we have been trying to develop lucrative activities” (Administration – Informant 1). Middlehurst (2004), explains that a shift towards measurement and quantification, especially in the form of ‘performance indicators’ and/or explicit ‘standards’, and away from ‘trust’ in professionals and experts, constitute key characteristic of an empowered market culture at the university. In this context, four domains of entrepreneurial activities, still at their initial stage, were observed. Firstly, as a computer scientist disclosed, some departments are about to run “parallel or additional” graduate programmes in English:

Some of the departments were given the permission to organize lucrative postgraduate programmes of study; but only the departments that will attract international students and bring in money in the form of ‘international tuition fees’. We are preparing a self-sponsored profit making masters programme. The programme will be taught in the English language. Our objective has been to increase our resources and create alternative funding mechanisms (Academic Informant 3).

The functioning of two parallel master courses at particular departments sheds light on the phenomenon of “a shift in value priorities away from universalism, equity, security and resilience, towards efficiency and individualism” (Pollitt, 2003, p. 27 – 28) at the UCY. Some departments thus have begun selling their services on the open international student market. It seems that the aim to constitute Cyprus as a major centre of service provision and education in particular, that was set soon after the Turkish invasion, is pursued at least by some of the departments at the UCY. The establishment of the “Mesogios” publishing unit is another indication of the adoption of market approaches. An administrator explained that:

Our publications appeal to the wider community of readers. It is a venture that has two main objectives: to distribute quality readings published in Greek, but also to assure some additional profit, some income (Administration – Informant 2).

The provision of consultation services is another indication of an entrepreneurial or market culture entering the institution. UCY academics have been acting as consultants for hundreds of public, semi-public, non-profit, and private organizations in Cyprus. Consultancies are also provided for international agencies and organizations abroad (UCY: Research Profile and Publications 2002, 2004, p. 324–327).

A final indication of the growing market culture is the fact that the Rector and the Vice Rector have been expanding the publish relations of the institution abroad, aiming mainly to attract paying Greek immigrants and Greek speaking individuals from abroad to the graduate programmes of study. An administrator explained:

The Rector and his council have been visiting foreign countries including Greece and the UK, in order to provide information about the master programs offered. Since people abroad pay anyway, even for their undergraduate degrees, we might as well encourage them to study here. They will come to their home country, and the institution will benefit from the tuition fees (Administration – Informant 1).

The desire to constitute Cyprus as a lucrative education service provider for the neighbouring countries that emerged after the 1974 Turkish invasion in the island, is reflected in the comment above. This investment of the Cyprus government in education is theoretically supported by Rothblatt (1985), who suggests that intellectual work should be accompanied by an economic surplus and that the pursuit of knowledge should be valued in relation to the other conditions affecting people's lives.

### **Conclusions**

In this chapter, it is suggested that the University of Cyprus as an organization has been guided since its establishment by the positioning, the orientations and the interests of its academics. Academics constitute a powerful class at the UCY. They can be seen as an oligarchy that undertakes any possible action to minimise the involvement of other interested parties in the institutional policies and activities.

Despite that the academic cultures dominate, other interested parties - the state, the administrative staff and the market – attempt to promote increasingly their interests and values at the work and the life of the institution. As Henkel (2007) observes in this context the knowledge society and the new conceptions of the state are posing challenges to the principle of academic authority.

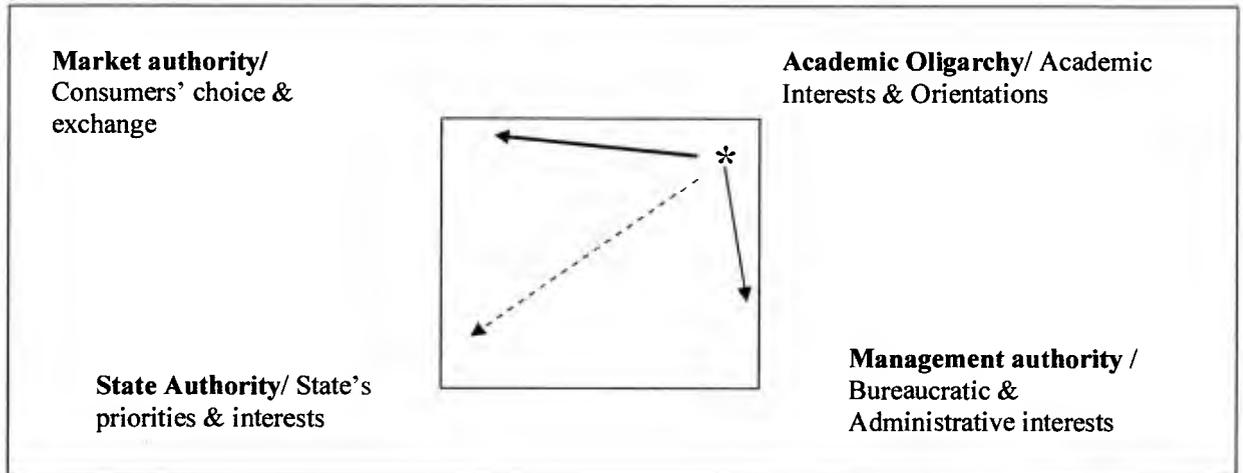
In the case of the UCY, the state exerts a minimal effect on the work of the institution, as the state authority is currently limited to the selection of the undergraduate students. At the same time, management and market cultures are gaining ground, making the value

landscape of the institution more plural and dynamic. Administrative staff put forward demands for better work conditions and professional autonomy. This leads to collisions between academics and administrators. The tensions are intensified as academics can see their traditional academic oligarchy under attack.

The governmental funding that formerly constituted the only source of income for the UCY is diminishing. As a response, the university policy makers are encouraging the generation of additional income by the UCY itself. This move towards the market and economically efficient cultures, although still quite limited, has been effecting the organization of the institution. Administrators have been acquiring power as they help to develop the growing market culture.

Referring to Middlehurst's (1993) "different images of academic organisations", it may be suggested that at the UCY the "collegial perspective" dominates, where the institution functions mainly as a community of scholars. This collegial perspective is accompanied by the image of the institution as a "professional organisation" (ibid), according to which the interests and characteristics of the academic staff dominate the institutional culture. At the same time, the "political image" of the university – with conflicts about different interests, values, power, status, territory and resources – and the "entrepreneurial image" – requiring the maintenance of equilibrium of the university with its environment and evaluation of institutional quality in order for the institution to survive and prosper – are gaining ground. Accordingly, the University of Cyprus as an organization can now be located inside the area of the square of the universities' coordination (see Figure 9).

**Figure 9: The UCY inside the ‘Square’ of the University’s Coordination**



UCY members, who draw mostly on academic values. The state exerts limited effect on the organization of the institution, although state authority has been increasing recently. The dominant culture of the academia is challenged by a developing managerial culture. At the same time, the structures of the UCY are encouraged by internal (the Rector’s council) and external forces (diminishing governmental budget) towards the adoption of market-like values and practices.

The institution is becoming thus a host of multiple and conflicting cultures and interests, whose representatives attempt imposing their own values and interests across the institution. Various cultures are activated, competing for power over the affairs of the UCY. This contestation creates a cultural pastiche in the institution, which is constantly changing, as the power shifts between different stakeholders.

In this chapter some forces that develop mostly internally and affect the normative orientations and culture of the University of Cyprus were considered. In the following

chapter, norms and values activated externally at the level of the local society and Cyprus nation state, and contribute to the cultural profile of the UCY, are examined.

## **9: State, society and the University of Cyprus**

### **Introduction**

In the previous chapters the forces and values that develop mostly internally within the university and affect the institutional orientations and culture were examined. This chapter is an analysis of the cultural attributes of the University of Cyprus as they are configured by the effect of local and externally developed orientations and values. The relationship of the institution with the local society and the Cyprus nation-state is approached.

The reflection on the relationships between the university and its context becomes necessary for three reasons. Firstly, because culture has been defined as a set of values people develop collectively in order to understand and respond to the changing socio-economic and political (i.e. contextual) realities (chapter 2). Secondly, it was suggested that the argument that the contemporary university ceased to be a site of culture draws on particular and possibly false perceptions of the relationship between the university and its contexts – namely that the institution subsumed to societal cultures, where economic concerns and neo-liberal orientations dominate (chapter 3). Thirdly, it was proposed that a reflection on the responses of university members to the changing societal (contextual) conditions can provide a means for understanding the possible relationships between the contemporary university and culture (chapter 4).

The idea that university cultures today influence and are influenced by both, local and global cultures in an increasingly complicated way, was brought to the surface. In this context, the two empirical chapters that follow, deal with the exchanges between the UCY and its local environment as well as with the relationships developed between the institution and its wider - regional and international - contexts. The interchanges between the UCY and the local society are being examined here first.

### Confidence in and support by the local society

People at the UCY, both academic staff and administrative personnel, believe that the institution is highly trusted by the citizens and the government of Cyprus. One academic explains that the eventual establishment of the UCY, despite several political and societal obstacles that delayed its function, “has been a result of the need and demand of the people of Cyprus to have at last a university in their own country” (Administrator - Informant 3). The same informant explains that Cyprus society has almost unconditionally placed its trust in the UCY:

A society that did not host a university institution before has embraced the UCY, supported it with excitement and trusted it. Cypriot citizens encouraged polity's very generous financial contribution towards the UCY. A kind of obligation to provide support to the UCY is a widespread attitude among the local population, and it is almost independent of people's socio-economic background and their professional position (Administrator - Informant 3).

The interviewee suggests that the support of the local society towards the institution might have been a result of the uniqueness of the institution and of the fact that the UCY was the first university institution established in the country. This view is shared by a number of academics in the UCY. An example of the historical resonance is provided here, as the

interviewee refers to the high value the Cyprus citizens attribute to education (see chapter 5). The support the local society gives to the UCY is further indicated by the generous funding provided to the institution by the government and thus by the tax payers. An economist comments:

The university is a new phenomenon for Cyprus and enjoys support both by the general society and by the state. ... We are allocated more than enough resources by the government. Our salaries are very good. The budgets allocated for research, equipment, libraries, for computer labs etc are also quite generous (Economics - Informant 9).

Another informant brings into surface the same point. In addition he raises the issue of the low level of accountability of the university towards its contexts:

Cyprus government and the society in general trust the UCY a lot. Resources are provided liberally to the institution and funding by the polity exceeds considerably our existing, our real needs. Excessive funding though leads unfortunately to phenomena of unnecessary spending and lawlessness. There is no control over our expenses anyway (Economics - Informant 9).

The informant suggests that the excessive funding of the institution leads to phenomena of prolificacy. He believes that the unconditional support of Cyprus society to the UCY, accompanied by a lack of accountability mechanisms, creates a culture of omnipotence among the academics. This view implicitly suggests that academics, regardless of how special and significant their work might be, need to be under some kind of control, at least with regard to their expenses. The attitude of the local society towards the institution seems to be drawing on the assumption that academics belong to a distinct and bounded societal sector, with high normative power (Henkel, 2005). Henkel (ibid) suggests that this societal attitude towards universities is a characteristic of earlier times when academics enjoyed and drew on a high:

Status ... in the nation state (as definers, producers, transmitters and arbiters of advanced knowledge) and on the power of academic elites to secure wider acceptance that the fulfilment of these roles required a strongly bounded academic arena (p. 158 - 159).

Another informant, in contrast, considers the absence of societal mechanisms of control to be a normal state of things. He suggests that the “polity’s financial donations are not only satisfactory; they are extremely generous and this is exactly how we expect them to be” (Administrator - Informant 4). The word “donation” might suggest that the informant considers the funding of the UCY by the polity to be a responsibility of the government and unrelated to possible expectations of the local society from the institution. An obligation of accountability to the external stakeholders, who sponsor the institution, is not an issue here.

The absolute confidence in the UCY is stressed further through the voice of another senior administrator:

People in Cyprus that occasionally have to conduct various projects seek the collaboration with academics under any costs. As soon as they make known that they collaborate with the UCY, they instantly secure ‘the seal of success’. The whole thing is of course slightly comical, if not really dangerous. It might lead to arrogance and power abuse (Administrator Informant 1).

This administrator implies that local society has not developed a critical stance towards the institution and its role. It is also feared that this lack of criticality might lead to phenomena of professional misconduct among the academics. The dominance of the academic values is configuring the relationship of the UCY with its local contexts, especially since the state and the citizens of Cyprus attribute to the institution a unique role and cultural functions, and associate with it high expectations.

This support and confidence placed on the institution by its external stakeholders might also be a result of the values and cultures sustained by contemporary “knowledge societies” (Gibbons et al 1994 & Scott, 2004). According to the cultures of the knowledge society, knowledge is instrumentalised and becomes the primary driver of local and global

economic and social prosperity (Scott, 2007). As a means of individual and social prosperity, knowledge increasingly interests the governments and their citizens, who aspire as a result to get involved further with higher education policies. Additionally, due to the radical changes associated with knowledge societies, universities are expected to function as “resources for citizens, organisations, regions and whole nations seeking to navigate the dynamics of change and the adjustments it requires” (Walshok, p. 211).

### **High expectations of Cypriot citizens from the UCY**

One senior administrator refers to the excessive and, in his opinion, occasionally inappropriate demands posed on the UCY by the members of the local society:

Many times excessive or even non-realistic demands and expectations are imposed by the members of the society to the newly established institution. Those demands are in my opinion a result of the lack of university tradition among the local population. Sometimes though people demand the ‘unattainable’, the unfeasible from the UCY (Administration - Informant 3).

The informant explains that the unrealistic demands posed by Cypriot citizens on the UCY are probably a result of the unfamiliarity of the people with the distinct functions and cultures of universities. The suggestion is that people outside the university sustain different understandings of the university that those inside the institution. And also that due to the “lack of university tradition” in Cyprus, local people fail to come to terms with the unique role of universities.

An archaeologist suggests that Cypriot citizens believe that academics at the UCY are responsible for resolving all the problems that emerge in Cyprus, private or collective ones:

The hypothesis has been that the UCY should become part of every family and to enter every single household. In the rest of the world, people do not expect by universities to exert these duties. This conception has of course to be understood by taking into

consideration the history, the particularities and the small size of Cyprus (Archaeologist - Informant 4).

The informant explains that this “peculiar” treatment of the UCY by the members of the local society is a result of the particular local circumstances and conditions, one of them being the small size of the place. Here the effect of history on the understanding mechanisms of Greek Cypriots comes into surface once more. These high expectations imposed on the UCY resonate the very tight association between the resolution of the local political problem and the aims and character of the local education system, which were discussed earlier (chapter 5). Lock and Lorenz (2007), having observed the importance of history and societal conditions, suggest in this context that the most important trends in higher education may be understood only when placed in the context of the general developments of the social and political life.

A psychologist discusses further this connection between excessive expectations imposed on the UCY, the lack of university tradition in Cyprus and the idiosyncratic local conditions:

I think that members of Cyprus society had been engaged with efforts to create a university in the country, because Cypriots seem to have believed that the UCY would be established in order to resolve all their problems and to meet all their needs; but things do not work like that, we simply can't help them (Psychology - Informant 8).

This informant is not willing to accept that a unique role might be part of the work undertaken at the UCY, as a result of the particularities of the country; she “can't help them”.

An economist reflects on the situation in a more optimistic way. He explains that the high expectations imposed on the UCY contribute towards making it a unique case among

university institutions. Academics, according to this informant, are empowered and are thus able to participate more actively than usually is the case, in local societal affairs:

The fact that for the time being the UCY is the only university institution in Cyprus creates those high expectations from the society, on the one hand. It also gives the academic an extremely special place within Cyprus society; something that is not happening in countries like the USA or UK, where there are thousands of economists like me, for instance. In Cyprus I am one among 14 economists and I am the only one working in my specific domain. So my opinion has validity, it counts. (Economics - Informant 9).

The lack of a university tradition in Cyprus, it appears therefore, contributes to the widespread support of Cyprus society towards the UCY. At the same time, it is creating excessive expectations from the institution. This situation indicates a special or particular role university institutions have in smaller countries. Cyprus is a small place and a relatively new democracy (see chapter 5). The UCY, being the only university serving the Greek Cypriots in Cyprus, represents a rather atypical case, at least with regards to the way it is related to its local contexts. The institution is expected to exert a significant role towards building up the nation state and the organization of society. Academics and people within the institution in general, exhibit variant reactions to this situation, drawing on their norms and understandings of what a university is. This particular contribution that is expected from the UCY leads to internal concerns about the autonomy of the institution.

### **Issues around autonomy and accountability**

Various informants express the opinion that the high expectations and pressures exerted by the public on the UCY might also be the result of a lack of accountability mechanisms.

An administrator put his respective concerns like that:

There is no form of accountability currently. But accountability mechanisms should be established soon. Otherwise everything will remain fluid creating conflicts between the

UCY and its stakeholders, and our autonomy will be at stake. People out there do not know what to expect from us or how to judge us (Administrator -Informant 3).

According to this observer the absence of institutionalised accountability mechanisms sustains a widespread confusion about the roles and obligations of the UCY towards the public. This situation, thus, blurs the boundaries between the institution and society, facilitating value and normative collisions. Secondary, the informant implies that the social responsibility of the institution, which is highly valued and therefore expected by its external stakeholders, is perhaps absent from the UCY. This, in turn, leads to several cultural conflicts. At this point it has to be explained that accountability in the case of the UCY seems to have a special meaning, referring mainly to the responsibilities of the UCY to address the needs and problems of the local society.

An engineer tries to draw the attention to the legal status of the UCY, according to which the institution is an “autonomous but at the same time a public corporate body” (UCY’s web page, [www.ucy.ac.cy](http://www.ucy.ac.cy)). He believes that “the unwillingness of the academic staff to become accountable, and their detachment from local society, has already been leading to threats against the autonomy of the institution” (Engineering - Informant 12). This observation of the informant is in resonance with a general dispute of the academic autonomy (Henkel, 2007; Lyotard, 1979) today, especially due to the diminishing of the legitimacy of the “big ideas”, the institution was supposed to be promoting (Lyotard, 1979). Another economist predicts that if academics continue to ignore expectations for social contribution and accountability, the institution will soon lose the abundant financial support by the government and the support of the Cypriots will be jeopardised:

From the political and official perspective, the UCY is a part of Cyprus society, since it is funded by the polity; and thus we should all realize that we must maintain constant contact with society. We cannot be isolated here and expect people outside to support us ... We will be the losers in the end. We will lose both our autonomy and our resources (Economics - Informant 9).

The last few quotations provide some indication about the suspicion or concern of some academics about their professional autonomy, concerning the involvement of the local society in the affairs of the UCY. After all, academics have been regarding their autonomy as a fundamental precondition of their professional lives, as a major value and as “an essential socio-technical condition of good academic work” (Becher & Kogan, 1992, p. 100). Academics fear that the involvement of local society would endanger UCY’s autonomy. According to Henkel (2007) the opening of the university to the societal space is a general phenomenon, accompanied by diminishing university sovereignty:

The ideal of academe as a sovereign, bounded territory, free by right from intervention in its governance of knowledge development and transmission, has been suppressed by ideals of engagement with societies in which academic institutions are ‘axial structures’ (p. 87).

An engineer gives an example of how the perceived ‘use’ of the UCY by Cyprus government as an “axial structure” towards the Europeanization project of the country, diminishes the autonomy of the institution. The informant explains how the government has, in the context of the Bologna Treaty, interfered with internal aspects of work at the institution. The interviewee implies that Cyprus polity utilizes or even manipulates the UCY in order to achieve its political aims:

Don’t ask me about the ECTS<sup>1</sup>, since nobody has ever asked us [the academics]. Ask those who took the decision. The ministry signed and committed us to comply with the various aspects of the Bologna treaty. It was a formal political decision taken by the local politicians (Engineering -Informant 13).

Here the discontent of the academic with the involvement of the government in the policy-making of the institution is expressed. Tapper & Salter (1995), though, stressed the dependence of academic institutions on their contexts, suggesting that “university autonomy was always exercised within a political context, which ... prescribed its boundaries” (p. 59).

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<sup>1</sup> ECTS - International Credit Transfer System

In this section, the plurality of values and the cultural antagonisms within the UCY have come to the surface. While academics acknowledge the trust and support given by the government and by Cypriot citizens to the UCY, a latent antagonism between the academics and the local government is apparent. The conflicts are attributed by various informants to a lack of familiarity among the local population with the international university culture. It is also suggested that these collisions might be a result of a particular role universities in small places like Cyprus are expected to exert; a role with which the academics of the UCY, who are mainly directed towards an international academic culture, are not very agreeable, especially since academic autonomy has been traditionally considered as a fundamental value or even precondition of the academic profession (Becher & Kogan, 1992).

#### **Detachment from societal affairs**

The academic informants indicated that they feel and maintain some detachment from the social context of the institution. The distance between UCY and the local society is reflected mainly in the fact that academics do not pursue consistently through their work local issues and problems. A similar conclusion can be drawn by reflecting on the lack of interest by the majority of the informants in the political problems of Cyprus. A psychologist acknowledges: “we are a bit locked in our glass tower here, but that’s the way it has to be” (Psychology - Informant 8). According to this informant, UCY academics remain in their “ivory tower”, and this situation suits them. Becher & Trowler (2001)

suggested that in the “ivory tower” there is “comfort as well as some scholarly benefit to be drawn from a cloistered withdrawal from the everyday world” (p. 159).

An administrator also talks about the detachment of the UCY from its local society and stresses the inevitability of the situation: “There is inevitably a gap in our communication with the outside world. The UCY though must undertake some efforts and reach the wider population of Cyprus” (Administration – Informant 3). Then the informant goes on explaining what kind of communication he has in mind:

Good scientists can become more accessible through their work, without resorting to oversimplifications. I think that this is what scholars within the UCY should try and achieve. But if the mass of the population demands to gain full understanding of the work undertaken at the UCY, this would be by definition unattainable. Most of the initiatives undertaken by the UCY must inevitably apply to a very small audience. (Administration - Informant 3).

While the need of the UCY to come closer to its contexts is acknowledged, the emphasis remains on the work already undertaken. The suggestion is to find ways in order to make the current scientific work more “accessible” to selected sections of the local society. No reference, for example, is made to the potential for the investigation of societal needs and problems. The informant above envisages the UCY being as a place of pursuing high values and distinct culture. According to the interviewee, the cultural exchange between the UCY and its surrounding society should be one-way, from the university towards its context. An elitist attitude accompanied by a down valuing of aspects of common, popular and national culture is evident.

Academics also stress the need for the university culture to maintain some distance from the wider societal value systems. The acute differences that exist between the *Weltanschauung* of the university and that of society were emphasised. An anthropologist

commented on how the society in Cyprus fails to understand the unique nature of university institutions:

We need a bit more time here in order for the notion of the academic space to be established. People don't understand it. In the academic discourse there is no black or white, since I will try to illuminate the issue under discussion from different angles. ... My aim is mainly to create questions to people and not to give answers; to make somebody go away carrying big question marks (Anthropology - Informant 6).

With his comment the anthropologist explains that the sense-making mechanisms of people within the university are different, more flexible and less dogmatic than the understanding structures of other societal agents and institutions. He also suggests that the culture of universities entails attributes of critical reflection and a questioning of the status quo. There is no "black and white" as he puts it, only "big question marks". The university here is obviously perceived as a unique place of culture, where the work towards the foundation of specific cultural standards is undertaken for the benefit of the wider society. Similarly, a sociologist contrasts the critical reflective character of the university institutions with more definitive and restrictive attitudes of political or civic authorities:

Here we have to construct and provide a spherical configuration of the situation, and people outside will have to decide freely whether they want to adopt or reject a specific stance. We cannot be functioning as society's prompters within the university (Sociology - Informant 5).

The informant here calls upon the culture of critical reflection, to be enabled and sustained by the university. The informants explain the unique role universities have towards setting value standards, when they discuss the non-involvement of the institution in the various aspects and manifestations of the unresolved political problems. An economist described the official policy followed by the UCY towards the 'Cyprus Problem'. Referring to the period before the referendum on the Annan plan he explains:

With the discussion created around the Annan plan and the position of the UCY, the Rector wrote an article in the daily press in which he made clear that the university as an institution cannot have just one single opinion. The university illuminates situations and issues from various angles and perspectives, and it is up to every citizen of Cyprus to judge and decide what must be done (Economist - Informant 9).

The academic makes indirect references to the Humboldtian university model as a locus of an unimpeded expression of ideas, of “various angles and perspectives”. Another academic stresses that the German idealists’ university model was the ideal model for the university, a model generally accepted by the academics at the UCY, and which should be providing guidelines for the configuration of the character of the institution:

The institutionalised and official university is not right to adopt a stance on political issues, when there is freedom and democracy in the country and thus every single citizen, including academics, have the right to argue. ... So rather than pressing the UCY to adopt specific attitudes, we should all be working, in order to help the institution to be a locus of freedom, democracy and critical reflection (Philosophy - Informant 1).

“The freedom of the individual scholar in his/her teaching and research to pursue truth wherever it seems to lead without fear” (Berdahl, 1990, p. 172), is stressed by the informant. This comment proposes the model of a university as a totally autonomous and free institution. In Henkel’s (2007) terminology, this informant highlights the “negative freedom, the freedom from obstruction and punishment, and the fundamental values ascribed to the pursuit of truth by each individual academic” (p. 88). “Positive academic freedom” and autonomy, suggesting that the academics are free to choose their own agendas and processes, something that would contribute to the best standards in knowledge development (ibid) without excluding engagement with societal issues and problems, seems to be alien to the UCY academics. This kind of “negative academic autonomy” and freedom, allows scholars to conduct research and make their research findings public without fear of intervention or censorship. The same comment brings again to the surface the Humboldtian idea of a critical culture within the university and stresses the liberal character of the institution.

A sociologist also emphasizes the critical character which the UCY should develop and maintain, in contrast to the more traditional functions expected by universities:

Academics are critical scientists and have thus the obligation to provide a general perspective of the situation, to illuminate things from all possible viewpoints. And people outside will then have to decide which stance to adopt (Sociology - Informant 6).

The informant maintains that the UCY and particularly its academics must be drawing on the values of "Social Reconstructionism" (Trowler, 1998). Social reconstructionism refers to an "ideological position", according to which education - and also higher education - can become forces towards ameliorative social change through the creation of an improved individual, who will be able to critically address prevailing social norms and thus to help to change them for the better (*ibid.*). The above quoted academic follows the Critical School of thought. He maintains that the institution should not be directing the people of Cyprus towards specific perceptions. On the contrary, people should be enabled to acquire cultural, economic and political control of their lives, thus "deciding which stance to adopt". Those goals can be achieved only through the emancipation of individuals - the process by which oppressed and exploited people will become sufficiently empowered to transform their circumstances themselves (Tripp, 1992).

But this critical intellectual (as he considers himself) does not bring forward the pedagogical aspect of critical theory in relation to the everyday work of the UCY, with regards for instance to the teaching and learning experiences of the students. He does not make specific suggestions as to how academics might encourage and facilitate the public to make the best possible use of the critical knowledge developed within the university. It might be concluded, thus, that the academic puts forward the critical definition of cultural standards as the obligations of the university, simply in order to justify the almost absolute orientation of academics of the UCY towards their "academic oligarchy".

The idea that academics remain detached from the local social life in order to promote and preserve their professional interests, is additionally supported by the tendency of UCY scholars to deal in their work almost exclusively with internationally relevant themes. While engaging with globally relevant issues, academics are rather unwilling to deal with local challenges and problems as possible aspects of their work. An anthropologist reflected on this lack of involvement:

The social discussion on the issues of differentiation, gender, emigrants, homosexuality, and different religions has been totally neglected at the UCY. We have always been looking for alibis to cover academic escapism from local society. ... No one has really looked deeply which effects the Cyprus problem has had in regards to our social development, our social sensitivities, the development of our identity etc (Anthropology - Informant 6).

The anthropologist above implies that the lack of involvement with local issues is a purposeful strategy of the academics towards promoting their professional interests. Some academics do not hesitate to acknowledge personal responsibility for their limited involvement with societal affairs. They explain that they could not include Cyprus in their research projects, as something like that would jeopardize the validity and extensive applicability of their work and negatively affect their careers. One psychologist explains:

Articles and papers of mine have nothing to do with local issues, this has never happened, and it will never happen, I can assure you. ... Never! Because they wouldn't be in the international scene, they wouldn't be presented or presentable, and they certainly wouldn't be published; except perhaps in a local newspaper or some place inside Cyprus. And I would sink to the bottom (Psychology - Informant 8).

Here, the interviewee explains that issues of local and national concern combat the prospect of a successful academic career, especially in Cyprus that is a small and peripheral place. Local issues are therefore ignored in favour of an international academic culture. Another academic who works in engineering, commented:

I haven't published anything in a Greek-speaking journal. ... I deal with purely technical issues, and I don't need to refer to Cyprus as an example. All that is demanded by an academic like me are scientific empirical proofs. My interests have nothing to do with Cyprus, as nothing relevant to the area in which I work has been applied in Cyprus yet (Engineering - Informant 12).

This is the voice of a civil engineer, whose academic subject is one of the most applied and practically oriented subjects at the UCY, declaring that he is basically uninterested in what takes place in Cyprus. Regardless of the area of their specialty, the majority of academics at the UCY share a strong interest, commitment and familiarity with more universal and internationally recognized cultures, as opposed to the particular and localized value systems. This dedication of UCY academics to globally acclaimed value systems and their faith in the contemporary international academic culture is endorsed also by an economist:

It is impossible to conduct academic work of a high level by dealing with aspects of the Cyprus economy. Trying to persuade the academic community of the importance of a theory using data from Cyprus is a suicidal act. Scientifically speaking, using information from Cyprus when trying to develop and promote an economic theory can be perceived as a distracting and manipulative approach. It's a pity to sacrifice a good theory for the sake of some aspects of Cyprus economy. Cyprus is a small place in the periphery of Europe; in other words, Cyprus is not the canon/measure of science. Principles of science cannot be extracted by data collected from Cyprus (Academic Informant 13).

Here, a kind of over-optimism can be discerned, as the informant believes that academics at the UCY through their research may be able to define internationally acceptable "principles of science". This is a rather interesting comment, since the informant maintains that the UCY can pursue the promotion of science and succeed, almost independently of the context within which it is located.

The majority of informants stress the unique cultural character of the UCY and its distinctiveness from any other social institution, and from the local society. Academics in particular refer to the need of the university to maintain distance from the various societal cultures. The belief is expressed that the university is a site where cultural standards can be set and critical perspectives towards the meaning-making structures both, inside and outside the institution can be nurtured.

But academics appear unwilling to acknowledge that some of the aspired standards might emerge, at an early stage perhaps, by reflecting at the local conditions and realities. The data, though, indicated that many attributes and characteristics of the local contexts have been configuring the cultural profile of the institution. According to the interviewees, various values and norms of the Cyprus society have penetrated the structures of the UCY and have affected the way in which people inside the institution work and understand themselves.

### **Aspects of the wider societal culture**

#### *Favouritism*

A number of informants allege that favouritism, rather than academic and personal merit, is what counts for a successful academic career at the institution. They explain that due to the small size of the country, it becomes possible for people to form clans that aim to support the interests of their members. One informant in education explains that what counts for an academic to be given opportunities for consultancy is “who knows whom”:

The participation in various committees and the provision of consultancies has nothing to do with the UCY or with one’s faculty and department. It is totally up to the individual academic; it depends on whom you know and whom you have helped in the past. ...Merit and thus meritocracy are very fluid and subjective terms, especially in Cyprus, that’s the way it is. Things cannot change radically (Education - Informant 2).

The informant above feels rather helpless and disempowered to deal with the absence of meritocracy in the UCY. He implicitly suggests that the intrusion of the values of favouritism in the institution that are widespread in the local context cannot be prevented due to the particularities of the island. He claims that “that’s the way it is”, and “things

cannot change radically”. A philosopher also recognizes that things in the UCY are regulated more or less by interpersonal relations and networking, as is the common practice across Cyprus:

Collaboration with several organizations and opportunities to provide consultation depends on interpersonal relations and connections. Academics that participate in the public life are those that have a strong social and political network ‘behind them’. It is not their merit or efficiency that ‘opens the doors’ (Philosophy - Informant1).

This informant comes from Greece, and he complained, after the interview was officially finished, that “although my work is well known abroad, I have not been given the opportunity to share it and make it widely known in Cyprus, because [he] is not part of the old boys’ societal network” (Academic Informant 1). Apart from the culture of favouritism and the lack of meritocracy at the UCY, a climate of exclusion and rejection among the academics based on non-academic criteria, inherited from the surrounding societal norms and value systems, might have been revealed. The dormant effect of non-academic criteria and particularly the effect of political views or even ideologies on purely academic matters resonates the history of education in Cyprus, with educational decisions depending for a long period of time on the local political situation (the Cyprus problem). The culture of favouritism and the closed networking as it is discussed below, is closely related to the interference of local political parties with the internal affairs of the UCY.

One of the student informants also raised the issue of limited meritocracy within the UCY, explaining that this reflects the situation in the extra-university local environment:

The UCY is part of the society of Cyprus, and as such, it has been penetrated by the absence of meritocracy and by favouritism. The attitude ‘let’s sort out someone, let’s help somebody because she is our friend or member of our gang’ flourishes here (Undergraduate - Student Informant 1).

*Interference by local political parties*

The most intense and serious interference of political parties in the internal life of the UCY is achieved through students and their committees and organizations. One academic explains:

What I clearly see as an extreme danger is when students are instructed or exploited by the political parties. This is corruption. And they exert influence on who is going to get elected at the Senate and the Council. Students try to promote the election of a person that belongs to the same political party as them (Education - Informant 2).

The informant explains that the considerable participation of students - through their right to vote - to the election of the members of the decision-making bodies, motivated by political parties, is “dysfunctional”:

I believe that the power the students were allocated via the latest alteration of the law, is excessively huge and far beyond what I would consider as functional. The fact that they have a say of 33% in the election of the rector and of members of other bodies of the UCY, for me is unacceptable; we must maintain our freedom and autonomy (Education - Informant 2).

The involvement of students is “unacceptable” for this informant, because through them, society is importing and imposing its political values and cultures at the UCY. The idea is that the university is a unique place of cultural activity, and thus should remain “free and autonomous” from the sometimes corrupted meaning-making mechanisms used by various societal groups. An economist makes even clearer the conviction held by UCY academics that the university should be an oasis of culture for its surrounding contexts:

Instead of getting the university to the political parties and integrate it to the local society, in order to broaden Cyprus society’s understandings and mental boundaries, we try to bring the political parties into the university. This leads to narrowing the intellectual horizon of the university and does not help people outside (Economics - Informant 13).

The informant clearly believes in the contribution of the university to the development of a critical disposition among the local population; in the “broadening of people’s intellectual

horizon". The faith in the dominance of academic oligarchy among the scholars at the UCY is stressed once more here. What is additionally implied is that the university, through its academics, is one of the most appropriate bodies that can set some cultural standards for the society. As a computer scientist suggests when reflecting on the same issue: "Sadly people's political beliefs occasionally enter the scientific work of the university, which should be dealing merely with knowledge and truth" (Engineering – Informant 3). Becher and Trowler (2001), though, stress that there is a close relation between cognitive developments and social and contextual influences. They also maintain that there are various more or less immediate but nonetheless important ways in which academics' professional work affects and is considerably affected by "the wider social environment" (p. 161). The invasion of perceived problematic aspects of societal cultures through the political parties led the interviewees to raise the issue of students' culture and overall attitude towards their studies.

### *Students' culture*

Some interviewees raise the issue of narrow intellectual horizons, passivity and instrumentalist behaviour among students. Characteristically, many informants maintain that the students have been totally absorbed by the dominant values and cultures of Cyprus society. Consequently, they fail to realise that being students at a university, they have the opportunity to exert a critical role within their community and the society. According to a philosopher "the membership of the students in political parties is another indication of their passive and uncritical identification with the dominant cultures of Cyprus society" (Philosophy – Informant 1). The same informant argues:

A big section among the students here see their studies as a necessary evil, as a primary stage which someone has to endure, until getting a well paid job... as an

intermediate step that leads to some kind of 'arrangement' or 'settlement' of their personal life (Philosophy – Informant 1).

An archaeologist informant adds: "We have students here asking from the very first day of their studies: "When I get my degree, will I be qualified to work for the government?" (Archaeology - Informant 2). An administrator agrees with the profile of students as sketched by the academics:

Students are not progressive; they are unfortunately disciples of the status quo. They are immature. Students' profile is in reality a reflection of the profile of Cyprus society. ... Cyprus society is a society which generally lacks the willingness and ability for disputation and criticality (Administration - Informant 3).

The administrator above raises the issue of the perceived inability of the students to exhibit criticality and to disengage themselves from the widespread mechanisms of meaning-making. Many academic informants maintain that the beliefs and values of the students are in contrast with the norms and structures of the academic culture. A graduate student in mathematics, on the other hand, referring to his learning and general experience at the UCY, explained that the limited progressiveness and criticality exhibited by the students is a result of their oppression by the academic oligarchy:

Our attitude, passivity and immaturity if you wish reflects our treatment by the academics. Academics, who should be the facilitators, are in their majority our oppressors. They threaten the students with the power of grading (i.e. to fail us) or to suggest the discontinuation of our studies (Graduate – Student Informant 2).

Nevertheless, students are described by the academics as exhibiting opportunistic, immature and non-critical social and learning behaviours. Those characteristics are attributed mostly to similar values sustained by Cyprus society, like an absence of meritocracy, conservatism, materialism, and an absence of a critical disposition. The distinction between the academic and the student culture made by the academics indicates the presence of multiple and different cultures within the institution, that are at work at the same time. Thus the university appears to be a complex cultural institution, allowing space

for the active expression of norms and values by different groups, at various domains and in varying ways.

### *Gender issues*

According to the data, the UCY has inherited some of the cultural biases of the local society. One of those is the gender discrimination that is reflected in the arithmetic dominance of female students:

Roughly 80% of our students are females. This might be indicative of social deposits of some kind; the logic is: 'let's keep our daughter safe close to us (Education - Informant 2).

The 80% - 20% analogy applies more or less to all the departments of the UCY. A psychologist provides further explanation of the situation:

Cyprus society is a closed and conservative society, and parents want to keep the daughters in the country, while they allow sons more easily to go and study abroad. This is indeed a disgrace ... I am very annoyed by those issues of inequality between the sexes. But everything is an issue of the existing cultural mentality. (Psychology - Informant 8).

This informant raises the issue of gender inequalities that generally exist within the UCY, explaining that the problem affects also the female members of faculty:

If you are a woman and at the same time a low profile person who doesn't talk much about the work you do, you have in front of you male colleagues who try to patronize you, thinking: 'obviously you are not going to do much, so if you want, come and get involved in our research'. That is really a chance for laugh...But for a new female colleague, this kind of stance means very simply that someone can easily 'swallow her up'. (Psychology - Informant 8).

An economist reflected on how male cultural domination in Cyprus society has contributed to a decline of academic expectations among female students:

Female students achieve the higher scores at the national examinations for admission at the UCY. Now, four years later, the best students of the year are never female. And this declining achievement of female students has nothing to do with their abilities and potentials, but with their limited ambitions and aspirations imposed on them by the status quo (Economics - Informant 9).

This imbalance between the female and male student population creates arguably a quite “unique or female culture”:

In a population that consists of 80% women and 20% men, another culture is created, a female culture; and the relationships are different. A weird atmosphere is created in comparison to a normal university; one has to be extra careful. (Biology - Informant 7).

This biologist differentiates between how one should be treating female as opposed to male students; that is with “extra care”.

## **Conclusions**

The University of Cyprus and its members enjoy much confidence and receive abundant support by the Cyprus government and by the citizens of Cyprus. These conditions have enabled the institution to orientate itself through the work of its academics towards the cultivation of norms and values that comply with international academic cultures. The dominance of academic interests at the institution leads to cultural contestations that take the form of conflicts between external stakeholders, on the one hand, and the members of the academic community, on the other hand.

In any case, evidence was provided that cultures within the UCY are constantly developing or changing, as a response to the local societal conditions and problems. As Barnett (1988 & 2000) maintains, university today is bounded into its host society, and

societal attributes and cultures affect the institution. Different societal characteristics and dispositions appeared to be entering the UCY and affecting its normative structures in various ways. Some of the societal values and structures enter the UCY indirectly without causing any reactions by the academics. They are taken on board unquestionably and become part of the cultural landscape of the institution. Examples of contextual cultural dispositions that have been allowed to enter the UCY without much reflection are the influence of the local political parties, instrumentalist attitudes towards education, and aspects of gender discrimination. Some other manifestations of Cyprus societal culture that attempt to make their way into the institution, on the other hand, are treated with suspicion. UCY scholars seem to be reflecting critically and rejecting or modifying local dispositions, particularly with regards to the political problem of the island and the needs of the local economy and labour market.

Summarising, the UCY through its members has a complex position in relation to how its internal cultures influence and are influenced by the local normative systems. It can also be concluded in addition that, despite the different opinions held by the UCY members and Cypriot citizens regarding the responsibilities of the institution, both parties agree on a critical role of the institution towards the various local and international emerging cultural challenges. The university is considered to be a unique and potent societal institution, and as such it is expected to reflect through its work on the general social, economic and political conditions, facilitating Cypriots to understand and efficiently respond to the various problems and challenges. In relation to this, it also seems that universities in small places like Cyprus are expected by local communities to participate more actively in the collective life.

This chapter focused on the interchanges between the institution, the local society and nation state. In the following chapter, still dealing with the interchanges of the university with its environments, the relationships of the UCY with regional and international contexts are discussed.

## **10: Internationalisation and Europeanization**

### **Introduction**

In the previous chapter the interchanges of the UCY with the local society and the Cypriot nation state were examined. In the present chapter, the focus is on the understanding of the relationships between the institution and its wider, regional and global contexts.

The University of Cyprus is examined here with particular references to the cultural characteristics and functions of the universities, as they have been emerging in the context of internationalization and Europeanization. Attention is given to the normative aspects of the internationalization policy of the UCY, the degree of commitment to the cultivation of an international profile for the institution, and the internationalization activities and agenda undertaken by its academics and decision-makers. These manifestations of internationalization are indicative of the dominant values and structures of understanding, which are held by the members of the institution.

## Definitions

Several and occasionally conflicting definitions have been given to the concepts of internationalization, Europeanization, and globalization. Consequently, the three notions as used in higher education discussions have also been loaded with contradictory or convergent meanings, both as separate ideas, and also as they relate to each other.

Internationalization is generally described as a practically oriented discourse towards policies and activities, which facilitate interaction and cooperation among nation states that are becoming more interdependent. According to Huisman and van der Wande (2004):

Internationalization assumes that nation states, i.e. 'societies' defined as nation states, continue to play a role as economic, social and cultural 'systems', but that they become more interconnected, and that activities crossing their borders increase. Cooperation between nation states is expanding and national policies put a stronger emphasis on regulating or facilitating boarder-crossing activities (p. 10).

Within processes of internationalization, the nation-states maintain their sovereignty and influence the organization of social life. The nation state remains the main unit of societal organization:

Internationalization refers to the increasing importance of international trade, international relations, treaties, alliances, etc. Inter-national, of course, means between or among nations. The basic unit remains the nation, even as relations among nations become increasingly necessary and important (Daly, 1999, p. 1).

The idea of internationalization, thus, is part of a *practitioner's discourse* and related to *policy planning*, which enables and facilitates the interactions among the nation states. The notion of globalization, on the other hand, can be understood as an *analytical term* or as a *conceptual construction*. It points towards the global movements and forces taking place in the world. According to Venard (2002), globalization:

Is a gradual and ongoing expansion of interaction processes, forms of organization, and forms of cooperation outside the traditional spaces defined by sovereignty of the state. Activity takes place in a less localised, less insulated way, as transcontinental and interregional patterns criss-cross and overlap one another (p. 392).

In many of its definitions, globalization is associated with the attenuation of the nation state. Globalization entails a reconfiguration of geography, so that social space is no longer wholly mapped in terms of territorial places, territorial distances and territorial borders. According to Giddens (1990), globalization is “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.” (p. 64). Held et al. (1999) understand globalization as a “process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions - assessed in terms of their extensity, intensity, velocity and impact - generating transcontinental or inter-regional flows and networks of activity” (p.16).

In summary, globalization is referred to as the global economic interaction of formerly national economies into one global economy mainly through free trade, free capital mobility and migration, facilitated by the contemporary means enabling the rapid exchange of information (Giddens, 1999). Giddens also explains that people are being propelled, due to the radical development in communication technologies, into a global order that no one fully understands, but which is making its effects felt. The globalization discourse becomes thus an analytical tool, an academically developed term used for reflecting on these new world realities.

Concisely, globalization can be seen as a set of forces and factors active in the world, accompanied by scholarly developed analytical attempts to understand the contemporary

condition. Internationalization, on the other hand, can be viewed as a kind of institutional response to globalization. Internationalization discourse is, as was pointed before, more a 'practitioner discourse'; a discourse of planning and of policy making as a reaction to globalization realities. Drawing on this logic, governments and larger complex organizations like universities can be examined as to what extent they are international in their orientations and missions.

Since the interest of globalization is around analysis, while internationalization is dealing mainly with practice and policy making, the object of this chapter is precisely internationalization. Also according to Knight (1995), internationalisation of higher education is a process of integrating an international, intercultural dimension into the teaching, research, and service functions of the institution. This study examines, in this context, the way the UCY is positioning itself internationally; and it tries to understand the culture of internationalization of the institution. From this perspective, the internationalization of higher education institutions is a set of intentions, ambitions, aims and objectives developed by institutions in relation to international policies.

With regard to the notion of Europeanization, Huisman and van der Wande (2004) suggest that:

Europeanization is often employed for describing the phenomena of internationalization on a 'regional' scale. Cooperation between EU countries and economic, social and cultural activities crossing their national borders are expanding quickly, based on the notion that such cooperation is required for stability and economic growth within the region (p.10).

Europeanisation denotes contact and collaboration within the European region (Smeby & Trondal, 2005), since it is assumed that regions may function as buffers towards the global competitive markets but also as supporters of global cooperation and competition

(Wallace, 2000). Europeanization thus entails aspects of both, internationalization and globalization that are active on a regional level, in Europe. Europeanization relates to internationalization from the point of view that institutions can be active towards supporting and facilitating economic, political, cultural and other exchanges between the European nation states. Europeanization is connected at the same time to globalization by mechanisms that exceed the sphere of control of the European states.

### Normative aspects of internationalisation

Internationalization, nowadays, appears to be a major priority of policy makers and academics. Generally, internationalization is considered as a positively loaded notion or aim by the majority of the people within the UCY. It seems, however, that several members of the institution fail to acknowledge the local relevance of internationalization. As a result, a strong internationalization project has been taking place at the UCY mainly as a set of globally oriented academic interests.

The leaders of the institution have a positive stance towards its international orientations. In his welcome message, that can be found in most of the prospectuses, the Rector emphasizes the merits of internationalization and extensively talks about UCY's international openings:

Our University's major aims include the fostering of our research and teaching partnerships through strategic alliances with international institutions, increasing our international academic cooperation programs, and participating in staff, and student, exchange programs, and improving our ability to manage our resources efficiently and invest them wisely. We take full advantage of modern technology, in order to avail ourselves of the opportunities offered in a united Europe. We strive for a continuous increase of our creativity and efficiency. The University of Cyprus is firmly on its way towards becoming an innovative, pioneering and effective institution, with a European

orientation and high standards of excellence, acting as a catalyst of change and progress for Cyprus and beyond.”(UCY’s web page: <http://www.ucy.ac.cy/welcomemessen@/index.html>)

The Rector is committed to an internationalization project for the institution, which favours mostly the professional interests of the scholars and that is compatible with the norms and values of the contemporary academic culture. The orientation of the Rector towards the international character of the UCY is in accordance with the motives that supported the establishment of the institution immediately after the Turkish invasion of 1974: the cultivation of the international profile of Cyprus and the promotion of the local economy and social welfare. The Rector thus talks about “international academic cooperation programs” and “high standards of excellence...for Cyprus and beyond”. He also introduces aspects of the market culture by referring to “efficient management” and a “wise investment of resources”.

In addition, the rector emphasises that the UCY is a unique “innovative” and “pioneering” institution, which is different from any other societal agency in Cyprus. As such the university is considered as the most appropriate institution to shoulder the responsibility of developing and disseminating the cultural values like “creativity”, “innovation”, and the setting of “high standards” and “change”. All these values and attributes are associated today with the ability of people to gain control of their lives in the context of the constantly changing and fluid contemporary life conditions.

Knight & de Wit (1995) and Knight (1997), explain that since the Middle Ages, universities have cooperated across the national borders for various reasons, especially political, economic and intellectual (promotion of knowledge and of the academics’ interests) and partly economic (acquisition of external resources and opportunities). In a

similar line of argumentation, the Rector stresses that the UCY has to go along with internationalization policies in order to ensure its future survival. For the Rector, internationalization is a one way route for the development and prosperity of the UCY:

Times are changing, and we must change along with them. In the competitive environment that is currently taking shape, what is challenged is our ability to adapt and respond to change. The University of Cyprus is expected - to an extent wholly unparalleled so far - to think hard about its future, to generate new knowledge, to innovate, to cultivate young talents, to educate our youth, so that they possess not only knowledge but also ethos and, above all, are endowed with creative and critical thought (UCY's web page: (<http://www.ucy.ac.cy/welcomemessage/index.html>)).

The Rector here refers to the pressures globalization imposes on tertiary institutions and the institutional obligation to respond to these pressures. He implies though, that universities today should be cultivating values, beliefs and norms that fall into different and perhaps contradictory cultural discourses. "Adaptation", "creativity" and "innovation", for example, are values that are intensively present in the culture of the international economy. "Ethos" and "critical thought", on the other hand, belong to a more traditional or liberal culture. In other words, the universities today, should, according to the Rector, provide the space for the development and activation of multiple normative orientations. But at the same time, universities have the obligation to be conducting a sort of evaluation and stratification of the values they take on board, through criticality and ethos. Despite the fact that UCY decision makers express some concern about the possible negative consequences of massification and marketisation of higher education on the UCY, competition for resources is not among their major concerns. This is possibly the case because UCY is adequately sponsored by Cyprus government. This is in contrast to what happens elsewhere, when, according to Knight & de Wit (1995), universities today enter the international arena, mainly in order to strike alliances and be able to compete for students and resources with other tertiary institutions.

The Vice Rector for Academic Affairs refers emphatically, but also in a very general way, to the internationalization project with which the UCY has to be engaged:

We also have to continue participating dynamically towards the configuration of the coherent and cohesive European Higher Education Area by: A. pursuing the ECTS, B. systematically promoting and supporting interuniversity programs of study, and providing assistance and support towards using international languages for teaching in these courses...and C. Participating in the developments on the very important issues of safeguarding and certification of quality (Development of Higher Education in Cyprus under the prism of reforms in Europe and Internationally, 2004).

The Vice Rector, with the comment above, refers the necessity for the UCY to develop internationalization policies. She does so by ‘quoting’ some major aspects of the Bologna treaty. Despite the fact that the Vice Rector is in charge of *academic affairs*, she does not provide any details about a potential strategy towards internationalization that can be followed by the institution. So, although the internationalization project is a top priority of policy making, specific internationalization strategies and concrete planning that could facilitate the internationalization project, seem to be rather ill developed.

Internationalization is described as a necessary project for the UCY also in the major general objectives of the institution:

The University sets high standards for all branches of scholarship. Research is promoted and funded in all departments for its contribution to scholarship in general and for its local and especially international applications (University of Cyprus, Undergraduate Prospectus 2006 - 2007, p. 8).

Internationalization is presented once more to be closely associated with a set of internationally valued academic concerns and cultures, like “scholarship” and “international applications” of research. The different departments of the UCY also denote internationalization among their major priorities. For instance, it is declared that:

The newly established Department of Biological Sciences at the UCY aims to provide high calibre education ... and research in line with international trends in biological sciences” (University of Cyprus, Postgraduate Prospectus 2006, p. 32).

People at the Department of Economics are also committed to the internationalization project:

The aim of the Department is to advance economic discourse at the national and international level and to promote knowledge in the field of International and European Economic Relations. In particular, the objectives of the Department are: (a) Equip students with the qualifications necessary for employment in Cyprus and the EU and comparable to those of the best universities abroad. (b) Prepare students for graduate studies and research at top universities abroad. (c) Engage in research with a view to producing results of high international academic standard. (d) Set the *standards* for the discussion of European and International economic issues and appropriate economic policy decisions.... (University of Cyprus, Undergraduate Prospectus 2006-2007, p. 157).

The specific department aims to meet a broad range of aims and to cultivate various values and dispositions. Employability, scholarship, academic career, research and results of high standards are among the various values to be pursued by the department. In addition, UCY economists want to be the leaders in the internationalization of Economics, by “setting the standards” of economics as an academic domain and by facilitating “appropriate economic ...decisions”. It can, thus, be assumed that the issue of the right or even of the obligation of the universities to be setting cultural standards comes to the surface once more.

In the same context, the general aim of the Department of Public and Business Administration is, “to provide local and regional leadership in all aspects of Public and Business Administration, and to achieve international recognition as a centre of business research excellence” (University of Cyprus, Undergraduate Prospectus 2006-2007, p. 169). A similar commitment and dedication to the internationalization project is expressed by the majority of the departments. The strong orientation towards the internationalization project was also disclosed by the majority of the informants, especially by the academics.

As it was briefly observed above, what concerns particularly the academics is the internationalization of their work and their academic careers. An international academic

culture, where research and networking are emphasised, is the main interest of the majority of the academic informants. As a psychologist explains:

It is clear in my mind that my role requires nothing else but to produce research that is internationally interesting.... Research is far more important than anything else, as there is “internationally interesting research”, but there is no such thing as “international teaching”. Research constitutes the 4/5 of my work while teaching occupies me less than 1/5. ... That’s also the reason I go to conferences; to make my research known internationally, for networking. Internationalization is very highly valued here (Psychology - Informant 8).

This informant is strongly oriented towards the international academic culture and fails to acknowledge the students as subjects to whom the “new knowledge” she “produces” might be relevant. She is interested almost exclusively in reaching an international audience and in “networking”. The local cultures are rather devalued. The same informant explained that according to her experience, international reputation is a top priority for the UCY academics:

Colleagues here work two times and three times harder than academics abroad in order to become internationally known due to the geographical and cultural isolation of Cyprus.... People abroad do not respect the institution, the UCY. They know and respect individuals, some academics whose work is internationally excellent. (Psychology - Informant 8).

In this quotation, there are indications that there is a culture valuing the individual academics rather the institution with regards to the internationalization project. The internationalization project is mostly sustained by the academics as a means to promote their careers. The interests of the institution as such do not seem to be intentionally related to the internationalization agenda of the academics.

An economist explains that the internationalization vision is the aim towards which his colleagues are almost exclusively working:

The ideal situation with regards to internationalization is for us to reach a point when we will be going to conferences abroad saying that we come from the UCY and people will know about the quality of work undertaken here. We would like colleagues abroad to have contacts with academics at the UCY. For me the evaluation of the UCY should be synonymous to international recognition and reputation (Economics - Informant 8).

The economist quoted considers that the internationalization project in particular and the success of the institution more generally, can be achieved exclusively through the acquisition of international reputation by the academics. Some student informants raised also the almost exclusive international orientation of the academics. A student of political sciences, when explaining the nature of students' assignments, suggests:

In the projects we are assigned, we are directed by our academics to focus almost exclusively on what takes place in the international and the European domains. Personally, I have never been encouraged to deal in my work with issues affecting Cyprus. Cyprus, according to our professors, cannot be the point of initiation or interest; because it is a small place, a small country and nothing worthwhile can emerge from the study of local issues (Undergraduate – Informant 15).

An informant in education refers to the widespread culture towards internationalization in relation to the professional interests of the academics, which leads to unrealistic aims and expectations:

We have made it to the international map of universities. But let's not have illusions, suggesting for instance that the UCY is aiming to become the best university in the regions of the Mediterranean and of the Middle East. For goodness sake, god knows what they say, thinking solely of their career prospects! (Education - Informant 2)

The international aspirations of the institution described by this informant are in accordance with the priorities set by the local government, after Cyprus became an independent state in 1960; namely to make Cyprus a centre of service provision for the neighbouring countries. The same informant explains that there are no appropriate policies and strategies for pursuing the internationalization project: "Saying that you aim to become internationally excellent and engaging with bits and pieces, is frankly not enough. We are kidding ourselves. Policy decisions have to be taken, strategies need to be developed" (Education - Informant 2).



Academics consider the globalization of the UCY to be almost synonymous with their active engagement in the work and life of the international academic community and thereby an investment in their professional contacts and opportunities. The internationalization project is perceived by the academics as the promotion of a cosmopolitan culture within the UCY, through the adoption of internationally valued academic norms and practices that are responsive to their career aspirations. International openings and activities are the main source of collective sense-making and identity formation for academics. Van Ginkel (1998) explained that the coordinating capacity of the university to link the outside world with its internal landscape and affairs is a determinant factor of a successful internationalisation policy. For this reason, individual institutions are “advised to pursue a number of organisational strategies to support their institutional networks” (Chan, 2004, p. 40). In accordance to this UCY academics and decision-making bodies have engaged the UCY in various projects of an international character. Nevertheless, planning and policy making, including strategies for the realisation of the internationalisation aims, have not been consistently considered yet and are thus rather weak.

### **International aspects in the curriculum**

The fact that the UCY has a policy of internationalization is furthermore reflected by a significant number of study-programmes which are oriented towards the regional (Europe, Mediterranean & Middle East) and the wider international community. An examination of programmes of study indicates that a considerable part of the curriculum consists of *languages and area studies* courses and *international and comparative courses*. Courses

in English studies, French studies and Turkish and Middle Eastern studies are being offered. Also at the language centre around thirty courses in foreign languages are taught. English, French, Turkish, German, Russian and Spanish are among the major language courses on offer (see Appendix 5).

At the UCY, a culture that favours not only understanding but also substantive communicative exchanges between Cypriots and other national and cultural value systems is being pursued. Apart from the cultivation of language skills, the courses taught promote a deep familiarity with the history, culture, civilization, values and ways of life of people from other nationalities. “As students acquire the four linguistic skills they also develop social and cultural competence in the language they study” (Postgraduate Prospectus 2006-2007, p. 63). Thus, the aim to promote social and cultural exchanges between various nationalities is among the major values informing the curriculum decisions.

The socio-cultural and political objectives pursued through the teaching of foreign languages is also stressed in the reasoning supporting the teaching of Russian: “Learning Russian is a process, which helps to develop closer links, relationships and communication between Cyprus and Russia, countries with common linguistic traditions and a rich culture” (Postgraduate Prospectus 2006-2007, p. 67). Similar motives guide the teaching of Spanish language:

Hispanic literature, music, cinema, art, architecture and business are vehicles of a language and culture that reflect a vibrant Latino world. Knowledge of and interaction with other cultures and human beings is a great opportunity that today's world offers in many ways, and learning other languages is the most important way (Postgraduate Prospectus 2006-2007, p. 65).

The international and comparative courses offered by the Faculty of Social Sciences and Education are oriented towards developing the *social and cultural* aspects of educational

internationalization (e.g. Comparative Education, Comparative Politics of Developing Nations, The United Nations System) and also the *political* perspectives of internationalization (e.g. Sociology of Urbanization, International Peace and Security, Comparative Politics of Developing Nations) (see Appendix 6).

At the same time, economic motives and interests are also pursued through the internationalization project of the UCY. For instance:

The English Language Studies program also incorporates elements of English for occupational and professional purposes in consultation with the departments of Economics and Management (University of Cyprus, Postgraduate Prospectus 2006, p. 63).

The departments within the Faculty of Economics and Management are pursuing mostly the economic perspective of educational internationalization, with courses like International Economics, International Finance, International Financial Management, International Taxation and National Tax Policy (see Appendixes 6 C & 6 F).

At the different departments of the Faculty of Pure and Applied Sciences several courses that enhance the international profile of the Faculty are offered as compulsory modules. Foreign language courses with an emphasis on English and modules that facilitate the international communication among scientists (e.g. Learning Technologies and Open and Distance Learning) are also taught (See Appendix 6 A). The departments of the Faculty of Letters and of the Faculty of Engineering offer courses that are compatible with the academic rationale of internationalization of research (e.g. through Academic English – Technical Writing, General Advanced English) (See Appendixes 6 D & 6E).

So, through the various courses on offer, UCY policy makers promote a complex cultural system within the UCY. Historical, societal, political and economic values of various countries coexist with the norms and values of a contemporary academic culture. Multiple cultural systems are in action within the institution, and they either complement each other or they create value conflicts and contradictions.

#### **Internationalization and aspirations of the research units**

The international orientation of the institution is reflected also in the functioning of the numerous research units, which engage in research work that is often internationally oriented. So the Archaeological Research Unit, for example, “works with scholars from various European and American universities and other research centres abroad” (Postgraduate Prospectus 2006-2007, p. 225). Similarly, the “main goals” of the HERMES Centre of Excellence on Computational Finance & Economics are:

Participation in international networks and pursuit of joint research projects with European Institutions. Further broadening and strengthening its network of international collaboration, attraction of research support from international organizations through competitive proposals ... and promotion of the centre’s accomplishments and dissemination of research results to the professional and academic community through publications, organization of conferences, exchanges of staff with other research institutions internationally, participation in training networks etc” (University of Cyprus, Postgraduate Prospectus 2006, p. 158).

Performative values (Lyotard, 1979) and principles of the market culture like the preparation of “competitive proposals”, promotion of the “accomplishments to the professional communities” and the “attraction of international research support” are also mentioned. They are present in the institution, together with values of academic cultures like, for instance, “networking and collaboration” and “research and publications”.

Internationalization of the academic work, motivated by the interests of scholars is guiding the work of the Economics Research Centre:

While emphasis is placed on subjects concerning the Cyprus economy, research has a broad perspective and aims at results of high academic standards with wide international interest ... Among the objectives of the CypERC is to study subjects of wider economic interest and publish articles in international academic journals. (<http://www.erc.ucy.ac.cy/>)

The main objectives of the HERMES Centre of Excellence on Computational Finance & Economics indicate again that the culture of the UCY is dominated by academic values. At the same time, UCY academics are concerned with the relevance or the applicability of their work in the market economy:

Emphasis is placed on the challenges created by the globalization and innovations of the financial markets, and on the peculiarities of the local economy as it moves towards harmonization with the European Union. Currently, the Centre has gained the status of European Centre of Excellence on Computational Finance and Economics, under the aegis of the EU Fifth Framework Program. (<http://www.hermes.ucy.ac.cy/about.html>)

The value attributed to the international networking has been observed also through the profile of the members of HERMES' international advisory board who are academics from the USA, Italy, Austria, Canada and the Netherlands. The research fellows and associates of the centre are associated with universities in Italy, Scandinavia, UK, USA, and Canada (See Appendix 7).

### **International conferences and events**

Another indicative aspect of the international orientation motivated by the academic values is that, since its establishment, the institution has been the organizer, co-organizer and host of numerous conferences and events. These events deal with issues of

international academic and scientific interests like the “International Conference on Functional Linguistics (SILF)” and the “3<sup>rd</sup> International Symposium on Nanomanufacturing”. The institution has been involved with events reflecting cross-national issues like “Knowledge and Transitions: Challenges for Guidance and Counselling within the context of Globalization and the enlarged European Union”. Participants from around the world are being involved. The conferences under the aegis of the UCY also deal with themes of local interest, which are examined through reflecting on the regional and international contexts, like “Mediterranean Institute of Gender Studies: Gender in the Mediterranean: Emerging Discourses and Practices” and “Nationalism in the Troubled Triangle: Cyprus, Greece and Turkey” (See Appendix 8).

This intense involvement with events of international character denotes, according to Welch et al. (2004) intellectual and scientific considerations that support the institutional internationalisation project. Welch et al. (ibid) explain that academic international interaction or “academic cross-fertilisation” permit the rigorous and continuous examination “of epistemological, pedagogical and other assumptions” (p. 318).

### **International opportunities for faculty and students**

The provision of opportunities to the academic staff to be involved with teaching, research and consultancy in the international higher education domain, is another element in the internationalization of the institution. Academics are given plenty of opportunities to get involved with international research and consultancies. The significance of internationally

oriented research, which was dealt with earlier through looking at the perceptions of the academics, constitutes a major aspect of the official policies:

Original research is one of the primary activities of the academic staff. ... The university's research programs cover a broad range of fields of wider international interest and applicability and correspond to existing specializations and departments. They are funded either mainly through the University's budget or by institutions in Cyprus ... and abroad. European Union projects (including the 6<sup>th</sup> framework programme, COST, EUROMED, HERITAGE II, LEONARDO, MEDA) constitute the majority of externally funded international projects" (Graduate Prospectus – 2006, p. 6).

Policy makers are thus very interested in promoting research projects with international and cross-national relevancy. Provisions have been made to avoid that international research opportunities depend mostly on externally allocated funds. Every possible effort is undertaken locally towards promoting international contacts and research opportunities. So research of international relevance is funded by the government through the budget of the UCY, and by local private or semi-governmental institutions. Additionally, "every academic is allocated a few thousands of pounds per year for this reason" (AcademicInformant13). An engineer explains:

Every academic receives a sum of roughly 4 000 pounds every year from the budget. We can thus present our research and participate at any conference we wish abroad; it is an admittedly generous fund that enables us to travel quite often in order to make our research known abroad (Economics – Informant 12).

The management of the UCY supports the development of the mobile, the "peripatetic" in contrast to the "indigenous" academic (Welch, 1997) at the institution; of the academic who is constantly on the move. Also, in the comment above, the 'subsidization' of international career opportunities of academics at the UCY by the government is brought up. Together with the academics, local society and government presumably believe that the internationalization of the UCY depends directly on the internationalization of the careers of its academics. Additionally, according to a senior administrator, international

orientations of the institution are expected to “contribute towards the exit of Cyprus from isolation and towards the enhancement of the sovereignty of the nation state” (Administration – Informant 1). Internationalization is a widely appreciated value by the majority of both, the internal but also of the external stakeholders. It exerts thus decisive effects on the policies and activities of the institution.

An additional indication of the internationalization policies is that academics are involved in vast numbers in international research projects (see Appendix 9). They do so through collaborating with *international organizations* (e.g. European Commission), with *international research organizations* (e.g. The Austrian Academy of Sciences & The Automotive Research Centre, U.S.A), with *public organizations* (e.g. The British Council), with *semi-public/non-profit organizations* (e.g. the British Institute of Psychoanalysis & The United Nations Office for Project Services (UNOPS)) and with private organizations (e.g. The Bank of Italy). The members of the faculty of the UCY provide consultation to many institutions and organizations worldwide (e.g. Steering Committee of Higher Education and Research of the Council of Europe, and the European Network of Science Centres and Museums) (See Appendix 10).

The UCY tries to maintain close relationships with universities and other educational organizations across the globe. According to the UCY Postgraduate Prospectus for the academic year 2006-2007:

The University is a member of a number of international university organizations and networks, it also cooperates, through inter-state and inter-university agreements, with universities and research centres in Europe and internationally, for the promotion of science, scholarly research and exchange of information (p. 6).

So the UCY is for instance a member of the Community of Mediterranean Universities (CMU), the Network of Universities from the Capitals of Europe (UNICA), the Association of Commonwealth Universities (ACU), and the Association of European Universities (EUA). Additionally, the University of Cyprus has signed bilateral agreements of cooperation with different universities in Europe, Australia, Asia, and the USA (Postgraduate Prospectus 2006) (See Appendix 11). Chan (2004) explains that “globalisation of the market has led to more and more strategic alliances among multiple [knowledge production and education] partners across national borders” (p. 33).

The agreements for collaboration between the UCY and universities abroad have been taking place mostly through the networking of the individual academics and their collaboration with colleagues abroad. On the other hand, there are no indications that students are involved in a serious or consistent manner in these international activities. As an anthropologist explained:

Some scholars come from abroad, and we are going abroad a lot. For the time being though, the UCY sends some students abroad, but only very few really. Also it does not receive any foreign students, as we don't offer courses in the English language (Anthropology – Informant 6).

According to the official statistics of the institution, for the academic year 2005-2006 the UCY has signed 182 bilateral agreements of cooperation, within the framework of the Socrates/Erasmus Programme, with around 92 universities in 15 European countries. (Postgraduate Prospectus 2006, p. 10). In reality though, only one or two of those agreements are effective. According to the same resource, up to now “five students studied at universities in Germany, France, Belgium, Greece and the UK”. (Undergraduate Prospectus 2006 – 2007, p. 22). Only five out of a few thousand of UCY students went for a few terms to universities abroad, despite the 92 bilateral agreements of the institution

and its commitment to the values and merits of internationalization. A student of Biology supports with his comment the above observation suggesting that:

The international orientation is a major institutional priority but it does not seriously involve students, mainly due to the language barrier. Academics go abroad but we [the students] do not have many visiting academics or exchange students, students from abroad (Undergraduate– Informant 13).

The explanation for the phenomenon more generally may lie in the observation of Welch et al. (2004), that “the movement towards the internationalisation of higher education runs against a number of constraints of a financial, political, legal and ideological nature at personal, institutional and national levels” (p. 319). The increasing financial structures, the urge for professional settlement among tertiary students and the insecurities resulting from the unresolved political problems of Cyprus, might thus be factors that have been inhibiting a wide international experience of the students. Again according to Welch (1997), these constraints lead to a “temptation for institutional managers ... to withdraw from international activities and simply concentrate on core teaching and learning activities” (p. 339).

A computer scientist suggests that the absence of international opportunities for students is a result of problematic planning and policy making: “There is no provision or scheme enabling foreign students to study at the UCY at the moment; policies are almost hostile to the idea” (Computer Science – Informant 3). As a result, the academic cultures are empowered and not only configure, but also dominate the internationalization route followed by the UCY.

### Pursuit of an international image

The internationalization projects within the UCY are assisted by several *institutional relation offices*, which function under the Service for Research, International and Public Relations (SRIPR). *The External Projects Support Office* of the SRIPR is charged with “provision of assistance to academic staff in finding partners and in formulating proposals to be submitted for external funding, mainly to the European Commission”. ([http://www.ucy.ac.cy/~vedds/greek/international\\_office/index.html](http://www.ucy.ac.cy/~vedds/greek/international_office/index.html)) (See Appendix 12).

The task of the institutional relation offices is the provision of support to the academics.

The *International Office* is responsible for the dissemination of information and the coordination of the international collaboration of the UCY. It deals with Bilateral Cooperation, Mobility Programmes, Mediterranean Collaboration, and general International Affairs. The *Communication or Media and Public Relations Office* acts as a source of information for the University for Media locally and internationally. In addition, the *Media and Public Relations Office* is responsible for the organization and the promotion of events and press conferences, as well as for the promotion of research and other activities of academic staff worldwide. The *Publications Office* is the bureau responsible for all the central publications of the UCY. Its main publications are various leaflets of international circulation, and the ECTS/ ERASMUS publications ([http://www.ucy.ac.cy/admin\\_servG/organosiG/organosig.html](http://www.ucy.ac.cy/admin_servG/organosiG/organosig.html)).

The *Research Office* of SRIPR provides the management support to the academic community and in particular the administration of the various research programmes. Finally, the *European Collaboration Office*, situated in Brussels, has been assigned the

responsibility of informing the academics of emerging opportunities to participate in various EU programmes and facilitate their proposal-making, application and participation to the programmes. The functions of those offices provide strong indication that an intensive internationalization agenda is being pursued within the UCY.

#### **International diversity among academics**

The international diversity of the academic staff of a university is also indicative of the latter's international aims and orientations (Ellingboe, 1997). Academic personnel at the UCY consist, to a considerable degree, of academics of various national origins. Across all the faculties of the UCY, almost one third of the members of academic staff (32%) are non-Greek Cypriots. The rest are Greek-Cypriots, citizens of the republic of Cyprus. Of course, the ratio between Greek Cypriot academics and scholars from abroad varies within the different faculties and departments (See Appendix 13). But the situation, in any case, provides an indication of the international character and inclination of the institution. According to a DEET/OECD report (1993), due to the widespread transition from elite to mass higher education, greater academic mobility is encouraged and the internationalisation of the academic staff has become more common and important.

A distinction must be made between foreign academics who speak Greek and those who do not. Greek speakers are more than welcome at the UCY. In contrast, foreign scholars who might wish to come as visitors but who do not know Greek, face huge difficulties. Academics without the ability to speak Greek cannot come to the UCY as visiting scholars, although they might be very competent otherwise, because Greek is the only

official language for teaching, especially at the undergraduate level. As one anthropologist explained:

We are unable to invite foreign academics and give students the opportunity to work with a 'good' name and learn a few good and useful new things. We always 'stumble' over this issue of language, since the Greek language is the only constitutionally accepted language for instruction and teaching. But this, of course, contradicts the desire for internationalization of the institution that everyone more or less proclaims (AcademicInformant3).

A couple of issues follow from this. First, internationalization is a totally positively loaded value for academics at the UCY. A scholar from abroad will definitely be a "good name" and his or her presence will offer "good and useful new things". The investment on international experience is commented by Welch (1997). Welch explains that universities aim for the internationalisation of their academic staff for various reasons, including "the broadening of perspectives on teaching, learning and scholarship, the incorporation of specific cultural and scientific skills not necessary available in the host context and the building of ... understanding among staff and students" (ibid, p. 324). The second issue disclosed by the last quotation, emerges from the contradiction between the language restrictions and the international orientation of the UCY. The question whether the decision makers have really developed an internationalization strategy of the institution needs to be answered. Internationalization appears to be an objective that is supported, at least verbally, by the majority of the UCY personnel. But it seems that the various international openings are happening in a rather random way as they are not part of a consistent plan.

The absence of a coherent internationalization strategy might well be the result of the presence of different and inconsistent normative orientations within the institution. An administrator referred to the phenomenon and explained that, in his opinion nationalistic

beliefs within the institution have suppressed aspects of internationalization and kept non-Greek speaking academics away:

Non-Greek speaking academics cannot come to the UCY. Not even Turkish Cypriots. [This is the case] due to the circumstances within which the UCY was established. ... the existence of those forces that were fighting against the establishment of the UCY, those nationalistic forces that wanted people to be going to Greece for tertiary studies in order to be immersed in a deep nationalistic culture. These people are still here. So people who have been involved in the establishment of the UCY got scared and didn't even dare to speak about other languages. And on the few occasions when they dared, they have been characterized as 'traitors' of their country (Administration –Informant 3).

The phrase "nationalistic culture" used in relation to language, indicates the resonance of the local history, that has been dominated by extreme nationalistic concerns and orientations (see chapter 6). Here information is provided suggesting that cultural collisions are taking place between nationally oriented values, on the one hand, and international cosmopolitan orientations, on the other. Both, nationalism and cosmopolitanism are in action within the institution in a way that reaches the boundaries of cultural war. Because, according to the informant, there are "forces fighting" to promote their values and beliefs and to suppress those of their opponents, as there is people who have been "scared" and stakeholders who are described as "traitors".

The collective mechanisms of sense making sustained at the university thus carry internal contradictions that have not been accommodated, like for instance internationalism versus nationalism. Different value systems are maintained by different groups within the institution, leading to conflicts in understanding and acting.

## Conclusions

The globalization dynamics that have been affecting tertiary institutions across the world have been also influencing the policy-makers of the University of Cyprus to become engaged in an intensive internationalization project. The internationalization project of the UCY has been taking place through various formal and informal activities, which are oriented mostly towards the promotion of the professional interests and disciplinary concerns of the academics.

The idea of internationalization is perceived to be carrying positive values by the majority of the UCY members. On the other hand, though, it seems that there is not much of a specific internationalization strategy at the UCY, a managerial strategy as it were, which would have to be put forward in order to advance the interests of the whole university. It is due to the absence of consistent internationalisation strategies, that the institutional culture is dominated by the academic interests. The interests of the management and those of the students seem to be neglected. Students in particular are rather marginalized within the internationalization project. The overall culture of the institution does not embrace students in a serious or consistent way. Similarly, the concerns and interests of the managerial personnel are also rather downplayed.

The norms and values of international academic culture constitute powerful perception filters through which UCY members, and especially its academics, interact with the local and the global societal environment and its challenges. Academics at the UCY undertake mostly internationally oriented activities that are consistent with their professional

interests, as these interests are defined in the context of an international academic culture. Similarly, professional academic interests and international orientation provide the dominant criteria by which the various manifestations of local and global cultures are perceived, evaluated, rejected or taken on board.

Knight (1997), developed a taxonomy of political, economic, academic and cultural rationales for internationalisation and higher education. Referring to Knight's taxonomy, at the University of Cyprus the *academic rationale* of university internationalisation dominates. The most commonly mentioned aim supporting the internationalisation project of the UCY appeared to be the preparation of scholars and graduates, who are internationally knowledgeable and competent (ibid). *Intellectual* and *scientific* considerations, being closely related with academic and scholarly interests, support additionally the internationalisation initiatives at the UCY.

The internationalisation route of the UCY thus is rather 'narrow' or 'short-sighted', as some key elements of internationalisation are not being met or even considered. "Respect on difference, social justice, and mutual respect" rather than "the domination of the powerful over the weak" (Welch, 2002, p. 434), were not issues brought up by the informants. Similarly, "notions of international community, international cooperation, international community of interests, and international dimensions of the common good" (Jones, 1999, p. 147) are also not pursued by the institutional internationalisation project.

More generally, the interviewees provided indications that the normative systems of the institution influence and are influenced the local and global cultures in complex ways. During this process of interchange between internal academic cultures of the UCY on the

one hand and external local and global cultures on the other, the discourse of internationalisation, mainly as it is perceived by the academics, exerts a dominant role.

## 11: The University as cultures-in-action

### Introduction

Having considered the presence of cultures within the university and the various ways with which universities are dealing with culture, the claim that the university today has lost any relation to culture can be rejected.

### On the conception of the university

Against the background of the earlier reflections and the case study (of the University of Cyprus), some more general ideas may now be proposed about the extent to which the contemporary university can be considered as a site of culture. First of all, it became clear in the preceding chapters that it does not make much sense to begin with the notion of the existence of “*The University*”. There is no unequivocal, once and for all applicable conception of what a university is. During the course of history, universities have changed their aims and purposes, their organisational appearances as well as their cultural missions and orientations in many ways. Religious, political and economic determinants have influenced the actions and performances of their members as much as the social composition and mentalities of the surrounding societies.

Nowadays, in the context of globalisation, accompanied by the dynamics of the market economy, the shape and functions of institutions that are called universities are becoming even more variable. As an academic at the University of Cyprus comments, “the idea or the notion of the university has been becoming more complex and more fluid over the last few decades” (Archaeology – Informant 4). The entrepreneurial, the corporate and the virtual or electronic university are a few examples of the ever more differentiating institutional manifestations in the overall area of higher education (OECD, 2008). Alongside with more traditional (elite) research universities (like Oxford or Harvard), or public sector institutions primarily fulfilling tasks of professional training, there also now exist tertiary institutions that are mainly profit making centres. In addition specialised schools for very specific economic, administrative or even military purposes form part of the picture of higher education.

Of course, the existence of multiple forms and types of universities is not a contemporary phenomenon. As noted before, according to Gellert (1991), European universities have undergone major modifications over the years, which led to the development of various university models in the west. So, in what sense can we talk about the cultural basis or character of ‘the University’, given the plurality of university models? In this study, when references have been made to *the university*, the discussion is in reality about *the idea* of the university. Or perhaps one should more precisely talk of *ideas of the university*, as they have been emerging over time by incorporating aspects of all the previously mentioned dominant university models. One of the centrally significant ideas of what constitutes universities, regardless of their specific aims and purposes, is, as I suggested before, their multi-faceted and plural cultural orientation.

### **Universities as sites of culture**

Earlier, I brought forward the claim that universities have always been and continue to be sites of culture. Conceptual analyses of ideas of the university and empirical examinations of a particular university (the University of Cyprus) led to indications that universities are sites facilitating collective meaning-making in many dimensions. Universities seem to constitute sites of development and dissemination of various and different cultures. As an informant in anthropology explains, “despite that the University of Cyprus has never been examined with regards to its cultural functions it seems to be, like most other universities, a locus where multiple and very often convergent viewpoints emerge and are maintained by different groups” (Anthropology – Informant 6).

This has long been the case, but it is so more than ever today, when the institution is called to function within a highly complex environment, a ‘supercomplex’ world (Barnett, 2000). The university is embedded in a rapidly-changing society and it has to respond to or keep in pace with this societal change and fluidity. So, contemporary universities are constantly being transformed. Universities change, both as fairly autonomous entities in society as well as in their relationship with the local and wider societal contexts.

In these uncertain conditions and amongst great diversity in the tertiary system, universities are encouraged to develop their own meaning of themselves. Universities, in order to remain useful or legitimate institutions, must comprehend the challenges and responsibilities with which they are faced and (re)develop their character and identity. It can additionally be pointed out that despite this diversity within the overall systems of higher education, there are at the same time general and all-embracing influences at work.

For instance neo-liberalism, market and consumer orientation, efficiency and accountability demands, performance indicators, social and political expectations such as wider educational chances, issues of professional relevance, gender equality, environmental and global ethical demands, are challenges relevant to most of the contemporary tertiary institutions. Such ideas and value claims, embedded in the discourse of the international economy and the global political world, have been affecting the role and the nature of the university, as well as the professional ideals and expectations of academics. The lone philosopher in the ivory tower, for example, no longer fits the socially and politically acceptable professorial model. With regards to the case study of the UCY, a social scientist urges the members of the UCY to “exit their ‘lonely planet’ and reconsider the character of the institution with regards to the demands and challenges of life today” (Sociology – Informant 5).

New and evolving relationships between the political administrations (the states), the universities and the markets develop. And, as it was seen at the case of the UCY, universities are being encouraged or even indirectly forced by their local governments to produce corporate strategies towards income generation and to engage in corporate planning, under a scarcity of resources. A UCY administrator explains that “the government is directing the institution towards inventing its own resource generating mechanisms” (Administration, Informant 3).

The complexity of unravelling the nature of the relationships between the university and culture is stressed further by the fact that the concept of culture is itself complicated and problematic. As I discussed earlier, the idea of culture has been related to a variety of complicated meanings and ideas, as a social response to the changing paradigms of the

organization of common life across the different historical periods. Culture is associated closely with the collective making of meaning and has thus become more challenging as we move from the pre-modern era, towards early modernity and the late modernity.

The pluralistic and broad nature of the notion of culture can be observed in public debates in western and globalised societies, which are dominated by discussions about the nature of culture and its social relevance. For example, ideas of national culture raise issues around conceptions of citizenship, and local and traditional values. Also, new relations are developed between nationality, locality, citizenship and tradition and more contemporary and global norms and orientations evolve, also through education. An engineer informant summarises, “culture today, the way I see it, may mean nothing or everything” (Engineering – Informant 11).

Another relevant issue is whether and to what degree the expression of different cultures – emerging from religions, race and ethnicity for instance - should be facilitated and recognized as a legitimate right of the members of various cultural groups. In other words, understanding-mechanisms and the essence of collectivity or sociality - of being constructively together - are negotiable and are thus constantly challenged today. Universities participate, in many different ways, in these negotiations of meaning. Below, I discuss the issue of national identities as an example of the negotiability of the patterns of meaning.

## **Culture and national identities**

Culture and the values associated with it are becoming an important political issue associated with community building and the collective understanding. For example in Britain, the former UK chancellor and current prime minister Gordon Brown, spoke at a seminar on 'Britishness' at the Commonwealth Club of London (Guardian, 27/2/07 – <http://www.guardian.co.uk/race/story/0,,2022672.00.html>). He pointed out that “recent weeks have seen a renewed focus on what it is to be British”. Brown wanted to lead a “discussion on our country's character, our values, our future”. According to Brown, it seems that Britons do not know exactly what it means to be 'British', in an era when national identities are becoming negotiable terms. The ex chancellor and current prime minister associated Britishness with the relationship between England, Wales, Scotland and Northern Ireland, with migration, ethnic communities and religion fundamentalism, with Europe and the European constitution. He even wondered whether cultivating or almost constructing a “national purpose” through education, might be the only option.

The Tory leader David Cameron also suggested that culture in a multi-cultural environment is an important political issue towards which education has a responsibility:

The doctrine of multiculturalism has undermined our nation's sense of cohesion because it emphasizes what divides us rather than what brings us together. It has been manipulated to entrench the right to difference (a divisive concept) at the expense of the right to equal treatment despite difference (a unifying concept). But in seeking to atone for those mistakes, we should not lurch, with the zeal of the convert, into a simplistic promotion of 'Britishness' that is neither in keeping with our traditions, nor likely to bring our communities closer together. Yes, we need to ensure that every one of our citizens can speak to each other in our national language. Yes, we need to ensure that our children are taught British history properly. (The Observer, 28/01/07 <http://www.guardian.co.uk/commentisfree/story/0,,2000404.00.html>)

And while politicians struggle to resolve cultural problems that constantly emerge through education, the educational institutions themselves, and particularly universities, have become the ground of cultural conflicts and disagreements. An example is the allegations of anti-Semitism in British higher education, which led three Jewish officers to resign from the National Union of Students (The Guardian, 12/04/2005) and Jewish students asking their local unions to reconsider their affiliation to the NUS in April 2005 (Times Educational Supplement – 15/04/05). The Jewish officials claimed “the union's leadership was "turning a blind eye" to anti-semitic leaflets being distributed at conference and a series of rows on campuses throughout the year” (The Guardian, 12/04/2005-).

Another example of cultural aspects being the subject of political battles within the universities arose, when the German author Matthias Kuntzel tried to argue that there existed links between Islamic fundamentalism and Nazism. The conflict escalated when Kuntzel subsequently had a speaking invitation - with the title “Hitler’s Legacy: Islamic Antisemitism and the Middle East” - withdrawn by the University of Leeds. The reason for the cancellation was that a number of Muslim students considered the title of his lecture to be ‘anti Muslim’ and ‘racist’ (Kuntzel, 2007). The problem was, however, that the cancellation of the lecture touched upon the long-standing and almost sacred tradition of the right to free speech, as one of the most fundamental cultural achievements in democracies, and particularly closely associated with the most centrally constitutive elements of western university culture.

The University of Cyprus also appears to be hosting intense cultural conflicts with regards to the question of which should be the attitude of the institution towards the unresolved

political problems and the various expressions of local national values. An academic informant highlights the situation in saying that:

months before the Annan referendum - that was part of a UN initiative for the resolution of the local political problem - the UCY became a place where issues of nationality, ethnicity, sociality as well as political and civilian rights of all the residents of Cyprus had been discussed intensively (Economics – Informant 13)

### **Culture and university's involvement with businesses**

An additional indication of how universities have become a locus of cultural potential lies in the ways in which universities have been involved with firms and industries, organizing 'employer-led' courses. For example, the University of Stirling in Scotland and the Scottish Police College run in collaboration a one-year postgraduate certificate in '*International policing*' for officers deployed to post-conflict zones, such as Bosnia and Kosovo ([www.marketing.stir.ac.uk](http://www.marketing.stir.ac.uk)). In the same context, according to a report by the Council for Industry and Higher Education (CIHE), the majority of tertiary institutions, such as the London Business School and the University of Birmingham Business School, are now selling some of their courses to firms or business schools. The mission of CIHE is "to foster close working and understanding between business and higher education so that world-class learning and research can improve the international competitiveness of both sectors and the capabilities of graduates and those already in the workforce" (<http://www.cihe-uk.com/aboutus.php>). The cultural potential of the universities today is opening up to societal expectations, particularly towards the world of employment and industry. This development is of course accompanied by frictions caused by antagonistic value orientations within the university.

The collaboration between universities and the business world is perceived in conflicting ways by the members of the various knowledge disciplines. Some academics, especially in experimental sciences, technology and economics, argue that the purchasing of university courses by firms brings to the university other benefits in addition to financial gains and additional resources. As was claimed by an academic in UCY, through this market-like approach, there are benefits to both universities and industry, as “academic expertise is offered to the world of work, while at the same time universities become more familiar with applied, real-life practical experience” (Economics - Informant 10). Academics in the humanities and in education, in contrast, appear to be more reluctant to “sell their courses to firms” or to “organize courses especially for the industrial sector” (Sociologist – Informant 5).

Despite this reluctance of scholars in humanities and education to subject their domains to the business world, there are indications that even these disciplines find themselves under pressures to create closer links with industry or the labour market. For example, some humanities departments are explicitly marketing their courses as having practical relevance to the world of work. The Faculty of Cultural Policy and Management at City University in London, for instance, aims “to develop students’ critical skills for a professional cultural sector and close connections with industry are maintained” (<http://www.city.ac.uk/cpm/>). Humanities’ culture at City University is aligned with the general orientation of the institution, the vision of which is “to be the best in all that we do – bringing together academic rigour with the world of practitioners, preparing our students to be successful, demonstrating excellence and innovation in all our enterprises, and serving London as the University for business and the professions” (<http://www.city.ac.uk/aboutcity/stragegy.html>).

The University of Cyprus provides another example of the tight links maintained today among humanities and tertiary education culture and the world of work. The University of Cyprus, between its establishment in 1991 and 2004, had an agreement with the government to be admitting to its Primary Education/ Teaching course a specific number of students, according to the foreseeable needs for primary school teachers in the public primary education in the country (<http://www.parliament.cy/008.htm>).

### **The university in the knowledge society**

It is apparent, therefore, that the relationship of the university to culture, and particularly the university's cultural self-definition, are these days alive. Furthermore, universities deal with the formation of knowledge, the character of which is also becoming wider, more complicated and dynamic. Within the universities and in the public domain, there are issues, concerns and different discourses about the nature of knowledge and particularly about the relationship of knowledge to society. So for instance in the universities, but also in the public sphere and in the media, discussions are being conducted concerning the place of knowledge within society, as well as on what counts as knowledge in a global age dominated by information and communication technology (ICT).

Is knowledge, for instance, synonymous with an absolute and eternally valid truth, which emerges from rationality and reason? Or is it, on the other hand, a constantly reconfigured embedded response of scholars to on-going changing life and societal conditions? At the UCY, for example, representatives of the various disciplines appear to hold different perceptions about knowledge and its role and potentials for locally in Cyprus and globally.

Some academics, mostly in the experimental domains, seemed to be looking for a knowledge that is final and ultimate, while others stressed the subjective, contextually and socially defined nature of knowledge. While at the UCY, a computer scientist argues that “the knowledge with which my colleagues and I are dealing is global and boundless” (Computer Science – Informant 3), an educationalist stresses the contextually defined character of institutional work: “there is not such thing as knowledge as such, knowledge is always contextually relevant and contextually defined” (Education - Informant 2).

The indications seem to suggest that knowledge today is embedded and fluid in character, closely situated to the constantly changing conditions of the global age, and in close relation with the socially relevant beliefs and values of the people engaging with it. For instance, new information is produced constantly by universities and other research centres. This knowledge affects the way life challenges are perceived and things are understood. Also, social life appears to be organised increasingly according to the contemporary and highly economically oriented values and paradigms that develop in the regional and global educational and other arenas. At the same time, the effect of local values on the organization of human life decreases.

The Organisation for Economic Co-operation and Development (OECD), established in 1961 and with thirty country members, provides an example of the domination of global and economically oriented values through the production of knowledge. The mission of the OECD is to promote a better world economy, “its mission has been to help its member countries to achieve sustainable economic growth and employment and to raise the standard of living in member countries while maintaining financial stability – all this in order to contribute to the development of the world economy”. This aim is to be achieved

by bringing “together the government of countries committed to democracy and the market economy from around the world to: support sustainable economic growth, boost employment, raise living standards, maintain financial stability, assist other countries' economic development, contribute to growth in world trade” ([http://www.oecd.org/pages/0,3417,en\\_36734052\\_36734103\\_1\\_1\\_1\\_1\\_1,00.html](http://www.oecd.org/pages/0,3417,en_36734052_36734103_1_1_1_1_1,00.html)).

The domination of international values changes the basic structure and essence of both knowledge and understanding and directs people towards economic and material prosperity. Another example shedding light on the predominance of global and economically oriented cultures and their domination within the education system today can be quoted from the Treaty on European Union:

Community action shall aim to: facilitate adaptation to industrial changes, in particular through vocational training and retraining; improve initial and continuing vocational training in order to facilitate vocational integration and reintegration into the labour market, facilitate access to vocational training and encourage mobility of instructors and trainees and particularly young people, stimulate cooperation on training between educational or training establishments and firms, develop exchanges of information and experience on issues common to the training systems of the Member States (Treaty on European Union, 1992, Article 127, paragraph 2).

Knowledge production is now inextricably linked with societal and economic prosperity. New forms of knowledge, which are context-driven, problem-focused and multidisciplinary, are described by Gibbons (1994) as “Mode 2” knowledge. “Mode 2” knowledge differs from the traditional “Mode 1” knowledge, as “Mode 1” knowledge is essentially academically oriented, researcher or investigator-initiated, discipline-based and thus with minor social relevance. “Mode 2” knowledge on the contrary, being context-driven, facilitates socially useful research:

We now speak of 'context-driven' research, meaning research carried out in a context of application, arising from the very work of problem solving and not governed by the paradigms of traditional disciplines of knowledge (Limoges, 1996, p.14-15).

Both educationalists and the public are called to take those newly developed values and paradigms on board, in order to gain understanding of life and develop their particular and collective identities. The changing character of knowledge and the empowerment of knowledge agents create new, complex and pluralistic relations between culture and the knowledge production institutions, particularly universities:

Tertiary education policy is increasingly important on national agendas. The widespread recognition that tertiary education is a major driver of economic competitiveness in an increasingly knowledge-driven global economy has made high quality tertiary education more important than ever before. The imperative for countries is to raise higher-level employment skills, to sustain a globally competitive research base and to improve knowledge dissemination to the benefit of society. Tertiary education contributes to social and economic development (OECD, 2008, p. 13).

Universities thus are playing a pivotal role in the formation of the knowledge society. Universities are placed at the core of the knowledge society. On the one hand as I have just discussed, universities are dealing with the production of new and market responsive knowledge as “in today’s knowledge-driven global economy, tertiary education is more important than ever to help countries achieve their economic and social goals” (OECD, 2008). On the other hand universities are still charged with helping to form meanings in a humanistic or ‘people-oriented’ way, something that constitutes a rather challenging task today. Meaning-construction and identity-formation thus, are expected by the universities today more than ever before.

Understanding of the existing conditions on the one hand and the development of new, more and more complicated paradigms related to knowledge on the other, constitute two almost contradictory work aspects of the universities. These two processes are also dynamic; they move in rather unpredictable and uncontrollable ways. So knowledge at the university becomes at the same time a challenge to sense-making and a solution to the inadequacies of understanding. For instance, the individual is called to act critically and

use flexibly knowledge and learning abilities, in order to make meaning of her life within supercomplex life conditions (Barnett 2000). At the same time, people are expected to develop, change or even expand their self understanding and their cultural and ethnic identities, drawing to a significant degree on global and market affiliated cultures.

### **Universities and cultures-in-action**

Some informants at the UCY gave examples of university activities that have to their opinion the potential to facilitate social life today. An anthropologist talked about the obligations of the UCY towards “helping Cypriots to understand contemporary trends like multiculturalism, plurality of religions, migration and the need for the provision of economic and political asylum to foreigners” (Anthropology – Informant 6). A sociologist, similarly, expressed the opinion that “UCY decision makers have to develop institutional policies towards enabling Cypriots to deal in a critical manner with the contemporary local and international challenges” (Sociology – Informant 5).

Universities thus seem to be changing, responding to their changing contexts, and with greater or lesser degrees of deliberateness. Being producers and disseminators of knowledge, universities are also charged with the production of new or alternative meanings as an essential part of their role. This means that culture within the universities, closely associated with collective meaning making, is bound to be constantly on the move. Universities can therefore be described as sites of *cultures-in-action*, because the values and cultural systems they sustain are changing continuously as the institutions respond to the changing circumstances. For example disciplinary cultures, the organisational aspects

of the universities and the way the university members communicate with their local and international contexts are currently being modified. Universities thus seem to be acquiring a new and more complex position in relation to how their cultures influence and are influenced by local and global (international) cultures. The cultural roles of the universities appear therefore to be changing rather than disappearing; cultural manifestations at universities are even expanding rather than diminishing. The relationship between universities and culture becomes as a result “supercomplex” (Barnett, 2000).

Despite the fact that it is at least theoretically possible to talk about the ideal of the university, university institutions differ in various ways. Consequently universities can be cultures-in-action in varying ways (See figure 10).

**Figure 10: Universities as Cultures in Action**

	 Cultures in the University (academic cultures)	 Cultures in Society (local & global/ international cultures)
Passive	Passive attitude towards internally developed cultures	Passive attitude towards societal cultures
Active	Active attitude towards internally developed cultures	Active attitude towards societal cultures

Firstly, there are two *dimensions or 'moments' of culture* in relation to the universities. There are cultures developed and sustained *within* universities, internal university or academic cultures. Universities have their own cultures, like for instance disciplinary cultures, organizational cultures, academic, student and administration personnel cultures, teaching and learning cultures, and research cultures. But there are also all sorts of cultures in the wider local and international contexts, namely *societal cultures*. And universities relate to the societal cultures in various ways, taking various aspects of external cultures on board while rejecting others.

A few of UCY informants talked about this distinction between the internal culture of the university and the external cultures, as they affect and are affected by each other. An administrator, for example, asked “are you looking at the internal culture of the UCY or at the local external culture? It would be interesting to reflect on this relation.” (Administration – Informant 3). An economist adds:

There are various issues when examining the culture of the UCY. You have to look, I think, at the effect the local societal culture, the Cyprus problem, the beliefs, values and preferences of every individual member of the UCY have on the culture of the academics and on the overall character of the institution.

### **Universities' engagement with culture**

The dispositions, values and norms held by the university members configure to a significant degree the work and life of the institution. At the same time, policy planning and work at the university develop as a response to the needs, problems, and challenges of

the local and global contexts. The university receives various inputs from its local and wider environments. People within the university – students, academics and administrative staff – are members of the society and thus bearers of societal cultures. University members bring with them, more or less consciously, norms and values sustained outside the institution.

In a globalised world that is regulated to a significant degree by information technology and the circulation of knowledge and information, the university is interacting with all kinds of cultures in society. This interaction creates two levels at which culture is present within the university, the internal and the external level ('Cultures in the university' and 'Cultures in society', in Figure 10 above). Those two levels of culture - cultures within the university and cultures outside the institution - interact and so contribute to the reconfiguration of each other. For an administrator at the UCY, "UCY's culture can be described as a pastiche of values brought by academics from their previous work environments and of values of Cyprus society that have been penetrating the institution" (Administration – Informant 2).

University members engage with cultures that flourish inside the institution's boundaries and with external cultures in various ways; in different modes of engagement. Some universities might for instance be *passive* towards internally and externally developed cultural challenges. Their members might not be thinking about the value pressures and challenges they are exposed to; they might not reflect on them systematically in order to make their own planning and policy making more effective. Various cultures are just there - in the university and in the wider society - and the universities are bound up in all of this, whether they like it or not. According to this scenario, societal cultures penetrate the

university which remains inactive. Societal values interact with internal value systems, which are also accepted uncritically, and they lead towards activities that are not conceptualised or planned beforehand. Nevertheless, even though the university bodies and members remain passive, it is still possible to talk about cultures-in-action. This is because the members of the institution are bound up with these different levels of culture, regardless of whether university agents are aware of it or not; the different (and unobserved) manifestations of culture contribute, at the end of the day, to the development of a university's profile.

Universities may also take a more *active* or *informed* stance in relation to the internal and societal cultures. In this case the universities might have developed specific mechanisms by which their members reflect on the norms, values and beliefs that they host, nourish, develop and distribute. According to this scenario, a university through its committees and policy-making bodies might be asking itself in different ways: "What is its own culture to be, to what degree does the institution respect and perhaps facilitates and provides for different cultures on campus"? Also "whether it is willing simply to accept the constantly changing cultures in society, or on the contrary, to what degree is it wanting to add its voice to the development and representation of cultures in society?" So the university today may be understood as cultures-in-action in two ways: Universities as *passive* cultures- in-action, and universities as *wilful or willed* cultures-in-action.

The informants at the UCY provided more specific indications of active engagements with culture. The national, the state, the regional and the international dimensions of cultures - together with academic, religious, ethnic and race cultural expressions – appeared to coexist and very often collide towards configuring the cultural activities of the institution.

An example of collisions between academic and ethnic or religious cultures is the unique attitude the academics claim to maintain towards knowledge. An anthropologist explained in this respect that “knowledge produced from within a particular religious or ethnic framework is usually considered to be pre-existing and unchangeable by its proponents, while academic cultures pursue an ongoing search for valid knowledge, accompanied by “lots of ‘buts’, ‘perhaps’ and ‘ifs’” (Anthropology – Informant 6).

Some universities through the activities of their people are consciously attempting to tackle problems and tensions that emerge from the different manifestations of culture, in order to be able to respond to this value bombardment and to develop their own cultural profile. Various institutions are taking a more active stance in relation to culture. Several universities take a ‘sensitive stance’ by providing for the customs and rights of different religious and ethnic student groups on campus. Many universities in the UK, for instance, facilitate the students unions to develop provisions like prayer rooms, which enable students to exercise their religious traditions. Also, in the case of the UCY, some interviewees were concerned about the fact that using Greek as the only language for instruction at the undergraduate level discriminates against foreigners who do not speak Greek. They suggested that the School of Greek Language of the UCY should be aiming to assist foreign students with language issues. For instance, “our Turkish Cypriot compatriots are practically prevented from studying at the institution” (Anthropology – Informant 6). These examples are indications of an active engagement of university’s members with culture.

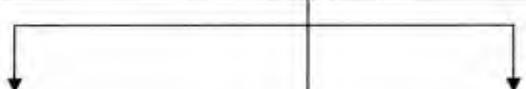
Having considered the presence of cultures within the university and the various ways with which universities are dealing with culture, I reject the claim that the university today

has lost or abandoned its cultural roles. University members and stakeholders though, should not imagine that the institution could or should nourish a single university culture. I suggest that the expectation of a single university culture is what perhaps leads to the impression that the university today has lost any meaningful relation to culture. On the contrary, due to the particularity of the university as a social institution and due to the uniqueness of university work, one of the main intrinsic values and a major responsibility of the university is I argue - at least in most Western universities – the encouragement of various viewpoints and values.

### **Cultural tensions in the university**

One of the main tasks of the university is the production of well-grounded and valid knowledge, taking into consideration all the relevant information. For this reason, the institution today, perhaps more than ever before, cannot afford to be ignoring - more or less consciously - any opinions, beliefs and values expressed inside or outside its boundaries. Because in this case, and if the knowledge production by the university would be drawing on particularly selected and predefined paradigms and values, the knowledge developed by the institution would be ill-informed, even biased and thus inadequate or problematic. I claim thus that universities should and may provide for the flourishing of various and alternative cultures in two ways: a. in a fragmented or operational way and b. in a collective or critical way (see Figure 11).

Figure 11: Universities as Cultures in Action (b)

	 Cultures in the University (academic cultures)	 Cultures in Society (local & global/ international cultures)
Passive ----- Fragmented (or operational)	<b>Passive &amp; fragmented          (operational) attitude towards          internally developed cultures</b>	<b>Passive &amp; fragmented          (operational) attitude towards          societal cultures</b>
Active ----- Collective (or critical)	<b>Active &amp; collective (critical)          attitude towards internally          developed cultures</b>	<b>Active &amp; collective (critical)          attitude towards societal          cultures</b>

The first more *fragmented or operational* way is for the university to accept and allow for different cultures to develop and to spread, without assessing them or discriminating between them. The second *collective or critical* way towards culture means that the institution, through its members and functions, distinguishes between different values, cultures and their expressions. A biologist informant at the UCY comments on the issue of the critical engagement of university members with culture:

We do not want a rector who encourages us to make public statements every time that something that concerns the social, political and economic life of Cyprus is happening. We should not be acting as politicians. We should be very sceptical about involving ourselves and thus the UCY to aspects of Cyprus' public life (Biology – Informant 7).

The different knowledge domains within an institution will be dealing with internal and external challenges in very different ways, in terms of fragmentation or criticality. The departments of Experimental Sciences, Technologies, Economics and Management would possibly be more positively inclined and responsive to the demands of firms and profit-making organizations, in order to acquire additional monetary resources, infrastructures, and perhaps publicity under the current societal and economic pressures.

This seemed to be the case at the UCY, where people at the faculties of Pure and Applied Sciences and Engineering appeared to be establishing close bonds with societal agencies and to be attracting additional funding. On the other hand, representatives Letters and Humanities at the UCY, had a significantly different, more cautious reaction towards those external profit-making opportunities, thus representing a type of collective or critical engagement with cultures on behalf of the university. Members of Humanities and Letters, in turn, aspired to discuss and illuminate the consequences and the meanings of the challenges posed to the university by the local and global societal developments.

According to the interview data gathered at the UCY, people in Letters and Humanities maintained that their main obligation is to facilitate people both inside and outside the institution to grasp and cope with the new societal developments. An archaeologist explained that she “left my [her] previous job at a research centre to join a university, in order to help people, particularly the students, to cope with and engage constructively with their life challenges” (Archaeology – Informant 4). This is in contrast to the ideas of many of their colleagues in Experimental Sciences, who explained that they are “after the truth, only the truth in the form of pure knowledge and nothing else” (Engineering – Informant 3).

### Universities and criticality

The fragmented activation of cultures within the university, in opposition to the collective or critical cultural activation can be illuminated further by the distinction Gouldner made between the different epistemic cultures within the university. Gouldner (1979) identified a more operational role for academics on the one hand (the *intelligentsia*) and a more critical one (the intellectuals), on the other. The *intelligentsia* operates within very specific and restricted disciplinary paradigms (Gouldner, 1979; Delanty, 2001), allowing thus the exploration of the space of knowledge only within the restricted boundaries of a discipline. *Intellectuals*, on the other hand, whom Gouldner describes as critical thinkers, unbounded by disciplinary or other limitations, keep questioning the nature of knowledge and reflect critically on what might stand as truth(s) in the context of ongoing social changes.

The potential for collective or critical reactions by university members towards the various internal and external cultures resonates what Gouldner refers to as a 'culture of critical discourse'. Through critical judgements, people within the university are able to examine and put into question various dominant discourses and beliefs. Critical intellectuals do not base their decisions and actions on consensually validated paradigms but they draw on several and occasionally competing paradigms. Intellectuals, therefore, make their own principles explicit by transgressing the conventional boundaries of the intellectual life.

The critical engagement of academics and students with various internal and external cultures proposed here draws on the conviction that the university is a unique societal institution. Scholars should not and do not resemble Gouldner's *intelligentsia*. Academics often are and can be reflective and border-crossing critical intellectuals. The university

thus is a distinct institution and its members have a responsibility to take a firm and critical stance towards various cultures and value orientations.

I suggest thus that the university can become a space for the representatives of the various cultures to develop, make clear and substantiate the beliefs and values they represent. And, furthermore, that the members of the institution have the potential and even the obligation to evaluate and distinguish between different cultural expressions; to set some cultural standards.

The university today is probably the only social institution that is in a position to undertake a critical stance in order to counterbalance the domination of the culture of global economy (neoliberalism). Through giving voice and subsequently in evaluating the alternative cultural discourses, the institution may be able to empower people – inside and outside its borders – to develop reflexive capacities and a critical consciousness; to become able to distinguish among the rich and complicated value and cultural repertoire available to them, those values and approaches that have the potential to facilitate them towards leading a meaningful and constructive life. Quoting an anthropologist informant at the UCY:

The university is nowadays perhaps the only institution that can enable its stakeholders, through its work, to become critical individuals... through engaging them with questions that may be a bit provocative, challenging and that need thought, comparison, composition of knowledge and experiences (Anthropology - Informant 5).

My suggestion here becomes that the contemporary university – in order to remain historical rather than to become post-historical institution – has to assume roles beyond the production and the distribution of unifying knowledge and absolute, eternal truth. The university is called to help people to develop mechanisms of coping and understanding,

which will enable them to 'look through' the dominant and occasionally even ideological values. By undertaking roles that enable critical meaning making in today's highly complex condition, the university will reassume as a result cultural roles and responsibilities.

Universities are being called or even demanded by their stakeholders to participate in the future as the future is sketched by the contemporary life conditions; and in many instances they enjoy doing so. As the case of the UCY showed, those distinct critical and reflexive attributes and opportunities of the university have the potential to allow the institution and its members to contribute in the development and in the understanding of alternative values and paradigms, rather than simply surrendering or adjusting uncritically to the externally imposed pressures for change and adaptation.

#### **Assessing the future role of universities**

I suggest, thus, that universities should be invited and encouraged to live in the future. In fact they can be seen as the active creators not only of the societal but also of their own future. Universities today have a significant effect on the way life outside the institution is understood, lived and developed. They are not ruined, post-cultural and post-historical institutions, or mere tools in the hands of the globalised market economy, as Readings (1996) suggested. On the contrary, universities are potent and powerful participants in the construction of history, the present and the future and of course of sociality .

Universities live in the future already. They are an active locus of value production and culture, and are engaged in the development of multiple, alternative, embedded and

presumably well-informed frameworks of understanding and sense-making. Universities are cultures-in-action as they contribute to the development of societal culture, through their internal cultures.

### The cultural positioning of universities

In this chapter, the idea of the university today as cultures-in-action has been further developed. One of the starting points behind this idea was that the notion of culture, especially in the contemporary and highly complex world, cannot be understood as a singular and simplistic term, which only refers to specifically defined and stable beliefs and values. I have suggested, on the contrary, that the idea of culture today, particularly in the context of the university, must be pluralized and become *cultures*.

I have also suggested that universities are engaging with internal or external cultures in multiple ways. Universities display different degrees of activity or passivity towards cultures. Universities as a whole and the different disciplines deal with the various internal and external university cultures exhibiting different degrees of fragmentation/ passivity or collectiveness and activity. Institutions that have a fragmented/ passive disposition towards culture are becoming places where *any sort* of value and cultural concern is given space to be expressed and developed. The institution undertakes no judgment upon or discrimination of the different cultural values that affect it.

On the other hand, universities that are positioned actively as a collectivity in relation to the various cultures, have developed mechanisms according to which they exert critical evaluations of the different cultures that affect them. In this way, universities, supporting

internal discussions and democratic decision-making processes, set some cultural and value standards and norms, which facilitate social life. Examples of cultural initiatives by universities are the policies on equal opportunities through the setting of specific criteria for students' admission and personnel recruitment or the development of principles according to which collaborations with the private sector are conducted. The development of internationalisation policies and agendas, the planning of initiatives that bring the institution closer to its local society, and the undertaking of activities towards ensuring external resources, constitute further manifestations of the active or informed stance of the institution towards culture

Having considered the different ways by which universities can deal with culture and its manifestations, an alternative *third way* may be suggested for a university's position towards culture. It seems meaningless, nowadays, for universities and their members to continue to consider themselves as the developers, disseminators and guardians of a specific culture, as implied in the ideas of Matthew Arnold, F.R. Leavis and Alan Bloom. On the other hand, the university should not be uncritically allowed to become a space for any sort of culture to develop and to gain legitimacy under its roof, as was perhaps implied in Readings' idea of the university as a 'community of dissensus'. Universities cannot afford to provide legitimacy to any kind of culture. If universities choose to empower any belief and value orientation, they will contradict their reason of existence, which is closely associated with the production of not only socially situated but also socially useful understanding and knowledge. In this case, universities would contribute to rather than help towards dealing with the problems of meaning, which complicate people's lives today and maintain community.

I argue that far from any of these two extreme approaches to culture, the university - particularly as it has always been associated with knowledge and truth - can function as a *unique* societal institution; an institution which will enable people to develop flexible, adequate and, ideally at least, non-ideological structures for sense-making. Cultures at such universities would be challenged, enacted and constructed, rather than merely structurally predefined and transmitted.

### **Conclusions**

In the present study I claim that universities today have not ceased functioning as cultural institutions. Since culture is associated with understanding structures and collective identity formation, and because universities work towards the production of knowledge (and thus of understanding and self-understanding), the university today is inevitably a cultural site. The issue is what kind of cultures are hosted or developed by universities today. This question becomes particularly relevant within the context of the contemporary and continuously changing conditions, which make understanding and social coexistence particularly challenging tasks (Barnett, 2000).

I suggest, providing partly an answer to the above question, that universities should be standing purposively, somewhere between the two extremes positions with regard to culture: the highly selective institutions that promote high culture and ‘close their ears to the noises of history’, on the one hand, and the institutions that become identical with their external environments, on the other (Bloom, 1986). My argument is that between those two extreme cultural roles attributed to the university by thinkers who try to renegotiate

the university as a cultural institution, there exists a way in between, a *third way*, as it were, for the university as a site of culture. Universities today cannot be pursuing the single traditional idea of culture that bears the best that has been thought and produced by mankind (Arnold, 1960); neither can they afford to function as open and unguarded spaces, allowing any kind of culture to flourish.

The existence of this third understanding of the relationship of the university with culture connotes the necessity to assume some restrictions, standards or principles according to which the university must be operating with regards to value manifestations. In slightly different terms, the cultures that will be acceptable on campus must be meeting certain conditions.

A main aspect concerning the conditions that must be met by cultures encouraged in the contemporary university is that these cultures cannot be essentially a priori defined or dogmatically stable. Contemporary universities could be allowed to function as sites of intellectual inquiry and social empowerment, as loci of critical reflection, evaluation, and development of values that will facilitate the development of the community and of meaningful social coexistence. This kind of university cultures-in-action will assist people to become enlightened, reflexive, critical and thus autonomous citizens of their country as well as of the globalised world. In this manner, contemporary universities would display original and complex positions in relation to the way academic cultures influence and are influenced by local and global/international cultures. The cultural role of the university today, thus, is changing, expanding and becoming more complicated, rather than diminishing.

## 12. Concluding reflections

### Challenges of the project

My main purposes of this study have been to explore the university as a cultural institution in its contemporary context, and to reflect on potential cultural role of the institution in a climate where economic values predominately configure social life. Theoretical and conceptual as well as empirical work were undertaken in order to provide an answer to the main research question of the project: “What are the characteristics and functions of the university as a cultural institution today?”

An accompanying aim has been to refute the argument that the university can no longer make meaningful and legitimate connections to culture. The argument I *oppose* with this study is that the university is a post-historical and a post-cultural institution; an institution that has not managed to catch up with the cultural challenges of contemporary socio-political conditions and has thus mostly become an instrument in the hands of the economy. I examined this argument from different perspectives and I discussed several of its limitations.

In contrast to the above position, I have suggested that the university becomes a more complicated and uniquely complex social institution. University is a dynamic organisation

that functions at multiple levels and handles a variety of aims and tasks. I observed for instance that people within the university engage with several formal and informal tasks. And they do so consciously in a planned and policy oriented way, as well as unintentionally, in an unstructured and occasionally informal manner.

In the context of the wider ranging activities within the university, the existence of different stakeholders and the plurality of university institutions, the idea that the university has no cultural functions or obligations any more has emerged as problematic. Reflecting on the complexity and the fluidity of the notion of culture, it has become clear that the relationship between the universities and culture has to be seen as a constant process of adaptation, integration and development of values and functional expectations. Within this context, the idea that universities are essentially centres for the production and dissemination of national cultures, it was demonstrated, has become obsolete.

To identify empirical evidence of culturally led decision-making processes and manifestations in a real life institution, the decision to explore in some depth the University of Cyprus (UCY) was taken. The main idea supporting this endeavour was that factual evidence of the cultural activities in a single but well-chosen university might illuminate dimensions of universities' cultural roles that could have been overlooked.

### **Reflections on the empirical work**

The empirical examination of the cultural activities at the UCY proved to be illuminating. It provided a space for examining, and for modifying and amplifying, the main ideas that

were developed theoretically in the earlier parts of the study. Looking at various actual manifestations of the four axes of culture that were developed conceptually, the study showed the UCY to be a highly complex and dynamic cultural space. At a more general level, the empirical work was understood as a form of social philosophy (Barnett, 1994), as an exercise combining philosophical and sociological methods and approaches. I brought into view the *what-might-be* the case with cultures at universities and I compared and contrasted it to the *what-is* the situation with cultures in a real life institution.

The case study led me to some clarifications of the intentions and suppositions of the project. It proved helpful in clarifying the theoretical positions that underlie the project, in order to make them more applicable. The conceptual preparations for the case study enabled me to understand the nature of culture, to realise that culture cannot be referred to as a homogeneous entity in any meaningful way any longer. On the contrary I realised that various and dynamic cultures appear at different locations and are expressed in quite different ways within institutions. So the consideration that the idea of culture (singular) should be abandoned to be replaced by the notion 'cultures' (plural) emerged, during the process of conducting the empirical work.

Corresponding to the previous point and more specifically, the case study showed that cultures are developed, sustained and distributed by different groups of people within the university. I observed that individuals within the institution are carriers and developers of multiple and often inconsistent cultures, partly because they are members of various university and extra university groups.

Furthermore, the *active values* of institution members, mainly of its academic, and partly of its administrative staff, were explored by the case study. The respective importance attributed to the different knowledge disciplines, the organizational profile of the UCY and the ways the institution relates to the local, regional and international contexts were analysed in addition. I used the term *culture-in-action*, since the phrase captures the complexities of these dimensions.

Throughout the process of undertaking this research I observed various and quite often conflicting or even contradictory cultures being disclosed. The values, beliefs and norms that are held by people within the university vary considerably, as well as being fluid, overlapping and continuously changing. For instance, major differences and sometimes contradictions and conflicts between the attitudes and dispositions of people who work for different knowledge domains had become apparent.

The empirical work also illustrated that the notion of culture is closely associated with collective mechanisms of understanding. Culture and its associated values, were reflected in the ways UCY members understood their work and their presence at the institution. Cultural values appeared to be informing the development of the professional identities of the staff. Indications were evident that culture, as a means of sense-making, could normatively position people within the organization towards the various aspects of social life.

I noted empirically that universities position themselves towards internal and external cultures through exerting different degrees of criticality or passivity, less or more consciously. An Economist for example wondered at the very beginning of the interview;

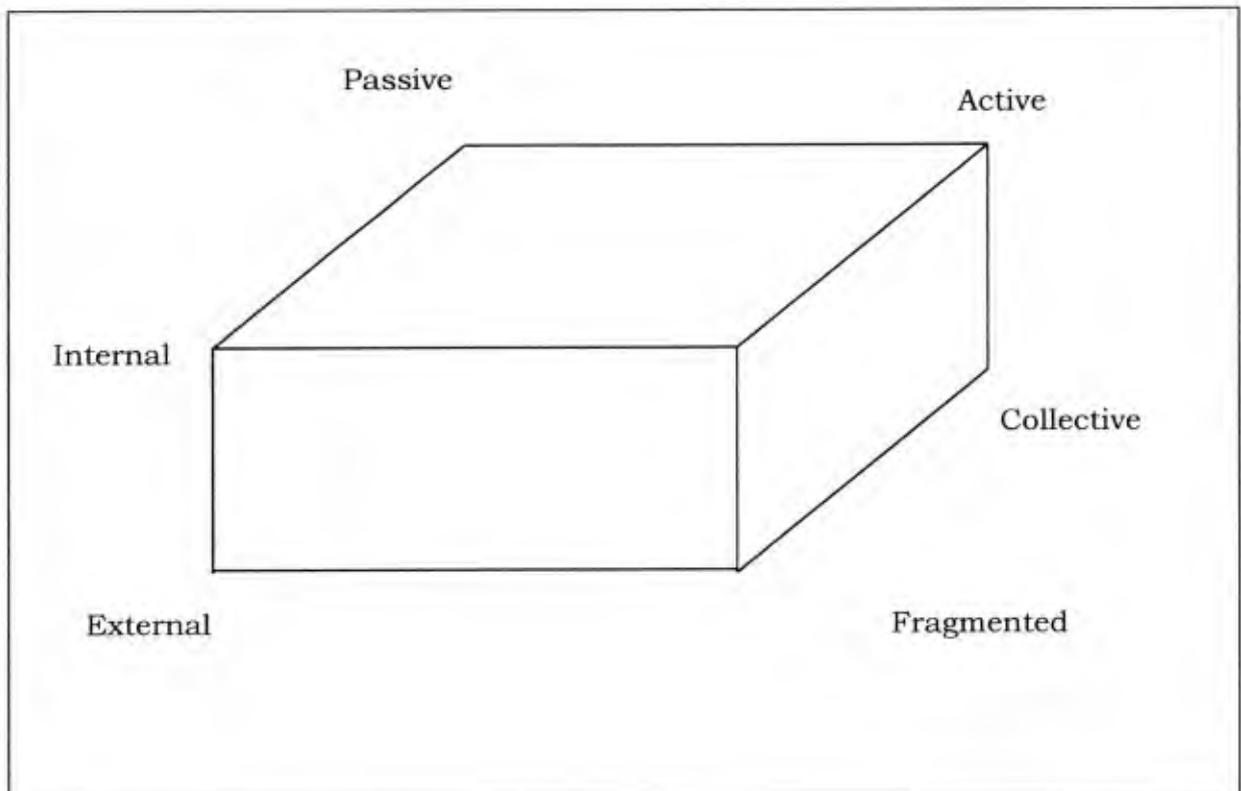
“are you also interested in our internal culture, the culture of the UCY? This is really funny? Is there really a distinctive internal culture of the UCY? Or if there is, is it possible to capture it?” (Economics – Informant 10).

Universities are active sites of culture even when their people remain passive towards the constantly changing societal conditions and challenges. For instance, the majority of the informants suggested that “the UCY should act collectively or normatively, by providing appropriate cultural norms and standards for its people and their context(s)” (Archaeology – Informant 1). Many informants suggested that “the institution should at least partly distinguish and promote specific values, beliefs and ideas” (Sociology – Academic Informant 5). On the other hand, some of the interviewees argued exactly the opposite: that the UCY should “‘be neutral’ and remain detached from its social and political environment; that the university should simply pursue scientific research and academic knowledge, and thus to enable all manner of cultures to flourish” (Computer Science – Informant 3).

So the main idea that the universities are cultures-in-action was developed further, examining various models of the university *being*. The empirical study of the UCY and the conceptually developed ideas about the university as a site of culture, led me to the observation that universities are determined in their evaluative orientations and actions by the dynamic and pluralistic ways in which the institutions are engaged with the internal and the external challenges (see figure 12). I argue thus that the contemporary university can be functioning as cultures-in-action by:

1. Accepting in a mainly operational or passive/fragmented manner the constantly changing cultures that develop internally;
2. Allowing without making any distinctions the various societal cultures to enter its boundaries;
3. Setting in an active and critical way the cultural criteria for its internal cultures; and
4. Working actively towards defining some fundamental 'cultural standards' or values for society.

**Figure 12: Modes of engagement of universities with cultures**



A relatively newly established institution and closely interconnected with the country's political, economic and societal problems, the UCY proved to be a rich source of

information about culture in the university setting. The UCY is performing several functions in Cyprus and is not only concerned with Cyprus but also with the regional and wider international community. Cyprus is a rapidly growing and evolving society, and shares aspects and concerns not only of modernity in general, but also more specifically of Europeanization and globalisation.

Since the institutional situation at the UCY is still fluid and the socio-economic condition of Cyprus is in any case constantly changing, values and beliefs concerning the importance of the various knowledge domains and the corresponding disciplinary and academic cultures, were also in a permanent state of flux. In addition to the battle for power between the representatives of different disciplines, power conflicts between administrative staff, academics and students were apparent. The constant collision of interests, values and priorities at the UCY proved indicative of issues concerning the character of the institution. Issues that kept emerging in various forms and expressions, related for instance to institutional efficiency, accountability and performance, as well as to themes about teaching, learning and the provision of services to the local society and to the population of Cyprus.

The unresolved political problem of Cyprus, which appeared to be leading to increased national, societal, economic and cultural expectations from the government and the general public, prompted questions as to how the institution responds to external cultural challenges of that kind. The unresolved political situation of the island provided many opportunities to observe how the institution through its members positions itself towards multiculturalism in the fields of religion, race, language and ethnicity. Several academics, for instance, claimed that the institution should remain 'inactive' or 'impartial' with regard

to local political developments and exclusively pursue 'pure' knowledge. Other informants insisted that the university cannot avoid but to get involved and to contribute to the cultural debates of society.

Academics and administrators suggested that they are "aiming to develop an international profile for the institution through networking" (Administration – Informant 1). Indications were provided that the internationalisation of the institution is an urgent task as the UCY has entered the international competition arena only very recently. The values associated with the international orientations and activities of the UCY became quite obvious during the developing relationship of the UCY with the European Union (EU). The fact that Cyprus was about to join the European Union when the empirical reflections at the UCY began and that the affiliation with the EU took place during the period of the study, gave the informants the stimulus and the opportunity to vividly express how important in their opinion the development of an international character of the UCY was.

To summarize, the empirical examination of the cultural functions of the University of Cyprus, indicated that the institution forms an interesting case of study. The UCY is a relatively new institution established and funded by the Cyprus State. The establishment of the UCY was decided by Cyprus Parliament in 1976. Its establishment was an attempt of the local society to deal with the various economic and social challenges the country has had to deal with, which led to the separation of the island, to loss of many human and material resources and crisis of the local economy.

The UCY was thus established and has been supported by the local state as primarily a social need, and in order to respond to the pressing state and societal developmental needs.

Additionally, it was founded in an era during which neo-liberal ideologies dominated, with market and technocratic forces forming the most potent values configuring the organisation of social life and its institutions. Despite the domination of neo-liberal values dominating during the UCY's establishment and the rather pragmatic reasons and rationale that supported it the University of Cyprus, through the activities of its members, appears to be functioning according to mostly purely educational and academic values, being rather unresponsive to the needs of the local society and economy. This observation becomes more interesting, when considering that the UCY is a relatively newly established institution, and as such its members should be trying to gain legitimacy for the institution also through taking on board the expectations and needs of the local society.

Despite the fact that the UCY is a relatively newly established institution, its members have not been engaged in attempts to acquire legitimacy for the institution through, for instance, the establishment of relations with the local society and the institutional external stakeholders. The absence of tradition in the UCY has been compensated by the general absence of university tradition in Cyprus. This led to an unquestioned acceptance of the institution by the members of the local society, who longed for a local university for a number of years.

The UCY has been much inspired by the traditional Humboldt model. It emphasises the unity of teaching and research, and it puts more stress on academic development ("bildung") than on skills, more on basic than on applied research, more on academic freedom than on the needs of society, in particular industry. Of course, there are many elements in this model to be considered as highly attractive, particularly for the academics,

whose concerns seem to exert dominating effect on the work, life and character of the institution.

It seems that in small places like Cyprus, where natural resources and local industry are very limited, education and particularly tertiary education and academics, enjoy high status and respect. In the case of the UCY, it seems local academia 'took advantage' of this trust and respect and managed to impose their interests in the work and life of the institution, mainly through defending traditional academic values.

During the period of the study, though, higher education in Cyprus was following the model "one country – one university" (EUA, 2001, p. 14). As a result, despite the empowerment of the academics, the feasibility or necessity of a purely Humboldtian university model is disputed by external stakeholders as well as by some of the members of the UCY. Additionally, demands for merging traditional academic cultures with social and economic contribution and change are imposed on the members of the institution.

Concluding, the UCY provided the locus to examine the various cultural roles, activities, manifestations and even responsibilities of a university today, but in a rather condensed and accelerated way. As useful and valuable as this information might be, I sense that it is also distinctive and rather untypical. The UCY is significantly different from the typical western university. For instance, it is the only university in the Republic of Cyprus, it is of a small size, and it offers a rather limited number of study courses. Additionally, Cyprus is a small island with a small population of around 800,000 inhabitants, and it is geographically remote from the European mainland. Cyprus became an independent state only in 1960, and since then the political problems of the island have been accumulating.

Also, after the partition of the island in 1974 that attenuated the political power of the state, the government has been utilizing the majority of educational institutions, and especially the UCY, in order to propagate the legitimacy and the legality of the Republic of Cyprus.

### **Limitations and future possibilities**

In the course of the present investigation a number of generally valid insights into the university as a cultural institution, partly based on the case study, were gained. However, due to the complexity of the research field I believe that there still exist many areas and problems which need to be examined further. Such future research would help to make the idea of the university as *cultures-in-action* more robust.

If the present limitations of time and space were to be disregarded, or if the study was to be repeated, I would consider prudent to add to the single case study here, examinations on one or two private tertiary education institutions in Cyprus. This would help me to get a more comprehensive picture of the cultural manifestations at tertiary institutions in Cyprus. It would also help to make the distinction between the four modes of university being that were suggested in the previous chapter more elaborate. This is because the balance between passivity and activation and collectiveness and fragmentation in terms of culture is probably different at institutions that do not enjoy economic security like the UCY.

A further idea might be to expand the current project and look at the cultural functions of a number of universities in other countries. The consideration of the cultural manifestations in universities outside Cyprus might counterbalance any influence that local conditions and particularly the political problems in Cyprus may have had on the shaping of the general thesis here.

I suggested above that the UCY is a distinctive rather than a typical western university. Nevertheless, academics of the UCY are generally active and oriented towards the international valued academic principles and cultures. They appeared constantly to be taking decisions and getting involved in activities, which configure their professional identities and contribute to the development of the institutional cultural profile. The dominance of transnational academic values was a particularly significant finding of my study, considering the uniqueness of the UCY and the local distinctive political and societal realities. In the basis of these findings it might be concluded that almost regardless of the location and the special characteristics of a tertiary institution, academic cultures are defined globally mostly by internationally appreciated scholarly values.

#### **Practical and policy making implications of the study**

This project has led also to some ideas about possible policy oriented and practical implications. In order to pursue further here the issue of tertiary education policy I must make a distinction between university models. The different university models exist that are defined on the one hand by the specific public service orientation each institution holds and on the other hand, by the degree to which the institution is functioning within the

discourses of neo-liberal and economic oriented forces. Different types of universities lie in different positions along the line defined by the market orientation and the public service provision.

In the context of the above distinction, the practical implications of the current study appear to be stronger for the publicly subsidized universities, which have among their major concerns the provision of services to the community. Universities sponsored by the governments are concerned with the public and social life, in opposition to merely profit-making institutions. The connections of universities with structures and processes of understanding, with meaning-making and the organization of the collective life raises the following issue: whether publicly subsidized universities can or even whether they have the right to opt to remain passive towards the various emerging internal and contextual cultures. I claim that within the context of cultural plurality and differentiation, publicly subsidized universities should be conscientious towards their exchanges with, and contributions to, the cultural values and norms of society.

Universities today should perhaps establish mechanisms that will enable them to reflect on issues like their *own culture-to-be*. Here, for example, universities might examine the degree to which they respect or promote different cultures on campus (ethnic, race, religious, socio-economic, political, cognitive). Universities may need to reflect as to what degree they are simply responding to the changing cultures in society, or, on the contrary, whether they wish to add some voice and affect cultural change. This process of reflection on cultures by universities may be described as 'cultural audits'.

It might be suggested, thus, that it is the task or even the obligation of the university to allow and encourage different cultures to flourish, and not to make the mistake of imagining that the institution could stand for a single and elite university culture. Those thoughts raise additionally the issue of whether this process of 'cultural audit' or assessment might be followed by some kind of cultural statements or even cultural planning. Cultural audit, planning and assessment may be a good response on behalf of the university to the societal fluidity and the related cultural plurality on campus today.

A form of cultural planning by the university might help to realise the university's obligations as a unique societal institution, which has the responsibility of setting cultural standards for its people and its contexts; and therefore to act as a site facilitating collective life. Universities might, for example produce statements as to how they want to treat various cultures – both academic and social (and even managerial cultures) – and the different forms of the expressions of these cultures, as they are found on campus. At the same time, those cultural statements could provide some guidelines that could influence the stance of the institution through its members towards various cultural values and challenges. Examples of these cultural statements might be statements about religious tolerance concerning the students and the staff, or guidelines regulating the collaboration of academic personnel with profit-making units.

### **Final thoughts**

The cultural role of the contemporary university as it was sketched in this study - through reflecting on the way universities relate to external and internally developed values and

cultures - can be also considered as an alternative way of understanding the nature of the universities today.

With this study I suggest an alternative understanding of the cultural profile of contemporary universities, which is different from the two almost extreme and opposite attitudes towards the contemporary university as a site of culture. I argue that the university cannot become a totally open space that would allow uncritically all sorts and types of cultures to flourish inside its borders. This is because this 'anything goes' approach will complicate further and make more difficult – if not impossible – people's ability to understand and organise their individual and collective lives in a meaningful and constructive way. In contrast to this scenario, universities, as sites of knowledge, are possibly the most potent institutions to contribute to the sense making of people, within as well as outside their boundaries, in the context of the contemporary and fluid life conditions.

Also, it is equally problematic to aspire for the contemporary university to function as the 'ultimate cultural institution'; as the place that develops and promotes elitist values that sustain only "higher" expressions of culture and support the "highest consciousness" (Bloom, 1988). Such an elitist approach, by directing people exclusively towards high values in their traditional and liberal sense, would in reality constitute a retraction of the institution from 'real life' and would lead to its further detachment from the common and societal affairs.

After all, individuals today are required to deal with multiple and very often contradicting ideas, expectations and values. The university cannot afford to ignore what is taking place

in its contexts, by becoming a highly selective space. By ignoring contextual challenges, the institution will find it very difficult to survive as an elite institution today, when, as Lyotard (1979) pointed out, values like relevance, efficiency, applicability and well documented performance constitute the 'necessary preconditions' of legitimacy for social organizations and institutions.

Here I suggest a different approach. I claim that the university today should develop its cultural roles somewhere in between those two extreme poles. It should provide the space of various voices to be heard and thus for several cultures to be flourish. But this has to be done critically, by enabling people to develop and set in action their well-informed mechanisms for judgement, understanding and meaning making. Universities' work and activities should be assisting people to draw on, and evaluate various values and norms that will be used as inputs of their decisions and consequent actions. This way, the complicated contemporary life will become more comprehensible and meaningful. A third way of university in terms of culture, may, therefore, just be possible.

**APPENDIX 1****REVISED INTERVIEWS SCHEDULE - THEMES & ISSUES**

1. Could you please reflect on the way the different knowledge disciplines are functioning and presented within the University of Cyprus?

- Your personal view
- In terms of funds, other resources and facilities
- The views of UCY's several stakeholders as you can understand them
- University's council and Senate's attitude towards the different Faculties and Schools
- Collaboration and other exchanges between schools and faculties

2. Lately there has been a discussion about the diversification of the role of the administrative services in most of the universities in western countries. They seem to become more empowered than ever. What are your thoughts about this, in relation to what is the case at the University of Cyprus?

- Character of communication within UCY: based on more formal structures or more informal and relaxed?

3. How would you describe students' profile within the University of Cyprus?

4. Which is the relationship of the University of Cyprus with its local society?

- Contribution of the UCY to its surrounding society
- UCY's position towards the political problem of the country
- How does Cyprus society responds to the UCY?
- Where does the UCY stand in relation to Cyprus's economy and the work market?

5. The joining of Cyprus in the European Union has modified the character of a number of institutions in the country. How is the UCY in general or your faculty or department have been involved and affected by this new step of Cyprus state?

- Internal structures and functioning of the UCY
- Participation in several European programs

**6. Globalization realities open spaces and at the same time exert pressures on the tertiary education institutions internationally. How is the UCY positioned towards regional aggregations and as a member of the international academic community?**

- What is your personal vision or that of your school or the UCY in general towards this direction?
- How do you try to gain access and recognition?

**7. Academic work includes multiple and sometimes quite demanding duties and obligations like undertaking of research work, publications in scientific journals, participation to conferences, provision of consultancy services, reaching and supporting students etc.**

**How do you cope with all that?**

- Which of those roles the official authorities of the UCY seem to promote?

**8. Could you sketch the profile of the UCY for me?**

- Its major mission as you perceive it.
- What distinguishes it from other tertiary institutions you have worked or collaborated with?
- Could you think of some adjectives that can describe the people within the UCY? (Academics & students)

**9. Which is to your understanding UCY's culture/ cultural character?**

**APPENDIX 2****UCY'S SENATE'S AUTHORITIES AND RESPONSIBILITIES**

The Senate is the highest academic body of the University and is responsible for the academic affairs of the University, both teaching and research, and in particular:

- Approves the decisions of the Rector, the academic programmes, the level of the entrance and sessional examinations, the marking or grading system, promotions and the award of diplomas and degrees
- Determines University requirements related to building facilities and equipment, the apportionment of the budget, and University ties with other universities and educational institutions
- It is a second-tier body of judgment and a second tier disciplinary board
- Makes recommendations to the Council for the establishment or abolition of Schools or Departments, and advices on the number of students to be admitted to the University
- It constitutes committees from amongst its members and delegates to them, on such conditions and prerequisites as it deems expedient to impose, any of its authorities
- Must submit a written report to the Council for any matter referred to it by the Council for consideration

## APPENDIX 3

*3A: DISTRIBUTION OF THE DEPARTMENTS ACROSS THE FACULTIES OF THE UCY*

<b>Faculty of Humanities</b>
Department of English Studies
Department of French Studies and Modern Languages
Department of Turkish Studies and Middle Eastern Studies
Language Centre
<b>Faculty of Pure and Applied Sciences</b>
Department of Biological Sciences
Department of Chemistry
Department of Computer Science
Department of Mathematics and Statistics
Department of Physics
<b>Faculty of Social Sciences and Education</b>
Department of Education
Department of Social and Political Sciences
Department of Law
Department of Psychology
<b>Faculty of Economics and Management</b>
Department of Economics
Department of Public and Business Administration
Economics Research Centre
HERMES Center of Excellence on Computational Finance & Economics
<b>Faculty of Engineering</b>
Department of Architecture
Department of Civil and Environmental Engineering
Department of Electrical and Computer Engineering
Department of Mechanical and Manufacturing Engineering
<b>Faculty of Letters</b>
Department of Byzantine and Modern Greek Studies
Department of Classics and Philosophy
Department of History and Archaeology
Archaeological Research Unit

**3B: ACADEMIC STAFF IN DIFFERENT FACULTIES AND DEPARTMENTS**

	<b>PROFESSORS</b>	<b>Associate Professors</b>	<b>Assistant Professors</b>	<b>Lecturers</b>
<b>FACULTY OF HUMANITIES</b>				
English Studies	1	4	4	2
French Studies and Modern Languages	1	2	1	1
Turkish Studies and Middle Eastern Studies	1	2	2	3
<b>TOTAL</b>	<b>3</b>	<b>8</b>	<b>7</b>	<b>6</b>
<b>Grand Total = 24 (8.6%)</b>				
<b>FACULTY OF PURE AND APPLIED SCIENCES</b>				
Biological Sciences	2	1	2	2
Department of Chemistry	2	4	2	5
Computer Science	7	4	6	2
Mathematics and Statistics	7	10	4	0
Physics	5	4	2	1
<b>TOTAL</b>	<b>23</b>	<b>23</b>	<b>18</b>	<b>10</b>
<b>Grand Total = 74 (26.7%)</b>				
<b>FACULTY OF SOCIAL SCIENCES AND EDUCATION</b>				
Education	1	8	8	5
Social and Political Sciences	0	6	3	2
Law	1	0	1	2
Psychology	1	4	2	3
<b>TOTAL</b>	<b>3</b>	<b>18</b>	<b>14</b>	<b>12</b>
<b>Grand Total = 47 (17%)</b>				
<b>FACULTY OF ECONOMICS AND MANAGEMENT</b>				
Economics	3	4	5	10
Public and Business Administration	5	6	5	1
Economics Research				

Centre	Research Coordinators: 3	Research Fellows: 1	Research Officers & Assistants: 6	<b>Total: 10</b>
HERMES Centre of excellence on computational finance and economics	Research Fellows: 1	Research Fellows: 5	Research Assistants: 5	Total: 11
<b>TOTAL</b>	<b>8</b>	<b>10</b>	<b>10</b>	<b>21</b>
<b>Grand Total = 49 (18%)</b>				
<b>FACULTY OF ENGINEERING</b>				
Architecture	0	0	2	2
Civil and Environmental Engineering	2	1	2	6
Electrical and Computer Engineering	1	2	5	5
Mechanical and Manufacturing Engineering	2	1	4	7
<b>TOTAL</b>	<b>5</b>	<b>4</b>	<b>13</b>	<b>20</b>
<b>Grand Total = 42 (15%)</b>				
<b>FACULTY OF LETTERS</b>				
Department of Byzantine and Modern Greek Studies	3	1	7	3
Classics and Philosophy	1	3	2	7
History and Archaeology	2	5	6	3
<b>TOTAL</b>	<b>6</b>	<b>9</b>	<b>15</b>	<b>13</b>
<b>Grand Total = 42 (15%)</b>				

**APPENDIX 4****MEMBERS OF THE SENATE AND COUNCIL OF THE UNIVERSITY OF CYPRUS****The Council of the University consists of 15 members:**

- The Rector and the two Vice-Rectors of the University
- Two members of the permanent academic staff elected by all members of the academic staff
- Four members appointed by the Council of Ministers (nonmembers of the University staff)
- Three members appointed by the Senate of the University (nonmembers of the University staff)
- One member representing the students of the University
- One member representing the administrative staff of the University
- The Director of Administration and Finance (Ex officio, nonvoting member)

**The Senate of the University comprises the following members:**

- The Rector and the two Vice-Rectors of the University
- The Deans of the Faculties
- Three representatives from the teaching staff of each Faculty elected by the Board of the Faculty
- Four student representatives
- The Director of Administration and Finance (nonvoting member)
- The Director of the Library (nonvoting member)

## APPENDIX 5

### FOREIGN LANGUAGES IN UCY'S CURRICULUM - LANGUAGE COURSES TAUGHT AT THE LANGUAGE CENTER OF THE UNIVERSITY OF CYPRUS

General Advanced English, Academic English, English for Technical Purposes, General Topics in Academic English, Business Communication for Management, Beginning French I, Beginning French II, Intermediate French I, Intermediate French II, French for Specific Purposes, Italian- Beginner Level 1, Italian- Beginner Level 2, Italian - Intermediate Level 1, Italian - Intermediate Level 2, Beginning Spanish 1 & 2, Intermediate Spanish 1, Intermediate Spanish 2, German for Beginners I, German for Beginners II, Intermediate German I, Intermediate German II, Elementary Russian I, Elementary Russian II, Intermediate Russian 1, Turkish - Beginner Level 1, Turkish – Beginner & Level 2, Turkish - Intermediate Level 1.

#### **5 A. RATIONAL SUPPORTING THE VARIOUS LANGUAGE COURSES TAUGHT AT THE UCY**

##### **○ ENGLISH LANGUAGE STUDIES (ELS), Language Center of the Faculty of Humanities**

The English language studies are conceived primarily as a programme in English for academic purposes, with the overall aim of assisting students to function independently in an English-speaking academic environment. Students will develop the necessary skills and proficiency in English required for comprehending academic lectures, preparing and presenting talks and carrying out assignments and research. All language skills (listening, speaking, reading and writing) will be developed through the acquisition of appropriate learning strategies, exposure to the language in its natural setting and using the language in its communicative context. ... The English Language Studies programme also incorporates elements of English for occupational and professional purposes in consultation with the departments concerned. (University of Cyprus, Postgraduate Prospectus 2006, p. 63).

##### **○ FRENCH LANGUAGE STUDIES**

French language courses are intended to give a general knowledge of the language and aim to improve the students' communication skills. The courses emphasize the practical and the day-to-day use of the target language in relation to everyday life in the target culture. The communicative approach ... (University of Cyprus, Postgraduate Prospectus 2006, p.63).

##### **○ ITALIAN LANGUAGE STUDIES**

The courses offered by the Language Center are structured according to the Common European Framework of Reference for Languages. Our courses are guided by communicative approach principles and are based on practical activities linked to everyday life requiring the use of the four skills: speaking, listening, reading and writing. Particular emphasis will be given to interactive communication, aiming to express socio-linguistic functions in real situations. In the Intermediate Level 2 more aspects about the Italian culture and history will be discussed. ... The general objectives of the courses are to enable students to communicate at different levels according to a variety of contexts. (University of Cyprus, Postgraduate Prospectus 2006, p.65)

◦ **SPANISH LANGUAGE STUDIES**

The Spanish language is one of the international languages of communication in the world and is the second language of choice of many university students in Europe. Today, one finds the presence of Spanish in new technologies such as the Internet. Hispanic literature, music, cinema, art, architecture and business are vehicles of a language and culture that reflect a vibrant Latino world. Knowledge of and interaction with other cultures and human beings is a great opportunity that today's world offers in many ways and learning other languages is the most important way. (University of Cyprus, Postgraduate Prospectus 2006, p. 65)

◦ **GERMAN LANGUAGE STUDIES**

Within the academic world German is of particular relevance for the humanities. In disciplines like Classics, Philosophy, Archaeology, and History a sound knowledge of German is a necessity for both scholars and students. The programme and the curricula of German courses within the Language Center are organized in accordance with the Common European Framework for language learning. Whereas the first three levels of German (GLO070-072) cover the spectrum of the university's language requirement, the subsequent course on the intermediate level (GLO 073) is primarily designed for students who have to use texts written in German in their respective field of study. In addition to the following language classes, seminars on selected subjects like German literature, film and culture are frequently offered as university electives. (University of Cyprus, Postgraduate Prospectus 2006, p. 67-68).

◦ **RUSSIAN LANGUAGE STUDIES**

Learning Russian is a process, which helps to develop closer links, relationships and communication between Cyprus and Russia, countries with common linguistic traditions and a rich culture. (University of Cyprus, Postgraduate Prospectus 2006, p. 67)

◦ **TURKISH LANGUAGE STUDIES**

## APPENDIX 6

## INTERNATIONAL &amp; COMPARATIVE COURSES OFFERED AT THE UCY

*6 A. International & comparative courses offered by the Faculty of Pure and Applied Sciences*

<b>DEPARTMENT OF CHEMISTRY</b>
<p>BA in Chemistry</p> <ul style="list-style-type: none"> <li>▪ Introduction to Computer Science</li> <li>▪ Language Studies</li> </ul>
<b>DEPARTMENT OF COMPUTER SCIENCE</b>
<p>BA in Computer Science</p> <ul style="list-style-type: none"> <li>▪ Topics in Academic English</li> <li>▪ E-BUSINESS / E-COMMERCE</li> <li>▪ Introduction to Information Society</li> </ul> <p>MA in Advanced Information Technology</p> <ul style="list-style-type: none"> <li>▪ E-Commerce</li> <li>▪ Learning Technologies and Open and Distance Learning</li> </ul>
<b>DEPARTMENT OF MATHEMATICS AND STATISTICS</b>
<p>BA in Mathematics and Statistics</p> <ul style="list-style-type: none"> <li>▪ Foreign Language (2 courses)</li> </ul>
<b>DEPARTMENT OF PHYSICS</b>
<p>BA in Physics</p> <ul style="list-style-type: none"> <li>▪ Foreign Language (2 courses)</li> </ul>

*6 B. International & comparative courses offered by the Faculty of Social Sciences and Education*

<b>DEPARTMENT OF EDUCATION</b>
<p>BA in Elementary School Teaching &amp; BA in Kindergarten School teaching</p> <ul style="list-style-type: none"> <li>▪ History of Education</li> </ul>

- Philosophy of Education
- Sociology of Education
- Educational Ideals and their Philosophical Grounding
- Comparative Education

**Postgraduate Program in Educational Leadership and Curriculum Development**

- Comparative education

**Postgraduate Program in Learning in Natural Sciences**

- The role of information and communication technology in promoting learning in natural sciences

**Postgraduate Program in Mathematics Education**

- Contemporary Technology in Mathematics Teaching

**Postgraduate Program in pedagogical Sciences**

- Globalization, Cosmopolitanism and Education

**DEPARTMENT OF SOCIAL AND POLITICAL SCIENCES**

**BA in Sociology**

- Cyprus Society and Politics
- Social Movements
- Development and Modernization
- Sociology of Urbanization
- European Economic Integration
- Globalization

**BA in Political Sciences**

- Comparative Politics
- International Relations
- Foreign Policy
- International peace and security
- Comparing Political Systems
- Comparative Politics of Developing Nations
- International Organizations
- The United Nations System
- International Law
- Superpowers and the International System
- International Relations Theories
- European Foreign and Security Policy
- Special Issues in International Relations
- Special Issues in Foreign Policy
- Ethics of International Relations

**6 C. International & comparative courses offered by the Faculty of Economics and Management**

DEPARTMENT OF ECONOMICS	
<b>BA in Economics &amp; BA in International, European and Economic Studies</b>	
	<ul style="list-style-type: none"> <li>▪ General Advanced English</li> <li>▪ Academic English</li> <li>▪ Topics in English Literature and Culture</li> <li>▪ International Trade</li> <li>▪ International Finance</li> <li>▪ International Taxation and National Tax Policy</li> <li>▪ International Economic Relations</li> <li>▪ Urban and Regional Economics</li> <li>▪ Topics in International Economics</li> <li>▪ Topics in European Economics Integration</li> </ul>
<b>MA in Economic Analysis</b>	
	<ul style="list-style-type: none"> <li>▪ International Trade</li> <li>▪ International Finance</li> <li>▪ Economics of Uncertainty and Risk</li> </ul>
<b>MA in Economics</b>	
	<ul style="list-style-type: none"> <li>▪ International Trade</li> <li>▪ International Finance</li> <li>▪ Economics of Uncertainty and Risk</li> </ul>
<b>MA in Monetary and Financial Economics</b>	
	<ul style="list-style-type: none"> <li>▪ International Finance</li> <li>▪ Economics of Uncertainty and Risk</li> <li>▪ International Trade</li> </ul>
DEPARTMENT OF PUBLIC AND BUSINESS ADMINISTRATION	
<b>BA in Public and Business Administration</b>	
	<ul style="list-style-type: none"> <li>▪ English</li> <li>▪ English for Management</li> <li>▪ International Accounting</li> <li>▪ Options, Futures, and Risk Management</li> <li>▪ International Financial Management</li> <li>▪ International Marketing</li> <li>▪ International Management</li> </ul>

**6 D. International & comparative courses offered by the Faculty of Engineering**

<b>DEPARTMENT OF ARCHITECTURE</b>
BA in Architecture <ul style="list-style-type: none"> <li>▪ General Advanced English</li> <li>▪ Academic English – Technical Writing</li> </ul>
<b>DEPARTMENT OF CIVIL AND ENVIRONMENTAL ENGINEERING</b>
BA in Civil and Environmental Engineering <ul style="list-style-type: none"> <li>▪ General Advanced English</li> <li>▪ Academic English – Technical Writing</li> </ul>
<b>DEPARTMENT OF ELECTRICAL AND COMPUTER ENGINEERING</b>
BA in Electrical Engineering <ul style="list-style-type: none"> <li>▪ General Advanced English</li> <li>▪ Academic English – Technical Writing</li> </ul> BA in Computer Engineering <ul style="list-style-type: none"> <li>▪ General Advanced English</li> <li>▪ Academic English – Technical Writing</li> </ul>
<b>DEPARTMENT OF MECHANICAL AND MANUFACTURING ENGINEERING</b>
BA in Mechanical and Manufacturing Engineering <ul style="list-style-type: none"> <li>▪ <b>Three courses in one foreign language</b></li> </ul>

**6 E. International & comparative courses offered by the Faculty of Letters**

<b>DEPARTMENT OF BYZANTINE AND MODERN GREEK STUDIES</b>
BA in Byzantine and Modern Greek Studies <ul style="list-style-type: none"> <li>▪ Three courses in one foreign language</li> <li>▪ Modern Greek Philology, Theory of Literature and Comparative Philology. (Lecture &amp; seminar)</li> </ul>
<b>DEPARTMENT OF CLASSICS AND PHILOSOPHY</b>
BA in Classics and Philosophy <ul style="list-style-type: none"> <li>▪ Three courses in one foreign language</li> <li>▪ Modern European Philosophy</li> <li>▪ Contemporary Philosophy</li> </ul>

DEPARTMENT OF HISTORY AND ARCHAEOLOGY
BA in History and Archaeology
<ul style="list-style-type: none"> <li>▪ Three courses in one foreign language</li> <li>▪ Introduction to the History of Medieval West</li> <li>▪ Introduction to Modern European History</li> <li>▪ History of South East Europe</li> </ul>

*6 F. Requirements for the degree in International, European and Economic Studies*

<b>PRINCIPLES OF MICROECONOMICS</b>	<b>INTERNATIONAL FINANCE</b>	<b>PRODUCTIVITY AND TECHNOLOGY</b>
<b>PRINCIPLES OF MACROECONOMICS</b>	<b>ECONOMIC DEVELOPMENT</b>	<b>CONTEMPORARY MACROECONOMIC</b>
<b>MICROECONOMIC THEORY</b>	<b>MONEY, BANKING AND FINANCIAL MARKETS</b>	<b>ECONOMIC DEVELOPMENT POLICY</b>
<b>APPLICATION OF QUANTITATIVE METHODS IN ECONOMICS</b>	<b>LABOUR ECONOMICS</b>	<b>MONETARY AND FINANCIAL INSTITUTIONS</b>
<b>MATHEMATICS FOR ECONOMISTS I</b>	<b>INDUSTRIAL ORGANISATION</b>	<b>MANAGERIAL ECONOMICS</b>
<b>MACROECONOMIC THEORY</b>	<b>PUBLIC ECONOMICS</b>	<b>STRUCTURE AND STRATEGY OF FIRMS</b>
<b>INTRODUCTION TO ECONOMETRICS</b>	<b>INTERNATIONAL TAXATION AND NATIONAL POLICY</b>	<b>ECONOMICS OF REGULATION</b>
<b>MATHEMATICS FOR ECONOMISTS II</b>	<b>ECONOMICS OF THE EUROPEAN UNION</b>	<b>NATIONAL ACCOUNTS</b>
<b>TOPICS IN MICROECONOMICS</b>	<b>HISTORY OF ECONOMIC THOUGHT</b>	<b>TOPICS ON THE CYPRUS ECONOMY</b>
<b>TOPICS IN MACROECONOMICS</b>	<b>INTERNATIONAL ECONOMIC RELATIONS</b>	<b>TOPICS IN INTERNATIONAL ECONOMICS</b>
<b>ECONOMETRICS</b>	<b>URBAN AND</b>	<b>ECONOMIC GROWTH</b>

	<b>REGIONAL ECONOMICS</b>	
<b>INTERNATIONAL TRADE</b>	<b>ENVIRONMENTAL ECONOMICS</b>	<b>GAME THEORY</b>
<b>TOPICS IN EUROPEAN ECONOMIC INTEGRATION</b>	<b>ECONOMICS OF INFORMATION AND CONTRACTS</b>	<b>APPLIED ECONOMETRICS</b>

**APPENDIX 7****THE HERMES CENTER OF EXCELLENCE ON COMPUTATIONAL FINANCE & ECONOMICS****International Advisory Board of HERMES**

Marida Bertocchi, University of Bergamo, Italy  
Michael Brennan, University of California at Los Angeles, USA  
George Constantinides, University of Chicago, USA  
Arie Kapteyn, Tilburg University, The Netherlands  
John Mulvey, Princeton University, USA  
Georg Pflug, University of Vienna, Austria  
Anthony Santomero, The Wharton School, USA  
Jaap Spronk, Chairman, Erasmus University, The Netherlands  
William Ziemba, University of British Columbia, Canada

**Alumni of the HERMES Center of Excellence on Computational Finance & Economics****Senior Fellow**

William Ziemba, University of British Columbia, Canada

**Research Fellows**

Alexandra Berketi, Heriot-Watt University, Edinburgh, UK  
Jorgen Blomvall, University of Linkoping, Sweden  
Andrea Consiglio, University of Palermo, Italy  
Sandra Schwartz, University of British Columbia, Canada

**Research Associates**

Norbert Jobst, Brunel University, UK  
Evangelia Georgakaki & Michal Kaut, Norwegian University of Science and Technology,  
Trondheim, Norway

## APPENDIX 8

### INTERNATIONAL CONFERENCES ORGANIZED BY THE UCY

#### 8A. RECENT PAST CONFERENCES ORGANISED BY THE UCY

- Nationalism in the Troubled Triangle: Cyprus, Greece and Turkey, 10 – 11 November 2006
- International conference on Lexicography (La marque lexicographique), 21- 23 October 2006
- International conference on Functional Linguistics (SILF), 18 – 21 October 2006
- The 62<sup>nd</sup> Congress of the International Institute of Public Finance, 28<sup>th</sup> – 31<sup>st</sup> August 2006
- 5<sup>th</sup> Cyprus Computer Using Educators Conference  
16-18 June 2006  
 University of Cyprus  
 Web: <http://www.pi.ac.cy/synedrioTPE/index.html>  
 Email: [synedrioTPE@cyearn.pi.ac.cy](mailto:synedrioTPE@cyearn.pi.ac.cy)
- North American – European and South American Symposium: Science and Technology Literacy in the 21<sup>st</sup> Century, 31 May-04 June 2006
- Learning Technologies in the Language Classroom: A Step Closer to the Future, 26<sup>th</sup> – 28<sup>th</sup> May 2006  
Registration Information Accommodation Information Call for Posters Program
- International Conference “Poetry and Insularity”, 17-18 March 2006
- Workshop on Computational Hadron Physics, September 14-17 2005
- First International Conference on Sustainable Urban Wastewater Treatment and Reuse SUWTR 2005, September 15-16 Nicosia-Cyprus
- ELETO – 5<sup>th</sup> Conference “Hellenic Language and Terminology”, 13-15 October 2005
- International Association for Statistical Computing 3<sup>rd</sup> world conference on Computational Statistics & Data Analysis Amathus Beach Hotel, Limassol, Cyprus, 28-31 October, 2005
- 3<sup>rd</sup> International Symposium on Nanomanufacturing, 3-5 November 2005
- 1<sup>st</sup> International Conference on Dialectal and Bidialectal Education: Recent challenges for future planning, 21-22 November 2005
- 11<sup>th</sup> Biennial Conference of the European Association for Research in Learning and Instruction, EARLI 2005 (August 23-27, 2005)
- Knowledge and Transitions: Challenges for Guidance and Counselling within the context of Globalization and the enlarged European Union (13 – 17 July 2005)
- Cyprus Info Day and WB6 1<sup>st</sup> International Workshop, Nicosia 4-7 July 2005  
Agenta  
Flyer
- International Symposium, Nicosia 17-19 June 2005  
Agenta  
Press Release
- ERACON 2005: ERASMUS COORDINATORS CONFERENCE 2005 and GO-EXCHANGE EDUCATIONAL FAIR, 1-5 June 2005, Nicosia – Cyprus

- The Challenge to Globalization: Education for Tolerance, Democracy and Sustainable Development, New Delhi, January 20-22 2005
- IRC-2004: The 1<sup>st</sup> IEA International Research Conference (May 11-13 2004)
- II EFOMP Mediterranean Conference on Medical Physics (April 28-30, 2004)
- Mediterranean Institute of Gender Studies: *Gender in the Mediterranean: Emerging Discourses and Practices* (March 5-7, 2004)
- **ServingTEA to Young Lerner (February 27<sup>th</sup> – 29<sup>th</sup> 2004)**
  - Call for Papers, Excursion on Monday March 1<sup>st</sup>
  - Tentative Programme
  - [syrimi@topkinisis.com](mailto:syrimi@topkinisis.com)
  - Internet Workshop
- Cultures of Memory / Memories of Culture (February 20<sup>th</sup>-22<sup>nd</sup> 2004)
- 3<sup>rd</sup> Pan Hellenic Conference: Science in Early Childhood (January 30<sup>th</sup>-February 1<sup>st</sup> 2004)
- 2<sup>nd</sup> European Across-Grids Conference (AxGrids 2004) – January 28<sup>th</sup>-30<sup>th</sup> 2004
- Marguerite Yourcenar entre Littérature et Science – October 2003
- 6<sup>th</sup> International Conference on Computer Based Learning in Science

**8 B. SEMINAR SERIES IN ECONOMICS – DEPARTMENT OF ECONOMICS, FACULTY OF ECONOMICS AND MANAGEMENT**

- **Wednesday, 13 September 2006, Moshe Hazan (Hebrew University of Jerusalem)**  
“Longevity and Lifetime Labor Input: Data and Implications”
- **Wednesday, 27 September 2006, Slobodan Djajic (Graduate Institute of International Studies, Geneva),** “Foreign Aid, International Migration and Welfare”
- **Wednesday, 4 October 2006, Michael Ben-Gad (University of Haifa)**  
“Capital-Skill Complementarity and the Immigration Surplus”
- **Wednesday, 11 October 2006, Rossitsa Kotseva (Athens University of Economics and Business)** “Pricing, Investments and Mergers with Intertemporal Capacity Constraints”
- **Wednesday, 18 October 2006, Theodoros Zachariadis (University of Cyprus)**  
“Are Standards Effective in Improving Automobile Fuel Economy? An International Panel Analysis”
  - **Wednesday, 25 October 2006, Peter J. Schmidt (Michigan State University)**  
“Likelihood based estimation in a panel setting: robustness, redundancy and validity of copulas”
  - **Friday, 27 October 2006m, Christine E. Amsler (Michigan State University)**  
“Interpreting and testing the scaling property in a model where inefficiency depends on firm characteristics”
- **Wednesday, 1 November 2006, Veanous Arakelian (University of Cyprus)**  
“Forecasting using Asymmetric Loss Functions”
- **Wednesday, 8 November 2006, Christos Constantatos (University of Macedonia)**  
“Endogenous Financial Structure and Product Differentiation under Uncertainty over the Width of the Taste Distribution”
- **Wednesday, 15 November 2006, Eric Gould (Hebrew University of Jerusalem)**  
TBA
- **Wednesday, 22 November 2006, Miltos Makris (University of Exeter)**  
“The Dynamics of Capital Tax Competition”
- **Thursday, 30 November 2006, Christopher Pissarides (London School of Economics)**  
TBA
- **Wednesday, 6 December 2006, Nikos Theodoropoulos (University of Cyprus)**  
Ethnic Minority Immigrants and their Children in Britain

**8 C. FORTHCOMING CONFERENCES AT THE UNIVERSITY OF CYPRUS**

- **4th International Conference on Language Variation in Europe, University of Cyprus 17-19 June 2007**
- **MEDCONF2007 5<sup>th</sup> Mediterranean Conference on Mathematics Education, 13-15 April 2007**
- **ERNAPE 2007 UNIVERSITY OF NICOSIA CYPRUS AUGUST 29<sup>TH</sup> – 31<sup>ST</sup>:  
"SCHOOLS & FAMILIES IN PARTNERSHIP LOOKING INTO THE FUTURE"**

## APPENDIX 9

### INTERNATIONAL RESEARCH COLLABORATIONS OF UCY'S ACADEMIC STAFF

#### INTERNATIONAL ORGANIZATIONS

- Center for Democracy and Reconciliation in Southeastern Europe, Greece
- CICE - Thematic Network
- European Commission
- European Institute of Public Administration
- European Thematic Network (ACUME)
- European Topic Center on Waste and Material Flows, European Environment Agency
- United Nations

#### RESEARCH ORGANIZATIONS

- Academy of Sciences of Gottingen
- Air Force Research Laboratory, Wright-Patterson, Dayton, Ohio
- Archaeological Society, Greece (2 references)
- Austrian Academy of Sciences
- Automotive Research Center, U.S.A.
- Centre d'études sur la Turquie, le Moyen-Orient et les Balkans, Université Paris VIII, Département de sciences Politiques, France
- Center for Turbulence
- Center of Studies in Economics and Finance, Italy
- CERN
- CNRS - Grenoble
- ERCIM, European Research Consortium for Informatics and Mathematics
- European Science Foundation, Belgium
- Fermi National Laboratory, U.S.A.
- FORTH
- FORTH, Institute of Mediterranean Studies, Crete (2 references)
- Foundation of Biomedical Research, Academy of Athens, Greece
- INDAM (Istituto Nazionale di Alte Matematica)
- I.N.F.N., Laboratori di Frascati
- I.N.F.N., National Institute of Nuclear Physics, Italy
- INRIA, France
- Institute of Catalysis and Petrochemistry (ICP) - CSIC, Spain
- Institute of Neurological Science, CNR
- Institute of Neurology and Genetics, Cyprus (5 references)
- Max-Planck Institute for Biological Cybernetics
- Max-Planck Institute for Colloids and Interfaces, Golm, Germany
- Max-Planck Institute for European History of Law in Frankfurt, Germany
- Max-Planck Institute for Social Anthropology, HALLE, Germany
- Metal Processing Institute, MPI, U.S.A.
- Nasa (Ames Research Center)
- National Hellenic Research Foundation
- National Institute for Virology, South Africa
- NCRS - "DEMOKRITOS", Institute of Microelectronics, Greece
- NIH, U.S.A.

- OEE, France
- Osterreichische Akademie der Wissenschaften, Vienna, Austria
- Scuola Normale Superiore-Nest INFM, Italy
- Swedish Academy of Science
- Swiss National Foundation for Research, Switzerland
- X-Ray Scattering Laboratory, Nuclear Research Center Saclay, France

#### **PUBLIC ORGANIZATIONS**

- British Council
- Indjamed (Malta)
- Ephorate of Byzantine Antiquities in Crete

#### **SEMI-PUBLIC/ NON-PROFIT ORGANIZATIONS**

- British Institute of Psychoanalysis, U.K.
- United Nations Office for Project Services (UNOPS)

#### **PRIVATE ORGANIZATIONS**

- AMO
- Anadysis Films Ltd
- Bank of Italy
- EV Group
- IBM
- IMS-CHIPS
- Leica
- Oxford University Press

## APPENDIX 10

### ORGANIZATIONS AND INSTITUTIONS ABROAD WHERE ACADEMICS OF THE UCY HAVE BEEN PROVIDING CONSULTANCIES<sup>1</sup>

#### INTERNATIONAL ORGANIZATIONS

- Artificial Intelligence in Medicine Europe (AIME), Chairperson of Board (2003-2005)
- "Bologna Promoters", Member for Cyprus
- Council of Europe, Steering Committee of Higher Education and Research
- Erasmus Mundus, Representative of Cyprus in the Programme Committee
- ESLN- European School Leadership Network, External Evaluator
- European Commission, Policy Development with Respect to Learning in Science and Technology
- European Employment Observatory, Consultant - European Employment Observatory
- European Molecular Biology Organisation (EMBO), EMBO Young Investigator Award NCP for Cyprus
- European Network of Science Centres and Museums, External Evaluation of the Museu de la Ciència, Barcelona, Spain
- European Union, Evaluation of Research Proposals / Programmes (9 academics)
- Institute of Euro-democracy, Europe - Cyprus
- Institute of Prospective Technological Studies, Studies on the Development of European Research and Innovation
- QP Semiconductor Inc, Development of Bragg Grating in Waveguides
- Real Options Group, Investment Advisory
- Research & International Science and Technology Center (ISTC), Proposal Reviews

#### OTHER ORGANIZATIONS - OVERSEAS

- American Cancer Society
- Aristotle University of Thessaloniki, Chair of Evaluation Committee for a Research Project
- Aristotle University of Thessaloniki, Department of Linguistics, Chair of an Evaluation Committee for a Postgraduate Programme
- Ball Aerospace Corporation Dayton, Ohio, Research Consultant
- Barron and Associates, Inc., Technical Consulting
- British Council in Bath, Moderator of an e-list of both Local and Remote Participants
- Breakaway Imaging, Sudbury, MA (2002), Scientific Advisor for Biomedical Imaging Instruments
- Californian Breast Cancer Board, Member of Study Section for Evaluating Research Proposals
- Canadian Communications Research Centre, Telecommunications

<sup>1</sup> University of Cyprus (2005) Research Profile and Publications: 2002 – 2004. Nicosia: University of Cyprus

- Center of Research on Multilingualism, Language Group Correspondent for the Regional and Lesser Used Languages in Cyprus
- Center of Urban Science Education, Columbia University, Research Associate-Consultant
- DAPRA, Design and Development of ASNT Multiprocessor
- DEMOKRITOS HIGH TECH GROUP, Board Member and Coordinator of Screening Committee
- Deutscher Akademischer Austauschdienst, Member of Committees
- Honda R & D Americas, Mountain View, CA (2002), HIG 2002 Expert Research Project Review
- GAMS Software Gmbh, Dissemination of Research Results on Risk Management and Financial Modeling
- Israel Science Foundation, Evaluator of Research Projects
- Kestrel Corporation, Biomedical Imaging Division
- Linguist List: Ask-A-Linguist, U.S.A., Responding to Queries of Language and Linguistics by the Public
- Ministry of Education and Religion, Greece, Evaluation of Programmes / Proposals (6 references)
- Ministry of Foreign Affairs, Greece, Foreign Policy Analysis
- Open University, Greece, Academic Associate for the Development of Under-graduate Curriculum in Computer Science
- Microprocessor Research Lab, Intel-Israel
- Prometeia Calcolo, Italy, Bank
- Science Foundation Ireland, Evaluator-Consultant
- Schlumberger Cambridge Research LTD, Petroleum Engineering
- UK-Online, Germany, Administering Online Software and Consulting Students and Staff
- Unicredito Italiano, Italy, Bank
- United States Agency for International Development, Evaluator of Parent-School Partnership Project of Skopje
- University of Crete, Graduate Programme Evaluation "Archaeology and Computer Science"
- University of East London, Member of Ph.D. Supervisory Committee
- University of Manchester, External Examiner for M.Sc. in Translation Studies

## APPENDIX 11

**EUROPEAN AND INTERNATIONAL COLLABORATIONS OF THE UCY WITH UNIVERSITIES AND RESEARCH CENTERS<sup>2</sup>**

- The Community of Mediterranean Universities (CMU)
- The Network of Universities from the Capitals of Europe (UNICA)
- The Association of Commonwealth Universities (ACU)
- The Association of European Universities (EUA)
- The Association of Arab and European Universities (AEUA)
- The Sautander Group (SG)
- LEO-NET.
- The European Commission
- UNESCO
- CEPES
- The Council of Europe

**Research Collaborations of academics of the UCY with universities internationally<sup>3</sup>****UNIVERSITIES / HIGHER EDUCATION INSTITUTIONS**

- Aristotle University of Thessaloniki, Greece (2 references)
- Athens Laboratory of Business Administration (ALBA)
- Athens University of Economics and Business, Greece (3 references)
- Ben Gurion University of the Negev, Israel
- Birkbeck, University of London, U.K.
- Bochum University, Germany
- Boston University, U.S.A.
- Cardiff University, U.K.

<sup>2</sup> University of Cyprus (2005) Research Profile and Publications: 2002 – 2004. Nicosia: University of Cyprus

<sup>3</sup> University of Cyprus (2005) Research Profile and Publications: 2002 – 2004. Nicosia: University of Cyprus

- Carnegie Mellon University, U.S.A.
- Catholic University of Leuven, Belgium
- City College, New York
- City University, NY, U.S.A. (2 references)
- Columbia University, Center of Urban Science Education, U.S.A.
- Cornell University, U.S.A.
- Cranfield University, U.K.
- Ecole Polytechnique, France
- European University Institute, Italy
- Frederick Institute of Technology, Cyprus
- Free University of Brussels, Belgium
- Freie Universitat Berlin, Germany
- Georgia Tech, U.S.A.
- Ghent University, Ghent,
- Goteborg University, Sweden
- Harokopio University, Greece
- Harvard University, U.S.A.
- High Technical School of Crete
- Imperial College, U.K.
  
- Instituto Superior Tecnico, Lisbon, Portugal
- Leeds Metropolitan University, U.K.
- Leeds University, U.K.
- Mie University, Japan
- Molde University College, Norway
- Monash University, Australia
- Mudbury College, U.S.A.
- National Australian University, Australia
- National Technical University of Athens,
- Penn State University, U.S.A.
- Polytechnic University, NY, U.S.A.
- Queen Mary, U.K.
- Rensselaer Polytechnic Institute at Hartford,
- Rutgers University, U.S.A.
- Ryerson University, Canada
- Seoul National University, Korea
- Stanford University, U.S.A.
- Stanford University - Center for Integrated Turbulence Simulations
- State University of Aachen, Germany
- State University of Iowa, U.S.A.
- State University of Oregon, U.S.A.
- Swiss Federal Institute of Technology, ETHZ,
- Tel Aviv University, Israel (2 references)
- Universidad De Madrid, Spain (2 references)
- Universita degli studi di Verona, Italy
- Universitat Politecnica de Barcelona (UPC), Spain
- Universitat Libre De Bruxelles, Belgium
- Universitat Nancy II, France
- Universitat Paris Sud, France
- Universitat Paris V, France
- University College London, U.K.
- University Hospital Barcelona, Spain
- University of Applied Sciences of St. Poelten, Austria
- University of Athens, Greece (5 references)

- University of Athens, School of Philosophy, Greece
- University of Bristol, U.K.
- University of British Columbia, Canada
- University of California, San Diego, U.S.A.
- University of California, Santa Barbara, U.S.A.
- University of Cambridge, U.K.
- University of Coimbra, Portugal
- University of Cologne, Germany (2 references)
- University of Copenhagen, Denmark (2 references)
- University of Crete, Greece (4 references)
- University of Dublin, Trinity College, Ireland
- University of Edinburgh, U.K. (2 references)
- University of Florida, U.S.A.
- University of Fribourg, Switzerland
- University of Glasgow, U.K. (2 references)
- University of Greenwich, U.K.
- University of Groningen, Netherlands
- University of Guelph, Canada
- University of Haifa, Israel
- University of Heidelberg, Germany
- University of Helsinki, Finland
- University of Illinois at Carbondale, U.S.A.
- University of Illinois at Urbana Champaign, U.S.A.
- University of Illinois Chicago, U.S.A.
- University of Ioannina, Greece
- University of Iowa, U.S.A. (2 references)
- University of Macerata, Italy
- University of Malta, Malta
- University of Manchester, U.K.
- University of Manchester Institute of Science and Technology, UMIST, U.K.
- University of Maryland, U.S.A.
- University of Michigan, U.S.A.
- University of Michigan - Automotive Research Center, U.S.A.
- University of Milano, Italy
- University of Montreal, Canada
- University of Munich, Germany
- University of New Mexico, U.S.A.
- University of North Carolina, U.S.A.
- University of Ottawa, Canada
- University of Paderborn, Germany
- University of Patras, Greece (2 references)
- University of Pennsylvania, U.S.A.
- University of Pennsylvania, The Wharton Financial Institution Center, U.S.A.
- University of Quebec, Canada
- University of Southern California, U.S.A.
- University of St. Petersburg, Russia
- University of Strasbourg, France
- University of Technology, Vienna, Austria
- University of Thrace, Xanthi, Greece
- University of Tilburg, Netherlands
- University of Toronto, Canada
- University of Tulsa, U.S.A.
- University of Tripoli, Libya
- University of Verona, Italy

- University of Warwick, U.K. (2 references)
- University of Washington, U.S.A.
- University of Windsor, Canada
- UPC, Barcelona, Spain
- Valparaiso University Heidelberg College, U.S.A.
- Vanderbilt University, U.S.A.
- Warwick University, U.K.
- Washington University, U.S.A.
- Yale University, U.S.A.

**APPENDIX 12****PROGRAMMES FACILITATED BY THE EXTERNAL PROJECTS SUPPORT OFFICE OF THE UCY**

- **Sixth Framework Programme** ([http://ec.europa.eu/research/index\\_en.cfm](http://ec.europa.eu/research/index_en.cfm))
- **SOCRATES / ERASMUS**  
([http://ec.europa.eu/education/programmes/socrates/socrates\\_en.html](http://ec.europa.eu/education/programmes/socrates/socrates_en.html))
- **LEONARDO**  
([http://www.ucy.ac.cy/~yedds/english/external\\_projects\\_support\\_office/leonardo\\_da\\_vinci\\_programme.html](http://www.ucy.ac.cy/~yedds/english/external_projects_support_office/leonardo_da_vinci_programme.html))
- **MEDA**  
([http://www.ucy.ac.cy/~yedds/english/external\\_projects\\_support\\_office/meda\\_programme.html](http://www.ucy.ac.cy/~yedds/english/external_projects_support_office/meda_programme.html))
- **COST** (<http://www.cost.esf.org/>)
- **Culture 2000** ([http://ec.europa.eu/culture/eac/culture2000/cult\\_2000\\_en.html](http://ec.europa.eu/culture/eac/culture2000/cult_2000_en.html))
- **TEMPUS** ([http://ec.europa.eu/education/programmes/tempus/index\\_en.html](http://ec.europa.eu/education/programmes/tempus/index_en.html))
- **PHARE**
- **SOCRATES MUNDUS**
- **Cyprus Research Promotion Foundation** (<http://www.research.org.cy/>)

## APPENDIX 13

## INTERNATIONAL DIVERSITY AMONG ACADEMIC STAFF AT THE UCY/ NATIONAL ORIGINS OF UCY'S ACADEMIC STAFF

<b>FACULTY OF HUMANITIES</b>		
<b>DEPARTMENT OF ENGLISH STUDIES</b>		
Foreign Members of Staff	5	50%
Greek Cypriot Members of Staff	5	50%
<b>DEPARTMENT OF FRENCH STUDIES AND MODERN LANGUAGES</b>		
Foreign Members of Staff	4	66,7%
Greek Cypriot Members of Staff	2	33,3%
<b>DEPARTMENT OF TURKISH AND MIDDLE EASTERN STUDIES</b>		
Foreign Members of Staff	4	80%
Greek Cypriot Members of Staff	1	20%
<i>Total for Faculty of Humanities</i>	<i>Foreign</i>	<i>G/Cypriots</i>
	<b>13-61,9%</b>	<b>8-38,1%</b>
<b>FACULTY OF PURE AND APPLIED SCIENCES</b>		
<b>DEPARTMENT OF BIOLOGICAL SCIENCES</b>		
Foreign Members of Staff	1	14,3%
Greek Cypriot Members of Staff	6	85,7%
<b>DEPARTMENT OF CHEMISTRY</b>		
Foreign Members of Staff	4	33,3%
Greek Cypriot Members of Staff	8	66,7%
<b>DEPARTMENT OF COMPUTER SCIENCE</b>		
Foreign Members of Staff	3	15,8%
Greek Cypriot Members of Staff	16	84,2%

<b>DEPARTMENT OF MATHEMATICS AND STATISTICS</b>		
Foreign Members of Staff	8	38,1%
Greek Cypriot Members of Staff	13	61,9%
<b>DEPARTMENT OF PHYSICS</b>		
Foreign Members of Staff	7	58,4
Greek Cypriot Members of Staff	5	41,6
<b>Total for Faculty of Pure and Applied Sciences</b>	<i>Foreign</i>	<i>G/Cypriots</i>
	<i>23-35,4%</i>	<i>42-64,6%</i>
<b>Faculty of Social Sciences and Education</b>		
<b>DEPARTMENT OF EDUCATION</b>		
Foreign Members of Staff	3	13,6%
Greek Cypriot Members of Staff	19	86,4%
<b>DEPARTMENT OF PSYCHOLOGY</b>		
Foreign Members of Staff	4	44,4%
Greek Cypriot Members of Staff	5	55,6%
<b>DEPARTMENT OF SOCIAL AND POLITICAL SCIENCES</b>		
Foreign Members of Staff	2	16,7%
Greek Cypriot Members of Staff	10	83,3%
<b>Total for Faculty of Social Sciences and Education</b>	<i>Foreign</i>	<i>G/Cypriots</i>
	<i>9-21%</i>	<i>34-79%</i>
<b>Faculty of Economics and Management</b>		
<b>DEPARTMENT OF ECONOMICS</b>		
Foreign Members of Staff	2	15,4%
Greek Cypriot Members of Staff	11	84,6%
<b>DEPARTMENT OF PUBLIC AND BUSINESS ADMINISTRATION</b>		
Foreign Members of Staff	4	22,2%
Greek Cypriot Members of Staff	14	77,8%

<b>Total for Faculty of Economics and Management</b>	<b>Foreign</b>	<b>G/Cypriots</b>
	<b>6-19,4%</b>	<b>25-80,6%</b>
<b>Faculty of Engineering</b>		
<b>DEPARTMENT OF CIVIL AND ENVIRONMENTAL ENGINEERING</b>		
Foreign Members of Staff	1	8,3%
Greek Cypriot Members of Staff	11	91,7%
<b>DEPARTMENT OF ARCHITECTURE</b>		
Foreign Members of Staff	1	33,3%
Greek Cypriot Members of Staff	2	66,7%
<b>DEPARTMENT OF ELECTRICAL AND COMPUTER ENGINEERING</b>		
Foreign Members of Staff	0	0%
Greek Cypriot Members of Staff	10	100%
<b>DEPARTMENT OF MECHANICAL AND MANUFACTURING ENGINEERING</b>		
Foreign Members of Staff	3	27,3%
Greek Cypriot Members of Staff	8	72,7%
<b>Total for Faculty of Engineering</b>	<b>Foreign</b>	<b>G/Cypriots</b>
	<b>5-13,9%</b>	<b>31-86,1%</b>
<b>Faculty of Letters</b>		
<b>DEPARTMENT OF BYZANTINE AND MODERN GREEK STUDIES</b>		
Foreign Members of Staff	6	42,9%
Greek Cypriot Members of Staff	8	57,1%
<b>DEPARTMENT OF CLASSICS AND PHILOSOPHY</b>		
Foreign Members of Staff	7	53,9%
Greek Cypriot Members of Staff	6	46,1%
<b>DEPARTMENT OF HISTORY AND ARCHAEOLOGY</b>		
Foreign Members of Staff	7	46,7%
Greek Cypriot Members of Staff	8	53,3%
<b>Total for Faculty of Letters</b>	<b>Foreign</b>	<b>G/Cypriots</b>
	<b>20-47,6%</b>	<b>22-52,4%</b>
<b>TOTAL FOR THE UNIVERSITY OF CYPRUS</b>	<b>FOREIGN</b>	<b>G/CYPRIOTS</b>
	<b>77</b>	<b>168</b>
	<b>31,4%</b>	<b>68,6%</b>

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