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# EDUCATION AND ETHNIC CONFLICT RESOLUTION: BI-COMMUNAL ACADEMIC LINKS IN CYPRUS.

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# ABSTRACT

Many contributors to the interdisciplinary field of conflict resolution have emphasised the impact of socio-psychological and psycho-cultural influences in maintaining and perpetuating ethnic conflicts. The review of the literature concerning Cyprus reveals that such factors have been active in the 37 years of ethnic separation between the Greek-Cypriot and the Turkish-Cypriot communities.

Although strategies are available to bridge communities and offer prospects for a reconciliation and peace centre on facilitating interaction, contact and dialogue between communities at all levels, it is surprising how little has taken place between the two academic communities on the island. This is in contrast to the picture found in similar conflict cases, such as the ones in Northern Ireland and Israel-Palestine. Despite some notable efforts and collaborations currently in place, the numbers involved constitute a very small fraction of the two academic bodies.

The research has aimed at establishing the role of higher education in divided societies, not only by examining theoretically and philosophically its importance as a part of a reconciliation process but also by depicting the opinion of academics from both parts of Cyprus. The research has shown that although they are optimistic about future links, they nevertheless identified major implications stemming out of the issues of 'recognition', nationalism, social pressure, the impact of media and the characteristics of the academic cultures in each respective community. These explain the contrast between much good-will and little real action. The analysis of findings includes a discussion of possible strategies to establish an open dialogue between the two academic communities and to facilitate collaborations.

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**CHAPTER 1**

**INTRODUCTION: COMMUNITY CONFLICT IN CYPRUS AND THE ROLE OF EDUCATION**

**Introduction**

Conflict, in its broadest sense, is part of human existence. As Davies (2004) states:

> Conflict as questioning, dialogue, struggle or debate is universal, found within families, communities, nations (Davies, 2004, p. 9).

Conflict is embedded in social dynamics as Tawil (1997, cited in Tomlinson and Benefield, 2005, p. 5) discusses; thus peace is not the absence of conflict, but rather an operating mode in which conflict is managed through other means, non violent ones. It is not debatable whether conflict is good or bad or whether it should exist or not, but how it is resolved and how change is achieved.

The number of the major ethno-national conflicts around the world in contemporary history is considerable. Most of them have been characterized by immense violence, while many are still unresolved and constitute deadlocks in international relations.

This thesis explores issues in one of the numerous ethnic conflicts that developed in the 1970s; the conflict between the Cypriot-Turks and the Cypriot-Greeks is still only partially 'resolved' today. Cyprus has a long history of ethnic violence and turmoil. During the last five decades alone, the island has experienced instability, colonial and postcolonial conflicts, opposed ethnic nationalism, violence and war between the two major ethnic groups, invasion, division, and major population displacements. These are all facets of the notorious 'Cyprus 1974 problem', as referred to by Greek-Cypriots (Papadakis, Peristianis, Welz, 2006).

The investigation of the main conflicting issues between Greek and Turkish Cypriots in this chapter demonstrates that their geographical segregation, since the '1974' events is not the worst phenomenon occurring. The psychological alienation between the two communities, most prominent among the youth, is manifested in all aspects of social and political life. Existential fears, loss of hope of resolution, ethnic victimization, unaddressed historical grievances as well as unresolved traumas are still present.

The main research position formed and defended more analytically in the literature review chapter that follows, is that higher level education can play a critical role in conflict reconciliation in Cyprus, as part of a systemized multi-track peace effort on the island. The basic research question becomes whether higher-level educators from both communities in Cyprus do seem to agree. This constitutes the underlying basis of the core thesis research question and sub-questions, as formed and presented at the end of this chapter.

**The Era of Turmoil and the Emergence of the Cyprus Conflict**

Although various sources trace the origin of the Cyprus conflict differently, its most contemporary expression is marked by the troubled establishment of the Republic of Cyprus in 1960.

Until that point, even though external domination by the Turks and later by the British prevailed in Cyprus, the island enjoyed relative autonomy in terms of its internal management. Greeks made up 80 % of the population and Turks 18% (Hannay, 2005).

Opposition to the British emerged at the end of the Second World War. Mouskos Michael gained an overwhelming vote in January 1950, through a ballot organized by the Orthodox Church, in favour of the union (*Enosis*) of the island with Greece. Three months later, he became Archbishop Makarios III. The Turks in response to the Greek's goal of *Enosis* (union) created the Turkish Defence Organization *(TMT - Turk Mukavenet Testikali*) founded by Rauf Denktash. This organisation advocated *Taksim,* in other words partition and union with Turkey. By 1955 an organized opposition, the National Organization of Freedom Fighters *(EOKA - Ethniki Organosis Kyprion Agoniston)* led by General George Grivas, started a guerilla war against the British, which lasted for three and a half years (Guelke, 2001).

With the British appointment of Turkish-Cypriot police to aid in subduing *EOKA*, the bitterness between the two communities became substantial. The Turkish-Cypriots saw the British as a protection against the Greek Cypriots' political intentions of *Enosis* (union) with Greece.  For the Greek-Cypriots however, the war was against British colonial rule and independence (Guelke, 2001).

With violence escalating, the British accepted that they should no longer continue their full occupation of the island.  The dangers intensifying the ethnic conflict were becoming larger, and the potential conflict between two NATO allies, Greece and Turkey, was too precarious. In February 1959, after the American intervention, the

Greeks and Turks agreed to guarantee independence for Cyprus. Harold McMillan, the British Prime Minister, stated that Britain was prepared to hand over sovereignty, provided it could retain its military bases, which it still holds (O'Malley, Craig, 2001). On August 15th 1960 full independence was granted to Cyprus. A new Constitution was established and Makarios was appointed President and Fazil Kuchuk Vice President (Hannay, 2005; Guelke, 2001; Rothman 1999).

From that point onwards a troubled and uneasy power sharing relationship between the Greek and the Turkish Cypriots began and civil war erupted.

In 1974 the threat by the leaders of the extreme military regime in Greece, *Junta*, to annex the island led to the Turkish military intervention on July 20th. The situation was devastating, as a large number of civilians were killed and major population replacements took place to ethnically cleanse the north and the south. The Greek-Cypriot refugees of the north moved to the south and the reverse occurred for the Turkish-Cypriots. Partition was a reality fully completed by the 1975 arrangements, which although enabled for practical planning of the exchange, did not legally validate it. In 1983, the Turkish named their part of the island, the Turkish Federated State of Cyprus. This officially declared their partition from the Greek Republic of Cyprus, but to this day Turkey is the only country that recognizes it as a legitimate state (Rothman, 1999).

Although many negotiating efforts have been initiated since then, the most recent attempt has been the referendum on settling the Cyprus dispute by accepting or rejecting the 5th revision of the United Nations proposal, known as the Annan Plan for Cyprus. Taking place on the 24th of April 2004, immediately after the 2003 full accession of the Greek Republic of Cyprus into the EU, it did not result in a settlement, as the plan was not accepted by the Greek Cypriot community (Guelke, 2001).

A new round of negotiations for a potential resolution is currently taking place between the Republic of Cyprus President Christofias and the Turkish-Cypriots' Administration President Dervis Eroglou.

**Cyprus in Conflict – The Main Issues**

Despite the historical review of the Cyprus conflict in the previous section, Turkish and Greek Cypriots perceive the '1974' events totally differently. For the Turkish-Cypriots the 'history' of conflict ended in 1974, while for the Greek-Cypriots it began just then (Richmond, 1999). The relative environment of tension, deep-rooted hostility, mistrust and suspicion still prevails between the two communities.

These negative attitudes cultivated over the decades have led each community having major concerns over security. For the Greek-Cypriots the geographical proximity of the island to Turkey and the devastating events and consequent tragic memories of the Turkish military intervention in 1974 urge a solution that will alleviate such security concerns. On the other hand, an equivalent sense of insecurity is prominent among the Turkish-Cypriot community. It fears that if the armed forces return to Turkey, as current solution frameworks propose, or the geographic barrier between the two communities is removed, its collective autonomy and identity, based on a majoritarian approach, could be threatened, given that this community is much smaller in size than the Greek one (Green and Collins, 2003). Thus to them the possibility of living alongside the south, in a united Cyprus, raises much anxiety and fear.

Thus governance and a solution suited to both sides without renewing the 1960 deadlock are major issues. Although there have been concessions by the Greek-Cypriots towards a solution based on a federal state and central government powers, the Turkish-Cypriots have insisted on a confederation.[1] Their wish for more

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[1] In a *Confederation*, the member states place certain of their competences and powers to common institutions in order to coordinate their policies in a number of areas without constituting a new state on top of the member states, as in a *Federation*. A confederation in the case of Cyprus would mean two separate states linked together very loosely, while a federation would mean a strong central federal government and one international personality (Hadjipavlou, 2004).

sovereignty of member states, expresses their critical concerns on the decision-making process and the preservation of equality and rigidity in case of an agreed-upon settlement. The attitudes of the two sides in regards to sovereignty and status have, until now, been in sheer contradiction (Hannay, 2005).

Territory and property rights, given the large population displacements during the 1974 invasion and territorial adjustments falling under Human Rights International constitutions, are additional major concerns for both communities. Further, the issues of demilitarization, the number of Turkish settlers, financial incentives, external factor involvement and legislation prohibiting ethnic discrimination, as well as public security system matters have been prominent in all negotiations. On the other hand, economic paternalism is a sensitive issue for the Turkish-Cypriots, as Green and Collins (2003, p. 21) mention, since business on the Turkish-Cypriot side could be easily acquired by the sophisticated ones of the Greek Cypriots, if a federal solution is adopted.

The intractability of this particular conflict however, apart from residing on structural, economic and distribution of resource issues, is derived in great part from the pervasiveness of most aspects of social and political life. Omnipresent are existential fears, loss of hope for resolution, ethnic victimization, and unaddressed historical grievances as well as unresolved traumas. State institutions of communities, political discourse, newspapers, documents, and school books contain information and disseminate messages of the other in a particularly negative way, with 'chosen traumas and chosen glories' being focal (Hadjipavlou, 2007a, pp. 350; 352).

Mass communication media, for example, reinforces generalized stereotypes prominent in traditional nationalism and is partially responsible for conditioning public culture. Both communities have been communicating under the strict domain of such mass media, and messages are heavily dominated by standardized stereotypes, characterized by accusations and often unjustified nationalist antagonistic assumptions (Papadakis, 1998, cited in Anastasiou, 2002, p. 589). The

most recent investigation of media narratives in both sides by Cristoforou, Sahin and Pavlou (2010) in the 2010 PRIO (Peace Research Institute, Oslo) reveals a high dependency on official news sources, especially of the Turkish-Cypriot media. The duality of 'us' and 'other' is maintained with stability and continuity by the media of both sides, regardless of changes in power or the general atmosphere.

That manifested separatism is enforcing a state-centric communalism over civil society and a different perception of Cypriot citizenship, which research indicates impacts considerably the outcome of current peace talk negotiations (Michael, 2007). Loizos (1998, pp. 41; 47) characteristically comments that the intellectual ethos in Cyprus encourages precisely an obsessive focus on ethnic issues. This has turned to be, what Loizos regards from the Greek side, as 'invasive ethnicity', where no one living in Cyprus can afford to not be Cyprus-centric.

The constant struggle over 'recognition' issues still maintained by the governing administrations of both sides seriously damages initiatives for contact, despite the opening of the Green Line, and other checkpoints since 2003, viewed by many as an act of goodwill (Hadjipavlou, 2004, p. 197). On one hand, the officials in the Greek-Cypriot side try to maintain the international recognition of the Republic of Cyprus and eliminate any form of recognition of the illegal TRNC administration, while the officials of the Turkish-Cypriot side try to obtain international recognition and become a legitimate state.

Constantinou and Papadakis (2001) in discussing the issue of recognition argue that it is often used as a pretext to determine how often and even if Cypriots are to meet with each other. Consequently, it affects all inter-communal, official, semi-official and unofficial meetings between the two communities. The Turkish-Cypriot administration in its effort to get 'recognition' discourages, if not intimidates, people participating in unofficial meetings and wishing for contact with the other community. The Greek-Cypriot administration, on the other hand, has maintained an official line of *epanaproseggisi* (rapprochement) since 1974 and allegedly encourages bi-communal contact. But what is considered 'acceptable' contact is

always blurred, and many obstacles arise which vary depending on the particular administration.

People are in general discouraged just by the single fact of taking responsibility of unintentional recognition, placed heavily upon them once getting into contact with the 'other'. Those 'Individuals in peace work efforts frequently burn out and no support system exists to help them and provide empowerment' (Hadjipavlou, 2004, p. 209). The effect of the practices by both administrations has been ethnic separation and, at best, controlled cross-ethnic contact.

This limited contact, always in light of the long duration of the particular divide in Cyprus, has allowed for past negative images of the 'other' to be kept noticeably and perpetually fresh, for a large proportion of the population.

A 2000-02 survey conducted by Hadjipavlou (2007a) investigating beliefs on the root causes of the conflict in Cyprus inform us that over 70% of Greek and Turkish Cypriot survey participants viewed communication as a critical factor in the creation and perpetuation of the inter-communal conflict on the island. Specifically, respondents believed that this lack of communication has created further mistrust, negative stereotypes, and the preservation of the antagonistic nationalism cultivated by political elites who have encouraged public suspicion and institutionalised national superiority for many decades.

This, in turn, has not allowed either side to use the opportunity in 2003 of the open Green Line and other checkpoints to legitimize contact or to systematize the prospect of diminishing the psychological distance between the two communities (Hadjipavlou, 2007a, p. 360).

This is evident in the research conducted by Psaltis (2008), who investigated the importance attributed by both communities to the opening of barricades and checkpoints, including Ledra Street in Nicosia, in enhancing and developing bi-communal contact. His findings have shown that a large majority of Greek-Cypriots viewed the agreement of such openings by the then President of the 'TRNC'

administration Rauf Denktas as his effort to create positive impressions among the international community and to increase economic activity in the north.

A statistically significant group would even agree with their closure, which appears also to be the view of a smaller in relative percentages, but still significant group of Turkish-Cypriots participants. Only 20% of the total sample of Turkish-Cypriots has evaluated the free movement, as an opportunity for developing and enriching bi-communal cooperation.

Some form of optimism, however, is raised by the study of Danielidou and Horvarth (2006) on Greek-Cypriot attitudes towards the possibility of cohabiting with Turkish Cypriots and Turkish immigrants in the future. Based on the hypotheses in the study, the perceived social-identity differences, experiences of victimization and violations of human rights during the 1974 events would indeed predict overly negative attitudes and prejudiced stereotypes towards Turkish groups, with variations based on gender, refugee and non-refugee status.

However, these negative attitudes were much stronger for Turkish immigrants. In contrast, Turkish-Cypriots were perceived as having a more common Cypriot identity, considered 'in-group' rather than 'out-group'. Both authors emphasized the fact that the 2004 referendum regarding reunification of the two parts of Cyprus was mainly rejected by the young Greek-Cypriots, a group though not investigated in their study.

An even more optimistic survey by Georgiades (2007, pp. 578-579) depicting Greek Cypriot participants' attitudes towards cohabitation, after the rejection of the Annan Plan referendum in 2004, showed that only one-fifth of respondents expressed mistrust towards Turkish-Cypriots and only one sixth were pessimistic towards coexistence with them. In addition, ethnocentrism based on Georgiades' findings, was measured to be rather at mediocre levels. However, 43% of respondents felt that the Greek-Cypriot group was still sufficiently unprepared to cohabit with Turkish-Cypriots. Therefore, in securing reunification, the author drew attention to

the importance of bi-communal dialogue and inter-communal collaborations being established, apart from settling issues related to the repatriation of refugees and demilitarization of the island.

Compatible with the reference to Danielidou and Horvath (2006), Georgiades pointed strongly towards the need for the psychological preparation of the new generation and a more intensive psycho-educational intervention on the Greek-Cypriot side. These suggestions attune with Hadjipavlou's (2007a) findings and her emphasis on communication as well as with the findings of most research which has proceeded in this analysis on the nature and conditions of the sustained conflict between the two communities in the island.

The reported studies presented in chapter 2 on the youth in Cyprus, mainly involving age groups above eighteen, draw attention to the fact that these groups often demonstrate stronger negative images of the 'other' than their predecessors and are the least prepared or interested in acquiring a human and a cultural understanding of that 'other'. The fact that the immediate future of this island will be given over to this generation, has led to the construction of the hypothesis that higher level education and universities on the island, further defended in the following chapter, have a political and social responsibility in developing a human and cultural understanding between the two sides.

Despite the aforementioned analysis, there is much reference in literature to official and unofficial peace-building initiatives between the two conflicting communities on the island. However, peace-building in Cyprus still lacks the systematization and wider participation and inclusion that are needed for concord to be established. Universities, it will be argued in the following chapter, are an important precursor to that process and a critical element of a multi-track approach that should systematically be put in place to socialise the Cypriot people towards peace.

**The Theoretical Premises and Intent of the Thesis Inquiry**

Based on Ramsbotham (2005, pp. 3-4), conflict resolution as a field of study emerged as early as the 1950s and 1960s. Mediation, structural negotiation and experimental game approaches were developed to deal with conflicts related to the Cold War era and the nuclear threat between the two superpowers, spreading to the rest of the world. Since then many analytical frameworks have been developed to address the multi-layer and multi-dimensional nature of deep-rooted intractable conflicts around the world. Much emphasis has been given to the micro-level social dynamics of conflicts addressed through psycho-cultural and socio-psychological perspectives altering and complementing structural approaches to international relations (Hadjipavlou, 2003, p. 284).

Based on the definitions by Volkan (1998) and Montville (1991), the psycho-cultural perspective, as an example of an approach deviating from structural perspectives towards conflict resolution, looks to the actors in a conflict and to how these actors interpret the conflict. A greater emphasis is placed on identifying the fears, misconceptions and interpretations of the conflict and the level of trust and faith in efforts for political resolution. The focal point of resolution becomes the building of relationships and the formation of conditions for dialogue, negotiation, and compromises as well as cooperation (cited in Fitzduff, 2002 p. 169).

Similar to psycho-cultural interpretations, social-psychological frameworks of ethnic-identity based conflicts concentrate on building trust, and eliminating fears and misconceptions, in addition to addressing unfulfilled human needs, which can constitute the basis for aggression and violence. Dialogue and cooperation, common-problem solving and reciprocity, acknowledging and accepting responsibility, developing communication patterns that allow for new information to challenge old assumptions and creating a collective consciousness towards peaceful cooperative relationships become vital strategies towards reconciling communities (Kelman, 2007).

Education is considered pivotal in this process. Peace-building education specifically has emerged to reflect the role of education in altering and modifying positively the basic rules guiding the interaction of conflicting groups (Bush and Saltarelli, 2000). Its critical and constructive role, particularly in its contribution to enhancing positive interaction among conflicting groups with various identities and orientations, through creating a dialogue, is deeply rooted in the philosophy of education of Martin Buber, one of the outstanding existentialist philosophers of the 20th century. Buber believed that the role of the teacher and education in general was to assist individuals in discovering truth through dialogue and inquiry (Morgan 2007). His dialogical educational theory extended to community relations and conflict resolution; the manifestations of dialogue, community and mutuality have been critical elements of his pursuit for peace in the case of Israel and Palestine (Guilherme and Morgan, 2009, p. 577).

An investigation of the Northern Ireland and Israel-Palestine cases, analytically discussed in the following chapter, demonstrate the great value placed on the role of formal education in conflict alleviation. The impact of collaborating initiatives among academics, especially in a formal higher educational context, is noteworthy in both cases.

It is in this specific Buberian dialogic and educational context and within the wider understanding of the theoretical frameworks of social-psychological and psycho-cultural perspectives on conflict that this thesis has attempted to establish its basic argument: *Educational collaborations between the higher-level northern and southern academics can play a central role in assisting towards peace-building in Cyprus.* The intent of this thesis, following from this premise, is to discover what higher-level educators from both parts of Cyprus believe in respect to such an argument, what is their opinion on the conditions and complications surrounding such collaborations and what their intentions might be towards their future establishment. The gaps in the literature review, in regards to such links and in

relation to the specificities of the Cypriot conflict, constitute critical elements of the main research question and sub-questions outlined below:

**The Research Questions**

This research has focused on the following *core question*:

*What is the role of higher-level education in ethnic conflict resolution? What are the attitudes, perceptions and intentions towards academic links, between the southern and northern higher education communities in the island of Cyprus?*

From this core question, the following *sub-questions* are derived:

**1)**    What are the main inter-communal conflict issues in Cyprus?

**2)**    What are the dominant positions in intra-state conflict resolution literature and what is the role and impact of higher-level academic links in particular, in the resolution process of such conflicts?

**3)**    What examples of transferable good practice in education and higher education are found in the existing literature referring to the cases of Northern Ireland and Israel-Palestine? What has been the recorded experience on the outcomes, their impact and implications?

**4)**    Is there any reference in literature of efforts and links at an educational and academic level in Cyprus, towards creating conditions for peace building between the southern and northern community?

**5)**    What are the attitudes and perceptions of academics from both communities, in regards to such collaborations being initiated or further implemented if they already exist?

**6)**    What would be the perceived complications, limitations and conditions associated with such collaborations upon implementation, and what are the policy implications given the characteristics of the Cyprus divide?

It should be stressed at this point that education, higher education in this context, has not been perceived as a panacea for alleviating the Cypriot conflict. It is also not suggested that observing similar examples will provide a ready-made solution.

Moreover, what all initiatives including education links and academic collaboration could do in Cyprus is contribute to the establishment of a *dialogue* between the two communities, which is necessary to create an understanding between them and shift the distorted images each one has of the other. This is an argument explained and defended in the following chapter.

**Summary**

No matter how historical events in regards to the conflict in Cyprus between the Greek and the Turkish communities are reported or reviewed, the consensus is that the '1974' events have been devastating for all, bringing about much suffering, pain and bitterness. The short historical overview of the Cyprus case and the analysis of the main conflict issues between the Turkish and Greek Cypriot communities presented in this chapter, indicate the need for a systematic, multi-track peace-building approach that will encourage dialogue, collaboration and communication involving the wider societies.

Although the major research position, formed here and defended more analytically in the chapter that follows, is that higher level education should be perceived as an essential element of what Rothman (1992, cited in Gorman, 1999, p. 161) has called the 'pieces to peace', given that the Cyprus conflict has already entered its third generation, the basic question becomes whether higher-level educators from both communities in Cyprus agree. This constitutes the underlying basis of the core thesis research question and sub-questions, as formed and presented in this chapter.

**CHAPTER 2**

**CONFLICT AND HIGHER LEVEL ACADEMIC LINKS: A LITERATURE REVIEW**

**Introduction**

The literature analysis that follows is reviewed and discussed in order to investigate key areas that pertain to the research questions outlined in Chapter 1. This means reviewing literature that is concerned with the interdisciplinary field of inter-communal conflict resolution, examining the underlying premises characterizing such types of conflicts, identifying their relation to the role of higher formal education in a conflict reconciliation process and demonstrating their relevance to the specific case of the interethnic conflict in Cyprus.

Given the specificities of the conflicting issues in Cyprus and the characteristics of the third generation into this conflict, the major research position becomes that educators, and specifically higher education academics from the north and the south, should and must become more actively engaged in pursuing contact and establishing dialogic collaborations with each other. The identification of gaps in literature and the realisation of the existence of only a limited and weak collaborative activity between the two academic communities on the island have served as a catalyst for the specific research.

**Conflict Resolution Theory**

*An Analysis of Sociological and Psycho-cultural Perspectives on Intra-state Conflict*

There is much literature on ethnic inter-state conflicts. Huntington's (1996) book, *The Clash of Civilizations and the Remaking of the World Order*, discusses the quarrels of civilizations, by pointing to culture and cultural identities, and to the fact that societal identities constitute the most important distinction among people and the most dominant factor of *inter-state* conflict.

*Intra-state* ethnic conflicts, however, constitute a different type of conflict. There is much evidence based on the work of Auvinen (1997) and Ellingsen (2000) that ethnicity and ethnic identity, encompassing cultural distinctiveness, expressed in particular psychological and social processes, play a dominant role in the creation of such conflict cases (cited in Russet et al, 2000, p. 589). It is within the same sphere of thought that authors such as Gurr (1994, cited in Pearson 2001) trace the origins and sources of ethno-political intra-state conflict. Much of the literature compiled indicates a consensus that for achieving ethnic reconciliation in *intra-state* ethnic conflicts, sociological and cultural as well as psychological dimensions need to be tackled, apart from unresolved structural systemic conditions[2].

Ross (1993), in his book *The Management of Conflict: Interpretations and Interests in Comparative Perspective,* discusses the sociological implication of ethnic identity, in which culture and psychological forces shape the beliefs about the self, others and behaviour. The psychological dispositions are socially constructed, deep-rooted and although formed within early socialization experiences are also regularly and widely reinforced through a variety of messages, shared group experiences and social processes. Such dispositions may involve, for example, social identity, culture, religion and trust within and outside one's group. These dispositions serve

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[2] References of these, throughout this analysis, include poverty, weak states and international or regional organizations, ethnic discrimination, denial of human rights and low political participation, as per Bercovitch and Jackson (2009).

as a reference for explaining other's actions, for guiding one's behaviour as an individual or as a part of the group. They might also constitute the mechanisms of forming interpretations that bring individuals together and reinforce and maintain collective processes.

Parallel to the aforementioned, Volkan (1991, p. 83), who also focuses on the behaviour of groups in understanding ethnic conflicts, discusses how the psychodynamics of individuals find an echo in group relations. A consideration of the individualised prejudices and their derivative operations in larger groups form the groups' identity. Psychological processes, as the author argues, lead to more powerful recidivating in volatile situations, while regressing back to symbols emphasising individual and group cohesiveness in periods of peace.

Darby (1991, p. 152), in examining the question of why violence in Ireland had been the longest and most sustained of all, explores two prominent explanations as the prime moving forces in its history. The consciousness of collective identity, he indicates, has been a more powerful force than the economic explanation, which even in its more sophisticated analysis, fails to show strong correlations between violence and economic conditions. Any inequality, such as in employment for example, seems to be explained by the historical discrimination nurtured around such an identity, rather than educational, economic, or demographic characteristics.

Based on the human needs theory (Burton, 1990; Kelman, 2007) evolving out of theoretical models in social psychology, such as the hierarchy of needs theory in the context of social identity and group adjustment (Maslow, 1970, cited in Simon, 2004 p. 66), this collective identity is reinforced when there are unmet human needs; physical, psychological and social. When the fear of non-fulfilment or the threat to fulfilment exists of such human needs as identity, security, recognition, autonomy, self-esteem and a sense of justice, these pass from the individual level to the collective: The ethnic group, the nation or the state which serves in securing and fulfilling them.

'Human needs theory argues that there are certain ontological and genetic needs that will be pursued, and that socialisation process, if not compatible with such human needs, far from socialising, will lead to frustrations, and to disturbed and anti-social personal and group behaviours' (Burton, 1990, pp. 33-34). Within a human needs framework, the common good of society and the individual's good are identical. Based on Kelman (2007), social-psychological dimensions of a conflict become important casual factors in intergroup and inter-communal tension and hostility.

In light of these comparable theoretical explanations on root-causes of intra-state intractable conflicts, there is consensus in the literature that structural interventions alone on conflict resolution, as per the rational and liberal tradition, have been inadequate in dealing with interstate ethnic-identity based conflicts.

Ross (1993), for example, advocates that a sole focus of conflict management strategies in creating an economic and political restructuring of conflicting societies by addressing issues of justice, equity, housing, etc., is ineffective in looking at disputes of great intensities and in explaining the way such disputes are managed by the groups involved. Based on Ross's work, threats to cultural identities and incompatible interpretations of events and issues can lead to deep rooted hostilities, fear, lack of trust and deep-seated dispositions within groups and thus contribute to deep-rooted conflicts. Addressing these first becomes crucial in alleviating conflict and peace-building processes.

Building trust and eliminating fears through creating conditions for contact, dialogue, education about each other, cooperation incentives at work and in social life as well as addressing the fundamental needs of parties and the misconceptions of perceived threats, through e.g. problem solving workshops, can lead to positive (sum) outcomes in situations that may initially look like they can produce only zero-sum solutions (Ross, 1993, p. 81; Kelman, 2007).

The recent meta-analysis based on 515 studies with 713 independent samples by Pettigrew and Tropp (2006) on Allport's (1954) contact theory is indicative of the positive impact contact can have among conflicting parties. Allport's theory provided evidence that prejudice among conflicting communities can be eliminated by bringing them together under optimal conditions such as equal status, cooperation towards common goals, institutional support and acquaintance or friendship. The authors discuss how their research evidence indicates that even when unstructured contact takes place, significant reduction in prejudice can occur, despite the fact that the effect is larger when combined with Allport's (1954) optimal conditions.

The are numerous examples reported in the literature of shared workshops undertaken among conflicting groups on the basis of a social-psychocultural understanding of such conflicts and Allport's (1954, cited in Pettigrew and Tropp (2006) theory. Kelman and Cohen's (1986) descriptions of Israelis and Palestinians talking for the first time in a problem-solving workshop constitutes one such example. Numerous accounts of workshops, as reported for instance by Mitchell (1999), Rothman (1999), Hadjipavlou (2004) and many others, involving the Greek-Cypriot and the Turkish-Cypriot communities at grass-root, professional and political sectors, pre and post the 1974 events, have been indicative of similar dimensions pertaining in this particular conflict. Hurtful remarks, feelings of fear and anger, historical grievances, stereotypes, prejudices and the dichotomy of 'us' and 'them' have been examples of such dimensions responsible for the intractability of the specific intra-state conflict.

Fitzduff (2002, p. 168), in her book on the conflict in Northern Ireland, discusses how those focusing on negotiations about the state and believing that Sinn Fein and IRA were the core of the problem failed to agree on structural settlements for many years. On the other hand, those dealing with the conflict from a sociological interpretation of psycho-cultural and psychological dimensions have concentrated on how to eliminate the ignorance and fears that have fuelled the defensiveness,

resentment and aggression of communities, allowing for a stalemate. History proved to the most radical supporters of structural reform that without a context of dialogue, any such efforts could not have been fruitful.

Fry and Bjorkqvist (1997, p. 252) comment:

> The source of conflict lies in the minds of people. External, social conflict is a reflection of intra-psychic conflict. External control does not solve the roots of the problem. If we wish a conflict really to disappear, then a change in attitude is needed.

Based on the same premises, Motville (1991) proposes cooperative activities and wide ranging efforts to build personal, intellectual and often political ties between conflicting groups. These, defined as 'Track II diplomacy' efforts, can increase closeness and understanding, as well as aid in altering mutually hostile images and psycho-cultural interpretations of each other, which can in turn pave the way to formal peacemaking efforts building further support to political negotiations (Track I).

The author, also specifically addresses the psychological factors, as part of the sociological and psycho-cultural dimensions of a conflict, by pointing to the essentiality of recognising the need for accepting responsibility by either conflicting side. The task of mourning, for example, and acknowledging faults is seen as an essential element to allow for a mutually respectful relationship to be established, in which suspicion and fear may be alleviated, trust is rebuilt and the 'other' is seen in a humanized context.

Montville (1991), who has himself developed the term 'Track II', emphasising the human needs aspect of conflict, suggests for an inclusion of all other forms of interactions, lower élite and mass communal, as part of a multi-track strategy to support resolution. When these are sustained by internal actors – 'locals' and / or

indigenous resources, in contrast to external third party intervention as in traditional Track I and Track II – they become Track III (RamsBotham, 2005, p. 25; Pearson, 2001, p. 281).

The notion of the critical role of trust, as a focal point in modifying interpretations/dispositions forming ethnic identity, is further discussed by Govier and Verwoerd (2002), in their paper on national reconciliation in post-apartheid Africa. They also agree that attitudes and feelings, which are usually manifested through differentiated narratives, cannot be underestimated and that altering negative predispositions through contact and grass root peace-building initiatives become essential.

If such initiatives focus on the rebuilding of trust, which Govier and Verwoerd (2002) view as the building of the necessary closeness to handle whatever future conflicts and problems may arise, then national reconciliation is possible. Like Montville (1991) and Kelman (2007), they assert that the task of acknowledging wrongdoing and accepting responsibility both at micro and macro levels, while employing the means to express sorrow, are essential steps in bridging conflicting groups. Anything else, even in cases in which violence is either rare or nonexistent, under whatever structural coexistence arrangements are made, might lead to *unstable peace*.

Posing examples of unstable peace, Esman (1991, p. 63) strikes a familiar chord about how experience of the past has indicated that in the pursuit of compromising group interests through Track I, diplomacy alone can lead to loss of control and destructive violence taking place. The case of Cyprus and the breaking of the Constitution of the 1960s leading to the 1974 'Cyprus situation' could well fit into what Esman considers past experience of such kind. It is at a prior, initial and parallel stage that the social-psychological and psycho-cultural dimensions must be addressed in producing the atmospheric mediation, as the author calls it, in laying the foundation for negotiation and constructive bargaining.

Rothman and Olson (2001) agree too on the short-sighted view of traditional structural or interest-based bargaining in resolving intra-state ethnic-identity based conflicts, referring to the example of Israelis and Palestinians, in which a focus on resources and power politics has had an adverse effect. The same stems from their comment on the power sharing arrangements in Northern Ireland, although in this case power sharing has been conjoined, by greater grass-root, Track III, cooperation efforts.

Based on the latter authors, identity issues need to be expressed and mutually engaged first before resource-based interests are to be resolved. This can be facilitated through a process that involves reflexive dialogue and common-ground problem solving. Their proposed ARIA (Antagonism, Resonance, Invention, Action) model of ICR (interactive conflict resolution) methods constitutes a systematic four-phase process that aims at reducing fears relating to identity, building trust and setting the framework for constructive problem solving among conflicting parties (Rothman and Olson, 2001, pp. 296-298).

Worth mentioning in concluding this section, is Kaufman's (2006, p. 204) emphasis on the ethnic emotion-laden symbolic narrative as manipulated usually by official elites and perpetuated through media. According to the author, hostile emotions are rooted in the pre-existing ethnic myths, values, memories and symbols, the 'myth-symbol' complex, defining the ethnic identity of the group. When this 'myth-symbol' is manipulated by politicians, strong hostile emotions towards out-groups are evoked, which in many cases become difficult to reverse. A reconciliation process, as suggested by the author, should first start with political de-escalation in which leaders must abandon ethnic chauvinism and use verbal and symbolic acknowledgment of past actions, replacing the emotion-laden symbols that justify hostility with new ones associated with peace. Reconciliation activities promoting mutual cooperation and dialogue on a range of other levels become also necessary to shift negative emotions to more positive ones (Kaufman, 2006, pp. 206; 212).

The analysis in this section has attempted to demonstrate that a micro-level sociological understanding of cultural and social-psychological dynamics reveals hidden realities that are important in guiding the macro-level actors drafting future solutions for conflicting societies (Hadjipavlou, 2003, p. 284). Ethnic conflicts are clashes among societies, not just among leaders and politicians. Their resolution involves a reconstruction of the relationship between the conflicting parties and therefore a wide range of initiatives and interventions must be directed at the mass level. Most of the strategies suggested in this section centre on Track II and Track III initiatives to create mass communal contact and interaction. The question that arises, though, is how these strategies weigh in importance once compared to interest-based bargaining and diplomatic negotiation over structural reform. This is discussed in the following section.

*The Role of Micro-Level Grass Root Participation over Macro-level Structural Intervention*

In Galtung's model (1969, 1996, cited in RamsBotham, 2005, pp. 9-10) *conflict* is viewed as the composite of three elements forming a triangle with contradiction (C), attitude (A) and behaviour (B) at its vertices. *Contradiction* refers to the underlying aspects of the conflict situation, stemming from the clash of goals and structural interests among the involved parties. *Conflict resolution* should centre on a transformation of *all* three components of the Galtung model, where behaviour and attitudes must be changed and transformed while a practical solution to the interest contradiction must be given.

As Kelman (2007, p. 102) stresses, for that interest contradiction to be resolved, macro-level actors will need to be engaged in diplomatic negotiation and bargaining. However, the shift from power politics and threat of coercion to mutual responsiveness, reciprocity and the development of a new relationship at all levels becomes crucial to sustain such negotiations and lead to positive settlements.

Many of the authors addressed in the previous section such as Ross (1993), Rothman and Olson (2001), Rothman (1999), Fitzduff (2002), and Darby (1991) agree that macro-level structural intervention is of equal importance to initiatives directed at the grass-root level. Rothman and Olsen (2001) for example are explicit in their reference to ARIA and ICR, in that it can not replace or substitute traditional and newer methods of power bargaining and status. These strategies are complementary rather than antagonistic views of the matter.

Hadjipavlou, (2003, p. 284) in her comments on the issue of the importance of micro-level research in informing drafts for a future solution in Cyprus adds:

> In saying this, I do not deny the importance of objectively anchored national interests, the primacy of the state in the international system, the role of power in international relations, or the effect of structural factors in determining the solution of an international conflict.

### *The Cypriot Youth over the Division Issues*

Many different models for intervention have been used in Cyprus, while there is much literature available on the various Track II and Track III initiatives and citizen-based, peace enhancing efforts intensifying since the 1990s (Hadjipavlou, 2004; Anastasiou, 2002). However, as Fisher (2001, p. 317) reports, these are 'characterised by a lack of continuity and/or connection to both the decision-making level and official mediation efforts'.

The author stresses that both the Greek and Turkish communities in Cyprus have not been moved from the stage of antagonism, in ARIA model terms, to the later stages of dialogue, problem solving and reconciliation. The resources allocated to unofficial interventions have been weak, very small and very selective in specific groups, thus substantial progress cannot be realised.

The analysis in Chapter 1, on the main conflict issues in Cyprus (pp. 5-10), has shown that the deep fears of the conflicting groups have not been articulated, neither have the basic needs of the groups been met. There are strong feelings of mistrust towards each other, while mutual victimisation and reciprocal blaming still takes place.

This situation is further reinforced by the existence of what Kaufman (2006) refers to as the emotion-laden symbolic politics, discussed previously on page 23. A strong reference by Anastasiou (2002, p. 589), often referring to Papadakis' (1998) findings and compatible with the 2010 PRIO report mentioned in chapter 1 (pp. 6-7), indicate that mass media in Cyprus has vastly contributed to the creation of a unified public culture conditioned to the *dialectic process of non-communication*. Crystallised negative stereotypes are reproduced and explicit symbols and messages perpetuated by nationalist assumptions are maintained.

Cyprus is identified within literature as a case in which a multi-strategic/multi-track approach needs to be adopted. This approach will deconstruct the existing culture of conflict and create a culture for solution, by emphasising the human element at all levels of interactions, without disregarding the importance of negotiations on structural reform.

Considering all of this, it is important to keep in mind that the Cyprus conflict is going through its third generation. A generation which has been moulded in schools in which history teaching, at least on the Greek side has been described by Makrigianni and Psaltis (2007, pp. 57-59) as heritage rather than history teaching. Strong elements of a monolithic and mono-perspective nationalist orthodoxy are dominant in the educational system.

That has left the young generation facing a curriculum caught in a national struggle among generations, falling short of creating a national imagination of a future unified Cyprus, with a lack of understanding of what a possible solution may mean;

the contradicting persistence of reviving old glories and not 'forgetting' are aligned with the blurred aspirations for reunification (Christou, 2006).

As Hadjipavlou (2007b, p. 39) further comments, the new generation in Cyprus has strong feelings of fear, mistrust and psychological distance concerning existence with the 'other'. Papadakis (2010) points out in a recent newspaper article that the youth in the Greek-Cypriot side of the island show the most unconstructive stance towards the possibility of returning to the land their predecessors owned in the north, even under Greek-Cypriot administration, and express the most negative intention to vote towards a proposed plan for reunification. This is consistent with the research of Georgiades (2007) and the concerns raised by Danielidou and Horvarth (2006), addressed in the previous chapter (pp. 9-10).

A characteristic quote of a Turkish-Cypriot mother referring to her son and his attitude towards crossing to the other side, in light of the opening of the Green Line on the 23$^{rd}$ of April 2003, indicates the same absence of a peace culture among the youth in the north:

> My son will not cross because he still believes what he learned at school that the Greeks are bad and will kill us all one day. Though I cross and I go shopping, he refuses to eat anything I buy from the south. He is really afraid. Our schools have poisoned our children's mind. (Fatma, Turkish-Cypriot, 2004, cited in Hadjipavlou, 2007c, p. 69).

Although not all the youth feel as strongly as the previous description indicates, the specific quote constitutes an example of the degree of negativity younger people in the north can have about people in the south according to the reported accounts in Hadjipavlou's (2007c) research.

The recent UNDP funded, Human Development Report (2009), prepared by the Cyprus Social and Economic Research Centre (KADEM) and the University of

Nicosia in regards to youth and the current divide showed three major factors for the conformation of national narratives. Educational systems, political discourse and media are driving the constant psychological and emotional separation between the two communities. In addition, large scale political apathy exists for the youth in both communities given the institutionalisation of the politics of division, for which they feel disempowered. This apathy is further reinforced not only by the lack of opportunities for an active voice, but also by the strong impact of family ties and kinship influencing their will for an independent opinion.

Politics are found to be boring, having little relevance to their life, while any engagement in civil society rates fairly low. Almost half of the Cypriot youth research participants reported no active participation in any socio-political organisation, although Turkish-Cypriot youth ranked higher in participation than the Greek ones. An important finding is the fact that most of the youth surveyed demonstrated a high degree of trust in their teachers and education in general. This survey also highlighted that although politicians were generally viewed in a negative way, they were a group associated with a similar high trust attitude (UNDP, 2009).

Recently collected data show that the number of Cypriot youth pursuing higher education on the island has considerably increased. There is an approximate threefold increase in the absolute number of Greek-Cypriots pursuing tertiary education in the last decade alone, while approximately half of those students choose to study in tertiary institutions in the southern part of the island. Today there are a total of six universities, both public and private, and numerous tertiary college institutions. This is illustrated in the table provided below:

**Table 2.1** *Cypriot and foreign students in Cyprus and Cypriot students studying abroad*
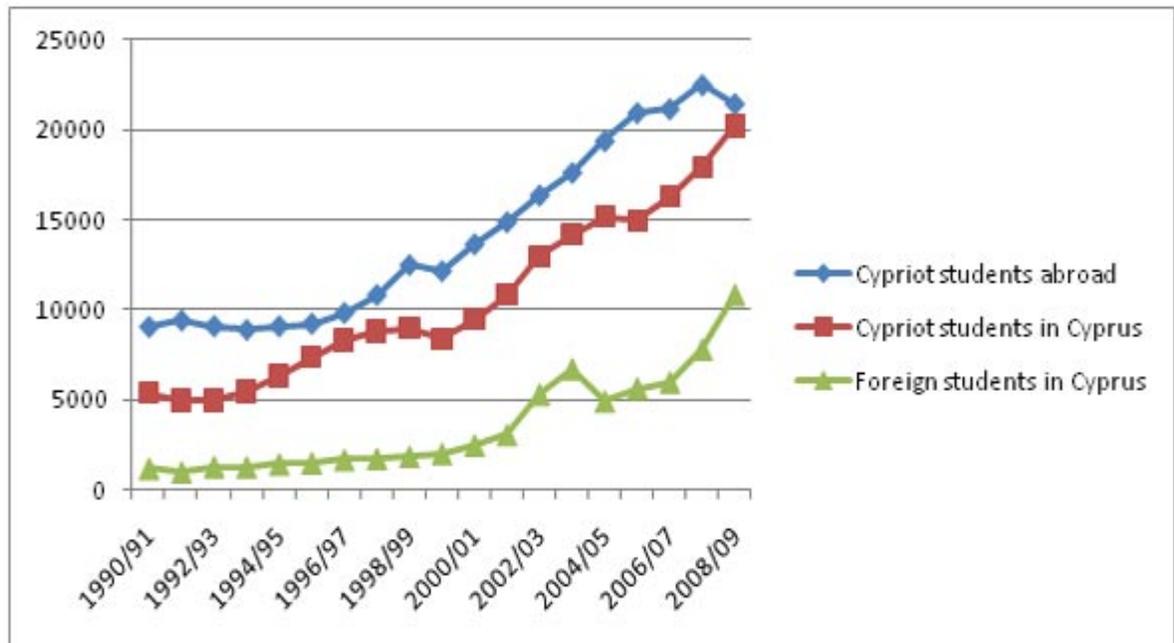


*Source*: Cyprus Ministry of Education and Culture (2010)

In total, there are more than 40,687 university students in six universities in the north. While these universities have attracted a significant number of students from abroad, especially from Turkey, Turkish-Cypriots prefer to stay on the island rather than go abroad to study. During the 2006/2007 academic year 84.5% of Turkish-Cypriots were enrolled in local universities (UNDP, 2009).

Since more youth are pursuing university education in Cyprus, there is an argument put forward that universities can play an important role in increasing the youth socio-political participation and offer alternative analysis over the issues of the division in the island. Furthermore, universities can equip the youth with skills that will allow them to take a constructive and empowered role towards creating a sustainable cohesive society.

The investigation of the issues pertaining to the Cyprus divide and the research findings of the attitudes of the wider public including the younger generations point

towards the belief that academics should become actively engaged in the contribution towards the accommodation process for peace-building. It is argued that dialogue in education constitutes an important, albeit not sole, prerequisite to promote democratic and responsible citizenship as well as peace in the region.

That seems to be a shared belief of university educators in the island. For example, in the website of the University of Cyprus in the south, Rector Zenios, S.A. (2010) states in the University's mission statement that:

> ….Our mission is amongst other things *to create a forum for dialogue, mutual understanding and cooperation among the communities and minorities of the island acknowledging their common heritage and recent historical experiences.*

The EMU's (Eastern Mediterranean University) website in northern Cyprus includes in the overall university objectives and principles that:

> Developing cultural diversity and empathy within the university and in the society, *contributing to the welfare of the society and peace in the region and the world*, and assuming a pioneering role in the economic, social and cultural development of the country by giving highest priority to quality in areas of academic freedom, education and research, are further objectives incorporated in the University's mission (EMU, 2010).

The argument already formed that higher level educators in Cyprus can play a critical role in providing unique opportunities for dialogue between the two communities and substantially enhance a reconciliation process that addresses the psycho-sociological and cultural roots of the conflict is philosophically rooted in Martin's Buber philosophy of dialogue and education. His philosophy of education and its application to the Arab-Israeli conflict is mainly based on 'true dialogue'. It is this form of dialogue and education, in the way Buber has conceptualised it, to which this thesis refers and is inspired by. A closer insight into the application of

Buber's conceptions of education in community relations justifies further the shared belief of the importance of higher education in the conflict context of Cyprus.

**Buber on Dialogue, Education and Community Conflict Resolution**

Martin Buber has been recognized as one of the outstanding existentialist philosophers of the 20th Century. His distinguished academic career in Germany, as well as in Palestine after his migration in 1938, his vital role in Jewish adult education both in Germany and Israel, his active involvement in community relations and his numerous writings, such as *I and Thou*, *Between Man and Man*, *The Life of Dialogue*, *A Land of Two Peoples, The Education of Character* and many others have marked him as a significant theorist for educators (Guilherme, Morgan, 2009).

Buber establishes dialogue as an act of 'inclusion' in which there is 'experiencing of the other side'. In an educational setting, such 'inclusion', as Buber calls it in his book *I and Thou*, can lead to reaching and understanding of the other side in his/her concrete uniqueness, otherness, independence and self reality and not just as a matter of one's experience. This requires listening in the 'really real' encounter 'between Man and Man' (Buber, 2006).

The true teacher, based on Buber, is neither the one who 'inputs' knowledge in the student's head, nor the one that triggers and pumps up the already existing personalities within students. Instead he/she is the one that nurtures a mutual and trustworthy relationship that helps students, through the selection of the material the teacher brings, see themselves through the same principles of mutuality and trust determining their ontological existence with the other (Buber, 2006).

In the true relation of the educator with the educated, at least one lives through the common events from the standpoint of the other and actively participates without giving up of the felt reality of his/her activity. When such inclusion exists, a dialogical relation has been developed. When the inclusion is mutual and concrete,

as in adult education, in which the *I-Thou* relationship is more symmetrically reciprocal and empowering, a form of a true dialogic relation is developed. In such a case adult education, formal and informal, becomes the source of both personal, and community transformation (Guilherme, Morgan, 2009, p. 569-570).

Buber spoke of the education of character and the purpose of education within the wider community. As Guillherme and Morgan comment (2009, p. 570), Buber believed that 'the core task of education of character is to enable people to live humanely and in social peace and harmony'.

Buber's conceptualisation of what true dialogue refers to extends therefore from various interrelations among individuals to the interrelationship among communities. Buber's dialogic approach proposes peaceful alternatives as ways of resolving disagreements and through ways of understanding each other, the fellow *Thou* allows for a true sense of community and wellbeing to be developed. Buber believed in true dialogue, as originally conceptualised in education and further applied to his discussion on the interaction between both the Palestinians and Israelis in order to allow for a solution to a long standing dispute in the land of Israel (Buber, 2005). Dialogue drives peace and resolution, as:

> Conflict can be diffused or corrected only through dialogue, through seeking points in common, through getting people and communities to talk to each other, through allowing them to share grievances, problems and views, and through encouraging people to see each other as *Thou*… (Guilherme, Morgan, 2011, p. 111).

Consistent with the consensus in literature analysed in the previous section, reconciliation is based on building trust, eliminating fears and misconceptions which constitute the basis for aggression and violence and accepting responsibility. According to Buber, dialogue and cooperation at various levels leading to awareness, understanding and mutual respect through modifying or altering what

the psycho-cultural and social-psychological perspectives call dispositions and socially constructed interpretations are the common grounds between his position and these perspectives towards conflict resolution.

Buber's practical involvement as the spiritual leader of the League for Jewish Arab Rapprochement and Co-operation and the signing of an agreement for cooperation and mutual assistance with the Arab body *Falastin el-Jadida* in 1946 is a practical example of his implementation of his philosophy in community relations. His persistence in establishing relations, truly human relations, while bringing peace and justice in the land of Israel through his role as an educator accompanied him till the end of his life in 1965 (Friedman, 1988).

In light of the current peace talks, a call is made to the Cypriot youth to become active participants and engage in the dialogue about their future on the island. Most of the youth in Cyprus (UNDP, 2009) do not know or show a lack of understanding of how they can become such active players. A responsibility is placed on adults, including university academics to encourage the youth, as well as the wider community towards such a direction and provide opportunities that will allow for contact, communication, critical reflection and informed choices. Universities in particular should serve as places where:

> New politics, new norms and new attitudes are shaped, thus: A higher education which is at peace with the other community is an important precursor to a society and political system that is at peace with the other community. It is imperative that schools, colleges and universities play a positive role in reunification by promoting principles of multiculturalism and tolerance (Kaymak et.al, 2009, cited in UNDP, 2009 p. 185).

The adoption of a socio-psychological and psycho-cultural perspective in understanding the Cyprus conflict and the already formed belief on the importance of higher education in promoting peaceful community relations within a Buberian

dialogic framework on the island finds literary support in the conflict cases of Northern Ireland and Israel/Palestine. Education and specifically universities are seen as vital elements of their comprehensive community peace strategies. The array of academic collaborations existent in both and described below is indicative of the practical possibility of such collaborations, despite the immense community violence experienced in both.

**Examples of Collaborations at a Higher Educational Level**

The particular cases of Northern Ireland and Israel-Palestine have been used as points of reference because of the similarities they share with the Cyprus case. An investigation of current literature (Kaufmann, 1998; Green and Collins, 2003; Gidron et al., 2002; Dowty, 2008; Berg, Ben-Porat, 2008) indicates that they both possess similar territorial characteristics, with perceived threats to social, cultural and/or religious identities, incompatible interpretations of events, fear of the 'other', lack of trust, deep-seated dispositions and perceived unaddressed human needs Moreover the dichotomy of 'us' and 'them' is evident and manifested in most aspects of their social, cultural, civil, economic and political life, as is the case in Cyprus.

Although a political resolution in Northern Ireland has been achieved and violence considerably controlled in contrast to the case of Israel and Palestine, the importance placed on peace building[3] collaboration between the conflicting communities in both cases, especially through formal education, cannot be disregarded. The reader can indirectly assume that if in the cases of Northern Ireland as well as that of Israel and Palestine there is a particular focus on collaborations

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[3] The academic links which constitute the focal point of this thesis are considered part of peace-building-education rather than peace education. Although there is a fine line between the two, peace education aims to homogenise the curriculum and to create uniformity among students from different social and cultural groups. Peace-building education is a bottom-up rather than top-down approach in which community development projects and interethnic interactions are further incorporated. Through such processes the cultural and socio-psychological predispositions are challenged, while through building bridges between conflicting groups, the purpose is not altering their identities but rather altering the rules of their ethnic interaction (Bush, Saltarelli, 2000, p. 30). Reference to the terms peace-building, peace and peace-building education, in the pages proceeding in this chapter, represent and reflect this basic differentiation.

recognising the essentiality of a dialogue between conflicting communities with education being perceived as a critical factor, then the same should hold true for the case of Cyprus, which has experienced less violence compared with the other two. In reality though, as it will be argued later, this does not seem to be the case.

*Northern Ireland*

This is one of the most prominent protracted ethnic conflict cases, in which religion has been an important element of community identity. Numerous peace-building cross community initiatives are evident in various communal and educational settings, aimed particularly at alleviating fears and stereotype suspicions and inspiring hope and peaceful attitudes between the Protestant and Catholic communities. An array of NGOs has over the years organised high profile peace campaigns (Maney *et al.*, 2006, p. 197), and the establishment of the Community Relations Council in the 1990s has facilitated numerous cross community contacts and projects (Bloomfield, 1995).

Since the Education Reform (NI) Order of 1989, integrated education has been encouraged, resulting in fifty-eight fully integrated schools. Northern Ireland has a curriculum that is compulsory in all schools, in which six cross-curricular themes have become compulsory. Two of these themes, Education for Mutual Understanding (EMU) and Cultural Heritage, aim at creating better community relations. The same emphasis is evident in adult education, where the possibilities of cross-community contacts are also prominent. A new model of multi-culturalism, as part of peace-building and cultural diversity, has resulted in the support of minority cultural schools aimed at teaching e.g. the Irish language. In adult education, a new model of programmes embracing particularisms has been initiated (Nolan 2006, 2007).

It would actually take a considerable amount of space and time to refer to all the activities of current NGOs, Centres, Boards and Bodies fostering collaborative projects, partnerships and North-South Cooperation initiatives in Northern Ireland.

Since university educational initiatives are of specific interest, they have been investigated in greater detail below.

One prominent example is the University of Ulster, which is an Irish university that has been extensively involved in north-south research co-operation across a range of areas relevant to the Good Friday Agreement. For example, through its Centre for the Study of Conflict a partnership has developed with the Ulster Quaker Peace Education Project, which aims to foster peace education and education for mutual understanding (EMU) in primary and secondary schools in Northern Ireland (Byrne, 2001). A considerable amount of scholarly work has concentrated on and produced valuable input for officials and practitioners in regards to integrated schooling[4] (such as in Gallagher, et al., 2003; Dunn, Morgan 1999), history teaching and identity, (such as in Phillips, et al., 1999; Barton, McCully, 2005), handling controversial issue initiatives (such as in McCully et al., 1999; McCully, 2006) and access and participation in higher education (such as in Osborne, 2006).

Pollack (2000, p. 18) provides a detailed account of all types of cooperation initiatives in Northern Ireland including a specific historical account of University and Third-Level cooperation. Referring to Osborne (1996) he notes some of the numerous joined collaborative programs currently in place: The joint University of Ulster (UU)/University of Limerick MA in peace studies, collaborative arrangements between UU and Dundalk Institute of Technology for part-time MBA studies as well as the Queen's University Belfast arrangements allowing students from a number of IT colleges to proceed to Queen's civil engineering courses. Even, in regards to external examination, cooperation is also evident in that most of the Irish universities have external examiners from across the border.

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[4] There are numerous publications in the form of books, research reports, journal articles and conference proceeding produced over the operation of the Centre for the Study of Conflict, University of Ulster from 1977 to 2000. A pdf file on the available literature up to 1997 in regards to integrated schools is available at http://www.nicie.org/archive/IntEdLitRev.rtf. INCORE, the International Conflict Research Institute, a joint project of the United Nations University and the University of Ulster, has produced considerable conflict resolution management insight through combining academic research, comparative analysis and education. Its website is available at: http://www.incore.ulst.ac.uk/about/.

The Conference of University Rectors in Ireland established in 1992 has attempted to join the forces of the heads of the nine Irish universities on a regular basis. It has organised conferences on university-industry collaborations and north-south gatherings of postgraduates and faculty deans, while its recent emphasis has been on cross border research. Several outstanding pieces have come out of it, though only 127 collaborative research projects were registered in 1997; this small number is due to factors such as lack of funding and instances of lack of interest.

The most notable of these, as Pollack (2000, p. 17) mentions, are of Irish Universities Nutrition Alliance, involving around 150 researchers in nutrition related areas at the University of Ulster, Trinity College Dublin and University College Cork. Another is the 'super computer' link between Queen University Belfast and Trinity College Dublin. Most funds have been provided by the British Council and the Conference of University Rectors in Ireland.

While funding has been the main reason for a "weaker" collaboration than one would have expected both Northern Irelands' and the Republic's relevant Departments on Further and Higher Education have been shifting towards a direction of injecting funds to foster not only higher education research but a system of cross border research dimensions. A worthwhile additional note should include the efforts of the Centre for Cross Border Studies set up in 1999, a joint initiative among Queen's University Belfast, Dublin City University and the Workers' Educational Association (Northern Ireland), funded by the European Peace and Reconciliation Programme to research and develop co-operation across the Irish border in education, health, business, public administration, transport and communications and a variety of other areas. A number of cross border and north-south research studies involving researchers from numerous Northern and Republic of Ireland Universities have been commissioned during the past decade (Pollack, 2000, p. 19).

Furthermore, there are already plentiful cross border peace-building initiatives between the north and south colleges of education, for 'teacher qualifications and exchanges'. The 1999-2000 teaching practice pilot project reported by Pollack (2000) was the first one which brought together all the major colleges involved in teacher training; under this project, trainee teachers carried out their teaching practice in the other Irish jurisdiction. Based upon a similar goal is the Wider Horizons project, which in the past decade has brought teachers from both Irish jurisdictions to cooperate in working with culturally diverse and socially deprived students.

Major conferences have also taken place. Two prominent examples are the 1996 Conference on North-South Co-operation in Further & Higher Education launched to promote partnerships between third-level education institutions on the island of Ireland and the Conference on Pluralism in Irish Education in the mid 90s, bringing together some distinguished educationalists on both sides of the border.

The further education colleges in Northern Ireland and the institutes of technology in the Republic, both seen as vital players in Adult education and lifelong learning, have evidently begun to make closer contact too. The EU Socrates programme to develop a 'quality framework' for adult basic education practice between the Queen's University Institute of Lifelong Learning and the National Adult Literacy Agency in the Republic with its two partners in Belgium in 1999, constitutes a past example of collaboration in this area (Pollack, 2000, p. 21).

*Israel-Palestine*

The same picture, with similar cross-border university links and peace-building collaborations is evident between Israelis and Palestinians. Besides the myriad of NGOs and the various initiatives at a communal level, peace campaigns such as the Gush Shalom (Peace Block), Ta'ayoosh (Co-existence) and Women in Black, many

examples of higher level academic collaboration also exist (Maney, et al, 2006, p. 197).

Salem and Kaufman (2007) report, based on research conducted in 2000, that although the number of Israelis and Palestinians collaborating academics engaged in peace-building is not as large, those participating have made substantial contributions to the advancement of peace.

As Morgan notes (2007, pp. 12-13), the intellectual dialogue through the pages of the *Palestine-Israel Journal of Politics, Economics and Culture* providing a forum for discussion among those consciously willing to engage in dialogue and peaceful communion away from political predispositions and specific political solutions is a prominent example of peace-building education.

Morgan (2007) comments also on the cooperation observed at an advanced scientific level. An example is the Israel-Palestine Science organisation (IPSO) which is supported by UNESCO and various philanthropic bodies, while being advised by an International Scientific council. It aims at working on projects that will create an infrastructure facilitating sustainable development for both communities. Another example that has created conditions for genuine dialogue and cooperation between Israeli and Palestinian academics is the programme for Palestinian European Academic Co-operation in Education (PEACE). It has been formed as a result of the meeting between the Israeli and Palestinian National Commissions for UNESCO in the context of the latter's Middle East strategy and the Culture of Peace programme with the aim to support the populations and higher education institutions of the Palestinian territories.

Paul Scham (2000) provides an analytical study and discussion on 195 research co-operations in his investigation of the Arab-Israeli research cooperation in the 90s, undertaken jointly by Israeli, Arab and Jordanian academics covering a large number of disciplines. The main funding and supporting actors in these projects have been the European Community, US through the Middle East Research

Competition (MERC) focusing in particular on Mideast peace, a large number of local NGOs and many European countries.

There are also remarkable examples of active academics such as Sami Adwan, a lecturer in Education at Bethlehem University, who has spent most of his professional career bridging the gap between Israelis and Palestinians. His cooperation with the social psychologist at Ben Gurion University, Dan Bar On, has led to the creation of the Peace Research Institute in the Middle East (PRIME). Since 2002, Prime has created three booklets for use in Palestinian and Israeli high schools that encourage students from each side to confront, as well as to recognise a contradictory vision of history (Chen, 2007).

Many conflict and tension escalating societies have been inspired by these academics. In 2006, the Centre for Human Rights and Conflict Resolution at Skopje University published their own parallel Macedonian-Albanian narratives based on this model, while in France in an effort to bring closer Muslims and Non-Muslims the PRIME booklet, *Learning the Other's Narrative,* has sold more than 23,000 copies. It has been translated into many languages and American University educators have shown a vibrant interest in incorporating it into conflict resolution classes (Chen, 2007).

An array of projects from the Hebrew University of Jerusalem and Palestinian universities are currently in place. Some out of the numerous examples of the dynamic academic contribution of these universities in the region include:  The Peace Process and Conflict Resolution through the Harry S. Truman Institute for the Advancement of Peace,  cooperation on Israeli-Palestinian Public Opinion Polls, collaborations on in-depth analysis of the school textbooks, books produced exploring solutions for such issues as the sharing of Holy places, studies analysing media narratives and projects on the development of university and high school curricula involving teaching the history and religion of each other.

The Joint Palestinian-Israeli MA in Social Sciences and Humanitarian Affairs, sponsored by UNESCO and convened at Palestinian and Israeli host academic institutions, brings together twenty Israeli and twenty Palestinian students to study topics that will prepare them for future work in public policy development and implementation with an emphasis on bilateral cooperation ; this is an example of how far educational institutions can move in evolving their youth, despite the very volatile climate in the area. Health and Medical projects, graduate exchange student programmes, water and environmental projects, transportation planning projects, and further collaborations on the fields of agriculture, weed science, waste-water recycling for irrigation and nano-science are further examples among many more. [5]

*Higher Education Academic Collaborations and their Potential Impact on Peace-building.*

The question that arises at this point, following from the analysis of a remarkably wide variety of university collaborations and pioneering projects in both Northern Ireland and Israel-Palestine, is how effective such links and contacts have been in their contribution towards peace-building and the reconciliation process of the conflicting communities in both cases.

Nolan (2006, p. 287) points to the meta-analysis produced by Tausch *et al.* (2005), concluding that it would be too risky to assume that reconciliation between groups and decrease of hostility can be caused by only contact between individuals or groups. However, the same researchers point towards examples of very successful initiatives, which have contributed to thriving reconciliation outcomes.

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[5] Further details of these projects are available from the Research and Development Authority of the Hebrew University of Jerusalem, available at: http://ard.huji.ac.il/huard/main.jsp. Although there is an array of information on Israeli/Palestinian academic collaborations on the internet, Tel Aviv University Minerva Dead Sea Research Centre and S. Daniel Abraham Center for Regional Studies, *Bar-Ilan* University Multi-cultural Dialogue Center, The Weizmann Institute of Science, the *Al-Quds*, Bethlehem, Hebron Universities and the Palestine Polytechnic provide information on their respective websites of academic collaborations in their institutions among Israeli and Palestinian academics.

By referring to the case of Northern Ireland, Nolan tries to illustrate the point that, although a myriad of links and contacts including intellectual ones do exist at communal and grass-root level, the society still remains sectarian. Despite the emergence of integrated education, the degree of segregation across the educational, residential and private business sectors is still highly visible (Nolan, 2007, p. 203).

Although an extended discussion of why that is the case in Northern Ireland is made by Nolan (2007), the increase of the amount of EU funding on such initiatives implies the Union's strong faith in such peace-building initiatives. Nolan himself states that providing a definite assessment on their effectiveness is notoriously difficult and peace-building is a rather long, slow process (Nolan, 2007, p. 209).

Whatever models, approaches or strategies applied, Nolan believes that they are all valid and their impact should not be negated based on numbers or statistics. The author further notes that, as long as they are cultivating towards one direction, that of unlearning attitudes and prejudices, their implementation is essential.

Nevertheless, in regards to the impact of education through the practice specifically of integrated education in Northern Ireland, Johnson (2007) describes the attitudes of parents and teachers positioned positively towards it, mentioning further McGlynn's (1994, cited in Johnson, 2007 p. 25) summary of relevant research on the overall affirmative impact of this practice towards attitudes, identity and reconciliation of communities in Northern Ireland.

Money *et al*. (2006) points towards the importance of not dismissing the positive impact of peace-building initiatives. Whatever form they take or whatever typology is used for them, they provide a voice to groups that would not otherwise be heard and would be excluded from policy making. The discourses and policy recommendations that may emerge can allow political elites to draw support for negotiated settlements or, in other instances, compromise due to public opinion and pressure.

In their reference to the importance of a non-sectarian civil society, the same authors strongly persist that cross community contact and group formations are essential in helping to humanise the other side, shift predispositions, lead opinion-makers, put pressure on politicians and through 'spillover' effects, allow for a dialogic spirit to be nurtured. This can further reinforce the formation of heterogeneous networks, which in turn can promote a stronger foundation for a more 'civil' society.

All of this evidence seems to be in accordance with Paul Scham's (2000) analytical study of the Arab-Israeli research cooperation in the 90s, drawing attention to the importance of such cooperation. Although the author in his discussion mentions that a quantitative measurement of the collective effects of such projects is very difficult, his study has attempted to show that they have created a great deal of contact that simply would not have taken place otherwise. As the author further notes, the interviews and comments made by participants from both the Palestinian and Israeli territories indicate that such collaborations have built a degree of respect, trust and appreciation, with further 'spillover effects', defusing the dehumanisation of the 'Other'. Scham (2000) like Nolan (2007) suggests that such contact constitutes part of a slow peace process that cannot in itself lead to peace but contributes to the creation of conditions in which peace is more attainable.

At this point, it is worth referring to the numerous difficulties and obstacles such links and research collaborations may face in practice. As Salem & Kaufman (2007, p. 20) report, referring to the Israel-Palestine case, issues of asymmetry of power, disagreements on normalisation, reciprocity and reciprocal blame and other additional challenges may arise from the different agendas of partners coming to the dialogue.

The authors emphasise that a great deal of effort is required in order to achieve the personal contact required due to the legal, physical, psychological and cultural barriers separating the conflicting groups. The structure and culture of universities themselves, their political stance towards academic freedom and the lack of funding

are additional obstacles to such collaborations. Reconciling the requirements of international or local funders with that of the collaborative groups in conjunction with the difficulties of deciding on a common research strategy and writing process makes success a hard goal to achieve. However, both authors strongly agree that the experience from the Israeli and Palestinian academia has been very positive and constructive.

A worthwhile point to conclude with is Paul Scham's (2000) comment on the positive impact that a neutral, but active third party coordinator can have. A coordinator can encourage both a spirit of cooperation and a higher standard of performance, soothing problems before they become harsher and aiding in getting across emotions, issues and problems that each side may be sceptical in expressing to each other.

The 'Declaration of Principles of Palestinian-Israeli International Cooperation in Scientific and Academic Affairs', signed by the rectors and presidents of five Israeli and four Palestinian universities and research institutions, constitutes an example of the ethical framework that could be formed in such collaborations. As Salem and Kaufman (2007, p. 22) explain, these proposed guiding principles for academic and intellectual cooperation aim 'to create an atmosphere of mutual understanding and co-operation and to promote joint scientific and academic projects for the interest of all the parties…'

**Peace-building in Cyprus and the Current Academic Contribution**

Many of the goals of peace-building initiatives in Cyprus are deeply rooted on a social-psychological and psycho-cultural understanding of international conflicts and Allport's contact (1954) hypothesis discussed in earlier sections, focusing on the constructive power of contact, dialogue and communication (Hadjipavlou, 2004, p. 201).

There is much reference in literature on the history of official and unofficial initiatives as well as of citizen-based, peace-enhancing efforts and problem-solving

workshops in Cyprus (See for example Fisher, 2001; Rothman, 1999; Anastasiou, 2002; Wolleh 2002; Hadjipavlou, 2004 and 2007b; Broome H.B., 2002; Broome J.B., 2004). The Conflict Resolution Trainer Group, with the support of the Cyprus Fulbright Commission, the U.S Agency for International Development through Amideast, United Nations and United Nations Organization for Project Services (UNOPS) and many international embassies have supported several bi-communal groups, workshops, joined activities and youth peace projects organised by a number of youth clubs currently active in Cyprus[6].

Since 2000 and the opening of 'border entries' in 2003 a new series of projects have emerged and new groups have been formed. The European Union has played a vital funding and supporting role in such projects, especially since the full accession of the Republic of Cyprus in 2004.

One very prominent example has been the formation of the Association for Historical Dialogue and Research, with the aim of revising the history books in both parts of the island, under the encouragement of the Council of Europe and UNESCO. The foundation has encouraged a continuous, constructive dialogue about enhanced pedagogic practices in the field of history, with its most promising project the Home for Cooperation, which visions the establishment of a Research and Educational Centre in the UN Buffer zone accommodating conference rooms, a library, archives and a dynamic work place for peace-building NGOs (UNDP, 2009).

Although the revision of history textbooks, being more systematic in the north and resulting in new history textbooks, has faced much resistance in ideological terms in both parts of the island, especially the south (Euroclio, 2009). PRIO's report by Papadakis's (2008), on *History Education in Cyprus* provides an evaluative account of the new revised books with valued propositions for further development. Of such

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[6] Some prominent examples of youth clubs actively engaging in creating dialogue between the youth of the two communities are Youth Promoting Peace (YPP), Seeds of Peace (SOP), Youth Encounter for Peace (YEP), Peace Player International, Cyprus (PPI-CY) and the Forum for Youth Advocacy (FOYA) in Cyprus. More information on their activities can be obtained by visiting their respective websites.

evaluative nature is the POST Research Institute Project on Education for Peace II and III, with a textual and visual analysis of the history schoolbooks in Cyprus, between 2004 and 2009 (POST Research Institute, 2010).

 Of the same distinguished value is the work facilitated and produced by PRIO (Peace Research Institute Oslo) in Cyprus, which since 2006 has established a research platform for leading Greek and Turkish-Cypriot scholars engaging in research, dialogue and dissemination of information to the wider public. The Cyprus Charter has been an important meeting point in which people from both parts of the island have through their research, presentations and dialogic forums offered new analysis and perspectives on the issues embedded into the Cyprus divide, without advocating specific political solutions, or any political ideologies (PRIO Cyprus Centre, 2010).

Besides these eminent joint initiatives, some scholarly work is also taking place in regards to the conflict division of the island, in which both Turkish-Cypriots as well as Greek-Cypriot academics participate. Apart  from the  scholarly work of Greek-Cypriot academics dealing with the Cyprus conflict issues, already incorporated in the present literature review, there is an added recent reference from the work of Bekerman, Zembylas and McGlynn (2009, p. 219) to show the involvement of both Greek and Turkish-Cypriot academics in formal educational matters. This ethnographic study, ongoing since 2001 and not yet published, investigates identity construction and understanding in multicultural/integrated school settings in conflict and post conflict societies, taking place in Greek primary schools and one secondary in the south.

The conjoined work that has taken place since 2007 is very promising. This is especially the case with projects regarding environment conservation and biodiversity in Cyprus and involving academics and professionals from both parts of the island. A prominent example is the Cyprus Environmental Stakeholder Forum (CESF), a bi-communal, multidisciplinary coalition of environmental stakeholders

supported by both Greek-Cypriot and Turkish-Cypriot unions, chambers and the UNDP initiative, Action for Cooperation and Trust (ACT).

The close cooperation between Greek-Cypriots and Turkish-Cypriots, including academics, through the Nicosia Masterplan on the joint development and parallel implementation of rehabilitation activities and infrastructure improvement to re-vitalise, historically conserve and develop Nicosia in the future is another prominent example of the constructive impact collaborations can have and the benefits both communities of the island can derive (Cyprus Environmental Stakeholder Forum, 2011, European Urban Knowledge Network, 2011) [7].

What these collaborations indicate is that the bi-communal peace movement in Cyprus, which is still weak, has started to affect the public nationalistic culture. New analysis, new approaches, and a new mindset are forming which have started to challenge the politics of the present status quo. This creates some optimism towards the initiation of further conjoined community and academic collaborations, without the fear of exposure to reactionary criticisms by those objecting to such contacts, observed so vividly in the past.

A recent survey by Hadjipavlou (2003) reports on an attachment to a newly emergent Cypriot collective identity, or 'Cypriotness', as fewer people in Cyprus now identify with only a single ethnic, that of 'Greek' or 'Turkish' identity. In addition, there seems to be an emergent realisation that what unites the two communities is more than what separates them. This is a significant finding, shedding new light on the relationship between the two communities as the potential for a shared civic identity co-existing with the ethnic ones may become a reality.

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[7] The Cyprus Environmental Stakeholder Forum (CESF) activity can be reviewed and publications accessed at http://www.cyef.net/, while the website of the European Urban Knowledge Network providing all relevant information on the Nicosia Masterplan is available at http://www.eukn.org/Cyprus/cy_en.

Moreover, further research indicates that the youth have already started to make a distinction between the issues embedded in the political division and the issues pertaining to the contact between the two communities. They have also commonly come to realise the impact of the sustained division on their family lives, their personal opportunities and the better standard of living each one could enjoy given the emotional and the financial consequences that each community respectively has carried for decades, since the partition in 1974 (UNDP, 2009).

To conclude the major position of this thesis is that the academic arena has a prominent role to play in the socialisation of the two communities towards a culture of peace, especially given that there is the potential for the creation of a society characterised by inclusion and a collective civic identity. Higher level academics in particular have a responsibility towards the wider society and specifically the youth, a seemingly volatile group in Cyprus, since the 'inherent' antagonism and stereotypical formation of the images of the 'other', described earlier in the chapter, has created many mixed feelings among them and much ambiguity on how they will handle their future.

The life, philosophical underpinnings and remarkable example of Martin Buber informs us of the importance for educators to empower and mobilise groups within a divided society. It is the role of the educator to create conditions for contact and dialogue, a dialogue in the form of his original conceptualisation of the term, characterised by inclusion, mutuality and trust.

It is assumed that intellectual interactions between academics in northern and southern Cyprus can not only alter their behaviour towards each other but also pass down fruitful messages, with a 'spillover effect' to the communities on which they have an influence. The contact and dialogue created can alter and modify existent interpretations and images of the 'other', aid in building trust, change attitudes and accommodate behaviours.

The examples of Northern Ireland and Israel-Palestine conflict cases are illustrative of the possibility for such interactions to exist and further inform us as to the various types and forms these collaborations can take, as well as on their positive impact.

In Cyprus, research has shown that only a small group of people are engaged in peace-building discourse, peace-building collaborations or conjoined research, with the same scholars and academics circulating in literature. Literature, particularly from Turkish-Cypriots is somewhat scarce. Academics from both communities on the island are another group not engaged as actively as one would expect, given comparative examples as the ones in Northern Ireland and Israel-Palestine. That said and with regard to the academics' being employed in universities, they are nurturing an ever increasing university-bound youth population; these academics manifest dialogue and peace in their University missions, as in the ones displayed on page 30 in this chapter.

Although the initial assumptions of why there is such a picture in Cypriot academia may be attributed to the same factors already analysed in regards to the wider community and the implications of the Cyprus divide on both communities, this thesis attempts to discover collaborations not recorded in current literature. Above all, though, its intent is to ask higher-level academics from both communities about whether they themselves do agree on the major research position that the preceding analysis has tried to establish. The policy implications stemming from this process is the distinctive contribution of this thesis to knowledge.

**Summary**

Ethnic conflict tends to be severe, protracted and intractable. A culture of conflict has a severe impact at many levels and in many forms; individual, social, cultural, psychological, political, economic, international, and so on. The case in Cyprus has experienced the effect in all forms and of all types.

A consensus in the literature presented in this and the previous chapter indicate that an overemphasis is still put in exogenous structural factors. The roles of socio-psychological and psycho-cultural dimensions forming ethnic identity have neither been taken into account at the official macro-level, nor tackled in a systematic multi-track approach at the grass-root level; this deficiency has served to sustain the current conflict system. Although there are some examples of dynamic peace-building engagements among groups between the two communities, the majority of people in Cyprus have not been socialised towards a culture of resolution and peace. Mistrust, fear, prejudices, negative predispositions and antagonism of the past are still maintained, in spite of the fact that a substantial proportion of society is dissatisfied with the current status quo.

A solid position is taken that education has a social and political responsibility in divided societies and universities in particular can play a major role in developing the human and cultural understanding between the two sides based on the principles of equality, reciprocity, dignity, tolerance and mutual respect (Salem and Kaufman, 2007; Hadjipavlou 2007a).

The young people in Cyprus are either restricted from the institutionalisation of the politics of division in taking an active interest in local politics or sustain strong negative images of the other, who most have never seen or come into contact with. Universities, which have seen a dramatic increase in enrolments, have an extremely important role to play in empowering these young people to take an active role in an informed dialogue about the future of the island.

The emergent analytical frameworks of the social-psychological and psycho-cultural dimensions of intra-state protracted conflicts and the impact of Martin Buber's dialogical theory on social and political thought places educators at the front line. The current post-conflict Northern Ireland tertiary education context enlightens us about various examples of the types of collaborations that could exist and so does the example of Israel-Palestine, in which the number and nature of academic interactions is remarkable, given the severity of violence in this protracted conflict.

Up to this point, a substantial gap in literature seems to exist in regards to the level, nature and complexities of collaborations and interaction among academics in tertiary education on the island of Cyprus, leading to the forming of the research questions pertaining to this thesis enquiry. The research methods and the methodology described in the subsequent chapter are therefore set to investigate and present the findings on unreported bi-communal academic links, the attitudes and perceptions of higher level northern and southern academia towards such links, the types of collaborations desired and the complications, limitations and conditions associated with such undertakings.

# CHAPTER 3

## RESEARCH METHODOLOGY AND METHODS

### Introduction

This chapter describes the conduct of the research. There are two dominant research paradigms in social science research. These are positivism and interpretivism or constructivism. The epistemological and ontological issues derived from these are considered to explain the choice of methodology and the specific research tools used to answer the research questions outlined in chapter 1.

The approach has been pragmatic using mixed methods to understand the research situation and what works best in addressing the issues embedded in it. The paradigmatic assumptions of pragmatism are discussed in this chapter together with the essential features of the two method tools used, questionnaires and interviews. Issues in respect to sampling, piloting, response rates, validity and triangulation and data management as well as ethical considerations are also examined.

**Ontology and Epistemology: The Philosophical Assumptions**

The perspectives of social research reflect the way in which specific research issues are addressed. These, in turn, have implications for the approach used in any research investigation and the methods chosen to gather evidence (Verma, Mallick, 1999). The assumptions which the researcher holds about social reality affect the knowledge he/she produces.

According to Cohen and Manion, (1994, p. 6) assumptions which concern the nature or essence of the social phenomena being investigated are of an ontological kind. On the other hand, assumptions about the basis of knowledge, how it is acquired and how it is communicated, are of an epistemological kind. There are two dominant views in social science research, which differ both ontologically as well as epistemologically.

Although the definition of *Positivism* may vary among social scientists, it is an epistemology that advocates the application of the methods of the natural sciences to the study of social reality (Bryman, 2004, p. 11). In positivism, knowledge is what can be confirmed by the senses, thus knowledge consists of observation and phenomenology. The gathering of facts in a value-free manner and making scientific statements is the true domain of the researcher. Theories are used to verify or reject hypothesis and thus allow for the establishment of principles and laws.

On the other hand, *Interpretivism* is an epistemology which advocates that knowledge cannot be confined in the natural order. The subject matter of the social scientist is viewed as being fundamentally different from that of the natural scientist and a different research rationale is adopted (Cohen, Manion, 1994).

If knowledge is viewed as objective and tangible, the researcher will adopt a methodology based on observation, in accord with the experimental methods of the natural sciences. In contrast, if knowledge is viewed as subjective and unique, the researcher will adopt a research-subject interaction and reject the methodology of

the natural scientist (Cohen, Manion, 1994). Researchers in this case will often rely on the experience of particular settings to interpret the information provided by those investigated. Therefore, the researcher influences the outcome through his/her values and expectations (Verma, Mallick, 1999, p. 29; Denscombe, 2002).

It is the ontological position of the researchers that determines their epistemological position. According to Burrell and Morgan (1979, cited in Cohen, Manion, 1994, p. 6), if social reality is viewed as external to the individuals, imposing itself on their consciousness and considered objective in nature, a compatible epistemology will be acquired. However, if social reality is perceived as the result of individual consciousness and cognition, the epistemology of the researcher will be different.

Viewing the social world objectively, best explained in terms of cause and effect relationships, constitutes the ontological premise of Positivism. In contrast, viewing social reality as the outcome of individuals' constructions and interpretations constitutes the ontological premise of Interpretivism.

The research techniques employed when the former is adopted are quantitative, based on a natural science approach. Observation and the conducting of experiments are dominant, aiming at generalisations by verifying or rejecting theories, models and laws. Researchers are expected to remain detached from the perspective-view/s of the observed, in their endeavour of constructing a universal theory (Denscombe, 2002).

The research techniques employed when interpretivism or constructivism is adopted are qualitative. The researcher uses them to understand those studied and their interpretations of social reality as well as the subtleties of their meanings (Freebody 2003, p. 36). Ethnography, historical narratives, first-person accounts, photographs, life histories, fictionalised "facts" and biographical and auto-biographical materials are frequently used (See also the five points of difference in Denzin, Lincoln, 2005, pp. 11-12).

Researchers may align themselves with one of the two perspectives, using quantitative or qualitative research methods.

Verma and Mallick (1999, p. 36), in their examination of research methodologies used in education, conclude that most researchers adopt a qualitative research methodology, using inductive reasoning (see also Bogdan, Biklen, 1992; Freebody, 2003; Cuba and Lincoln, 1989 and 2005). This inductive reasoning constitutes the basic criticism on qualitative methods from quantitative researchers. According to them, inductive reasoning is less precise, too subjective and therefore less reliable in its contribution to science and knowledge. Conversely, qualitative researchers view deductive reasoning of quantitative methods as limited in scope, especially in the conduct of research in social sciences.

Acknowledging the ontological and epistemological premises underlying the two dominant paradigms in social science research discussed, a justification of the choice of Pragmatism and the adoption of a mixed method approach follows in this chapter. Pragmatism is derived from the objectives of this research and the research questions outlined in the following section.

**The Theoretical Framework and the Research Questions**

A review of the literature on intra-state, ethnic conflict resolution theory in Chapter 2 informs us on the importance of strategies that aim to modify the interpretations, predispositions and deep-rooted bias among conflicting groups. The consensus in literature on the importance of dialogue and cooperation at various levels for rebuilding trust and establishing conditions for peace among conflicting communities constitutes the first major position of this thesis.

As it has already been argued, the role of the teacher, educator and academic is crucial for the process of inter-communal conflict alleviation. The strategies of cooperation at an intellectual level are essential and rooted in what Martin Buber envisaged about education: freedom in education, education which celebrates dialogue and education which extends to communion.

The philosophical underpinnings of Martin Buber on education, dialogue and community substantiate the second position of this thesis. Education in all its forms is a major influential actor in helping to create conditions for dialogue and cooperation. The current practical implementation of such a philosophy has been demonstrated in Chapter 2, in the discussion on the established intellectual and academic collaborations in Northern Ireland and Israel-Palestine.

The underlying theoretical foundation of this research thesis is illustrated in the following diagram:
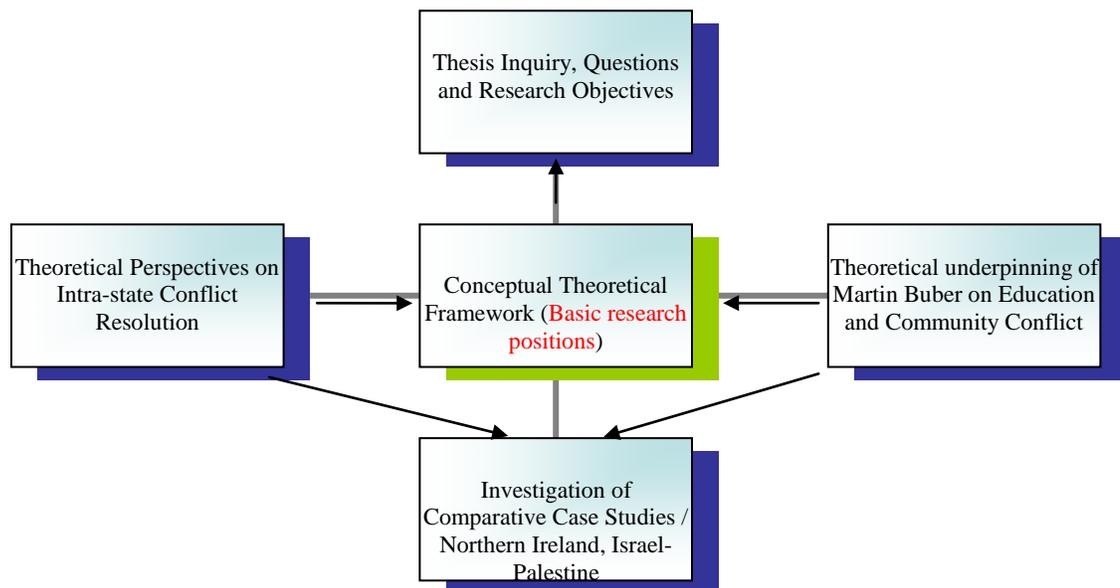


**Figure 3.1** Theoretical Framework

Keeping in mind both positions, that dialogue is imperative to any conflict resolution approach and that education is important in establishing dialogic conditions, *the general intent of this inquiry is to investigate whether academics in Cyprus believe the same, if not why not, and if yes in what way*. The formulation of the main question and subsidiary questions, outlined in Chapter 1 (p. 13), has led to

the identification of the following research objectives, attained through the use of questionnaires and interviews:

*Objectives through the use of Questionnaires and Interviews in Relation to Core and Subsidiary Questions:*

**1)**    To discover the existence, nature and range of current higher-level academic links between the two communities.

**2)**    To establish the intentions of academics of both communities towards the prospect of future academic links with each other, to identify any differences of the types of links preferred by each group and to detect potential participants for interviews.

**3)**    To establish and extend explanation on the perceived link of higher-level academic collaborations in creating conditions for dialogue, necessary as part of a multi-track approach to conflict alleviation in Cyprus.

**4)**    To establish and extend discussion on core forces and stereotypes underlying attitudes and perceptions towards higher level academic links on the island.

**5)**    To uncover perceived complications, limitations and conditions characterising such collaborations.

**6)**    To inform public and private stakeholders on the policy implications of such collaborations, to initiate further research in the area and to trigger a reconsideration of policies that aim to enhance such collaborations.



**Figure 3.2** Research Objectives and Methodological Instruments

**The Rationale of the Research Design**

One question that may arise among researchers is whether a researcher should take an unquestionable and fixed position towards either qualitative or quantitative research methodology. Are there any counter-arguments in favour of using both? Are qualitative and quantitative techniques paradigms themselves in which the choice of one excludes the other? Or are they instruments which can be chosen together to secure validity as well as reliability, since the strengths of one offset the weaknesses of the other and vice versa?

The literature shows that the link of methodological instruments to certain assumptions may not be absolute. As Bryman states:

> The contrasts between quantitative and qualitative research, suggest somewhat hard-and-fast set of distinctions and differences. However, there is a risk that this kind of representation tends to exaggerate the differences between them (Bryman, 2004, p. 443).

The second question that may arise is whether a researcher adopting a mixture of both quantitative and qualitative techniques still has to explicitly choose and explain his/her epistemological and ontological stance within the frameworks of the various post-modern paradigms.

For example, Cuba and Lincoln (1989) argue that, although using mixed methodology, where the qualitative data can allow for the facilitation and execution of the quantitative and vice versa is acceptable, the paradigms of positivism, interpretivism/constructivism are incommensurable. In other words, a chosen paradigm and its basic epistemological and ontological assumptions have to dominate throughout the research.

In the formulation of this thesis, making an explicit statement in favour of a specific methodological philosophical perspective brought about mixed feelings. Neither positivism nor interpretivism could be truly rejected in respect to epistemology and

ontology; the choice of both quantitative and qualitative methods was mainly based on the objectives of the research questions.

The questionnaire, a main methodological tool which will be analysed later, included questions that involved statistical analysis. The references made to the casual relationships and differences among groups when describing the relevant inquiry situation were an essential element of this investigation. There was an interest in uncovering underlying perceptions and the interpretation of academics on the main research issues on a large scale. The specific 'qualitative' answers collected from the questionnaire were among others further developed and discussed through interview proceedings. Equally, the questionnaire played the important functional role of identifying potential individuals willing to be interviewed, as there was no such knowledge prior to the initiation of the research.

Furthermore, there was not an exact theoretical hypothesis to be rejected or validated through deductive reasoning; nor was the research analysis solely based on inductive reasoning, although new perspectives in the specific context were provided. Theory, however, played a dominant role in conceiving the inquiry and constituted the underlying formulation of the thesis research objectives that directed the process of data collection and resembled the role of theory in a sequence of steps in a pure deductive model.

Thus, in this thesis the research questions seemed to drive the methodology rationale in the sense of what would 'work', with the researcher being interested in both objective and subjective data. This could be characterised as a pure, empiric approach, in which a researcher does not purely focus on the theoretical/philosophical foundation of research design (Silverman, 2005).

Pragmatism, typically associated with mixed methods research, is considered a paradigm which does not ignore the theoretical base of research design. However, from this perspective, the emphasis is on the consequences of the research and the

nature of the questions asked with multiple data collection methods employed to inform the areas of inquiry in the study. In pragmatism, the researcher uses both deductive and inductive reasoning and both qualitative and quantitative methods (Creswell, Clark, 2007, p. 23; Johnson and Onwuegbuzie, 2004).

Mixed methods research is not new and there is a considerable literature on the applicability of mixed methods in observing and explaining social phenomena. Although there is much terminology used to describe it, such as integrating, synthesis, multi-method, multi-strategy, mixed methods (Creswell, 2009) and the best-known term, triangulation (Hammersley, 1996), there is a consensus on the benefits of such an approach.

The weaknesses of quantitative research in respect to its scope of the research context, in which the researcher is purely interested in cause and effect relationships, is offset by the use of qualitative methods (Johnson and Onwuegbuzie, 2004).

However, in qualitative research, the subjectivity and bias of the researcher as well as the inability to generalise findings is offset by quantitative research. On many occasions, one approach facilitates the other and the complementarities of each research technique provide a holistic picture of the observed phenomena (Creswell, Clark, 2007).

What is newer, and still in debate, are the paradigmatic assumptions of pragmatism. The basic premises of pragmatism, as a philosophical research design position, are outlined below (Creswell, 2009, pp. 10-11):

- It is not committed to any specific system of philosophy and reality, as perpetuated in the forced-dichotomy between post-positivism (objectivism) and anti-postpositivism (subjectivism).

▪ Researchers have a freedom of choice of methodology that is not based in the duality between absolute reality and reality of the mind.

▪ The employment of both quantitative and qualitative methods is derived from the need to best understand a research situation.

▪ The pragmatist is open to different positions, methods and assumptions including different forms of data collection and analysis.

Epistemologically, pragmatism challenges the deep contrast between the quantitative and qualitative research paradigms creating the *incompatibility* thesis (Howe, 1998, cited in Johnson and Onwuegbuzie, 2004, p. 14). Pragmatism does not view reality through the lenses of the ontological dichotomy of positivism and constructivism. Although there is an agreement that there is a reality external to the mind of the researcher, it is not possible to determine a sole truth of that reality and many explanations of reality may occur (Teddlie, Tashakkori, 2009, pp. 90-92).

In addition, the existence of causal relationships in explaining social phenomena is not rejected, but there is the belief that they are transitory and hard to identify. The researcher is concerned with both internal validity issues stemming from the use of quantitative techniques as well as credibility issues stemming from the use of qualitative techniques. Both the transferability of results in making generalisations and an emphasis on ideographic statements is regarded of equal importance.

As the results of a study in determining causality and reality may be explained through different lenses, the pragmatist chooses the explanations which suit best the researcher's values, without deliberately attempting to reduce these personal values (Teddlie, Tashakkori, 2009). The choice of a search inquiry is the result of what seems important within the pragmatist's own value system and the adoption of a research methodology is based on what is needed to accomplish the research objectives by: '...fitting together the insights provided by qualitative and quantitative research into a workable solution' (Johnson and Onwuegbuzie, 2004, p. 16).

Such is the research philosophical perspective of this thesis. Reviewing the research questions and objectives, a questionnaire was decided upon as the main research tool to identify interviewees as well as to derive the main quantitative data from which inferences are examined in the final discussion section. Interviews following the administration of questionnaires in a sequential chronological order were conducted to expand on the issues identified by the questionnaire survey and on additional issues stemming from the research objectives. This methodological design in which phases of a research appear in a chronological order from QUAN → QUAL is the sequential mixed method design approach (Teddlie, Tashakkori, 2009).

The rationale for using mixed methods designs lies in the attempt to corroborate findings across different approaches and thus gain more understanding of the situation, as well as confidence in drawing conclusions. Thus an integration of findings through data and methodological triangulation is used in the analysis of findings to produce an advanced outcome, as opposed to a mono-method study (Johnson and Onwuegbuzie, 2004, pp. 18-19).

The use of a mixed method research rationale in this thesis allowed gathering answers from a variety of questions driven by the research objectives as well as provided a thorough insight into the research situation. The fact that the two phases of the research were separate did not result in a crude aggregation of data but in their integration in order to arrive to an overall 'truth' (Silverman, 2005).

However, while a claim to arrive at an overall 'truth' may be made one must not neglect the subjectivity and potential bias that may arise, especially while researching issues in conflicting societies. Issues are raised about who conducts the research and the way the researcher gathers, conceptualises, analyses, interprets and uses the research outcomes. As a researcher may be a member of the divided society investigated, he/she may have a particular stand or be involved in it, one way or another. This can have a considerable impact on the analysis and the meaning of the

practice, even impinging upon the feelings, attitudes, perceptions and actions of those under study. Being a Greek and not a Greek-Cypriot, having lived in Cyprus for the last 12 years would not classify me as an 'insider' researcher but as one personally connected to the conflict. By virtue of belonging to the Creek Cypriot nationality and because of my personal living experience in Cyprus, I am an involved 'outsider' (Hermann, 2001, p. 79). Personal reflection on the implications of my biographical characteristics was made prior to carrying out the particular research. Although I did not posses the emotional baggage of a Greek Cypriot which 'could interfere with the proper conduct of academic studies of violent conflict' (Hermann, 2001, pp. 78-79), I was aware of my involved 'outsider' nature and the impact of my normative and attitudinal subjectivity as a Greek, a Cypriot citizen and an educator. I personally reflected on these and identified my position as a researcher prior to the conduction of the study; this mainly drove my decision to design the specific research methodology which would involve not only qualitative but also quantitative methods and would allow me to reach my research objectives in a valid and reliable manner. In addition, there was an early acknowledgement of the impact of me being perceived as a partial 'outsider' while gathering data. Moreover the difficulty of accessing various sources, especially in the northern part of the island, became an initial anxiety. Both could jeopardise the quality of the data analysed later and the credibility of the final outcomes. Further the use of the English Language especially while conducting interviews was questioned in respect to the quality of expression of the various participants. Reflecting on these issues considerably altered my strategies when dealing with sampling, validity, reliability, data gathering, interpretation and analysis as well as ethics, described later in this chapter. However, the study cannot be claimed to have no limitations, of which the reader should be alerted early on. Specific reference to these issues and further limitations of this study is made in the conclusion chapter (pp. 202-203).

Keeping these in mind, an analysis of the two data collection methods chosen based on the epistemological and ontological positions of Pragmatism follows.

**Data Collection Methods**

Given the adoption of Pragmatism and a mixed method design, this research was conducted by using both questionnaires and interviews. Other research tools were not selected because of the nature of the research inquiry, its target population and practical issues such as time, financial resources and geographical proximity to the research population.

For example, in respect to quantitative data collection, an experiment would not have met the research objectives, since the scope of the research was not to test if a specific treatment would influence an outcome (Creswell, 2009). With regard to qualitative data collection, the nature of the thesis inquiry excluded the use of participant observation. Audio taping, as in cases of studying naturally occurring situations, would have also been irrelevant to use, while focus groups did not satisfy the time, financial and location conditions present in the specific study (Green, Browne, 2005).

A more detailed analysis of the two data collection methods chosen, *Questionnaires administered in person*, and *Semi-structured interviews conducted with identified participants*, is presented below.

### *Questionnaires*

When large groups of people are involved questionnaires become a very efficient tool. 'Their main attraction is their efficiency in terms of (a) researcher time (b) researcher effort, and (c) financial resources' (Dörnyei, Taguchi, 2010, p. 6).

On the other hand, a large number of participants geographically dispersed can be approached easily, while the bias and variability associated with making questions in interviews can be completely eliminated (Oppenheim, 1992; Bryman, 2004).

There are also disadvantages. Oppenheim (1992) and Dörnyei, Taguchi (2010) discuss in detail the bias that can stem out of participants completing a questionnaire, such as the halo, the social desirability and the prestige bias. The absence of the researcher allows for minimum opportunity to correct

misunderstandings or mistakes, to encourage respondents to give details, or to assist on any difficulties in answering.

In addition, questionnaires do not allow the researcher to deal with issues which respondents may find non-salient and therefore skip and to offer explanations or help respondents with language or other limitations. The researcher has no real control over the order in which questions are answered or that the right person completes the questionnaire. Additionally, the researcher faces challenges regarding the design and layout of the questionnaire. For example a questionnaire that looks too long can put off respondents from answering. On the other hand, a simple and short questionnaire may result in superficial data collected (Oppenheim, 1992; Dörnyei, Taguchi 2010; Bryman, 2004).

The most challenging disadvantage to deal with, though, is the low response rate, commonly observed in questionnaire surveys. A low response rate, which basically stems from some of the disadvantages mentioned, can seriously jeopardize the validity of any research conclusions.

In this thesis, attention was given to the content of questions as well as to the questionnaire's overall design. In formulating the questions, an extensive review of the literature and a continuous review of the objectives took place, with an emphasis on keeping questions simple and short so that minimum effort would be needed to answer them. The questionnaire was also examined particularly in terms of language and meaning of words in order to identify double-barrelled questions as well as questions with leading, negative and ambiguous meanings (De Vaus, 1996).

In the Questionnaire, (Appendix 1), each set of questions was formed to derive a variety of factual and attitudinal data from the various participants in order to achieve the research objectives, outlined earlier in this chapter (p. 57). Respondents were required to provide factual data in respect to their gender, age, nationality and employment status.

Although in Sections B, there were two open-ended questions regarding the respondents' teaching and research specialisation, the larger part of the specific section as well as sections C and D, consisted of closed questions. A number of different rating scales were employed in questions, such as Likert-scales, checklists and ranking formats, to gather the opinions, preferences and beliefs of the participants on the issues under investigation (De Vaus, 1996). The Likert scales ranged from response options of 5-1 (e.g. Very much interested/strongly approve/ strongly agree/ =5, *to* Not interested/strongly disapprove/strongly disagree/ =1). There were also ranking questions in which respondents had to rank their chosen options from a checklist, from most important (highest value) to least important (lowest value). Finally, a number of closed questions were included in which respondents had to choose between Yes and No, as well as among Agree, Disagree and Do not know.

Rating scales were used because of their numerous benefits, such as ease of completing the questionnaire, minimising of completion time, and simplifying the meaning of questions; at the same time the comparability, coding and lower variability in the analysis of findings was enhanced (Bryman, 2004). Open-ended statements were also included in the rating scales and checklists, as participants were encouraged to specify variables and categories other than the ones provided.

### *The Questionnaire Sample*

The need to make sampling decisions while undertaking quantitative research is always unavoidable. Since it is almost impossible to derive information about a group by approaching each person, a sample must be created that is 'representative of the population and certain types of people are not systematically excluded form the sample' (De Vaus, 1996, p. 60).

The survey's target population in this study comprised academics of higher/ tertiary education in both the northern and southern parts of the island. In southern Cyprus the total number of both full-time and part-time academics, in both the three private and three national universities as well as in private and national colleges, is

approximately 2046 (Cyprus Ministry of Education, 2010, Statistical Service, Appendix 2).

In northern Cyprus higher education is mainly at a university level. All private colleges, of which three are public and seven private, offer pre-university preparatory courses, such as A Levels and GCSE (Appendix 3). The approximate total number of academics in all 5 currently operating universities in the north is of 2024 ('TRNC' Ministry of National Education, Youth and Sports, 2010). Middle East Technical University was not considered part of the total population, as this is aTurkish university; contact is facilitated only through Turkey.

A 10% sample size, which according to Dörnyei and Taguchi (2010 p. 56) may range from 1-10% of the total population, was considered reasonable. Thus a sample size of *407 academics* derived from a total research population of 4070 was finally established.

The choosing of specific institutions to participate in the questionnaire survey was based on many considerations. Higher private and national education colleges in southern Cyprus were excluded, as the nature and size of these institutions, the educational profiles of their staff and their research activity, expertise and funding on research as well as the variety of programmes and accreditation statuses were not considered equivalent to those of southern university institutions. In addition, there were no colleges of similar nature in the north. Therefore, including academics of southern colleges in the research could result in heterogeneity and incomparability within the sample.

Another consideration in the selection of particular institutions was their language of instruction. Out of a total of six universities in the south, the three national ones use Greek as the language of instruction. The remaining three private universities as well as all five universities in the north use English. Given that the exclusion of the national universities in the south, which represented 11.67% of the total population

of 4070, would not considerably jeopardise the representativeness of the sample, the remaining three private universities were selected. This number determined the number of universities selected in the north. Therefore, three universities were also selected in the north.

In addition, the fact that all three private universities in the south are located in Nicosia determined the specific choice of universities in the north in respect to their geographic location. The questionnaires were finally distributed in five universities in Nicosia (northern and southern) and one in Famagusta. Although the institution in Famagusta is a public one and therefore could have been excluded, as in the case of the national universities in the southern part, the fact that English is its official language of instruction and its academic population constitutes 49.2% of the total number of academics in the north (24.57% of the total population of 4070) were considered determinant factors to include it in the quantitative study.

Given the nature of the research, there was not rigidity on types of faculty to be considered; therefore a variety of academics of different faculties participated, such as those belonging to education, engineering, business, etc. Participants were selected based on their availability on the day of the visit to the institution as well as on their willingness to participate.

Since the total number of academics in northern as well as southern universities was approximately of equal size, equal representation in findings was achieved by dividing the number of questionnaires in two. A sampling frame based on probability sampling was not used, as it would have been too time consuming and almost impossible to construct. In addition, there was more of an interest in depicting the general range of the attitudes and opinions of academics from each community rather than the attitudes and opinions of different groups within each community. Nevertheless, a wide variety of participants in respect to nationality, age, gender, ranking and field of specialisation completed the questionnaire.

The selection of 407 questionnaire participants based on the availability and accessibility conditions described has categorised the sampling procedure used as non-probability, convenience/opportunity sampling (Dörnyei, Taguchi 2010; Bryman 2004; Cohen, Manion, 1994).

*The Questionnaire Response Rate*

As already mentioned, the total number of questionnaires prepared was 407 of which 204 questionnaires were to be distributed to the three selected universities in the north and 204, to the three selected universities in the south. In the southern part, due to the approximate equal size of the universities in respect to their total number of academics, 68 questionnaires were prepared for each university.

In the northern part because one university was substantially larger in size, (number of its academics was accounted as 49.2% out of the total northern academic population), 100 questionnaires were proportionately prepared for it. The remaining 104 questionnaires were equally divided for distribution in each of the other two selected universities.

The contact with university rectors took place at the end of August 2010, in order to get permission for accessing their premises. Although the questionnaire distribution was initiated in September, various delays and complications led to the survey completion at the end of November 2010, with many visits to most universities. The survey was finally conducted in three universities in the south, but only two in the north.

Officials of one of the three selected universities in the north declined my request for undertaking the survey in their premises, while subsequent requests to the two alternative ones were not fruitful. Direct e-mailing and phoning to the latter took place until the end of November and despite the personal requests for permission from the thesis supervisor, neither replied.

The three universities in the southern part and the two in the northern part of Cyprus were paid a daily visit. Academics were provided with a hard-copy of the questionnaire, a participant information sheet and a consent form (Appendix 4; 5). They were asked to complete it within the same day, while they were informed that I would go back and collect it later in the day.

There were specific reasons for not sending questionnaires via mail. First of all, there is an absence of mail services between the two parts of the island. Secondly, there was no construction of a sample frame and name lists in the sampling procedures. In addition, the absence of contacts especially in the north made it impossible to find key people to assist in the questionnaire dissemination process or to support any provisions that could be made for collecting completed questionnaires and keeping them in a safe place.

The questionnaire was time-tested and it was ensured that a 'regular respondent' would not take more than 10 minutes to complete. Those participants who could not manage to complete the questionnaire on the day of my visit were asked to sign a consent form and provide their e-mail address, so that the questionnaire would be sent to them. A substantial number of questionnaires, especially from participants of northern Cyprus universities, were finally collected by e-mail.

The specific strategies, despite the sample shortfall of two northern Cypriot universities participating instead of three, resulted in gathering 195 completed questionnaires. The response rate accounted for 48% out of the total sample of 407 questionnaire participants. From this total of 195 questionnaires, 51.28% (N=100 questionnaires) were completed by Greek-Cypriot academics of southern Cyprus universities, 34.35% (N=67 questionnaires) were completed by Turkish-Cypriot academics of northern Cyprus universities and 14.35% (N=28 questionnaires) were completed by academics of other nationalities, of both northern and southern universities.

Although the purpose of the questionnaire is to produce quantitative as well as some qualitative data, questionnaires do not easily allow for a deeper investigation on research issues and the data collected may be simple and superficial (Dörnyei, Taguchi 2010). Therefore, after questionnaire surveys take place, in which the potential of identifying interviewee participants can be achieved, it is quite common for interviews to follow.

Interviews are a powerful tool in gathering qualitative data, often used in survey research, case study and ethnographic research. The advantages and disadvantages of interviews are often a mirror-image of the advantages and disadvantages of questionnaires (Oppenheim, 1992).

It is through interviews that the meaning of central themes in the life of a person can be understood, be descriptive and specific. In a personal conversation, new and unexpected issues may come up which are free from ready-made categories and planned schemes of interpretations of the researcher (Kvale, 1996).

Although the interview is a conversation, it does have structure and purpose. The level of structure of an interview will determine the type of interview it is; structured, semi-structured or unstructured/open-ended. The choice to use semi-structured interviews was because of the flexibility it provides in contrast to the structured interview, in which a strict set of questions is asked to all respondents, ' with the same meaning, in the same words, same intonation, same sequence, in the same setting and so on' (Oppenheim, 1992, p. 67).

On the other hand, the unstructured interview is commonly used when there is a fear that a guide could jeopardise the genuine conversation with the participants, not relevant in this case (Bryman, 2004).

The semi-structured interview was an attempt to capture the best of both worlds; that of structured and unstructured formats combining core issues to be discussed

and allowing the 'sequence and the relevancies of the interviewee free to vary, around and out from that core' ( Freebody, 2003, p. 133).

Since, '…interview schedules allow for open-ended responses and are flexible enough for the observer to note and collect data on unexpected dimensions of the topic' (Bogdan, Biklen, 1992, p. 77), one such schedule was prepared. The interview schedule was created in order to achieve a systematic inquiry with each interviewee that would later aid in the simplification of analysis without compromising the level of information richness and detail on the issues discussed by participants (Appendix 6).

This general interview guide was prepared prior to the interviews and consisted of questions as well as probes which were based on the objectives of the inquiry and the prominent issues emerging from the literature.

Twenty interviews were conducted with participants from both communities, including external actors. The duration of the interviews ranged on average from 40 to 60 minutes and provided valuable information and a variety of views on the research issues, presented and discussed in subsequent chapters.

### *The Interview Sample*

From the 195 respondents who completed the questionnaire, sixty-eight (68) stated their wish to participate in interviews. From those, thirty-six (36/100) were Greek-Cypriot, eighteen (18/67) Turkish-Cypriot and fourteen (14/28), academics of other nationalities. The interview population varied in respect to professional ranking, field of expertise, age and gender as well as experience and degree of participation in bi-communal activities and collaborations.

Each questionnaire was examined carefully, as time and financial resources could not permit all sixty-eight (68) academics to be interviewed. A decision to carry out twenty interviews in total was made, although the contact list prepared was much larger (30 contacts). A selection criterion on interview participants was developed to

provide a sample that would be substantial and varied as well as representative of the population. Although 'convenience sampling' (Cohen and Manion, 1994, p. 88) was also applied in the end, the initial considerations while examining all sixty eight questionnaires for creating a contact list included:

- A fair representation of people from the Turkish and Greek-Cypriot academic communities as well as academics of other nationalities.
- An inclusion of academics both in favour and not in favour of links among the two communities.
- An inclusion of people with experience and with no experience on academic links and/or bi-communal activities.
- A variety of participants in respect to age, gender, ranking and field of expertise.

It should be noted that biographical data such as age, sex, professional ranking and expertise, although considered, did not determine the choice of people in interviews in a proportional or statistical manner. The focus of the particular study was not to identify correlations of age, gender, ranking or professional expertise with differences in attitudes towards bi-communal academic collaborations.

The contact list consisted of a number of questionnaire participants as well as a number of academics that had not taken part in the questionnaire survey including those of the three national universities in the south (see pp. 67-68). Moreover, a number of individuals with valuable experience on the specific area of inquiry were also added.

To sum up, a sample of twenty-one (21) individuals *who had participated in the questionnaire survey* was prepared, of which nine were Turkish-Cypriots, nine were Greek-Cypriots, and three were academics of other nationalities. From the nine Greek-Cypriots, five had past experience with academic collaborations, two were not in favour of future bi-communal collaborations and one belonged to higher level

management of a university. From the nine Turkish-Cypriots, four had past experience with academic collaborations and one, the only one interested in an interview, was not in favour of future bi-communal collaborations. Among the other nationality academics, only one had past experience with academic collaborations.

Furthermore, an additional list of nine (9) individuals (external actors) who *did not participate in the questionnaire survey* was prepared, consisting of five Greek-Cypriots academics who have extensively been involved in academic research regarding the Cyprus community conflict, of which one was also part of higher level management of a university. Additionally included were a Turkish-Cypriot who is a peace activist and author, another Turkish-Cypriot academic located in the southern part of the island with experience in bi-communal collaborations, one official from the local agency of an international organisation and the President and the Coordinator of an NGO.

From the contact list of a total of thirty (30) people, those academics who had participated in the questionnaire survey were sent an e-mail message before the Christmas of 2010 to thank them for their willingness to participate in interviews and to provide them with information. The additional 9 people were also sent an e-mail message and were provided with the questionnaire, a more detailed analysis of the research and an outline of the purpose of the interviews.

All interview candidates were asked to confirm their willingness to be interviewed and were asked to provide a direct telephone number, which I would use to get in contact with them to arrange a meeting after the Christmas holidays. In the meantime a preliminary time schedule for interviews was prepared.

### *The Response of the Interview Sample / Interview Undertakings*

Eight out of the nine individuals who had not participated in the questionnaire survey (external actors) responded positively to the initial e-mail message. Out of the twenty one academics on the contact list who had already participated in the

questionnaire survey, seven Greek-Cypriots, six Turkish-Cypriots (with whom two was not feasible to meet in the end, including the Turkish-Cypriot academic who was not in favour of future collaborations) and one of the three other-nationality academics replied positively. Therefore, 22 people in total gave their consent in order to be interviewed in the research.

The final number of people interviewed in the end was twenty (20). The number of interviewees classified by nationality, questionnaire participation, past experience on academic collaborations, their position on the establishment of future academic links and other biographical data are presented in table 3.1 below:

**Table 3.1** Interview Participants

|  | Questionnaire Participants | Non-Questionnaire Participants |
|---|---|---|
| Greek-Cypriot | 7 | 5 |
| Turkish-Cypriot | 4 | 1 |
| Other Nationality | 1 | 2 |
| With-past collaborative experience | 8 | 8 |
| No past collaborative experience | 4 | 0 |
| In favour of Links | 11 | 8 |
| Not in favour of Links | 1 | 0 |
| Academic – part of higher-Level Mgt | 1 | 1 |
| Male | 10 | 6 |
| Female | 2 | 2 |
| 25-34 | 4 | n/a |
| 35-49 | 5 | n/a |
| 50-64 | 3 | n/a |
| 65+ | 0 | n/a |

Interviews were initiated in January of 2011 and the last interview took place on 24th March of 2011. An Mp3 micro voice recorder was used, about which respondents had already been informed during telephone briefings.

### *Piloting the Questionnaire and Interview*

Piloting constitutes one of the most important tasks in the preparation of the researcher towards finalising and administering both questionnaires and interviews. A pilot test can provide extremely useful information on the research tools and aid in determining whether the question items possess the desired qualities of measurement and discrimination (Tuckman, 1994).

The pilot test can highlight a variety of issues (Dörnyei, Taguchi, 2010; De Vaus, 1996; Oppenheim, 1992) for improvement, such as ambiguous wording, irrelevant questions and the effectiveness of rating scales in questions. In addition, a pilot test can assist a researcher in considering matters such as a coding system for data analysis.

The participants of the questionnaire pilot study were chosen based on access and convenience. The questionnaire was sent through an e-mail to eight people, four Greek and four Turkish Cypriots, in the summer of 2010. Their feedback was valuable and the questionnaire was improved considerably.

Regarding interview pilots, three Greek-Cypriots volunteered. Including Turkish-Cypriots was not feasible in the end. The interview schedule, prepared while an approximate impression from the quantitative data analysis was already formed, was handed out to pilot participants. Mock interviews took place and a number of areas were improved. A refining of key interview objectives; the nature, sequence and relevance of questions; a consideration of probes and the way to deal with interruptions were some of the concerns that were addressed.

**Validity and Quality Inference**

Validity refers to the extent to which an item, test or instrument measures or describes what it is supposed to measure or describe (Bell, 1999). In social sciences specifically, the process of controlling or quantifying variables can be a challenge. Since the human element is central, the forms of human interactions which can occur may produce changes in the individuals' behaviour being studied as well as influence the way conclusions are drawn by the researcher. Therefore, the 'meanings emerging from the data have to be tested for their plausibility, their sturdiness, their 'confirmability' - that is their validity' (Miles and Huberman, 1994, p. 11).

There are several kinds of validity such as face, content, criterion- related, construct, etc. (Cohen et al., 2007). A wide distinction is commonly made between internal and external validity.

> Internal validity seeks to demonstrate that the explanation of a particular event, issue, or set of data which a piece of research provides can actually be sustained by the data (Cohen et al., 2007, p. 135).

External validity, on the other hand, '...refers to the degree to which the results can be generalized to the wider population, cases, or situations' (Cohen et al., 2007, p. 137)

Establishing external validity and making generalizations was not in the scope of the specific research. This would require making comparisons with other studies in order to establish similarities or differences, which was not relevant given the particular groups selected in this research and the context of study. Although comparable case examples of the conflicts in Northern Ireland and Israel-Palestine were studied and inferences were made in relation to the conflict situation in Cyprus, this is not similar to the type of generalization that external validity refers to.

It was also not the scope of this study to carry out a larger number of similar inquiries to establish statements, approaches or outcomes that could become universal. The issue of whether outcomes could be generalisable to other settings and subjects, a vital concern to researchers who generate grounded theory, could be argued as being the job of the next researcher. He/she, by using this information, might have to see how it would fit or could be applied or could be explained into the 'general scheme of things' (Bogdan, Biklen, 1992, p. 45).

Internal validity however that refers to the credibility and authenticity of specific research outcomes was considered both in the data collection and in the analysis of that data. In specific:

• The issues of appropriate selection and design quality of the research instruments were considered and the design suitability of both instruments was examined in respect to the same research questions and objectives.

• The adequacy of procedures in the QUAN → QUAL sequential mixed method design approach adopted in the specific study were continuously assessed. Sampling, piloting, data collection sequence and timing were monitored continually, while statistical programming (SPSS) was used for quantitative data analysis.

• An integrative framework for inference quality was employed, with both data and methodological triangulation adopted (Teddlie, Tashakkori, 2009, p. 300).

Although, ensuring internal validity in quantitative data can somehow be controlled by proper sampling, instrumentation and appropriate statistical treatments of that data, in qualitative data, '...the subjectivity of respondents, their opinions, attitudes and perspectives together, contribute to a degree of bias. Validity, then, should be seen as a matter of degree rather than as an absolute state (Gronlund, 1981). Hence at best we strive to minimise invalidity and maximise validity' (cited in Cohen et al., 2007, p. 133).

Even though, there is a general reference in previous sections of this chapter to the bias that may exist in interviews, an effort was made to minimise the sources of bias in this research, based on the categorisation by Cohen and Manion (1994, pp. 281-282). These are the characteristics and attitudes, opinions and predispositions of the interviewer and the interviewee. The specific strategies regarding their elimination are discussed in the next section in which triangulation is addressed.

Reliability of the research was mainly ensured by piloting the research instruments. Given that an instrument lacking reliability will most probably also lack validity and a reliable item may not always be valid (Bell, 1999, p. 104), the assumption that ensuring validity will enhance reliability was made, particularly in respect to the questionnaire survey. In questionnaires, for example, careful piloting was undertaken to ensure that items making up scales would be adequate in number and closely related.

Previous voice recordings were scrutinised to ensure that questions would be the same in the next interviews and that they would be conducted in a similar manner to ensure internal consistency reliability (Teddlie, Tashakkori, 2009).

**Triangulation**

Following the discussion on pages 58-63, triangulation was adopted as the technique for integrating both the quantitative and qualitative components of the study.

> Triangulation refers to the combinations and comparisons of multiple data sources, data collection and analysis procedures, research methods, investigators, and inferences that occur at the end of a study' (Teddlie, Tashakkori, 2009, p. 27).

In the mixed method design of this research, the data obtained from the quantitative/questionnaire and qualitative/interview methods were triangulated to provide a thorough and comprehensive analysis of the issues pertaining in academic

collaborations between academics in northern and southern Cyprus universities. The intent was to 'bring together the differing strengths and non-overlapping weaknesses of quantitative methods (large sample size, trends, and generalisations) with those of qualitative methods (small N, details, in depth)' (Patton, 1990, cited in Creswell, Clark, 2007, p. 62).

Miles and Huberman (1994, p. 267) point out that' triangulation is a way to get to the findings in the first place by seeing or hearing multiple instances of it from different sources by using different methods and by squaring the finding with others it needs to be squared with'. In this way, the researcher can 'map out, or explain more fully, the richness and complexity of human behaviour, by studying it from more than one standpoint' (Cohen, Manion, 1994, p. 233).

Specifically to ensure internal validity and develop inference quality, data triangulation was pursued, since 'data triangulation has been widely suggested as a strategy for assessing the overall quality of data, especially in mixed research' (Teddlie, Tashakkori, 2009, p. 214).

Bryman (2004) and Teddlie and Tashakkori (2009) define data triangulation based on their reference to Denzin's typology (1970, 1978), as the use of varied sources of data and different stakeholders to eliminate possible individual bias.

For the elimination of such bias, an effort was made in both the questionnaire survey and interviews to include many and a wide variety of participants, so that different views and perspectives were incorporated. This also allowed for checking consistencies or inconsistencies within each data method and creating a more objective study.

The analysis of the questionnaire data in Chapter 4 (pp. 91-92), demonstrates a variation of academics who participated in the survey in respect to nationality, age, gender and institutional ranking. In the interviews, as illustrated on pages 73-75 and

Table 3.1, an effort was made to include a number of views in relation to academic collaborations. Data triangulation is demonstrated below:

**External Actors / NQP (including Greek/Turkish Cypriots & Non-Cypriots) +Non-Cypriot QP (8+1)**



**QP**= questionnaire participants

**NQP**= non-questionnaire participants

Data Triangulation

**Turkish-Cypriot/ QP (4)**                    **Greek Cypriot / QP (7)**
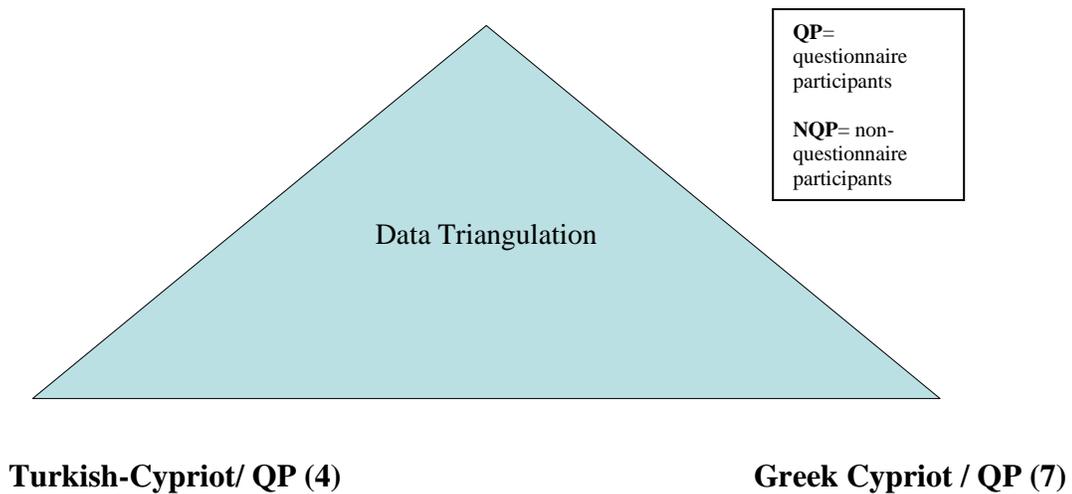
**Figure 3.3** Data Triangulation

Both the 7 Greek and 4 Turkish-Cypriot academics employed in southern and northern universities were in the best position to answer the inquiries of the study in respect to their intentions, their perceptions and their perceived implications of academic collaborations between the two communities.

The 8 external actors (those who did not participate in the questionnaire survey, including Turkish and Greek-Cypriots) provided their experience in such collaborations and their perceptions on the complications of such links as well as offered their suggestions. From those external actors, the 2 non-Cypriot individuals and the 1 non-Cypriot who had participated in the questionnaire inquiry were in a position to offer their own opinion without having the same emotional sensitivity associated with the conflict that the other groups had.

In addition, apart from data triangulation, methodological triangulation, (Cohen, Manion, 1994; Creswell, Clark, 2007; Bryman 2004; Teddlie, Tashakkori, 2009), was used to complement quantitative results with qualitative data and build confidence in the findings by showing that '... independent measures of it agree with it or at least, do not contradict it' (Miles and Huberman, 1994, p. 266).

The use of questionnaire and interviews, open and closed questions, structure and semi-structure formats and so on allow complementarity of data and overcoming the problem of 'method boundedness' (Cohen, Manion, 1994, p. 234). Moreover, they enhance the quality of the total inferences through providing more detail, confirming and substantiating each method and assisting in capturing data inconsistencies which would have been otherwise difficult to discover. The methodological triangulation and the complementarity of both the questionnaire and interview methods used to achieve the thesis objectives are provided in Appendix 7.

**Management of Data and Interpretation**

Data management refers to 'the tasks associated with linking related data resources, with coding and re-coding data in a consistent manner, and with accessing related data resources and combining them within the process of analysis' (DAMES research Node of NCeSS, 2008).

Good data management requires effective planning and strategies should be employed to further facilitate an analysis with valid inferences, especially when multiple methods are used in the inquiry. As Stouthemer-Loeber and Van Kammen (1995, cited in Verma, Mallick, 1999, p. 146) argue:

> Planning may be viewed as the reduction of uncertainty about what is feasible so that later surprises are prevented, as much as possible. Good planning leads to a study that delivers high quality data that are relevant to the aims of the study and are produced on time and within budget.

To ensure high quality and accessible data, documentation of analysis, data retention and effective data integration (Miles and Huberman, 1994, p. 45), I used a number of strategies. Upon administration and collection of each questionnaire, consent forms with names were removed and a coding number appeared both in the questionnaire and the relevant consent form. This number corresponded to a number with the specific participant's name in an index system which was created and saved on my personal computer with a restricted password.

This process gave me the opportunity to preserve the confidentiality of the participants by ensuring that questionnaires which were later used in storing data in the SPSS package would not have specific names. The index system was also used when I needed to get in touch with respondents whose statements were unclear or whose answers were difficult to read.

The SPSS package allowed for the storing of information at once, by coding both nominal and ordinal data. Z-tests and t-tests were run to establish statistical difference in distributions of answers and differences in average ratings, p values, with a significance level of 0.05 ($\alpha= 0,05$). As Procter (2001) referring to the SPSS package mentions:

> A program like SPSS….has two main components: the statistical routines….and the data management facilities. Perhaps, surprisingly, it was the latter that really revolutionalised quantitative social research (Procter, 2001, p. 253, cited in DAMES research Node of NCeSS, 2008).

Specific thematic categorization and cross-integration of groups of questions took place to identify correlations and patterns in the answers, which are discussed analytically in the following chapter.

The narrative statements provided in open-ended questions, which, although few, were typed in separate files and used later with the qualitative data. This information was also thematically categorised.

In respect to interviews, each time an interview was completed it was saved on a computer file with a record of the time of the interview and its duration. Upon completion of the transcription of each interview, each answer/quote to particular questions was saved in specific separate file categories, titled under a specific theme. The thematic process, by grouping the opinions and attitudes of respondents, allowed for tracing and identifying repeated thematic occurrences, therefore making it easier to compare and integrate them with the data of the survey (Creswell, 2009).

The quotes were presented in the presentation of the interview data chapter in a verbatim form and a code was attached to each quote to differentiate among different participants. Through this process, anonymity and confidentiality was achieved, while it was easy to trace the corresponding initial transcript to a quote if necessary.

The process of data triangulation was driven by the continuous review of the research questions and the research objectives. Crosschecking interview data with the quantitative data on similar thematic data categories took place, eliminating the categories which were not relevant. The data gathered by both research instruments was proven complementary and consistent, as will be demonstrated in subsequent chapters.

**Ethics**

The German sociologist Max Weber (1946, cited in Silverman, 2005, p. 257) pointed out almost a century ago, that all research is contaminated to some extent by the normative values of the researcher. With this in mind and considering the main ethical issues (Punch, 2000; Oliver, 2010; Silverman, 2006) and the strategies used

to deal with them, I formed the basis of the contract/consent agreement with participants, as discussed below.

*Informed consent and Voluntary Participation*

Participants in a research project must have full information about the purpose and goals of the research as well as an understanding why and how they have been chosen to participate (De Vaus, 1996, p. 333). Participant information sheets including the aforementioned were provided to all individuals who completed the questionnaires or were interviewed in the thesis inquiry (Appendix 4).

In the consent forms of both the questionnaires and interviews, the principles of voluntary participation and the right to withdraw from the research were highlighted to participants, while they were assured that quoting/reference of their name would take place only through their explicit agreement. Furthermore, they were provided with information on the research and the contact details of the researcher, the thesis supervisor and the research ethics coordinator.

*Privacy*

Individuals should be consulted in what they consider 'right to privacy' constructed with the public 'right to know' in respect to their '…personal attitudes, opinions, habits, eccentricities, doubts, and fears communicated or withheld from others' (Social Sciences and Humanities Research Council of Canada, 1981, cited in Cohen, Manion, 1994, p. 365).

Given that most of the universities I visited during the research were mainly private, the assumption that a certain degree of concern on matters of confidentiality and privacy could arise. In the private sector, since more commercial values dominate, different value systems may be present (Oliver, 2010, p. 88). University rectors were assured that confidentiality, anonymity and privacy of their institutions would be safeguarded and I emphasised that the specific inquiry was being undertaken for pure academic purposes. There was a thorough explanation of the research

procedures and in the cases in which documentation was requested, such as confirmation letters from the School of Education of the University of Nottingham, they were readily available to those enquiring.

In addition, individuals who were participating in the questionnaire survey were left to complete the questionnaire in the manner and at the speed they wished. Interviews were conducted after the explicit agreements with interviewees in respect to where and when they were to be conducted. Great care was given to ensure privacy during interviews.

*Anonymity and Confidentiality*

Care to exclude identification of the participants in research outcomes constitutes one of the most important ethical issues to be considered. Nevertheless, participants who are not convinced about the care and the systematic handling of anonymity by a researcher may exhibit bias in their final responses. Confidentiality, on the other hand, should be ensured not only to avoid refusal for participation by an individual in an inquiry but also to reinforce and maintain the individual's basic right to privacy (De Vaus, 1996, p. 337).

All questionnaire participants received consent forms in which there were clear written statements to inform them that any personal information, for instance in questionnaires declaring a wish to participate in an interview, would be kept confidential. Participant consent forms (Appendix 5) and participant information sheets emphasised the principles of confidentiality and anonymity. In addition, participants were informed both orally and in writing that any gathered data, e.g. hard copy of questionnaires, would be kept locked up, while interview recorder files would be erased and kept in safeguarded personal computer files.

Coding of data, deletion of identifiable elements to respondents' answers, and the creation of an index system as well as the creation of restricted passwords and files were additional practices in order to increase confidentiality and anonymity.

*Ownership of Data and Conclusions*

Considerations of ownership of produced knowledge can create ethical dilemmas in situations where research is sponsored by an organisation, institution or body. Compromises and temptations to accept sub-optimal contractual conditions can create serious ethical concerns on the authenticity, reliability and validity of findings and in many instances jeopardise the academic freedom of a researcher (Verma, Mallick, 1999).

As this study was administered and sponsored by me, I had the freedom to decide how to conduct the research and how to meet its objectives. All participants were informed that the specific research was part of a doctorate study and they were provided with all relevant contact information in order to obtain information about the research and its outcomes. In addition, participants were informed about the right to withdraw their input in case they viewed misconduct, while they were also encouraged to provide their comments, recommendations or objections.

Apart from this, every personal effort was made so that a moral standing based on honesty, trust, a sincere respect for different ethnic and cultural values, fairness and equality towards all individuals was practised, as emphasised by Robson (2002) and Miles and Huberman (1994) .

Based on the British Educational Research Association's (BERA) *Revised Ethical Guidelines for Educational Research* (2004), a preparation of the 'Statement of Research Ethics' form and all other relevant documentation took place. These were submitted to the School of Education of the University of Nottingham and were approved on May of 2010, four months prior to the initiation of the first phase of this research (Appendix 8).

**Summary**

This chapter has presented the design and the methodological rationale of the research. Taking a needs-based contingency approach to research methodology, a pragmatic research philosophy and a mixed method design rationale was adopted to achieve the research objectives and produce more confidence in outcomes without necessarily falling within the dichotomy of the positivist/quantitative and interpretivists/qualitative research paradigms .

The use of questionnaire and interview instruments allowed a methodological mix that best served the research objectives and confident production of findings. The instruments of the research such as samples, piloting, response rates, data management and triangulation were discussed. An analysis of the strategies employed to deal with ethical considerations concluded the chapter.

The following chapters, four and five, present the data analysis of both the questionnaire responses and the interview proceedings.

**CHAPTER 4**

**RESEARCH FINDINGS: THE QUESTIONNAIRE**

**Introduction**

This specific chapter presents the results of the questionnaire survey which took place in the first phase of the specific research. As already mentioned in the methodology chapter on page fifty nine, the specific survey constituted a vital functional research tool. It allowed the identification of a sample for further qualitative analysis and the opportunity to address issues that were further developed in the qualitative inquiry. Data collection was conducted with the help of a structured questionnaire, and a self-completion methodology was employed by academics of both northern and southern private universities in Cyprus.

A total of 195 questionnaires completed by Greek-Cypriot and Turkish-Cypriot academics as well as those of other nationalities provided data analysed using the SPSS statistical package. However, since not all tables could be included in this chapter, the complete graphical presentation is displayed in the Report of Findings of the Questionnaire Research Survey, including tables indicating the differences in average ratings, p values (t-tests) with a significance level of 0.05 ($\alpha$= 0,05). These tables are ommited from the analysis in this chapter given the nature and intent of the specific quantitative inquiry. As the size of the Report of Findings of the Questionnaire Research Survey did not permit its inclusion in appendices, it is made available as a CD-Rom.

This chapter begins with the presentation of findings on the profile of the total sample, followed by an analysis of the past experience of respondent involvement with bi-communal academic collaborations. Additional tables and an analysis are provided reflecting the attitudes of respondents towards future collaborations with their colleagues from the 'other side' and their preferences regarding the types of collaborations that they would like to see established. Evidence on an array of issues

such as  institutional funding and support, the respondents' perception in respect to the level of approval/disapproval of their social environment as well as the importance they place on the role of education in creating dialogic conditions are also presented. The findings of the opinion of respondents on the most critical factors responsible for the psychological divide on the island and the value they assign to academic collaborations and links, as compared to structural reform and political resolution, conclude the chapter.

**Sample Profile, Research Activity and Participation in Bi-communal Projects and Links**

The *profile of the sample*, comprised of Greek-Cypriot academics (100), Turkish-Cypriot academics (67) and academics of other nationalities (28) was collected by the responses in Section A, Q 1-3 of the questionnaire (Appendix 1).

In terms of sex ratios, 57% of both GC and TC respondents to the questionnaire were male and 43% female. Regarding academics of other nationalities, 50% were male and 50% were female. In terms of age ratios, the largest proportions of respondents in all nationality categories, GC, TC, and other nationalities, were in the age range of 35 to 49, with a higher incidence of older academics (50-64 age range) among academics of other nationalities.

Although the *academic institution* of each questionnaire participant was recorded, as well as their status within the institution and their *teaching and research specialisation* (Appendix 1, Q 4, 5 in Section A and 7, 8 in section B), these are omitted from the analysis and presentation in the specific findings in this chapter. The specific information were not viewed directly relevant to the scope of the study, but were used for monitoring and keeping track with the progress of the questionnaire collection phase as well as for the preparation of interviews that followed.

Data collected on *the qualification profile* of respondents (Section A, Q 6) showed that the majority of questionnaire participants, 73% of the total sample of 195, held a PhD / Doctorate qualification. This is indicative of a population which to a large extent was in a position to answer questions based on past and future collaborative activity, given that academics holding a Phd/Doctorate degree, engage in research, publish, participate in conferences, etc.

Indeed, the majority of respondents mentioned their *research specialisation* in Q 8 of Section B, while responses to Q 9 in the same section indicated that the majority

of *collaborations of the participants in the past* were with academics from Cyprus (55%) and Europe (48%) in all three demographic categories. However, there was a higher incidence of TC academics that had collaborated with colleagues in 'other' countries (15%) and the incidence of collaborations with collegues from Europe (28%) was much smaller than the other two group categories, that of GC (55%) and academics of other nationalities (71%).

On the other hand, in Q 10 (Section B), data collected revealed that although there were consistent low incidences of collaboration on funded research/ projects (12% of total sample), the *percentages were much lower in respect to collaboration on non-funded co-joined published research (7% of total sample) and collaboration on educational activities (8% of total sample).* Moreover, the major form of participation was recorded in the last category, related to the general bi-communal activities supported by NGOs (19% of total sample). The set of tables indicating the lowest participation is provided below:

**TWO SET TABLE 4.1 Past Collaboration on Non-funded Co-joined Published Research and Collaboration on Educational Activities, among all Demographic categories.**
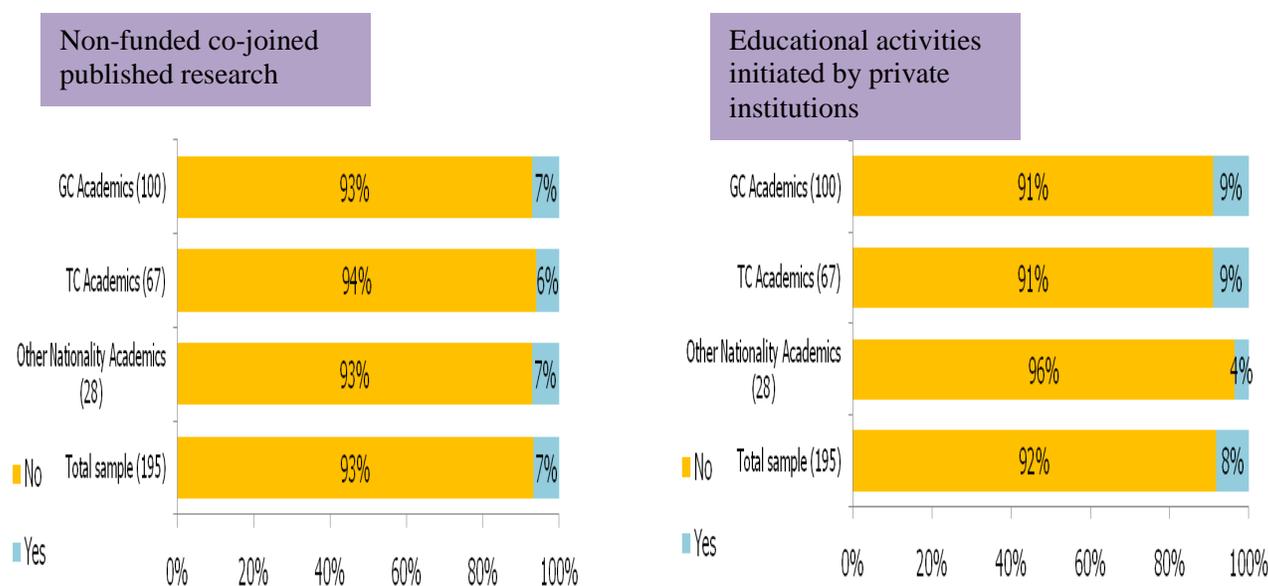
The majority of respondents who provided information *of their involvement in collaborations with collegaues from the 'other side'* in Q 11 (Section B) were also those with past experience on NGO bicommunal activities, in where they took part under their own private capacity and professional specialization rather than under their employment position with a specific university. Respondents mentioned their participation in Non-Governmental and International organizations, such as the Fullbright Commission, the Ihsan Ali Foundation, Rotaract/Rotary International, the Girls Guides Association of Cyprus and the Cyprus Dyslexia Association. Drug prevention and AIDS awareness were some of the themes of the activities, in which shared experiences with the 'other' community in the island took place.

One participant mentioned their academic involvement in PRIO and a few mentioned their academic involvement in environmental projects funded by the UNDP.

**Attitudes on Collaborations with Colleagues from the 'Other Side' / Types Preferred**

The data collected on the main question of the specific questionnaire survey, (Section B, Q 12), on *whether academics from both communities would be interested on future collaborations among them,* revealed a considerable positive high percentage, as noted in the following table:

**TABLE 4.2 Interest in Collaborating with Colleagues from the 'Other Side'; Total Sample**

As the previous table illustrates, three out of four academics reported interest in collaborative/educational activities with colleagues from the other side. However, the incidence of expressing interest in collaborative efforts was higher among TC academics and academics of other nationalities, than that of GC academics. The analytic distribution of responses is presented in the following table:

**TABLE 4.3 Interest in Collaborating with Colleagues from the 'Other Side', per Demographic Category**
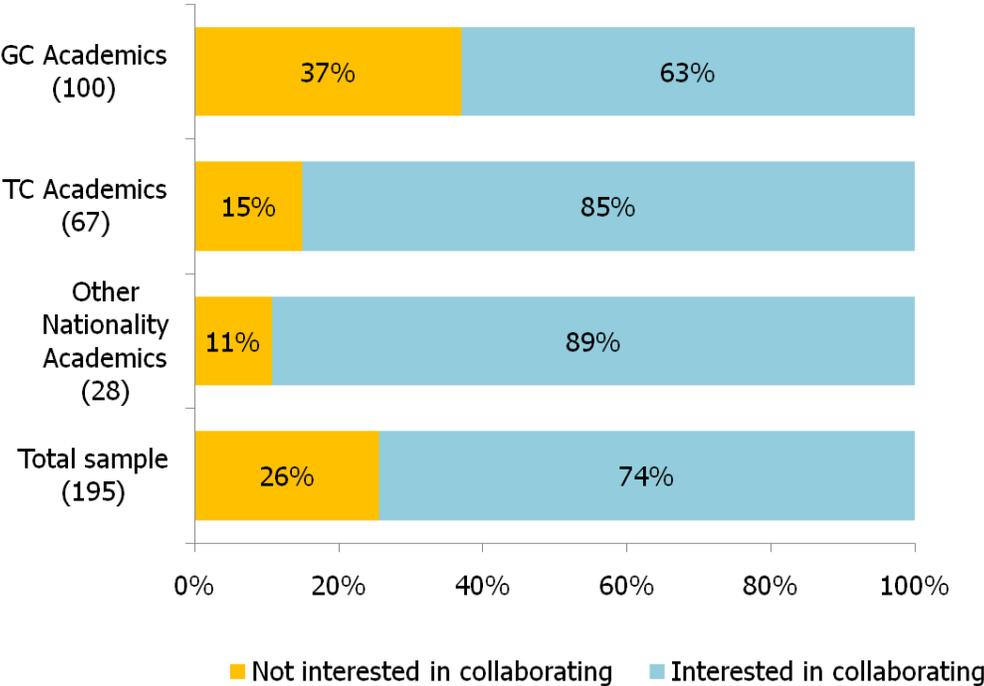


In addition, although the incidence of expressing an interest in collaborating with colleagues from the 'other side' was higher among academics that have already had some form of collaboration with academics of the 'other side' in the past, the differences in the interest for collaboration among those that had already collaborated and those that had not collaborated were not significant. This is illustrated below:

**TABLE 4.4 Interest in Collaborations of Total Sample, based on Past Bi-communal Collaborative Activity**
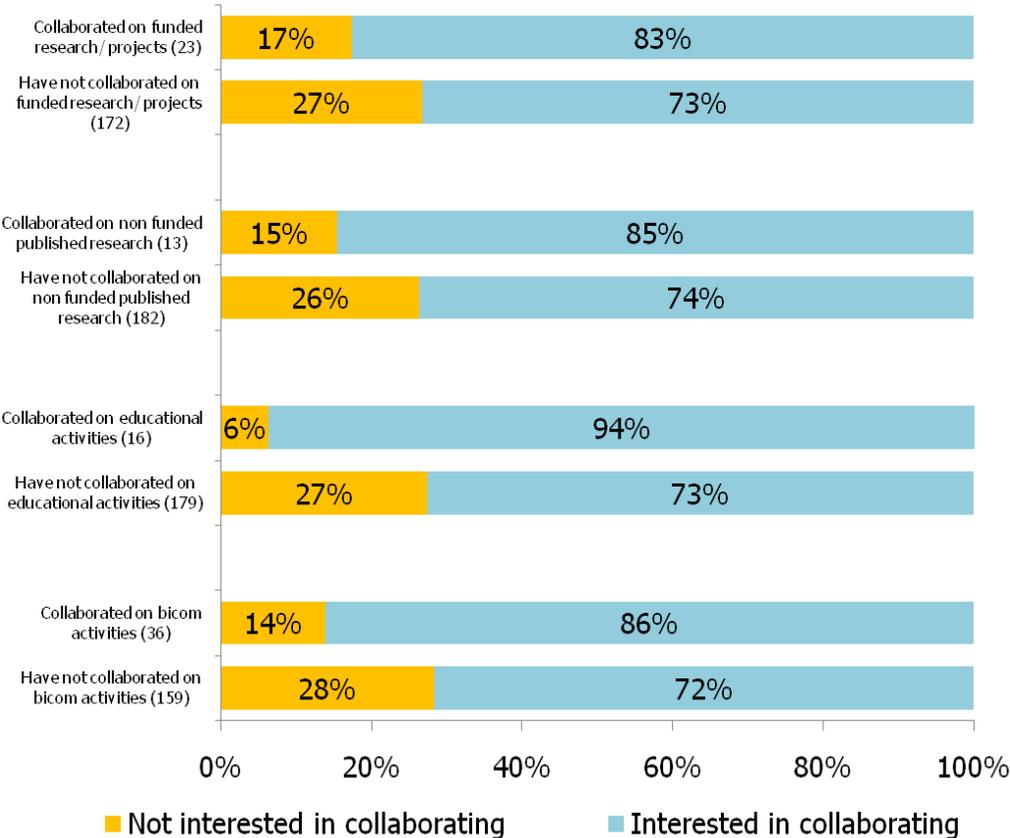


Furthermore, 26% of the total sample (50 academics), responding to Q 13 (Section B) in relation to *the reasons underlying their lack of interest in future collaborations*, on which a breakdown of responses per demographic category is displayed in table 4.3, indicated as the most important reason in discouraging collaborations to be the perception that such collaborations are a sign of complying with the 'other side's' political standing on the Cyprus conflict.

The second most influential factor was stated to be the perception that such collaborations could lead to disagreement and discomfort. Many respondents also mentioned that they were too busy to get involved in such collaborations.

Cultural differences and perceptions that links between academics in the two communities are looked down upon were found less significant factors in discouraging collaborations. The aforementioned are presented in the table below:

**TABLE 4.5 Reasons for Lack of Interest in Collaborating with the 'Other Side'**

| | Not rated | 1=least important | 2 | 3 | 4 | 5 | 6=most important |
|---|---|---|---|---|---|---|---|
| It is a signal of compliance with the other side's political standing on the Cyprus conflict (50) | 42% | 6% | 4% | 2% | 12% | | 34% |
| It could lead to sensitive issues arising due to frequent contact that will further lead to disagreement and... | 52% | 6% | 4% | | 10% | 14% | 14% |
| I am too busy to get involved with such projects (50) | 54% | 8% | 10% | 4% | 2% | | 22% |
| Cultural differences make workplace practices and working styles incompatible (50) | 64% | 4% | 4% | 8% | 14% | 4% | 2% |
| Such links are held in contempt by most of the public (50) | 72% | 2% | 8% | 10% | 4% | 4% | |

In Q 14 a, b, c, d of the questionnaire, (Section C), *which only respondents in favour of collaboration completed*, a larger percentage of respondents reported 'interested' and 'very much interested' in joined work on topics of research interest (82% of total sample) than in discussion forums (72% of total sample), joined research and cooperation to promote peace-building initiatives (72% of total sample) or participation in the realisation of student exchange/collaborative programmes (58% of total sample). The expressed level of '*very much interested*' in all types of collaborations listed was higher among TC academics than among GC academics or those of other nationalities. Academics of other nationalities stated higher preference for joined work on topics of research interest and lower for discussion forums (lower percentage compared to that of TC academics) and for joined research and cooperation to promote peace-building initiatives between the north and the south.

The highest interest (79%) among the Greek-Cypriots (GC) specifically was in joined research and cooperation to promote peace-building. Respectively, the highest interest (93%) among the Turkish-Cypriots (TC) was in joined work on topics of research interest. The lowest preference for both demographic groups was for their participation in the realisation of student exchange/collaborative programmes between the two educational student bodies. However, TC academics appeared more interested (67%) in the latter type of collaboration than GC academics (51%). The overall findings for both GC and TC are illustrated in the table below:

**TABLE 4.6 Greek and Turkish-Cypriots' Attitudes on Mutual Academic Collaboration, per Activity Type and Degree of Interest**

|  | **Joined Research** | **Discussion Forum** | **Cooperation for Peace-building** | **Participation in Student Exchange Programs** |
|---|---|---|---|---|
| **GC** | **46%** 29% | **46%** 25% | **44%** 35% | **30%** 21% |
| **TC** | **44%** 49% | **42%** 39% | **30%** 40% | **39%** 28% |

▢ Interested  ▮ Very Much Interested

Those academics choosing 'not interested' in joined research and discussion forums in Q 14 (Section C, options (a) and (b) rated two important reasons for the particular choice: lack of time available to participate in such activities and a doubt that these activities can bridge the two academic communities. Similarly, in option c, referring to joint research and cooperation to promote peace-building activities, the doubt about the effectiveness of these activities in bridging the academic communities was also stated as the most important reason for low interest. In all options, the sampling base, though, was too small for a reliable analysis.

The only type of collaborative activity in which the stated reason for 'not interested' was other than the aforementioned was in option (d) referring to participation in the realisation of student exchange programs. A higher percentage (9% of total sample) of respondents stated 'not interested', as the specific activity was viewed as practically too complicated to implement.

**Perceptions on Funding and the Perceived Influence of the Social Environment**

Data collected from responses in Q 15 of the questionnaire (Section C), indicated that half of those interested in collaborations with academics from the 'other side' were uncertain as to whether *institutional support* would be available to initiate academic links, if external funding was provided. Uncertainty was more evident among academics of other nationalities.

One out of ten academics believed that institutional support to initiate bi-communal links would not be available, while this incidence was higher among TC academics. In terms of the total sample, some 43% believed that institutional support would be available to initiate such links, a perception which was more prominent among GC academics. The aforementioned differences and trends among the different demographic groups can be viewed in the following table:

**TABLE 4.7 Perceptions on Institutional Support, if External Funding is Provided** (Q15 - Do you believe that institutional support will be available to initiate the link/s that are of interest to you, if external funding is provided?)
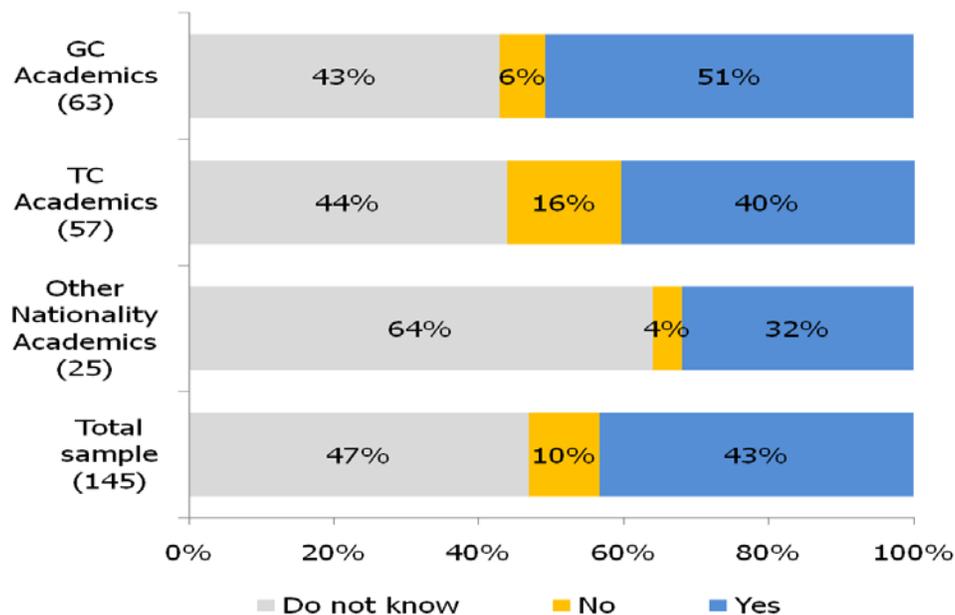


In addition, responses to Q 16 of the questionnaire (Section C) indicated that most academics interested in collaborations with academics from the 'other side', were uncertain as to whether *internal funding* would be available, if their institution's academic body showed an interest for such links. About a quarter of academics (23%) believed that internal funding would not be available and only about a fifth of academics (21%) believed that internal funding would be available. It should be noted that the incidence of considering that internal funding would not be available was higher among GC academics than amongst TC academics. These findings are summarised on the table below:

**TABLE 4.8 Perceptions on Internal Funding for Academic Collaborations, in case of Demonstrated Interest from the Institution's Academic Body** (Q16- Do you believe that internal funding could also be available, if your institution's academic body shows an interest for such links?)
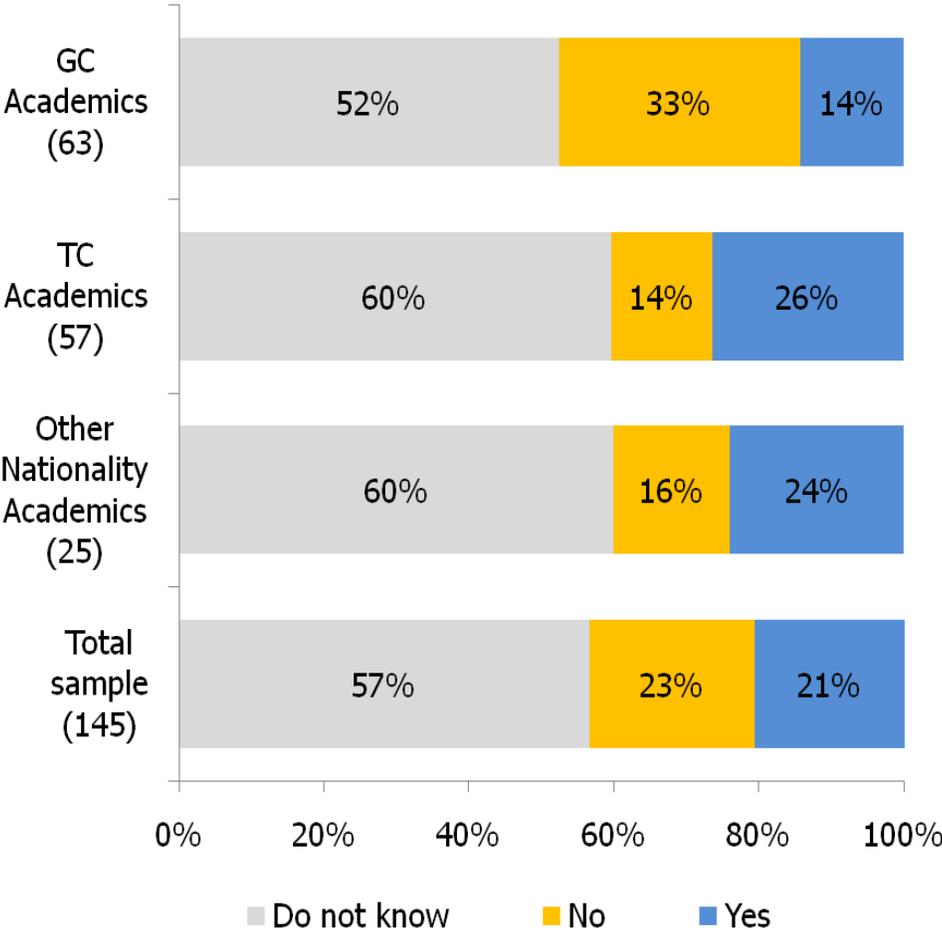


Responses to Q 17, in the same section, showed that among those interested in collaborations with academics on the 'other' side, an approximate six out of ten would be willing to *support such links and argue in favour of funding*. This incidence was equal among academics of all nationalities. Notably, a third of the total sample of academics who expressed interest in collaborations was uncertain as to whether they would provide support for such links and argue in favour of funding. This incidence was somewhat higher among TC academics and academics of other nationalities.

On the contrary, among GC academics a somewhat higher incidence of academics was recorded, who even though interested in such collaborations, they would not be willing to support them publicly or argue in favour of their funding. These are summarised in the following table:

**TABLE 4.9 Attitudes towards Supporting and Arguing in Favour of Internal Funding, per All Demographic Categories** (Q17-Would you be willing to support such links and argue in favour of funding provided by your institution?)
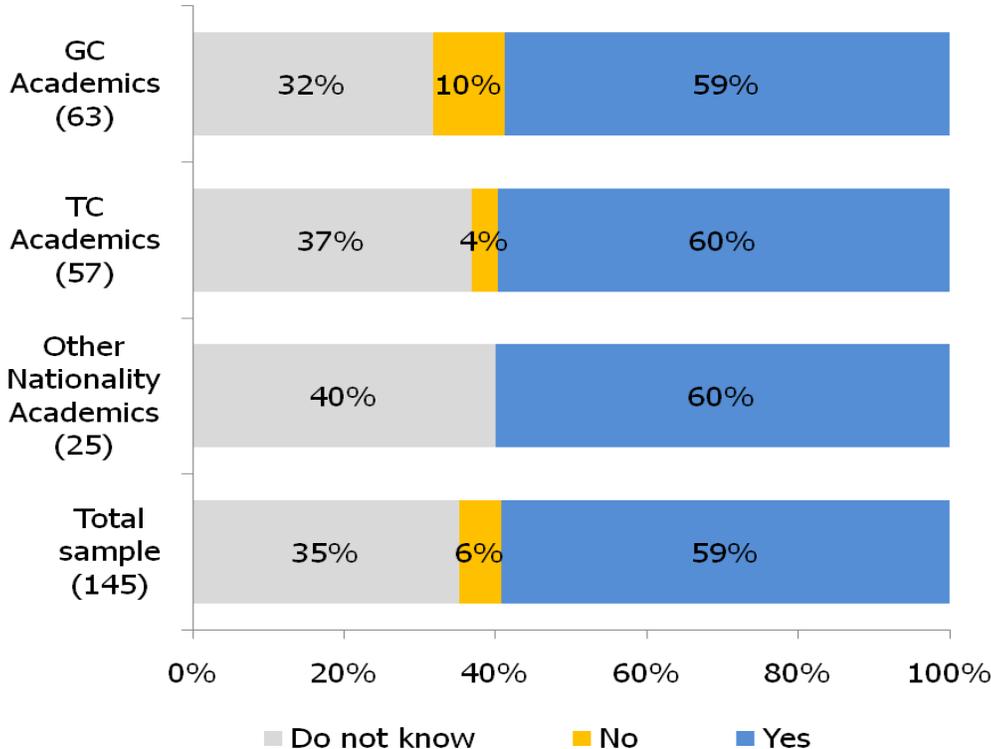


In addition, the results on the responses of participants to Q 18 (Section C) in respect to the *perceived level of approval/disapproval of the social environment (family, friends, colleagues, political party and religious affiliation)*, indicated that although most respondents did not believe that family, friends and colleagues would disapprove their involvement on such links, the picture became blurred, in respect to their ratings on political party and religious affiliation.

More specifically, a majority of the total sample (64%) believed that their family would approve of their involvement in such initiatives. Still, about one out of four academics expected his/her family to be indifferent, and a limited 8% expected his/her family to disapprove their involvement in collaborations with academics from the 'other' side.

Overall, TC academics expected to a significantly higher degree that their families will approve of such collaborations. At the same time, academics of other nationalities mentioned to a significantly higher extent that their families would be indifferent.

In respect to the impact of friends, 65% of academics believed that their friends would approve of their involvement in such links. At the same time, however, one out of four academics expected his/her friends to remain indifferent of their involvement in such links, and a limited 8% expected their friends to disapprove.

TC academics expected to a significantly higher degree than GC academics and academics of other nationalities that their friends would approve of such collaborations. Academics of other nationalities mentioned to a significantly higher extent that their friends would be indifferent of their involvement in such links.

In terms of their 'colleagues' impact, six out of ten academics interested in collaborations with academics on the 'other' side believed that their colleagues would approve of their involvement in such initiatives. One out of three academics expected that his/her colleagues would be indifferent, and 3% expected that their colleagues would disapprove such links. Overall, TC academics expected to a higher degree that their colleagues would approve of such links.

A significant proportion of academics however, did not provide feedback on the impact of political party (21%). This may be because they either did not know how their political party would react or because they were not affiliated with a particular political party. Only 27% of academics expected that their political party would be

supportive of such links. Some 37% expected that their political party would be indifferent, but 16% foresaw that their political party would disapprove of such links.

The picture is similar in respect to the impact of religious affiliations. A 19% of academics did not offer their opinion on the issue. Only one out of four academics expected his/her religious affiliations would approve their collaborations with academics from the 'other' side. A third of academics believed that their religious affiliations would be indifferent towards such links and 27% expected that their religious affiliations would disapprove.

The analysis showed a higher incidence of expecting religious affiliations to be supportive of such links among academics of other nationalities. A summary of the specific percentages in respect to approval and strong approval per social environmental actor, specifically of GC and TC groups, are summarised in the following table; Table 4.10. What is worth to note, is that the response percentages (%) of GC and TC on 'approve' and 'strongly approve' in relation to their colleagues, political party and religious affiliation descend.

**TABLE 4.10 Greek and Turkish-Cypriots' Perceptions on the Approval of their Social Environmental Actors, on Collaborations with Each Other**

|    | **Family** | **Friends** | **Colleagues** | **Political Party** | **Religious Affiliation** |
|----|-----------|-------------|----------------|---------------------|---------------------------|
| **GC** | 40% <br> 16% | 41% <br> 14% | 33% <br> 13% | 21% <br> 10% | 13% <br> 3% |
| **TC** | 42% <br> 37% | 51% <br> 37% | 39 % <br> 37% | 18% <br> 5% | 14% <br> 7% |

▨ Approve    ▮ Strongly Approve

**Perceptions on the Role of Education and further Issues Stemming from the Divide**

The collection of data from *respondents both in favour and not in favour of collaborations* in Section D, Q 19 revealed that the majority (86% GCs, 96%, TC and 89% of other nationality academics) reported 'strongly agree' and 'agree' with the first statement *that education is an important vehicle in bridging inter-communal differences.* Only few held a neutral stance on the issue (7%), and even fewer disagreed with this position (3%). The incidence of agreeing that education is an important vehicle in bridging inter-communal differences was high in all groups of academics.

That level of agreement was also high among all sub-groups of academics, based on past collaborative experience but having collaborated with academics from the 'other side' in the past did not have a significant impact on personal opinions on this issue.

However, the incidence of agreeing that education is an important vehicle in bridging inter-communal differences was significantly higher among academics that were open to the prospect of collaboration with colleagues from the 'other' side, than among those they were not. This can be seen in the following table:

**TABLE 4.11 Perceptions on the Role of Education in Bridging Inter-communal Differences. Responses between those in Favour and not in Favour of Academic Collaborations** (Q19- Education is an important vehicle in bridging Inter-communal differences)
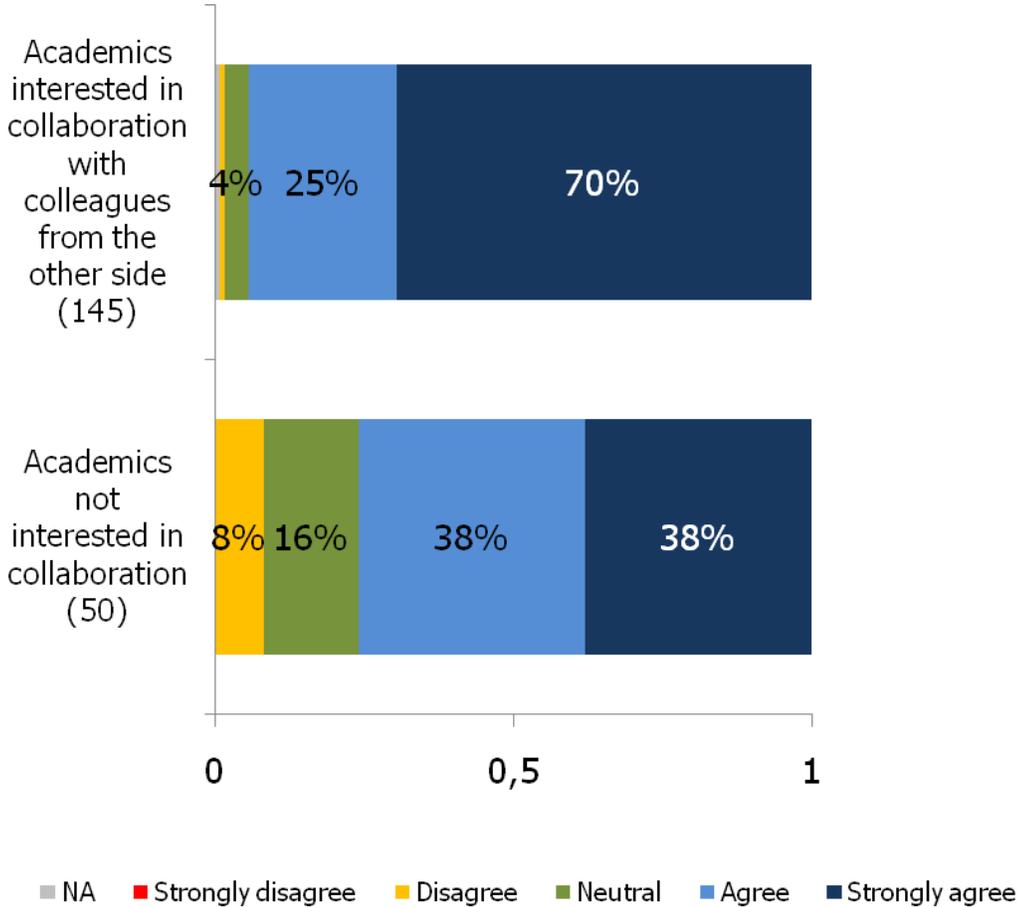


In addition, an overwhelming majority of academics (90% GCs, 91%, TC and 90% of other nationality academics) in the second statement of Q 19 (Section D) reported 'strongly agree' and 'agree' that *higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences*. Only a few held a neutral stance on the issue (10%), and only a limited 3% disagreed with this position. These findings are illustrated in the following table:

**TABLE 4.12 Perceptions on the Role of Higher Education in Bridging Inter-communal Differences** ( Q19 - Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences)
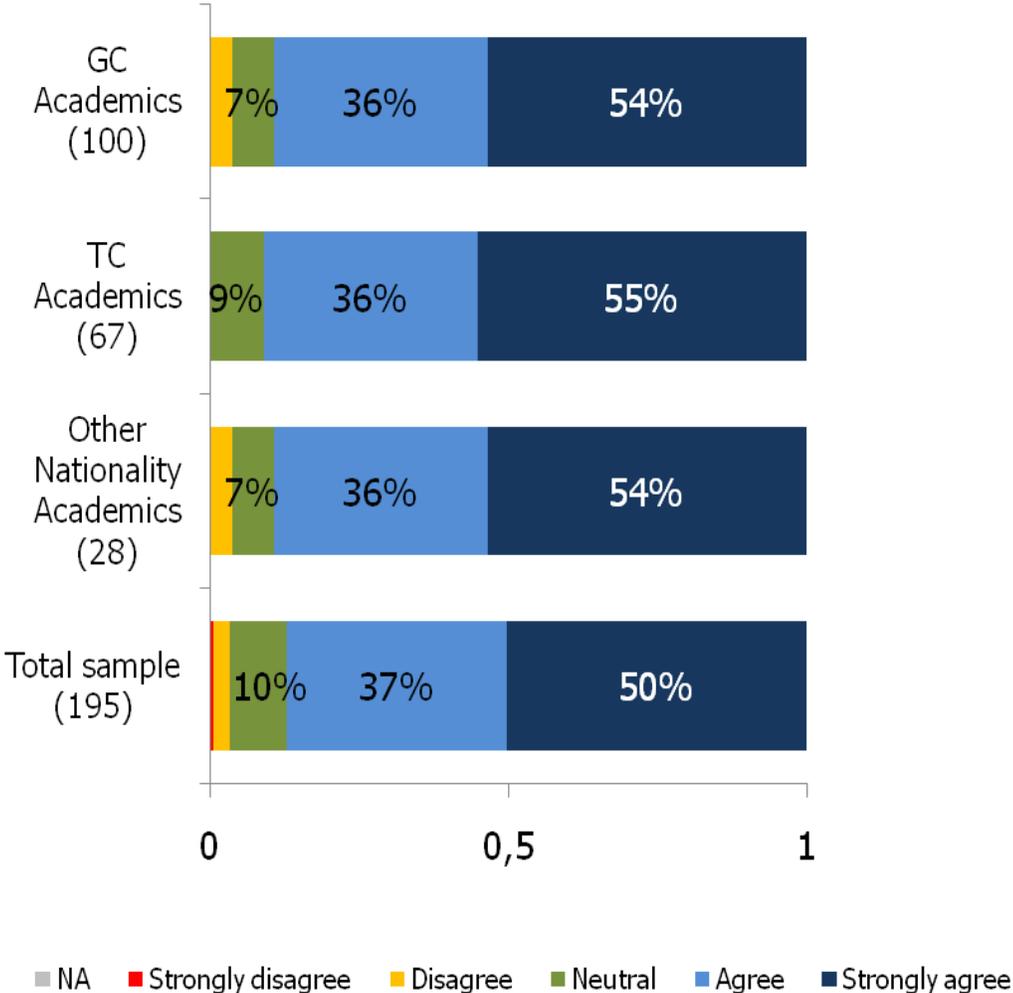


Having collaborated with academics from the 'other side' in the past did not have a significant impact on perceptions as to the role of higher education in fostering cooperation. The level of agreement was high in all subgroups of academics, irrespective of whether they have had collaborative experiences in the past.

However, for this statement as well, the incidence of agreeing that higher education can contribute towards a climate of cooperation was higher among academics that were open to the prospect of collaboration with colleagues from the 'other' side. These findings are presented in the following table:

**TABLE 4.13 Perceptions on the Role of Higher Education in Bridging Inter-communal differences. Responses between those in Favour and not in Favour of Academic Collaborations** ( Q19 - Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences)
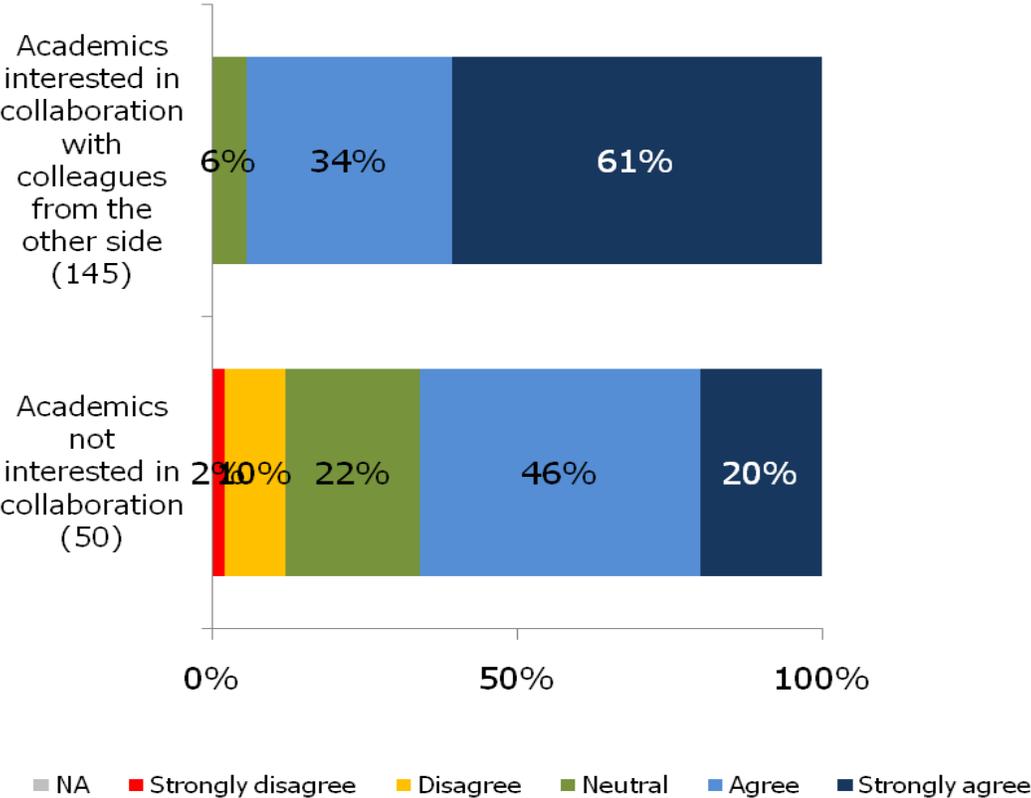


In addition, in respect to the third statement of Q 19 (Section D), eight out of ten academics reported 'strongly agree' and 'agree' that *the Island can benefit from collaborative work of northern and southern academics on scientific and economic matters*. This is an opinion which was supported by TC (91%) and academics of

other nationalities (96%) to a greater extent than it was by GC (67%) academics. The aforementioned can be viewed in the following table:

**TABLE 4.14 Perceptions of Academics on the Benefits of Bi-communal Collaborations on Scientific and Economic Matters to the Island of Cyprus.** (Q19 - The Island can benefit from collaborative work of northern and southern academics on scientific and economic matters)
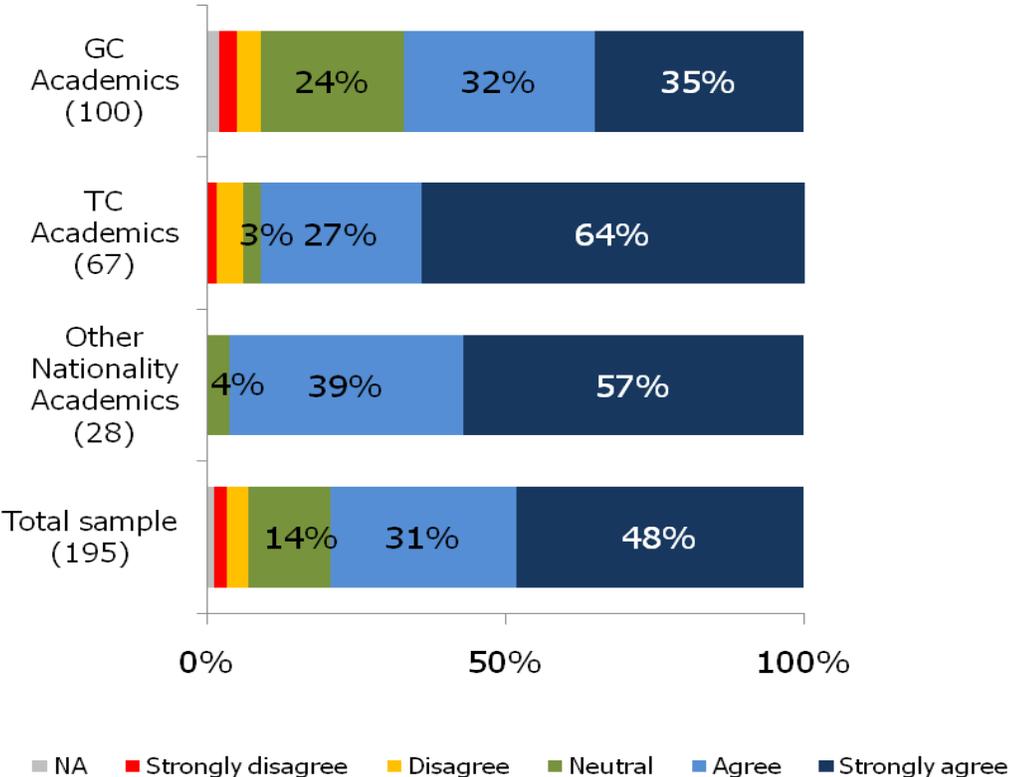


Having collaborated with academics from the 'other' side in the past did not have a significant impact on perceptions as to whether the island can benefit from collaborative work of academics from the northern and southern parts. The level of agreement was high in all subgroups of academics. Even though it was recorded higher among academics that have collaborated on funded projects/research and non-funded published research, differences were not substantial.

The same consistency appeared on agreeing that Cyprus can benefit from collaborative work of academics on the two sides. The percentage was significantly higher (93%) among academics that were open to the prospect of collaboration with colleagues from the 'other' side, than those that were not (40%).

In stating agreement or disagreement with the fourth statement of Q 19 (Section D) that *links will be practically difficult to implement*, some 69% of academics reported 'strongly agree' and 'agree' that links will be practically difficult to implement with no significant differences in the level of agreement among the subgroups in the sample.

Respectively, some 15% of academics either disagreed with this opinion or they were neutral towards it. The opinions based on the level of agreement and per demographic category are presented in the following table:

**TABLE 4.15 Perceptions on the Difficulty of Implementing Bi-communal Academic Links** (Q19 - Links will be practically difficult to implement even if there is interest from both sides)
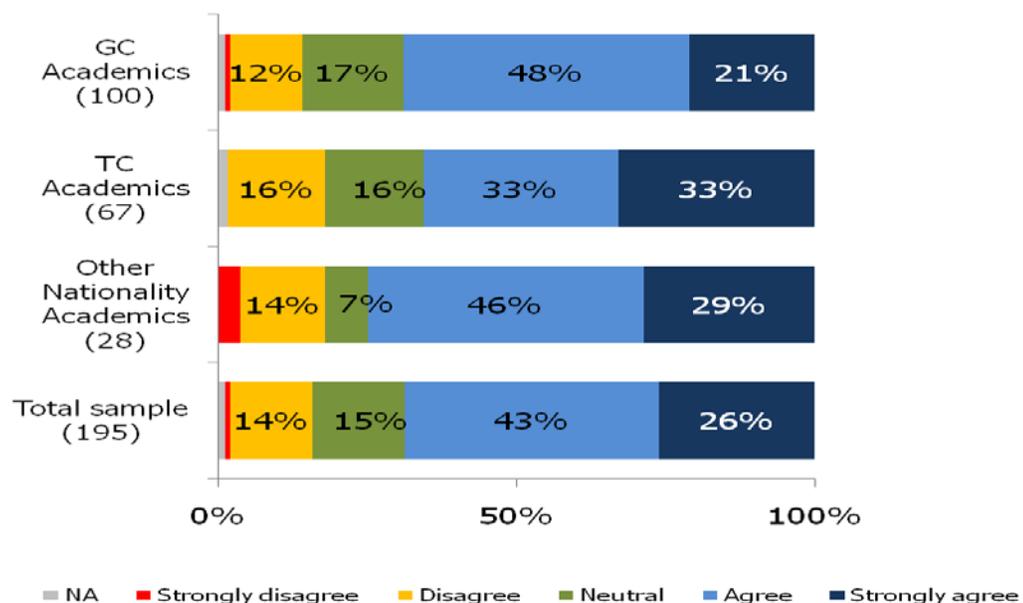
It is interesting to note that the highest degree of agreement was recorded among academics that have actually collaborated with colleagues from the 'other' side on non-funded published research. Still, differences in the level of agreement recorded between those who have collaborated on some form of projects and those who have not were not substantial.

Contrary to the previous statements in this section, there were no differences in the incidence of agreeing that links will be hard to implement among academics that were interested in collaborations (67%) and academics that were not interested (74%).

In the fifth statement of Q 19 (Section D), responses indicated that an important segment of academics (52%) would *participate in collaborative links only if they are approved by the institution they work for.* It is noted that this opinion was more evident among academics of other nationalities. The incidence of 'disagree' that prior consent of their institution is required reached 25% among GC academics, 16% among TC academics and 15% among academics of other nationalities. This is illustrated in the table provided in the next page:

**TABLE 4.16 Attitudes towards Participation in Bi-communal Collaborations, Given Institutional Approval** (Q19 - I will participate in such links, only if they are approved by the academic and management body of the institution I work for)
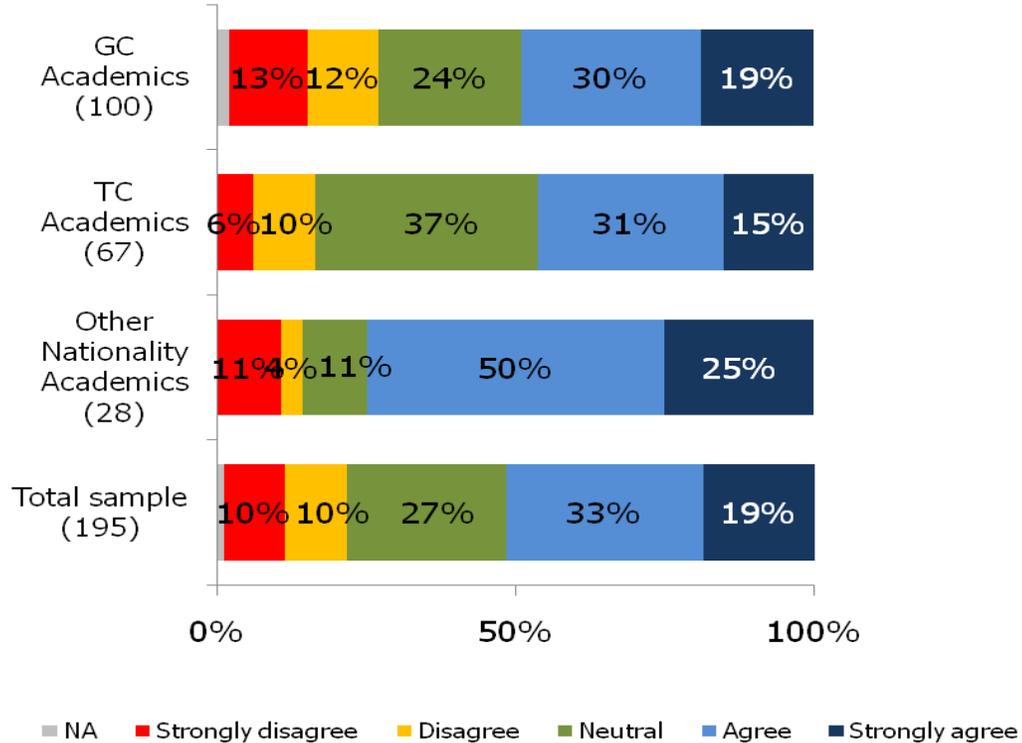


The general trend was for academics that have had some form of collaboration in the past to disagree more with this position. Notable differences were recorded between academics who have collaborated on funded projects and those who haven't (35% vs. 19%) as well as those who have collaborated on educational activities and those who haven't (56% vs. 20%).

Furthermore, academics interested in collaborations were more prone to agree that they will participate in such links (56%), only if they are approved by the institution they work for. Academics not interested in collaborations were more likely to express disagreement that they would participate in such links only if they are approved by the institution they work for, with lower levels of agreement (40%).

In the sixth statement of Q 19 (Section D) on whether *academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island*, some six out of ten academics reported 'strongly agree' and 'agree' that this is the case. About a quarter held a neutral stance on the issue and 12% disagreed with the statement presented to them. The degree of agreement appeared somewhat higher among TC academics and somewhat lower among GC academics. These findings are summarised in the table below:

**TABLE 4.17 Perception on the Impact of Academics to the Wider Public through Bi-communal Cooperation and Collaboration initiatives** (Q19 - Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island)
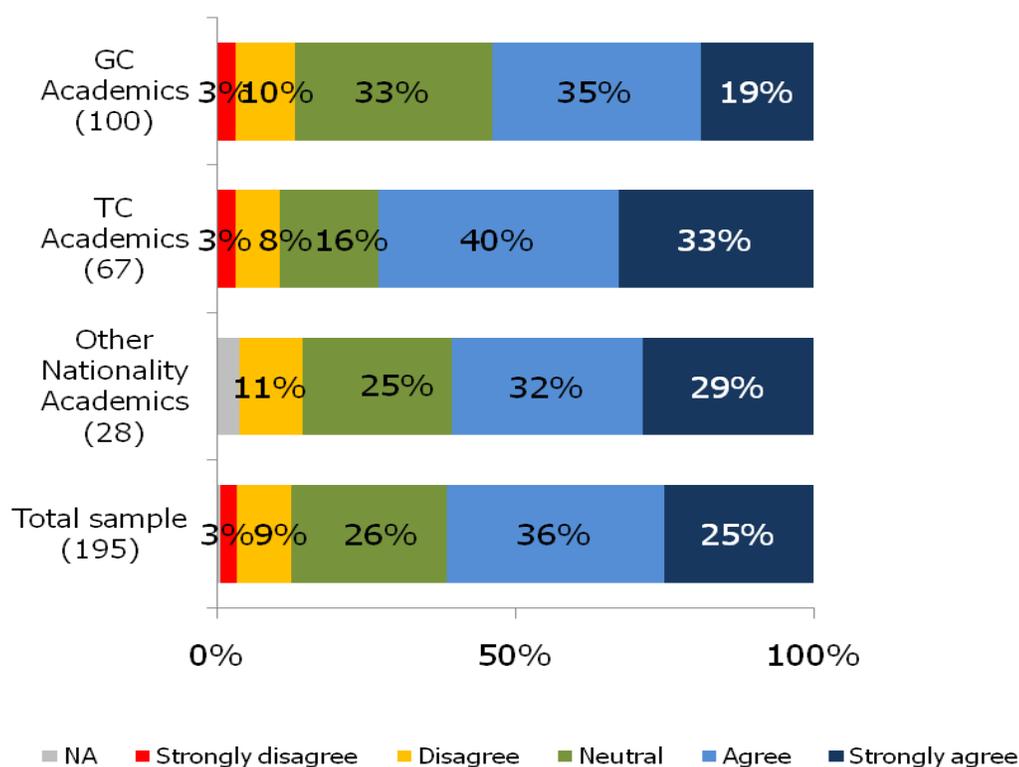


The general trend was for academics that have had some form of collaboration in the past to be more in agreement that people like themselves can influence the wider public towards higher levels of cooperation and interaction with people from the

'other' side. Academics interested in collaborations were significantly more likely to agree that academics can influence the wider public towards higher levels of cooperation and interaction with people form the other part of the island (70%) than those not interested (36%).

Opinions among different groups of academics varied significantly, when reported their opinion on whether *the youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities on the island,* which is the last statement of Q 19 (Section D). Four out of ten academics agreed that youth communities are the least prepared to adapt to any form of reunification and cohabitation. About three out of ten academics held a neutral stance, whereas 28% disagreed with this notion.

GC academics were divided. Some 33% agreed, 36% disagreed and 30% had a neutral opinion. Half of the TC academics (53%) reported 'strongly agree' and 'agree' that youth communities are the least prepared, whereas the other half was split among those who had a neutral opinion (25%) and those who disagreed (21%). Among academics of other nationalities, the level of agreement reached 43% and the level of disagreement was limited to 18%. An important segment, however, held a neutral stance (36%). TC academics agreed to a higher extent with this statement than GC academics. These findings are summarised in the following table.

**TABLE 4.18 Perception of Academics on the Level of Preparation of the Youth**
(Q19 -Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future)
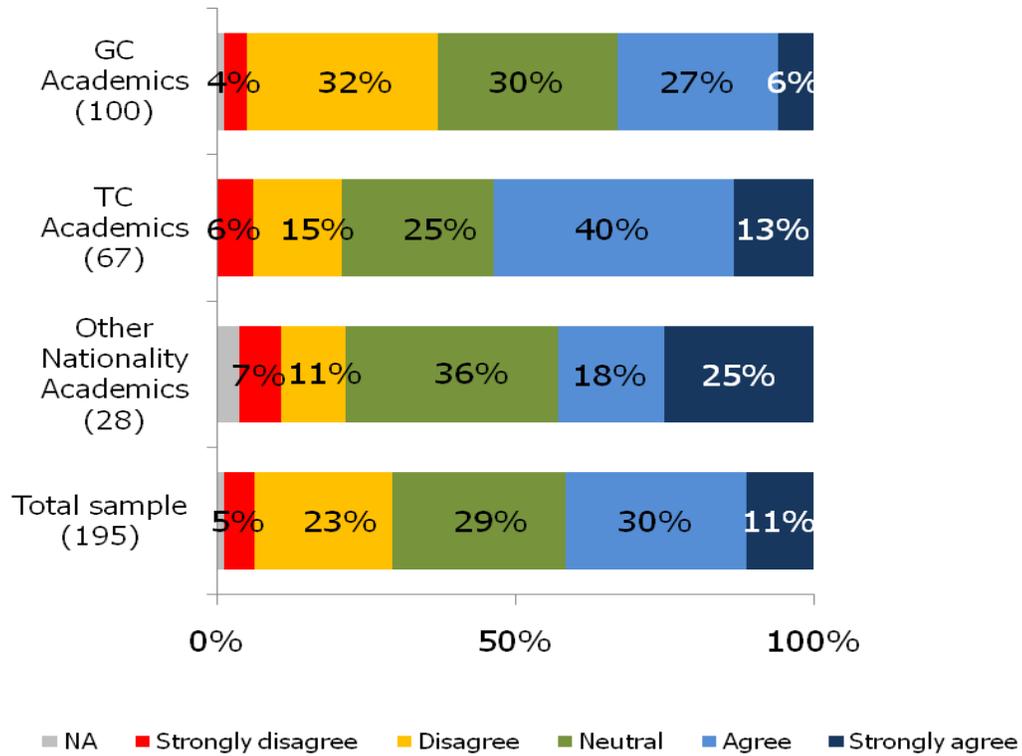


It is interesting to note that academics who had collaborated on funded projects were more in agreement that youth communities are the least prepared for a solution than those who had not. The same holds true for academics that had collaborated on non-funded published research.

On the issue of whether youth communities are the least prepared to adapt to reunification and cohabitation, academics not interested in collaborations were more likely to hold a neutral stance (42%) than academics who were interested in collaborations (25%).

In ranking *the three most critical factors underlying the psychological distance between the two conflicting communities in the island* appearing in the same section D, in Q 20, respondents did not answer this question appropriately. Many gave

multiple answers as to what they considered to be the most important factor, the second most important and the third most important. The analysis of data in respect to this question is not based on the ranking of factors, but on the number of mentions of each factor, as being among the three most important ones.

The results indicated that, political stances and lack of interaction and communication were considered the primary factors underlying the psychological distance between the two communities. The role of the media was the third most mentioned factor. It was followed by the social environment and religion. These results are illustrated in the following table:

**TABLE 4.19 Perception of Academics on the Most Critical Factors Underlying the Psychological distance between the two Conflicting Communities**
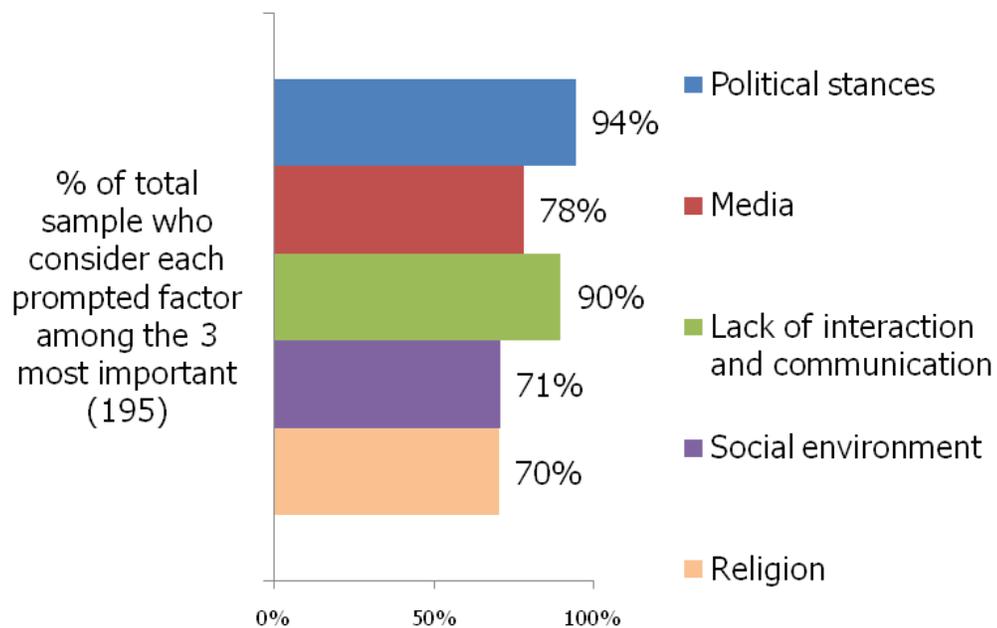
Opinions on the issue did not differ significantly among academics of different nationalities, as illustrated in the following table:

**THREE SET TABLE 4.20 Perception of Academics on the Most Critical Factors Underlying the Psychological distance between the two Conflicting Communities, per Demographic Group**
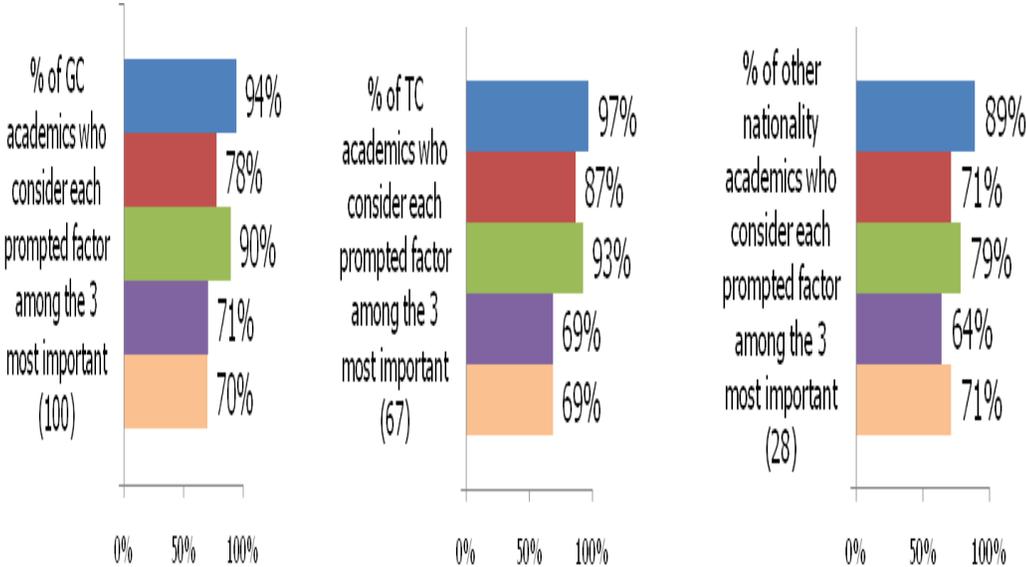


Interesting to note is the fact that the data comparisons on those in favour and not in favour of academic collaborations, indicated that academics who were interested in collaborations mentioned to a significantly higher degree (94%) the lack of interaction and the role of the media (83%) as among the three most critical factors underlying the psychological distance between the two communities, than those who were not interested in future collaborations.

In Q 21, also of Section D, participants were asked to choose 'agree', 'disagree' or 'do not know' for each of the three included statements in respect to collaborations and their interrelationship to a political resolution and conflict alleviation in Cyprus. Specifically, in the first statement, as to whether *a political resolution needs to be established, for collaborations, including academic one to take place*, opinions seemed to be divided. Some 43% agreed with this stance whereas 46% expressed their disagreement. The incidence of believing that a satisfactory solution should be

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first achieved before collaborations take place was significantly higher among GC academics. The analytical presentation of the results from the total sample is presented in the following table:

**TABLE 4.21 Perceptions of Academics on the Relationship between a Political Settlement and Bi-communal Academic Collaborations** (Q21 - A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place)
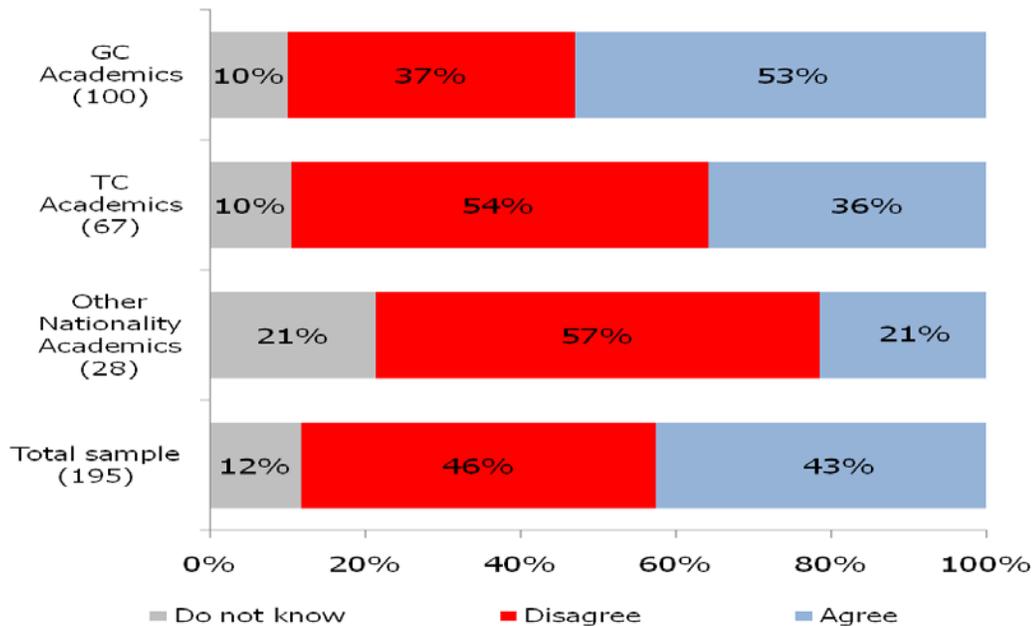


The level of agreement and disagreement with the need to first reach a satisfactory solution before collaborations take place did not differ substantially between academics that have already participated in such collaborations and academics that had not. It is interesting to note that academics that had collaborated on non-funded published research were more in agreement with the need to reach a solution first before collaborations take place (54%).

Opinions on the issue differed significantly among academics interested in collaborations and academics who were not interested. The majority of academics interested in collaborations expressed their disagreement with the opinion that the Cyprus problem should first be resolved satisfactorily before collaborations take

place (56%). In stark contrast, the overwhelming majority of those not interested in collaborations (80%) agreed that the Cyprus problem needs to be resolved first before such links are established.

In terms of the second statement in the same question, Q 21 (Section D), on whether *collaborations including academic ones, can contribute towards a satisfactory political resolution in Cyprus*, the majority of academics (61%) agreed that collaborations can contribute towards a satisfactory political resolution. Some 20% of academics, however, disagreed, whereas an equal 20% did not express an opinion on the issue. The level of agreement that collaborations can contribute towards a satisfactory resolution was significantly higher among TC academics than it was among GC academics. Furthermore, the incidence of disagreeing with this statement was significantly higher among GC academics than among TC academics. The findings are summarised in the following table:

**TABLE 4.22 Perceptions of Academics on the impact of Bi-communal Academic Collaborations towards a Political Settlement in Cyprus.** (Q21 - Collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus)

The level of agreement and disagreement with the statement did not differ significantly between academics that had already participated in such collaborations and academics which had not. It is interesting to note that none of the academics who had collaborated on non-funded published research expressed disagreement with this position.

Consistently with the previous statement, opinions on the issue were different among academics interested in collaborations and academics who were not interested. The majority of academics interested in collaborations agreed that collaborations can have an impact on reaching a satisfactory solution (74%). On the contrary, among those not interested in collaborations, the majority (52%) disagreed that collaborations can have a positive impact on reaching a solution.

Finally, in the last statement of Q 21 (Section D), that *collaborations, including academic ones, should be existent regardless of the political issues in Cyprus,* the majority of academics (67%) agreed that collaborations should exist irrespective of the political situation on the island. This opinion was more pronounced among TC academics and academics of other nationalities, in where the overwhelming majority supported the need to have collaborations irrespective of political issues.

The situation was different among GC academics. Even though more than half expressed their agreement with this opinion, a significant proportion (33%) was negative towards it. Consequently, the incidence of agreeing with this opinion was significantly higher among TC academics and academics of other nationalities, whereas the incidence of disagreeing was significantly higher among GC academics. The above are illustrated in the following table:

**TABLE 4.23 Perceptions of Academics on the existence of Bi-communal Collaborations, including Academic Ones, Regardless of Political Issues in Cyprus.** (Q21 - Collaborations, including academic ones, should be existent regardless of political issues in Cyprus)
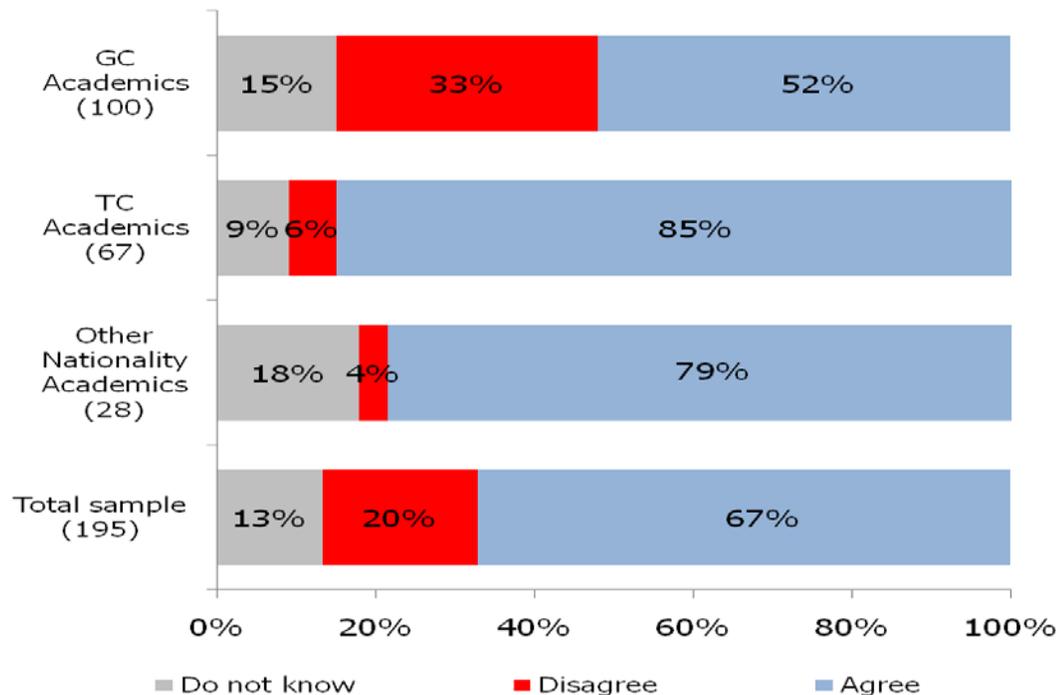


In comparing between academics who had participated in certain forms of collaborations and those who had not, differences were recorded with respect to involvement in bi-communal activities supported by NGOs. Academics who had collaborated on such initiatives agreed to a higher degree with the need to have collaborations irrespective of political issues on the island (89%).

In this statement the same consistency was observed with the previous two statements in the same question, Q 21, as opinions on the issue was significantly different among academics interested in collaborations and academics who were not interested. The majority of academics interested in collaborations expressed their agreement with the need for collaborations, regardless of the political situation (84%). On the contrary, the majority of those not interested in collaborations (60%) disagreed with the aforementioned opinion.

As illustrated in the following table, cross-combining data of the respondents' opinion to the first and the second statements in Q 21, indicated consistency and an expected high positive correlation of disagreeing with the statement that a political resolution needs to be established first for collaborations to take place and agreeing that those collaborations can contribute towards a satisfactory political resolution in Cyprus. Cross combining data on the first and third statements, as well as the second and third one revealed the same expected consistencies.

**TABLE 4.24 Cross data for the First and Second Statements in Q 21**
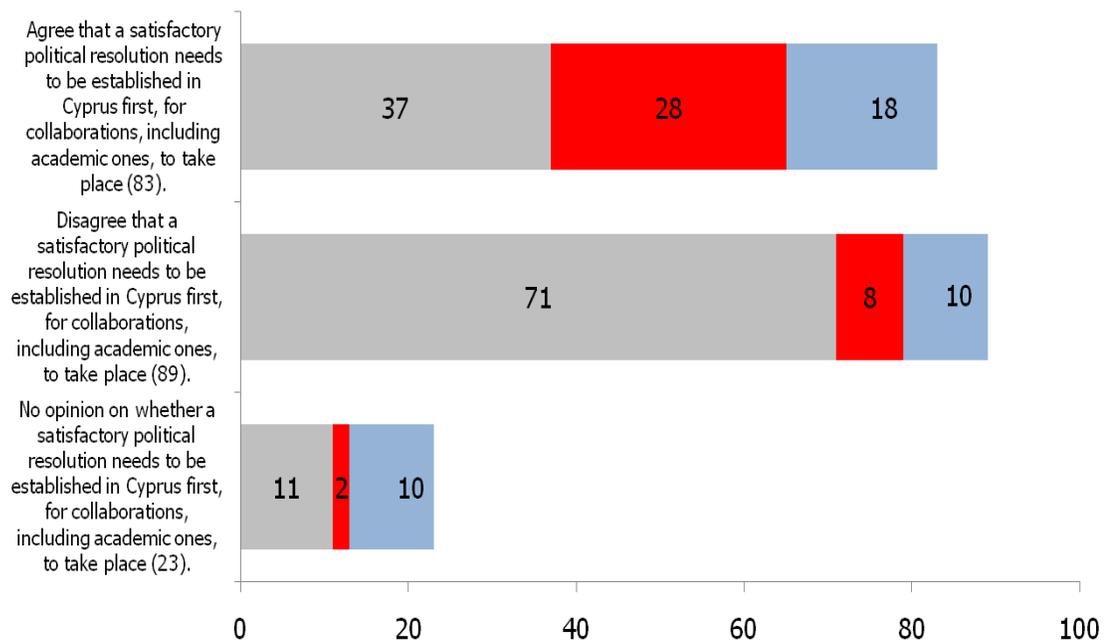


■ Agree that collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

■ Disagree that collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

■ No opinion on whether collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

In the presentation of data of Q 21, which has preceded (pp. 116-120), the incidences of agreement and disagreement of *Greek Cypriots* in all three statements, as compared to both Turkish Cypriots and academics of other nationalities did not

go unnoticed. In an effort to observe trends in their answers, cross-checking data of their responses in all three statements of this question (Q 21) and between those in favour and not in favour of future collaborations with colleagues from the other side (Q 12) was further conducted.

The majority of GC academics interested in collaborations expressed their disagreement with the opinion that the Cyprus problem should first be resolved satisfactorily before collaborations take place (51%). In stark contrast, the overwhelming majority of GC academics not interested in collaborations (78%) agreed that the Cyprus problem needs to be resolved first before such links are established. This is presented in the following table:

**TABLE 4.25** <u>Cross-Check Q 21- Q 12</u> **Perceptions of** *Greek Cypriots Academics in Favour and not in Favour of Collaborations* **on the Relationship between a Political Settlement and Bi-communal Academic Collaborations** (Q21 -A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place)
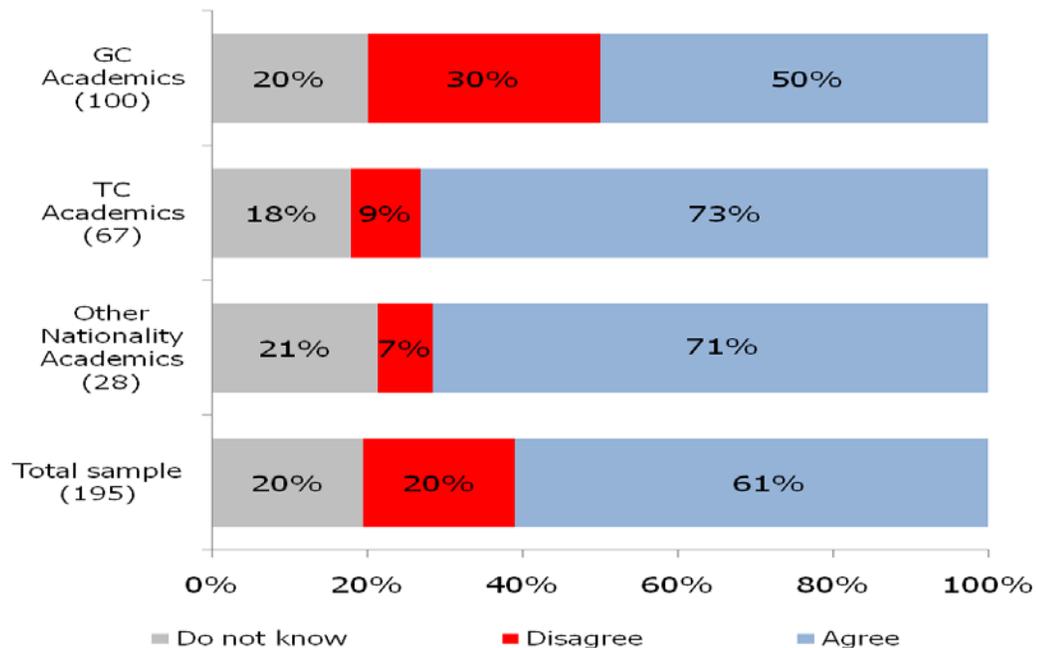
In addition, the majority of GC academics interested in collaborations agreed that collaborations can have an impact on reaching a satisfactory solution (68%). On the contrary, among GC academics not interested in collaborations, the majority (60%) disagreed that collaborations can have a positive impact on reaching a solution. Finally, the majority of GC academics interested in collaborations expressed their agreement with the need for collaborations to take place, regardless of the political situation (75%), while the majority of those not interested in collaborations (73%) disagreed with the aforementioned opinion.

Despite the expectant consistency in the responses in all three statements of Q 21 of those GC in favour and not in favour of academic collaboration, the incidences of agreement and uncertainty among those GC *in favour* of collaborations on the statement that the Cyprus problem should first be resolved satisfactorily before collaborations take place was noteworthy. The same trends were observed in respect to the particular group in the next two statements of Q 21. A further examination and results on additional cross-checks regarding the specific issue are presented on the statistical table analysis in Appendix 9 and further discussed in Chapter 6 (pp. 174-175).

Finally, cross-tabulations of the responses of the total sample in both questions Q 19 and Q 21 were further conducted. This was done to examine whether respondents were answering in the same way in each survey question as well as to test on the level of consistency or inconsistency between the answers of both questions. As no inconsistencies were observed, a detailed analysis is omitted from this section for simplification purposes.

In summary, results indicated an expected consistency on higher incidences of agreement about the positive role of education, the benefits of links and the positive impact of academia (statements in Q 19) among those academics who disagreed that a political resolution need to be established first for collaborations to take place and/or agreed that collaborations can contribute towards a satisfactory political

resolution and/or agreed they should be existent regardless of the political issues in Cyprus (statements in Q 21).

A general consensus existed regardless of perceptions on political issues about the difficulty of the implementation of such links and the need for institutional approval. The incidence of agreement on the youth being the least prepared in adapting to any form of future reunification and cohabitation was found more prominent among those academics who also agreed that collaborations can contribute towards a satisfactory political resolution than those who did not agree.

**Summary**

This chapter dealt with the presentation of results obtained through the questionnaire survey conducted among academics from both the northern and southern higher education communities in Cyprus.

Examination of the data revealed low past academic collaboration between the two academic communities; however, a considerable high percentage of academics stated their willingness to participate in collaborative projects with colleagues from the 'other' side. The majority of academics indicated a higher preference for joined work on topics of professional interest.

Half of those interested in collaborations with academics from the 'other side' were uncertain as to whether institutional support would be available to initiate academic collaborations, if external funding was provided. In addition, more than half of academics were also uncertain as to whether internal funding would be available, if their institution's academic body showed an interest for such links. However, an approximate six out of ten academics would be willing to support such links and argue in favour of funding.

The data collected in respect to the perceived level of approval of the social environment (family, friends, colleagues, political party and religious affiliation) indicated that most academics did not believe that family, friends and colleagues would disapprove of their involvement on such links. This belief was more evident among Turkish-Cypriot than Greek-Cypriot academics or academics of other nationalities. However, a significant proportion of academics did not provide feedback on the impact of political party and religious affiliations. Only one out of four academics expected that their political party and religious affiliation would be supportive of such links and would approve of their collaborations with the 'other' side.

Further data examined indicated an overwhelming majority agreeing that education and specifically higher education can contribute towards a general climate of cooperation, and a consensus was observed on the statement that the island can benefit from collaborative work of northern and southern academics on scientific and economic matters. This is an opinion which was supported by Turkish-Cypriot and academics of other nationalities to a greater extent than it was by Greek-Cypriot academics. Some seven out of ten academics agreed that links would be practically difficult to implement, and an important segment of academics stated that they would participate in bi-communal collaborative links only if they were to be approved by their institution/university.

In addition, some six out of ten academics agreed that they could influence the wider public towards higher levels of cooperation and interaction with people from the 'other side'. Furthermore, four out of ten academics agreed that youth communities are the least prepared to adapt to any form of reunification and cohabitation in the future. However, Turkish-Cypriot academics agreed to a significantly higher extent with this statement than did Greek-Cypriot academics, who were divided on the issue.

Political stances and lack of interaction and communication were considered the primary factors underlying the psychological distance between the two communities. The role of the media was the third most-mentioned factor.

The majority of the total sample disagreed that a satisfactory solution in Cyprus should firstly be achieved for collaborations to take place. The level of disagreement, however, was significantly lower among Greek-Cypriot academics. In addition, the majority of academic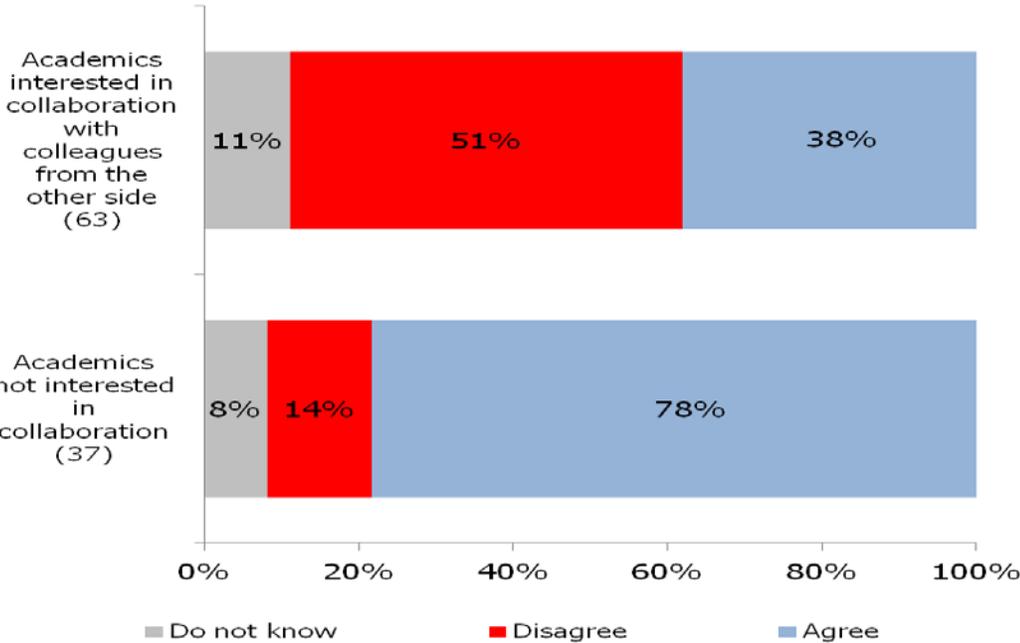s agreed that collaborations including academic ones can contribute towards a satisfactory political resolution in Cyprus and should exist regardless of the political situation on the island. The level of agreement,

however, in both statements was substantially higher among Turkish-Cypriot and other-nationality academics than it was among Greek-Cypriot academics.

The need to investigate the position of the Greek-Cypriot group in respect to all of the aforementioned statements triggered a further investigation of the responses of the particular group. Additional cross tabulations and cross checks among both those GC in favour and not in favour of future collaborations with the 'other' side were undertaken. The findings are analytically discussed in Chapter Six, Research Findings: The Discussion chapter.

Finally, cross tabulations of the responses of the total sample in questions 19 and 21, summarised in the last section of this chapter, were conducted. Results indicated an expected consistency between the answers of both questions.

The set of statements/comments collected from responses in open-ended questions were very few and statistically not substantial. Some of these statements/comments, excluded from this analysis, are included in the Discussion Chapter, Chapter six.

**CHAPTER 5**

**RESEARCH FINDINGS: THE INTERVIEW**

**Introduction**

This chapter is concerned with the presentation of the qualitative results of the interviews undertaken in the second phase of the specific research of this thesis. The data presented has been collected by twenty (20) interview undertakings with Greek and Turkish Cypriot academics as well as academics of other nationalities. For purposes of anonymity a coding system has been used, appearing specifically each time an interviewee is quoted in the analysis that proceeds. [8]

This chapter begins by presenting interview findings on added bi-communal academic initiatives apart from the ones revealed through the literature review and the questionnaire survey data analysis. The opinion of the interviewee participants on the role of education and on the impact of higher level educational links in divided societies follows. Specific quotes on issues of recognition, nationalism, social pressure and the role of media in both communities are presented to shed light on the perceived complications, limitations and conditions associated with such bi-communal collaborations.

Opinions on the academic culture in each respective community of the island are presented and the respondents' opinions on the specific characteristics of the youth in Cyprus are included. The importance put on political, and macro-level initiatives taking place, is briefly mentioned in this chapter while the issue will be analytically elaborated in Chapter six.

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[8] TC= Turkish Cypriot, GC= Greek Cypriot, OTN= Other Nationality, (*) an interviewee that has not participated in the questionnaire survey, (**) an interviewee that has also participated in the questionnaire survey; Numbers 1 to 20 are assigned to each interviewee to reflect the actual order of the respective interview.

**Academic Collaborations: New initiatives Explored**

Interview constituted a valuable complementary tool to the questionnaire survey, the results of which are discussed in the previous chapter. They aided in accomplishing the thesis objectives concerned with discovering a range and nature of initiatives, not depicted in existing literature.

A number of collaborations were found to be driven by the personal and professional interest of the academics themselves. Exceptions to this include the bi-communal collaborative work funded by UNDP and the EU; the research and activities of non-governmental Organizations, such as PRIO and the Association for Historical Dialogue and Research (AHDR); and the independent scholarly work acknowledged and discussed in the literature review, in Chapter 2 (pp. 44-47). One example is provided in the quote below, reflecting the characteristic nature of the facilitation of such types of academic interaction, when academics independently collaborate with colleagues from the 'other side':

'*We decided to investigate young Cypriots' opinions, attitudes, perceptions towards renewable energy sources and towards energy saving…We just did it by ourselves and we presented it at a recent seminar that was held at the [name of the Turkish Cypriot University]..  I went more so as an individual…. with the qualifications that I have …*' (GC15**).

Added to these types of initiatives, the self-funded Cyprus Academic Forum (CAF) was also mentioned by a couple of interviewee participants leading to an investigation of its nature and activities.

CAF (Cyprus Academic Forum) is a bi-communal NGO initiated in 2003 and still quite active today with its activities leaving a mark in the overall effort of communication and dialogue among academics in both parts of the divide. As with the Association for Historical Dialogue and Research, and PRIO, it aims towards establishing dialogic conditions among academics of both communities, touching

upon areas of varied and wide interest. As the following interview participant commented, CAF was conceptualized by:

'… *a couple of Turkish-Cypriot academics led by a Turkish Cypriot who passed away in the meantime, to set up this kind of trade-union like association that should comprise academics from both sides of the divide. And out of this meeting crystallized the idea to really establish a forum in the truest meaning of the word and not coming up with any political demands or a political agenda that exists, to encourage contact between academics of both sides of the divide, to enable co-operation... and to present the research as such to a public....'* (OTN17*).

Another recent and prominent initiative in regards to an academic dialogue established between the two higher education communities in Cyprus was mentioned by a Greek-Cypriot interviewee. In fact, on July 2010 a gathering of distinguished Greek and Turkish-Cypriot scholars and academics agreed to establish a joint bi-communal working group, the Cyprus Academic Dialogue (CAD), funded by the Australian Embassy (La Trobe University, Centre for Dialogue, 2011).

Academics and scholars from both parts of the island participated in a two-day dialogue hosted in the Fulbright Centre in Nicosia and sponsored by the Australian Department of Foreign Affairs and Trade, the Australian High Commission and the European Commission Representation in Cyprus and facilitated by La Trobe University Melbourne's Centre for Dialogue. In the first phase of two sets of dialogues, the discussion centred on identifying mistrust issues and on discovering grounds to promote mutual respect and greater social cohesion; however, a decision was made to repeat further dialogues promoting cooperation and joint activities as well as to include academics from Turkey, Greece and the Diaspora. A bi-communal working group comprised of four Greek and four Turkish Cypriots academics was established to coordinate and continue the work of the CAD, which is currently operative.

A final noteworthy point is the characteristic nature of collaboration projects taking place under the European Union and its related agencies, which some interviewees discussed. As one participant commented:

*'As a result of our collaboration that we had within the UNDP projects, I have involved Turkish-Cypriot colleagues in our European projects and now we have a big European life-project under which we have two Turkish-Cypriot colleagues participate under our institution, of course. Because they cannot be under their institution...So we made a contract...' (GC4\*).*

Another participant in light of his experience for an EU funded project further added:

*'...it concerned a project whose aim was to bring two sides from different sectors, either the environment or arts...and one of these sectors was the academic.....for discussions... But as far as the program was concerned, which I afterwards submitted to the European Union, and which would officially state who is who, there were no affiliations. It was only...Professionals and also PhD holders... From everyone I contacted, no one refused from either side' (GC5\*\*).*

The aforementioned combined with the findings on academic collaborations discussed in the literature review and the data collected from the questionnaire survey in regards to the number and size of academic collaborations currently in place indicate a broad range of established links. However what appears to be limited is the frequency of the interactions of such collaborative activities, sporadic rather than systematic, which involve a rather small group of academics from both parts of the island. These partnerships are not widely attended by the public, as the two participants below have stated:

*'We had a last year meeting too and only one person turned up. That had happened a few times so people are enthusiastic when the events take place....but I have difficulties to find somebody to set up a web page or when I ask for ideas for events, there's very little coming' (OTN17\*).*

*'...we've proven that some people can do it. Now what we need is more, more people, I mean it's always the same people now. It's always the same group of people' (OTN14\*).*

An analysis of the underlying reasons for this situation and a discussion on the complications associated with the nature of such collaborations as reported by interviewee participants, are discussed in a later section. These inclusions aid in explaining the contrast between the ideal and the reality of such initiatives, based on the questionnaire findings in Chapter 4 (pp. 92-94).

Before moving into this area, though, a closer look at the attitudes and perceptions towards such collaborations and academic bi-communal activities of interview participants ensues.

**Attitudes towards Higher-Level Educational links / Perceived Impact in Peace-building**

Interpreted in a holistic manner, the interviews reveal that 19 out of the 20 interviewees agreed on the important role of academics in divided societies, and a clear link was perceived between academia and creating conditions for contact, dialogue and cooperation between conflicting communities, as in the case of Cyprus.

The beliefs on the value of bringing people together and creating networks of communication and possibilities for interaction is seen as a prerequisite for increasing trust and articulating misinterpretations. This was found to be a shared belief by most interview participants, indicated by the comments of some presented below:

*'My activist philosophy on protracted conflicts, especially like our experience in Cyprus and so on, is based on the fact that we really need a contact OK? And in order to have contact, we have to have the channels OK, for establishing this contact'* (GC9*).

*'I think the only way that we can ever get to a point of having a solution in Cyprus is by people working together…..So if we don't work together, then that isolation from each other creates this sense of you're miles away from me, I'm miles away. And I've always been against the partition divide and against the occupation'* (GC19**).

The following interviewee recognizes the socio-psychological dimensions of the conflict in Cyprus, one of the basic analytical frameworks adopted in this thesis, not negated by the opening of the checkpoints in 2003:

*'The physical and the geographic [barriers] is actually nothing. It's the mental barriers that we have. And people couldn't, they said no, once we remove that, then automatically we'll do this, we'll have lots of people coming and going and all the rest of it. And I said yes we will, but it does not guarantee, it's not automatic that those barriers of the minds will actually be removed…. And to be able to do that you need to create projects of the communities….'* (TC1*).

Another interviewee pointed on the importance of the utilitarian role of academics collaborating in the island by commenting:

*'…we are living in a small place, a small place and from my side, I mean, every factor, every factor affects both sides. I mean it's easy…I mean you burn something in the North side but it smells…on the other. So you pollute…and it affects the other side'* (TC13**).

Education was considered by almost all participants a vehicle contributing to the universal human knowledge and therefore should bypass and go beyond political issues and agendas. As this interview participant commented:

*'Well I think that firstly, we should have knowledge for its own sake to begin with, yea? So finding out about each other or finding knowledge in partnership with each other is always very important. Despite political problems, I think academics are supposed to be working towards common ideals so I would say that despite any other political considerations, this is the first principle. From then on, you've got of course certain constraints or considerations'* (GC6*).

In addition a shared belief of the social and political responsibility that academia in general and higher education institutions in particular should have within a divided society was illustrated by this individual:

*'We believe it's beneficial that people of both sides of the divide, the academic community co-operates and we get a discourse going that involves people from both*

*sides of the divide, that they can ask non-politicians, academic experts, on issues relevant to them or relevant to the academics as far as they are concerned. I mean we are multipliers and we're supposed to be independent experts in the ideal sense'* (OTN17*).

*'I think they [academics] have a great role to play, especially in a divided society….And because we know the role of education in propagating the nationalist ideas in the past, and the need to offer a critique of such a nationalist approach that actually led to the separation, the importance of education is becoming even more...vital, yes'* (GC16*).

The contribution towards bridging and creating reconciliation conditions is stressed in this interviewee stance:

*'I want to be involved ...because we are on the same island here. And I believe that for the future...I mean to have, to bring again back together people, new generations, we must do this... To bridge the communities, isn't that right?'* (TC18**)

What also became apparent by talking to all the interviewees that did have experience of collaborations with colleagues from the 'other' side, was not only the shared belief on the role of education, higher education and the importance of such collaborations, as illustrated previously, but most importantly the very positive impressions created in the end.

Sharing the experience of collaborating with Turkish-Cypriots on academic matters, a participant mentioned:

*'Because I go there [northern side University] on a regular basis...I consider it my duty to go because if you don't see a place, then you forget about a place. How was I seen by them? Open arms…. but other people as well that I didn't know, also...they look at it positively'* (GC15**).

Furthermore, many went on to comment that conjoined initiatives and academic links between the two higher education communities on the island had real 'spill over' effects to the students and other groups from the public involved, as supported and substantiated by the review of literature throughout this thesis. In questioning

the impact of academics facilitating conduct and engaging communities in a dialogue, one respondent commented:

*'I see the impact a lot on some of my students. OK? I see it also when I do workshops with youth from Cyprus, Greece and Turkey and how they also open up, how they change attitudes and then create new friendships and...new points of reference maybe. And they write to me you know, years later, about how they were influenced by such and such, an encounter and a meeting and the friends that they still keep in touch and so on. So we build a human community, a human, you know, with interaction...'* (GC9*).

*'..the activities themselves, brought people together. For example, if you were going for an exercise, a climbing exercise, and the Turkish Cypriot hold the rope for the Greek Cypriot who is climbing on the rock...They have to cooperate and trust each other... Yes and this willingness was much higher after the events than before the events'* (GC4*).

Although the opinions presented in this section indicate at large a consensus on the positive perceptions and attitudes of academics toward higher level academic links, the questionnaire data analysis in the previous chapter reported a noteworthy incidence of Greek-Cypriot academics in particular not having similar attitudes. Their unwillingness to participate in bi-communal academic links in the future was found to be based on the belief that it would imply a sign of compliance with the 'other side's' political standing on the Cyprus conflict. The particular view of a participant derived from the specific group sharing negative attitudes towards future bi-communal academic collaborations is displayed below.

*'It's not a north part. It's an occupied part. For me this is it. It's an occupied area. It's not a legal country. It hasn't been recognized by anybody. Even the Universities that are there, to me, they are not legal universities because it's not a legal entity. It's as simple as that. No hatred, no hard feelings towards the people.....'*(GC2**).

Nevertheless, the presentation of the questionnaire survey findings (pp. 104-109; pp. 117-121) dealing mainly with the perceived positive role of education and its relation to inter-communal conflict and political issues, as well as the positions of

the interviewees displayed in this section come in contrast with the aforementioned perspective, albeit important to include too.

Therefore the big question that arises is that although 74% of the total sample in the questionnaire survey, as shown in the previous chapter (p. 93) answered that they would be interested in future bi-communal collaborations, why do current efforts seem to involve such a small minority in both academic communities of the island? This is seen in contrast to the considerably higher participation observed through general bi-communal activities supported by NGOs (19% of total sample, p. 92). One interviewee participant commenting specifically on the issue, explained:

*'My feeling is that in theory there would be a lot of people who would be interested, in practice the minute there's some pressure, they would step back and say you know what, we are good the way we are. One umbrella that is already bi-communal as an umbrella, It's an NGO, NGOs are now accepted as opposed to five years ago... But academics who are part of institutions will have much, much, more difficult issues to face than people who are in NGOs'* (GC5**).

The following section explores these difficulties and the dominant complications and limitations hindering collaborations, between the two academic communities in Cyprus, as were perceived and communicated by the interviewees.

**The Perceived Complications and Limitations in Facilitating Academic Collaborations**

An attempt to get a deeper insight on the issue of low incidences of academic collaborations among higher level educators on the island, despite quantitative and qualitative findings indicating a positive consensus of their importance in conflicting societies, led to the identification of a number of barriers and complications, as reported and elaborated by the interview participants.

The investigation of these underlying reasons centred on recognition, nationalism, social stigma, the effect of media and the specific academic culture pertaining to each respective community across the divide. Before proceeding to their analysis, it should be mentioned that these very factors have been viewed by most interviewees

as being exacerbated by the rejection of the Annan plan in Cyprus in 2004, which is reflected in one quote provided below.

*'...The result of the referendum discouraged people and in particular the Turkish-Cypriots. OK if they are right or not is another issue but this was a huge blow and another thing is that OK day after day, we see that how things become more complicated'* (GC8\*\*).

### Recognition, the Technical Issues and the Compromises

Consistent with the literature review on the issues embedded in the Cyprus divide, interviewees noted also the vast complications and limitations which are created by recognition issues in academic bi-communal links. On one hand, as discussed in Chapter 1 (pp. 7-8), there is the fear among Greek-Cypriots of directly or indirectly recognizing the 'TRNC', while for Turkish-Cypriots there is a constant pursuit of directly or indirectly gaining recognition or legitimizing sovereignty through bi-communal initiatives. This very fact puts an implicit pressure on Greek-Cypriot academics who feel that may be perceived by the wider public as contributing to such recognition.

The issue of recognition seemed the most critical factor for all interviewees in blocking academic collaborations, as subsequently revealed by both characteristic statements from Greek and Turkish-Cypriots academics.

*'....the first risk, is how you are viewed by your own colleagues as you are collaborating with the enemy, you are collaborating with a pseudo-university. So here is the political obstacle which is at the political situation OK? The issue of recognition and non-recognition, this, I think has really hindered a lot of the academics but at the same time, I think, has trapped us as academics because you are coming to incorporate or to accept what the politicians' analysis of recognition or non-recognition has been'* (GC9\*).

*'..We didn't experience any difficulties [with colleagues from the 'other side']. Albeit, we experienced difficulties with the authorities, basically... that's...because they don't want to recognize each other, it's like they don't want to allow people to cooperate with each other....that's why we have to use the Cyprus Environmental Stakeholder Forum or NGOs'* (TC13\*\*).

As another participant went on to comment, the perceived pressure is much more dominant among Greek than among Turkish-Cypriot academics:

*'They have less to lose. They have the peer pressure, fair enough, as Greek-Cypriots do, but on the other hand, what do they have to lose? That they will be recognized? All the better'* (GC5**).

An example of Turkish-Cypriots' seeking opportunities for 'getting recognized' in some instances is provided in the following quote of a Greek-Cypriot interviewee describing how a visit to present a paper in the northern part was handled by the Turkish Cypriot institution:

*'I wasn't sure that...I noticed some effort to take advantage of that. Not by those who invited me but by... the institution, yea. To take a picture and maybe promote it. I told them that I didn't go there to promote any separatist agenda. I went there to promote a re-unification agenda. For reconciliation in a sense. So I mean, I explained to them, that I wouldn't like them to take advantage of this fact, you know?'* (GC16*).

Because the recognition issue is so central in academic collaborations between the two sides, the vital concern prior to any initiations from the Greek-Cypriot side becomes the institution per se and not the individuals participating, as yet another interviewee commented:

*'So, it's not a question of discrimination or because he's Turkish-Cypriot, I will not write with him. It's a question of institution: where does he or she works'* (GC5**).

This pressure in light of the recognition issues appears to be evolving by many Greek-Cypriot interviewees into a fear that their academic career may actually be in danger and multiple negative consequences may emerge by their involvement with colleagues from the 'other side', as it may be interpreted as 'recognizing' the illegitimate 'other'. As one interviewee commented:

*'The title of the university and if I, if my name is presented in a paper with an illegal university, then I have, I might have problems in my academic career'* (GC5**).

Indicating how institutional pressure may stem from officials' perception on indirect recognition, one Greek-Cypriot interviewee posited/put forward.

*'....often, this intimidation may be passed through the university authorities. So a foreign ministry may call the Rector and the Rector may then call you to say what are you doing? Are you going to this conference? How come? How can you go, things like that'* (GC10*).

So as to overcome the obstacle of the issue of recognition on the Greek side, a common practice for both Greek and Turkish-Cypriots determined to collaborate is to exclude their affiliations with the higher education institutions they work for, as the participant below commented:

*'Because there is always this very sensitive issue of collaborations most people, they do prefer to do it on an individual basis or through an NGO'* (GC8**).

Another pattern surfaces, since Turkish-Cypriots elect not to be affiliated with their universities even if Greek-Cypriots use their institutional identity in academic co-joined work. On the non-sustainability of such a practice, this interviewee remarked:

*'Actually we tried to put the names of the Turkish-Cypriot colleagues not under the university but under some other organization, some research institutions that they are more, let's say acceptable. So, that's how we overcame this obstacle but this cannot be done continually because they also want their names to be appeared under their institutions'* (GC4*).

Typical is the experience of the particular interviewee presented below; his words reflect the circumstances of those widely involved in projects undertaken by both Turkish and Greek-Cypriot academics in Cyprus. Higher level academic institutions want to refrain from the possible complications emerging out of the sensitive recognition issues.

*'......we approached one institution and a very high-level person there who had the qualifications required to help us write such a publication. And this person pulled out... but there was much initial interest, visited the site, was interested and then pulled out unexpectedly and we found out later that he had spoken to his*

*management and they felt that it's too political for them to be involved in a publication about a monument that's in the north ...*'(OTN14*).

The same interviewee further elaborated on that trepidation, saying:

'*....I think there's a slightly excessive fear of what would happen if one were involved in anything that even looks bi-communal.... But it's not really reality because a lot of people who've made that jump, nothing happened to them*' (OTN14*).

The following quote is provided to illustrate an interesting interviewee interpretation of the false perception cultivated among Greek-Cypriot academics in reference to recognition of the 'other side' in cases of collaborations and potential consequences.

'*Now that thousands of people go [to the north] of course, talks about this issue of recognition. So I think that if hundreds of academics were doing it, again it wouldn't be...There wouldn't be an issue. But because it's just a few, there is this intimidation. So, it's a matter really of perception rather than reality*' (GC10*).

Whether this may be the case, and whether the fear associated with being accused of recognizing the 'other side' is real or perceived, the conclusion is that it does exist, creating a high degree of hesitation and in many instances avoidance of being actively engaged in bi-communal academic collaborations.

The technical complications, on the other hand, arising from these very issues of recognition are not 'just' perceived and their existence creates lots of delays ; much energy needed and determination is required for academic collaborative work to take place.

The biggest complication, as derived from interviews of those engaged in academic links, is the selection of the appropriate terminology and the phrasing  of sensitive aspects; this impediment stems from the fear of endorsement of the TRNC on the Greek-Cypriot side, and the persistence in preserving titles and topographical names

on the Turkish-Cypriot side. Representative is the extract of one interview participant, illustrating the impact of such controversy surrounding conjoined work.

*'...So we had a team of people, scientists from [name of Greek-Cypriot university] working with Turkish-Cypriot scientists....And inside this book, there's a map. And it took longer to produce the map than to prepare the book because we needed to find the map that was politically neutral and that didn't have village names in big letters because there's different...you know the Greek and Turkish-Cypriots use different village names.…It puts people off. There's a lot of people that get scared by all this.....cause you have to do so much hard work just even thinking of the title, the wording, every word that you use has to be carefully used...'* (OTN14*).

On the other hand, dissatisfaction with a lack of policy or framework to facilitate or at least indicate what is appropriate or not in undertaking such collaborations was expressed. Even after making some headway on delicate issues, when entering the public domain the academics involved often feel encumbered; problems arise in an ad-hoc manner. This aspect was reported by the following interviewee who pointed out:

*'It's the public face. So anywhere, where you invite people who do not understand that you've set up some basic rules and regulations so you can work together with no problems tends to become problematic. So for example…. [in a presentation at a UK University, on the economics of a Cyprus Solution] an Officer of the Republic of Cyprus insisted on hounding the Turkish-Cypriot academics to call 1974 an invasion'* (GC7**).

Since most of the interviewees with past experience have in one way or another faced the problems described, they reported on the compromises being made to bypass them and referred to the efforts of organizers of public events to be particularly careful about avoiding connotations associated with political issues. The testimonies below reveal such efforts:

*'We are very careful with certain words; you know I told them you cannot write Turkish Republic of Northern Cyprus because it's not recognized...'* (GC15**).

*'If you are participating as a Turkish-Cypriot at a catholic event, I will introduce you as assistant professor of …the Eastern Mediterranean University. We do so out of respect for the academic on the other side…But we don't do that in publications'* (OTN17*).

Some others who produce work on the division issues of the island make the choice of working without direct connection, affiliation or interaction with colleagues from the 'other side' in producing papers. An interview participant reflecting on the negative impact of this commented:

*'...the knowledge we produce, this is again very divisive as is the island, OK? So we don't get the whole picture of what is this society of Cyprus on the whole of the island, thinking, facing, challenging and so on. So we produce each other's piece in a way and no comparative work has really been done in a very systematic, scholarly way'* (GC9*).

Nevertheless the perceived fear of indirect recognition, or the persistence about such acknowledgement, the controversy surrounding terminology and the technical problems emerging and embedded in any form of collaborations among higher education academics from both parts of the island were not the only hindering factors found to be discouraging. The sections that follow discuss further complications, as viewed and reported by the interviewees themselves.

### *The role of Nationalism, the Perceived Social Pressure and the Impact of Media*
Although nationalism and recognition are interdependent and obviously recognition issues do arise from nationalistic ideologies in a chicken-egg style argument, nationalism in this section is viewed more specifically; it is discussed in terms of the social conditions and pressure pertaining to each community which would not necessarily be directly associated with the recognition issue per se. From this perspective, most interviewees commented on the social dynamics of nationalism as another critical element hampering the cooperation of the two academic communities on the island.

As one interview participant put it:

*'I wrote this in one of my articles, in a book about Cyprus government politics. It's a chapter there that OK it was not the term that I used but you can use this term that*

*the whole life of Cyprus is hijacked by the political problem. And the big problem is that there is no real dialogue on this core issue'* (GC8**).

A strong perception of a stigma being put on individuals who do engage in bi-communal cooperation is reported in general. This was expressed generally by almost all participants in the interviews, from which an excerpt is provided below:

*'... too much of the academic agenda is always dominated by the nationalists on both sides and it's not dominated by open-minded people... And even if you show some open-mindedness, then what happens is that you get stigmatized one way or another'* (GC19**).

This same dominance of the political issues in the north is reflected in the quotations of two interviewees, who commented on the same issue by saying:

*'I mean the governments and the other political parties here are trying to put some obstacles to such attempts, if I may say so I mean if there are initiators of course it will make it easier'* (TC12**).

*'But there's a stigma, there is. You become more of these crazy, bi-communal belittled idealists that are so outside mainstream. People want to be mainstream. They don't want to be the idealists out. The Turks have a certain commitment and strong convictions. To involve yourself in bi-communal, you are labelled with certain stereotypes. And those people don't want to be labelled'* (OTN17*).

Talking on behalf of a higher level institution on the Greek-Cypriot side, the subsequent interviewee commented on the specific level of uncertainty and risk associated with bi-communal academic collaborations in light of political nationalist discourse and the possibility of being negatively marked.

*'....again we are afraid that this will be taken in advantage from politicians and this is what always the case is. So, we would like to get involved, but we have to be 100% sure that this will not be taken in advantage'* (GC20**).

Perceived social pressure and the fear of potential consequences in relation to the institution or the wider society in general seem to vary depending on the joint-work venue. Greek-Cypriot academics report much less of this type of disapproval when,

counterparts visit their side to work on collaborative projects or to participate on collaborative activities. The words of the following participant reflect on this important dimension of location, which echoes back to the recognition issues discussed in the previous section.

*'Another thing I realized was that as long as Turkish-Cypriots come over here, there is no problem, we don't have a problem with going until the green line to PRIO or Ledra Palace, again no problem... They don't want to cross over. It's frowned upon, let's say....some who don't have any ideological problem to cross over, they may encounter problems created by other colleagues indirectly....'* (GC5**).

This perception helps to explain the low reporting of initiatives taking place in the northern part and the ad-hoc arrangements of those in the Greek area, when Turkish-Cypriots are willing to make compromises, as illustrated earlier in this chapter.

Turkish Cypriots, on the other hand, in reference to such compromises being made in order to collaborate for their own scientific and professional interests, explicitly state that by doing so they have not met particularly negative attitudes in their own professional environment. In response to a question on this very issue, a Turkish-Cypriot interviewee stated: *'No, I wouldn't say'* (TC13**).

Another added on the same matter:

*'They don't care too much if I do this with people from Greek side or people from Albania. Because they know me and they know how I think and so.....'*(TC11**).

Further discussions with the interviewees, however, revealed that one of the most prominent manifestations of nationalism on both sides of the divide and a negating factor of initiatives bridging the two island academic communities has been media. Some of the interviewee experiences could be characterized as traumatic.

As one interviewee mentioned, characteristically calling it 'a big thing', the effect of media has been forceful in weakening and in some circumstances even exterminating endeavours in the academic arena:

*'That's a big thing. If for example, [newspaper title] or [newspaper title] that are anti-bicommunal... that are against these kinds of things...if they pick it up, they may make personal attacks, they will make attacks towards the academic institution and so on'* (GC5**).

The fear of media picking up on bi-communal involvement and the experiences of those that were actually attacked by the media is illustrated in this characteristic quote:

*'I mean for years I was in the front page, you know, being perceived as a traitor, there were programs on radio and then asked to go before the House of Ethics in the House of Parliament... They are a bit easier now but still the political obstacles are there.'* (GC9*).

Another interviewee shared a similar experience as such:

*'All of a sudden there was an article in [name] newspaper.....I have it somewhere, that said 'Look you Yankees, how low you have gone. Even with the [name of title of work]...you bribed in order to pass the referendum'...Now our project had nothing to do with the referendum, it was two years before that and it was...Obviously politics isn't everything but there was nothing on that work that said vote yes, or vote no or whatever. Anyway I mean it created a very bad atmosphere for me, cause it went from the point of...you know, just doing our own thing .....to the point they thought we were traitors...'.*[9](GC19**).

While Turkish-Cypriots were not that explicit in talking about the media and its response to cases challenging the nationalistic rhetoric, it is quite widely known that in many circumstances criticism has been very strong; participants have been named publicly and offensive terminology has been used to refer to them. Without making direct statements on the issue, one of the Turkish-Cypriot participants cited a recent article in a home newspaper implying negative impressions created about the southern community as follows:

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[9] The specific quote has been largely modified to secure anonymity.

*'.... in news, in our local Turkish newspapers here, a statement that the Minister of Education in the Greek side... I mean, warn the academics not to come and collaborate with their Turkish counterparts in the Northern Cyprus universities, simply because these universities are illegal'* (TC12**).

As he went on to further comment, the lack of interaction and communication in the two communities has partially been attributed to the negative impact of media among all else:

*'I mean these obstacles... I mean we have lack of interaction and communication due to these important reasons: religion, political stances and media. I mean if there weren't negative...how should I say... on activities related to this, we would have interaction and communication.... I know the pressure may come from the government'* (TC12**).

The effect of media and the possibility of being in the news' frontline was seen by yet another interviewee as the way to explain the contrast of a high incidence of academics from both sides interested in mutual academic work and the low incidence of such work actually being carried out:

*'Because I can see why a lot of people find it appealing, but I can see that the other point of view of going for target practice for any reactionary media landscape'* (GC19**).

The findings presented up to this point are further elaborated and integrated with the questionnaire findings in the chapter that follows. Some further citations are provided on these and additional issues. However, of much importance is the input provided by interviewees on the role of academics in Cyprus and their opinion about the impact of academics on the wider public regarding higher levels of cooperation and interaction island-wide. These topics as well as perceptions in academia on the nature and attitudes over the division issues of the immediate public served by academics, youth in particular are incorporated in the next section.

**The Academic Culture in Cyprus and the Youth Communities**

Although the analysis of data in the questionnaire survey (p. 112) has indicated that some six out of ten academics out of the total sample agreed on the statement that higher education academics in Cyprus can influence the wider public towards higher levels of cooperation, interaction and dialogue, a quite high incidence of Greek-Cypriots (46%) indicated the opposite belief or held a neutral stance on the issue. Asking interviewees to elaborate more on their opinions as to why this may be the case revealed some important parameters in respect to the nature of academia per se, evident on not only the Greek side but also the Turkish side, apparently.

One participant in light of the specific issue commented on a weak civic identity and the attitude of most issues in the public domain being left to politicians and the government:

*'So the political culture seems to be very much one of a weak civil society, which is scientifically quite established that Cyprus is a weak civil society and it's very much people sitting and waiting for their leaders to do stuff.... The mainstream of academia are still very fearful of doing the wrong thing... I think people here have been trained since childhood that, you know, everything they do, has to be approved by this and this person'* (OTN17*).

Specifically commenting on academia, the following interviewee pinpointed three important reasons of why the scholarly from the southern side in particular are neither actively engaged in public discourse, nor considered to be doing so:

*'I'm not sure academics are better let's say than people outside of academia. But I think there is a couple of factors which are important. First of all, we don't have a strong tradition of, let's say, academia which is somehow considered publicly as more objective. Academics here are usually also classified as belonging to this side or the other side..... Also academics in general tend not to want to engage too much into public discussions. They are usually more interested in the library and doing their own study etc. And also I think that the form or the format in which political discussion takes place in Cyprus is very confrontational and people tend to take very strong positions'* (GC10*).

The perspective of academics in the southern part keeping to themselves is further reinforced by the perceived personal cost associated with practically engaging in issues, as sensitive as those related to the Cyprus divide. This is especially true when the views are opposed to political agendas, as stated below:

*'Yes, but they are closed to their own world anyways. That's why their work, which is really important, is very small though. It doesn't spill over. It just stays there among them. But only within the academic community. If you write a paper for example, how many non-academics would read your paper? Practically...there should be an active role, an influential role in society, but not in Cyprus. I mean in Southern Cyprus. So that's why I said, the cost, the personal cost...., I will have a lot of pressure, legal pressure from the institution and peer pressure from my colleagues. So what's the point?'* ( GC5**).

These limitations coupled with the pressures arising from the will to professionally advance and grow, which may be thwarted in cases due to 'suspected' engagement with the 'other side', can further reinforce the choice of avoiding the 'conflict' of conflict, evidenced here:

*'.....So academics have not really come out into the society, to challenge all this mono-focal in a way understanding of the conflict here and of the separation, because everybody is pressured to publish, it's pressure for promotion, it's pressure for travelling and so on....'* (GC9*).

The specific characteristics of the academic world in the southern part have led to misconceptions by the public itself on the way academics has failed to evolve into the wider society and its extraneous role within, based on the comments of a particular interviewee thus presented:

*'Most people think that the academics are in their universities and carry out their projects and they are looking of their scientific problems and their work has nothing to do with the everyday life and this is maybe the most important problem I would say'* (GC4*).

Many interviewees mentioned that academics themselves share some of the guilt on such misperceptions by the public, reflected in the following quote:

*'So I think we need to take our own side of responsibility of why, you know, we don't have more collaboration in both sides. Both sides need to come and recognize this. So here we still lack a lot of connection between what we say and think and write and so on, and the dissemination of these new ideas to the wider public, in a way that it would make them think yes, there are alternative uses here, there are alternative analyses, and they say something that is important '*(GC9*).

Despite 73% of Turkish-Cypriot questionnaire respondents stating their belief that they can impact the wider community towards higher levels of bi-communal interaction and cooperation (p. 112), some comparable statements were brought up by Turkish-Cypriot interviewees on the nature of academia in the northern part.

Based on the opinion of specific Turkish-Cypriot interviewees, northern-side academics were seen as having a lack of commitment and enthusiasm about playing an active role within society; in fact, they appear just as closed up in their own world, as the Greek academics, represented by the southern interview participant cited previously. Additionally, financial problems and lack of resources encountered in the north was mentioned as undermining initiative for undertaking collaborations or for taking an active role within the public sphere in presenting viewpoints, challenging established ones or creating dialogues at many levels, always in relation to the issues embedded in the Cyprus divide.

*'.... you know, it's the kind of thing that nobody wants to be a kind of volunteer to do something, but they are not saying no, I can't, but they are so lazy about it OK? Who cares? So they are so...just focus on their problems, their own problems, surviving. For example, you know the issues now, we have economical problems so we are just turned into doing ourselves mostly nowadays'* (TC11**).

Another one added:

*'On the contrary, Madam look, I don't see any person in the university, in any university here, able or having time and having it in his plans to organize this kind of things....I don't see who....would do that, They don't have any plan for this'* (TC18**).

Strongly evident in the relevant literature was the lack of written material available to review for this specific thesis on the issues of the Cyprus divide by Turkish-Cypriot academics. The following interviewee reported on this phenomenon characteristically when questioned specifically about it.

*'... I'm a researcher, I'm used to writing proposals. Many people don't like writing these proposals to continue working or doing research. Yes. Because .....There is not a lot of dedication. The NGOs are not interested in being involved. Cause it's also, a matter of time and work'* (TC13**).

Not clearly described by Turkish-Cypriot interviewees when queried is the impact academics have in the northern part, examined always in relation to the bi-communal tension and the issues emerging from it. Their effect as reflected in the quote provided below is rather partial:

*'...I don't know to what extent they can change the attitudes of the Northern Cypriots or Turkish-Cypriots in the northern side... to some extent is possible'* (TC12**).

However, what was much clearer and worthwhile mentioning at this point was the report of a perceived level of superiority displayed in certain instances by Greek-Cypriots academic partners, contributing to a decrease in the level of goodwill in collaborations.  One Turkish-Cypriot explained:

*'Yes I mean, there may be a lack of interest due to the fact that...I mean we are often times underestimated by them. I mean we are Turkish and I mean since we are Turkish maybe...I mean what we do is not important, what we do is not serious work, I don't know how I have to put it. This is unfortunately their attitudes'* (TC12**).

This practice and attitude was repeated in the comments of another interviewee participant, who raised the same issue by saying:

*'It's very often Greek-Cypriot academics can come across as quite arrogant, that they know more than the Turkish-Cypriot...this has put off a lot of Turkish-Cypriots who otherwise would have been quite happy to cooperate, who have said, well if*

*we're going to be second-rate partners, we're not... There is this kind of sense of superiority'* (OTN14*).

In response to questioning about the attitudes of the youth in both communities, interviewees shared similar beliefs. Reported in the literature review, is evidence of their inherited negative stereotypes and political antagonism, which in light of the absence of any form of experience with the 'other side' has made them extremely polarized. On the other hand, respondents also made comments on the large scale political and civic apathy among them, also consistent with relevant findings derived from the investigation of current literature.

The questionnaire findings on the level of agreement/disagreement that the youth are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future (p. 114) indicated that a large number of respondents agreed; the youth communities are indeed the least prepared, with strong stereotyping of each 'other' being present. However, there was some response variance among the different nationality academics.

One interviewee through recalling an experience of a theatre production in the northern part illustrated the solid stereotypes/lack of information the youth of each community have about one another.

*'And it reminded me of 1990. I was with [Greek name] theatre group and they had a performance in the... Turkish part of Nicosia and the actors said that kids were going and touching on them. To realize that they were people like them'* (GC8**).

These stereotypes have been perpetuated, intensifying over the 37 years of geographical and psychological division:

*'....the stereotypes are maintained, to the extent that they are even being maintained, sometimes becoming stronger instead of becoming weaker. The way they teach, some teachers teach history for example and reproduce things that perhaps they are true, but if you are tying to establish a positive climate, perhaps you could do that, instead of emphasizing them'* (OTN3**).

That has led in some circumstances in extremism appearing and nationalistic behaviours developing among the youth with adverse effects for both sides:

*'Especially you know, there are some extreme groups, people who belong to some extreme groups who...you know what I mean? And these people at times, create some problems and they are reflected in the news you know..... I just tried to inform them [students] about some activities at the other side and I mean I saw that they had some strange resistance. I mean this form of resistance, hesitation'* (TC12**).

As another interviewee commented, the youth are indeed trapped in the official rhetoric over the division issues, with not much reference on how to view the future:

*'..... I would say it's more of a challenge with the new generation, people my age, than it would be with the older generation because they have no baseline on which to even think about how they could cooperate. The big problem that this reveals is that young people themselves don't really know what they want, and so...looking for guidance from their elders and they're not getting it...and they do have negative...stereotypes'* (OTN14*).

Those that seem to be more open, though, do experience the same form of stigma, as the discussion on academics particularly has revealed.

A southern academic describing a Turkish-Cypriot student's first day in a Greek-Cypriot University class indicates the impact political messages have, especially on the younger groups. As described in the literature review, they have been more volatile in critically evaluating such messages, as they have never had contact with the 'other side'. This experience is provided below:

*'So like one of the first Turkish-Cypriots I had in one class...he walks into the class, you know, 20 students in the class and he says 'I'm [name of Turkish-Cypriot student], I'm from northern Cyprus, from Girne'. And immediately there was this dull...I mean the whole class had frozen. They didn't speak to him for six weeks. So I sat down and had a coffee with him and said, 'look, I don't want to tell you what to think but you got to understand in the republic of Cyprus, no one uses that terminology. And if you do use that terminology, then you got to understand there's going to be a... some consequence'* (GC19**).

Disempowerment and apathy are the characteristic words mentioned by the two interviewees who elaborated as such:

*'Young Cypriots are not empowered really. They are not given the chances to participate in most debates in Cyprus, their opinion is hardly taken to consideration by anybody, they're dependent in all kinds of ways......'* (GC6*).

*'...unless you take extremes but most people are apathetic, they don't care. This is...it might sound that I'm being unfair to the youth but this is exactly how I would feel...They have no memories of that place, nobody seems to develop, the generation doesn't seem to want any collaboration, they even get in trouble with collaborations like this'* (GC15**).

This same form of apathy and disempowerment was further mentioned by a Turkish-Cypriot academic commenting specifically on the youth community in the northern part:

*'... My feeling is that or my opinion in fact, is that youngsters do not bother very much. I mean generally the youth in Cyprus...I mean I don't feel that they are ...that they are ready to do anything'* (TC13**).

An interesting added dimension about the Greek-Cypriot youth was reported by a respondent who viewed this lack of interest and apathy towards the northern part much attributed to the nature of youth in general, in light of the modernization and development era they live in:

*'...all the poles show that the Greek-Cypriot youth is the most negative group in both sides of Cyprus. OK? Why that is, this is a big question. I'm not sure it's just education. I think for the youth, the youth have lost interest basically 'cause they don't know the north. I think when they go there, they see a place that is backward and I think with the Greek-Cypriots that's the impression they get....and I think they judge by things like if there are very cool cafes, or how people dress and stuff like that'*(GC10*).

Concluding participant opinions in regards to youth in both sides of the divide, a representative quote based on the experience of an interviewee is provided; it is included to accentuate the importance placed throughout this thesis on allowing new alternatives and new analysis to evolve in order to facilitate new understandings,

create dialogue, allow reconciliation and move towards peace prospects, regardless of political resolutions.

'…*we know that the youth, the Greek-Cypriot youth, are more negative compared to the older generation on the issue of reconciliation. And this is reflected also in the university students here in the university. So you see a lot of indifference but those who really understand that at some point...that for example they have been subjected to propaganda in the school...they want to learn more. And the media... It's like at some point they realize this and they want somehow to open up their horizons and then they become motivated'* (GC16*).

**Summary**

This chapter presented the qualitative results of the research inquiry, which in conjunction with the questionnaire survey findings analysed in the previous chapter have allowed deeper insight on the specific issues associated with bi-communal higher-level academic links in Cyprus.

Although interviews revealed additional bi-communal academic initiatives in place, a consistency with all other findings on the limited number of academics participating in them was recorded. Nevertheless, the overwhelming positive attitude towards future collaborations between the northern and southern academic communities on the island was also evident throughout almost all interviews.

The valuable quotes presented in this chapter illustrate the impact of recognition issues, nationalism and social pressure, and the media, in bi-communal academic collaborations as well as shedding light on the nature of these academic communities themselves. Additionally, interviewees' descriptions of youth groups are congruent with the consistent picture drawn in current literature, confirming youth's negative attitudes towards the 'other' as well as their low participation in the construction of a reconciled future island.

Although the quotes collected on the importance of higher education in empowering the youth and in creating dialogic conditions among the two communities were dominant positions of the academics interviewed, there was a consensus on the necessity of political initiative and macro-level encouragement accompanying grass root academic initiatives. As the interviewee mentioned below:

*'…you may find in your research that there is a big number of people who would like to be engaged in such activities but they don't do it. That one should not ignore on the other hand that in order for something to change, not small things but big leaps…Should take place'* (*GC8\*\**).

The specific suggestions of interviewees for policy consideration are further elaborated in the chapter that follows, the Research Findings: Discussion Chapter.

**CHAPTER 6**

**RESEARCH FINDINGS: DISCUSSION**

**Introduction**

This chapter is intended to provide a critical account of the combined findings of the questionnaire survey and the interviews undertaken in this thesis enquiry with specific reference to the relevant literature, presented and discussed analytically in Chapters one and two.

The aim is to provide a comprehensive understanding of both the findings on the original research questions outlined in Chapter one, on page thirteen and the methodology objectives outlined in Chapter three, on page fifty seven. Specifically discussed are combined findings on the investigation of current academic links between the northern and southern higher education communities, the perceived complications, limitations and conditions associated with academic collaborations, and the intentions of academics in both communities to participate in future academic links. In addition, the data results concerning the perceived link between academic collaborations and creating conditions for dialogue, the importance placed on the political resolution element of the conflict and the perceived nature of the youth in relation to division issues are further considered.

Policy implications, through the array of recommendations put forward by higher level academics themselves, illuminating further thought and possible policy consideration and implementation conclude the chapter.

**The Cyprus Divide and its Impact to the Wider and Academic Communities**

As in every protracted conflict, the Cyprus case is one of an ethno-national, deep-rooted conflict; touching upon its dynamics and providing a comprehensive description of all the multilayer and multilevel issues embedded in it, becomes particularly difficult and challenging.

Political agendas and official rhetoric has strongly sustained ethnic separation and controlled cross-ethnic contact. These have further reinforced the broadening and strengthening of the psychological distance between the two communities, *'the barriers of the mind'* as an interviewee called it, despite the opening of the Green Line and other checkpoints in 2003. The limited contact of the two communities in light of the unaddressed socio-psychological and psycho-cultural dimensions, dominant characteristics of the interethnic conflict in Cyprus, has further reinforced political separatism and a state-centric communalism, portrayed and reinforced strongly by mass media communication.

Research conducted in this thesis inquiry by investigating the interaction and links between the two academic communities on the island indicate that higher education in Cyprus is a sector that has not been untouched by the impact of these dimensions.

A review of the evidence derived from the questionnaire survey completed by 195 university academics out of a 10% sample of the total population of tertiary educators on the island, showed a consistent low reporting of bi-communal[10] contact and cooperation at an educational level, presented analytically in Chapter 4 (Q 10, pp. 92-93). Apart from larger percentages observed in those coming into contact with the 'other' side in the general sphere of NGO activity, in which questionnaire participants reported interaction as individuals rather than academics, the ratios of

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[10] The term is used throughout this chapter to reflect the two academic communities, northern and southern, on the island including the 'other nationality' academics. The opinion of the particular group has been presented separately in the questionnaire research findings, as they are substantial in number in the academic bodies of each side and therefore their incorporation was regarded essential. However, they are considered part of the northern and southern academic communities, faced with similar conditions pertaining to the wider context.

reported collaboration in all educational/academic activities ranged from 7% to 12%.

 The  investigation of the literature on academic collaborations in Chapter 2 and the collection of data from interviewee proceedings presented in Chapter 5 revealed a number of  links currently in place between the two higher education communities on the island but with only a small proportion of the overall academic population in both communities participating.

Combined research findings indicate quite a wide range of activities taking place. For instance, there have been collaborative projects supported by the UNDP (United Nations Development Program), by established academic NGOs, such as the Association for Historical Dialogue and Research (AHDR),  the Cyprus Charter of the Peace Research Institute Oslo (PRIO), the Cyprus Academic Forum (CAF) and the Cyprus Academic Dialogue (CAD), as well as projects supported by the EU. In addition, there are collaborations initiated by individuals based solely on their academic specialization rather than their institutional affiliation, and there is noteworthy independent scholarly work over the issues of division in the island.

 Nevertheless, as one interviewee commented, in most bicommunal collaboration initiatives *'it's the meeting of the already convinced'*, as the same names seem to be circulating in them and their positive impact stays constrained among those who promote and advocate such collaborations.

The investigation of the case examples of Northern Ireland and Israel-Palestine, examined in Chapter 2 (pp. 35-41), indicate a great value placed on the role of formal education in conflict alleviation and the positive impact of academic collaboration initiatives on the wider public. Both cases reveal a remarkably wide range of pioneering initiatives towards bridging academia and the wider communities through education. This picture, based on the aforementioned data trends, is argued not to be the case in Cyprus, given that there are 11 public and

private universities on both sides, numerous higher educational institutions, and an approximate 4100 higher education academics currently employed in the tertiary sector in the island.

The section that follows looks at the main issues characterizing bi-communal academic collaborations in light of the division issues on the island of Cyprus. In specific, it discusses the main barriers deterring such collaborations based on the research findings gathered from 195 completed questionnaires and 20 interviews conducted with Turkish and Greek-Cypriot as well as academics of other nationalities.

**Issues Emerging from the Cyprus Divide and their Impact on Bicommunal Higher Education Collaborations**

*Recognition Issues, Technical Implications and the Current Status*
As it has been demonstrated by investigating the literature in respect to the specificities driving and perpetuating the inter-communal conflict in Cyprus in Chapter 1 (pp. 5-10), the Cyprus situation is in many ways an elite-driven confrontation. This confrontation is strongly manifested through the constant discourse over recognition issues which are important for both sides, driving the agendas of both governing administrations on the island and seriously damaging initiatives for inter-communal contact, interaction and dialogue.

An investigation of questionnaire responses in Q 20 presented in Chapter 4 (pp. 115-116) indicated that academics also believed that one of the most critical forces driving the psychological distance between the northern and southern communities on the island has been political stances. In fact, that was a belief shared by 94% of GC academics and an equivalent 97% and 84% of TC and academics of other nationalities out of the total sample of 195 participants completing the questionnaire.

Interviewees, in particular, discussed the effects of political stances and nationalism manifested strongly through recognition issues, evident in their quotes in Chapter 5 (pp. 137-138; 143-144); these matters were cited as the major obstacles hindering the contact and dialogue for most of those wishing to get engaged specifically in academic bi-communal collaborations. In fact, no individual in the southern side or institution per se wants to bear the cost of indirectly recognizing the 'TRNC', since the fear of stigma among those interested is strong, which makes avoidance of collaborations by southern side academics seem a safer option.

The unofficial comment of a questionnaire participant, not wanting to take part in an interview, was that notifications would circulate periodically to the faculty of a southern Cypriot university, pointing out that any participation in conferences on the northern side should be under one's own private capacity and professional specialization rather than under the employment position with the specific university. This shows the implications that recognition has had for southern Cypriot academics in particular and the fact that institutions themselves prefer avoiding the burden of 'recognition' being placed upon them too.

On the other hand, antagonism to secure some form of legitimization and recognition by the Turkish-Cypriot community becomes an added pressure, often discouraging and deterring both sides from such collaborations. One interviewee commented that *'another problem in the Turkish-Cypriot community is that sometimes they're overeager to cooperate because they're not actually interested in the cooperation, but rather in recognition'*.

The lack of Turkish-Cypriot academic publications in Greek-Cypriot Journals, with the exception of PRIO publications and UNDP published projects undertaken by local NGOs, is indicative that the issue of recognition is not only sensitive for GC academics, but for TC academics, as well. This deficiency and the complete absence of literature of Greek-Cypriot journals or other publications, in northern academic institutions, which also holds true for the 'other side', became evident throughout

the process of this thesis enquiry and constitute further indicators of the importance placed by both communities on the messages sent about 'legitimizing' each other.

Although efforts to establish professional communication networks have occurred in the past, recognition issues have been a serious obstacle in actualizing all such relevant projects. As an interviewee participant commented on such previous efforts '….*in the beginning we wanted to set up a database with all academics in Cyprus, their research interests, contacts... so to facilitate research. Actually securing even the funding for it, but we got stuck in the technicalities of it. It's because the recognition status kicks in for both...'*.

Many were the technical difficulties emerging in an effort to bypass these sensitive recognition issues, while engaged in conjoined projects and academic collaborations, especially with publication material being produced. Resolving matters over using institutional affiliations, choosing topographical names and including maps, choosing appropriate titles, naming historical events, allowing usage of particular symbols, etc., require a particular level of persistence and commitment, which frequently '*burns out'* participating individuals. In many cases, an interviewee, whose full quote is displayed in Chapter 5 (p. 141), mentioned *'It puts people off... There are a lot of people that get scared by all this'*.

In many circumstances, on the other hand, individuals get engaged, even in those projects funded by external organizations, without indicating their affiliation to a specific university institution. That holds true particularly for TC academics who cooperate based on their involvement with an NGO, and most meetings are still located in the southern part or on neutral grounds such as in the Buffer zone, despite the opening of the Green Line and other checkpoints in 2003. For many GC academics, showing their passport is considered unacceptable and facing Turkish national symbols is emotionally distressing. Much of the published work on the issues of division also becomes *'divisive'*, as another interviewee, whose full quote

is provided in Chapter 5 (p. 142), called it to reflect people working independently from their own 'side'.

Dialogue forums avoid publications and in particular when presentations are held in public, specific facilitation procedures become ad-hoc, as a lack of framework exists, according to a GC interviewee commenting particularly on the southern part. In most instances a climate of uncertainty exists on how smooth such initiatives will be, how quickly a project may be actualized, and how officials or the public will react to the established '*basic rules and regulations'* set up by those involved in these initiatives, as the same interviewee, whose full quote is provided in Chapter 5 (p. 141), went on to add. Narrative statements of interview proceedings (pp. 131; 139; 141) illustrate the status of some of the current collaborations in place and the nature of compromises being made by GC, TC and other nationality academics involved in such links.

One such example is in the cases of European funded projects of professional interest, which are commissioned to GC academics and institutions; TC academics must be contractually involved in these institutions, if they want to be included. In other instances, TC academics take part in such collaborations, based on their specialization and qualifications, or their affiliation to an NGO rather than on their institutional professional capacity.

The discouragement created at all levels by both sides in meeting and interacting with each other, given the obstacles that recognition matters create, is further reinforced by a form of social stigma embedded in such collaborations evident in most interviewees' references. In particular, there is a specific 'perceived' fear over the effect of media, which in their opinion has reinforced the lack of interaction and communication, replicating the divide among not only academics, but also the wider public in general. The data trends on these specific issues and their impact on academic collaboration are discussed next.

*Nationalism, Social Pressure and the impact of Media*

The external, social environment regardless of the acceptance of a rapprochement ideology in the southern part and much positive will by Turkish-Cypriots to negotiate for a political solution is still filled with many 'confrontational and multilayer asymmetries' (Hadjipavlou, 2004, p. 201), in which the initiative to engage in public dialogue or provide new alternatives of analysis can become problematic.

This is very much evident specifically once a dialogue is initiated or alternatives are presented *in 'the public face'* as an interviewee mentioned in referring to the form of obstacles arising from either officials or the public being persistent in calling or referring to events in a particular way in order to engage in that dialogue.

The perceived social stigma and the fear of being referred as a '*crazy, bi-communal belittled idealist, that is so outside mainstream'* as stated by another participant (full quote provided on p. 143), have also served as catalysts for many people to refrain from engagement or association with colleagues from the 'other side'. This pressure is perceived more vividly to GCs in particular, when conjoined work or projects do take place in the northern part, where, as mentioned previously, showing a passport, and 'compromising' in light of the Turkish-Cypriot symbols declaring territory are indicative of GCs 'accepting' them. The opinion of a GC academic (p. 144) is illustrative of the reduction of social pressure attached once conjoined work or projects occur in the southern part or on neutral grounds; even so, according to others interviewed, this social pressure is never entirely negated.

The form of social pressure may begin within the institution on the southern side, where many academics have a perception that somehow more active engagement may lead to trouble, as one interviewee (full quote presented on p. 148) mentioned; his words, *'I will have a lot of pressure, legal pressure from the institution and peer pressure from my colleagues. So what's the point?'* extend to a fear of some form of

institutional interrogation, as another GC interviewee described (full quote provided on p. 139).

This fear is much more exacerbated by the impact of media, which in some instances has been neutral, but in others has played a very negative role. Labels such as *'traitor'*, and characterizations such as being *'bribed'*, as some GC interviewees mentioned reflecting the impact of media in their own personal circumstances (full quotes provided on p. 145) have indicated the sort of social pressure exerted on individuals through media, prohibiting most from collaborative initiatives.

Although 87% of TC interviewees agreed on the impact of media and the psychological distance in response to Q 20, as presented in Chapter 4 (p. 116), they did not comment directly on the issue in interviews. However, there are numerous examples in literature, and many readily available in internet published news to portray the negative in many instances stance of media towards such partnerships. For example, journalists, editors and specialists have been accused of being CIA agents, 'spying for the Greeks', and entering into alliance with the '*enemy*'.

The reference to the investigation of media narratives by Cristoforou, Sahin and Pavlou (2010) in the 2010 PRIO (Peace Research Institute, Oslo) report in Chapter 1 (p. 7), indicate a large dependency of media in the northern part on official news sources and political rhetoric. The strong sense of intimidation created by media at times is assumed as having further 'spillover' effects to northern academia itself (Hadjipavlou, 2004).

Noteworthy is the data that emerged from Q 18, discussed in Chapter 4 (pp. 101-103). Although the responses on which actors from the social environment would approve or disapprove involvement in bi-communal academic links in future collaborations with the 'other side', trends are not as pronounced as in the narratives collected from some interviewee participants in regards to the social stigma attached to such collaborations.

A 56% of GC questionnaire respondents reported approval by their family and friends on the prospect of their engaging in bi-communal academic collaborations in the future, while a higher incidence of approval (79%) was observed among TC academics on the same survey item. On the other hand, the percentage of an equivalent approval did descend for both groups in respect to colleagues, with higher ratings observed in reporting 'indifferent'. In terms of political party and religious affiliation most participants from all nationality groups did not provide an answer at all (see pp. 101-103 and table 4.10).

 The latter findings could indicate that participants either did not know the degree of approval of these actors, did not want to report their opinion on these two, or did not consider themselves affiliated to either of the two. Nevertheless, the percentage of approval for both political party and religious affiliations did dramatically fall compared to the equivalent proportion of approval in all other social categories. How these results are interpreted, especially in conjunction with the 'indifference' reported for each actor in each group, could be viewed as being subjective.

Combining the aforementioned findings with the high incidence of GC, TC and other nationality academics rating the role of the social environment and religion as further critical factors creating the psychological distance between the two communities, in response to Q 20 (pp. 114-115), and bearing in mind the findings of the interview proceedings discussed earlier in this section, it becomes safe to say that the perception of these initiatives' not being socially applauded is shared.  In particular referring to religion, existing literature indicates the role it has played in the tension and separation characterizing the division, which on the southern side for example has been associated with the struggles of the Hellenic ethos (Hadjipavlou, 2007 b).

Returning to academia, interviewees have gone further to report their experiences with their students, who at large are comprised by the youth in both communities.

The literature examined in conjunction with the findings gathered from interviews point towards their strong feelings of fear, mistrust and negative projections of the 'other' in light of the lack of experience and any form of contact with each other. Narratives collected by participants demonstrate how students *'resist and hestitate'*, as stated by a TC academic (full quote presented on p. 152), whose reference is indicative of the mistrust among the youth in particular.

The description of how students reacted to a Turkish-Cypriot entering the class in a southern university the first day (presented also on p. 152) and introducing himself, mentioning he is '...*from Girne'*, is characteristic. The fact that GC students did not speak to him for six weeks is illustrative of the specific feelings and attitudes the youth of each community have towards each other, with the further complication of the language/cultural element the Turkish renaming of previously Greek-Cypriot towns. Comparable and even more extreme examples can also be found among TC youth, as in the example presented more analytically in the literature review in Chapter 2 (p. 27) where a TC mother talking about her son said *'...refuses to eat anything I buy from the south. He is really afraid'* (cited in Hadjipavlou, 2007c, p. 69).

Responses collected in the 7th statement of Q 19 of the questionnaire in Chapter 4 (pp. 113-114), on the degree of agreement/disagreement with the notion that the youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future, reveal that only 28% among all academic participants disagree. These particular findings and an analytic distribution of answers are further discussed later in this chapter (p. 177).

Nevertheless, despite the preceding analysis on the impact of recognition, nationalism, media and social pressure being illustrative of the underlying premises of the current interactions among academics from both sides some interviewees have indicated that academics are not different from the wider society and that some of the characteristics pertaining to it are also evident within academia. As one

interview participant characteristically said '*I'm not sure academics are better let's say than people outside of academia*' (full quote provided on p. 147). The following section presents the findings gathered by both the interview proceedings and the questionnaire survey to further enlighten on the nature of the island-wide academic communities and the additional effect this has had on the level of interaction with each other.

### *Academic Cultures, Dissemination of Activities and the Role of Funding*

In questionning the impact of nationalism and the evident emphasis being placed on what divides the two communities rather than what joins them in all aspects of life on the island, a couple of interviewees (full quotes presented on p. 147) mentioned that within the academic sector, '*The mainstream of academia are still very fearful of doing the wrong thing*' and academics in higher education are '*also classified as belonging to this side or the other side*'.

The view was clearly expressed by a TC academic (full quote presented on p. 150) about how northern academics were in some circumstances treated by their southern counterparts when he stated '*we are often times underestimated by them*' and treated as '*second rate partners*'. Another interviewee confirmed this attitude while commenting on the same behaviour, indicating the type of stereotyping and predispositions that also occur within academia.

An attempt was made to investigate any evident associations between the effects of nationalism and specific stereotyping within the sector and the gathered responses from Q 15 and Q 16 of the questionnaire in Chapter 4 (pp. 99-100). In particular, collection of data revealed an incidence of uncertainty regarding academics' opinions on potential institutional support provided in case of external funding granted for bi-communal cooperation and considerable low incident of agreement among academics' believing that internal funding would be available to support collaborative links with the 'other side', especially among GC academics.

Although, based on interview findings one could argue that they partially support the argument that nationalism, antagonism, stereotyping and mistrust could explain and justify the perceived low support and funding of institutions themselves for bi-communal collaborations, the economic dimension was also brought up in interviews to further explain such evidence. It should be kept in mind that all respondents belong mostly to the private higher education sector.

Financial constraints, most emphasized by TC interviewees, and strict financial control from the GC side were specifically mentioned, indicating funding being provided selectively and always safeguarded from the political and social implications of recognition issues.

Nevertheless, statements became more pronounced when interviewees were commenting on the public sector. External funding was mentioned as the sole means of initiating bi-communal collaborations, as both administrations in the northern and southern parts rarely provide monies for cooperative projects. As one participant commented, *'I cannot go with a government research grant that has anyone who's got a degree from a university in Northern Cyprus'*.

Apart from reported nationalistic tendencies within the academic communities and the funding difficulties from both the private and the public sector, there is a general pessimism and fatigue with the Cyprus problem. Representative statements such as *'the Annan plan referendum was a bummer, it was a real setback for all of these kind of works'* epitomize mindsets and mirror the considerable negating effect on motivation levels concerning bi-communal collaborations. Although typically more enthusiastic, TC academics mentioned in general, and one in particular, that in light of their financial situation, they *'...just focus on their problems, their own problems, surviving'* (full quote provided on p. 149).

Interviewees talked about academics being unwilling to *'bother'* not only due to the pessimism related to the 2004 Annan referendum but also because of the general

lack of their impact on the public; there was no strong sense among academics as to their influential role in social and civic life, with this ineffectuality mentioned rather quite unexpectedly by interviewees from both sides.

GC interviewees, in expressing how higher level academia has evolved within the wider society and how this society perceives them, mentioned not being that vocal and being more interested in their professional and academic development; specifically some articulated their feelings of isolation in saying they do not '*come out into the society*', and are '*usually more interested in the library and doing their own study etc.*' (full quotes provided on pp. 148; 147).

Problems with dissemination of activities and actively expressing opinions were cited by several interviewees as obstructions. In respects to the southern part, this was attributed by some partially to the lack of academics themselves taking persistent action in acquiring an active role in the public sphere and partially stemming from the impact of media discussed previously. On the other hand, social pressure and the fact that the way '*political discussion takes place in Cyprus is very confrontational and people tend to take very strong positions*' have been reported as negating further any wish to do so, and thus academics choose to confine themselves within their own domain (full quotes on these issues provided on pp. 145-149).

In addition, the level of funds available to advertise and invite the general public to bi-communal efforts was reported as limited, which again in conjunction with the absence of mass media in aiding such efforts, due to its already discussed position, has resulted in work staying within a specific circle and circulating among those actively seeking information on relevant activities themselves.

The questionnaire responses on the level of agreement/disagreement on whether academics can influence the wider public towards higher levels of cooperation and interaction with people from the 'other' part of the island, on the 6th statement of Q

19 presented in Chapter 4 (p. 112), indicated consistency with the interview findings presented on the previous page. Specifically looking at the GC group of respondents, a considerably high incidence of 46% disagreed that academics can influence the wider public towards higher levels of bi-communal cooperation. Despite 61% of the total sample agreeing with this notion that level of concurrence was still not substantially pronounced. Quotes of TC interviewees in Chapter 5 (p. 149) are also indicative of a lack of commitment and enthusiasm about playing an active role within society, particularly in regards to the issues of division.

In light of all the issues discussed up to this point of the chapter, there is a consistency surrounding the answers collected on the 4th statement of Q 19, on the level of agreement/disagreement that most links will be practically difficult to implement, even if there is an interest by both sides, as presented in Chapter 4 (p. 109). The incidence of agreement on such difficulty reached an approximate 70% among GC academics, relatively higher than that of TC and academics of other nationalities, resulting in an approximate 7 out 10 academics of the total sample believing that this is the case.

The fact that only 1 out of 5 academics disagreed with the 5th statement of the same question (Q 19, p. 111), stating that they will participate in such links only if approved by the academic and management body of their affiliated institution, could be indicative of the already discussed complications embedded in such collaborations, despite the positive attitude towards them. This will be presented and discussed analytically in the following section.

**Perceptions and Attitudes towards Future Bicommunal Academic Collaborations**

A solid position, in conceiving and designing the research questions in this inquiry, has been that education is an area that can considerably contribute to a form of dialogue within divided communities and the contribution of academics, in this case higher level ones, in developing conditions for mutual understanding and interaction has been considered pivotal. This position has been substantiated by the literature reviewed on intrastate intractable conflicts and the adoption of Martin Buber' dialogic framework on divided communities, discussed in Chapter 2. The investigation of the higher level academic collaborations in post conflict and conflict cases of Northern Ireland and Israel-Palestine prove and assess the importance placed on education in addressing socio-psychological and socio-cultural dimensions in conflicting societies and demonstrate its impact and level of contribution in a peace-building, and reconciliation process.

Combined findings by both the questionnaire and interviews undertaken point strongly towards a consensus among academics in Cyprus as well, agreeing that academic dialogic conditions and interactions are an added prerequisite in bridging people in conflict and socializing them towards peace and reconciliation. Statements like *'I think they [academics] have a great role to play, especially in a divided society'* and *'...it is beneficial that people of both sides of the divide, the academic community co-operates and we get a discourse going that involves people from both sides of the divide'* appeared in interviewee proceedings, presented among others in Chapter 5 (pp. 134; 133).

On the other hand, the importance of interaction and communication was emphasized, evident in quotes presented in the same chapter (pp. 132; 133), such as: *'I think the only way that we can ever get to a point of having a solution in Cyprus is by people working together'* and in order to remove the *'barriers of the minds... you need to create projects of the communities...'*.

In fact, 90% of GC academics and 93% and 79% of TC and academics of other nationalities respectively rated as one of the most important reasons driving the psychological distance between the northern and southern communities, to be the lack of interaction and communication, evident in response to Q 20 presented in Chapter 4 (pp. 115-116).

The collection of data from responses in the 1$^{st}$ statement of Q 19 of the questionnaire (pp. 104-105) revealed that the majority of respondents (86% GCs, 96%, TC and 89% of other nationality academics) reported 'strongly agree' and 'agree' that education is an important vehicle in bridging inter-communal differences. In addition, an overwhelming majority of academics (90% GCs, 91%, TC and 90% of other nationality academics) reported 'strongly agree' and 'agree' with the 2$^{nd}$ statement of Q 19, specifying that higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences (pp. 106-107).

In addition, eight out of ten academics reported 'strongly agree' and 'agree' with the 3$^{rd}$ statement of Q 19 (pp. 107-108) that the island can benefit from collaborative work of northern and southern academics on scientific and economic matters.

This was further manifested by the responses in Q 12 (p. 94) as to whether academics from both communities would be interested in future collaborations, in which three out of four academics reported interest in collaborative/educational activities with colleagues from the other side. However, the incidence of expressing interest in mutual efforts was significantly higher among TC academics (85%) and academics of other nationalities (89%), than it was among GC academics (63%). Moreover, six out of ten academics stated in Q 17 (p. 101) their willingness to support such links and to argue in favour of institutional funding provided.

Although the positive resolve by GC academics to participate in future collaborations was quite substantial, the lower incidence compared to the other two

groups reflects the complications, as already discussed in previous sections on the limitations and conditions associated with such collaborations impacting strongly on the specific group. In addition, it reflects the importance placed by the sector itself on the very issues of division, specifically that of recognition, which was also stated as the most important reason among those GC questionnaire respondents not in favour of future academic collaborations (Q 13, pp. 95-96).

Concerning sample responses on the survey item Q 21 and specifically referring to the 1st statement on whether a political resolution needs to be established for collaborations, including academic ones to take place (p. 117), there was a significantly higher incidence among GC academics agreeing with the statement than TCs and academics of other nationalities, resulting in an increase in the level of accord of the total sample to a relatively high 43%. In particular the level of agreement among the GC sample (100 respondents) reached 53% despite that 63% of GC would be in favour of future collaborations with colleagues from the other side.

Furthermore, in regards to the 2nd statement of the same survey item (Q 21) on whether collaborations including academic ones can contribute towards a satisfactory political resolution in Cyprus (p. 118), the majority of academics (61%) from the total sample agreed. The rate of agreement, however, was not as high as expected among GC academics, taking into consideration that 63% of GCs was in favour of future collaborations. Despite the incidence of disagreement being in the range of 30% among them, the level of uncertainty was quite high, while the level of agreement was much lower than the one observed among TCs and academics of other nationalities.

In terms of the total sample, the same trend was observed in the responses to the 3rd statement of the same survey item (p. 120), where the majority of academics (67%) agreed that collaborations should exist irrespective of the political situation on the

island, but again this was an opinion more pronounced among TC academics and those of other nationalities, rather than among GCs.

A specific interest in the Greek Cypriot group led to cross checking data of their responses in the three statements of this survey item (Q 21) among both those in favour and not in favour of future collaborations with colleagues from the other side (Q 12) (pp. 122-123). An expected consistency was observed among those in favour of collaborations disagreeing more with the 1$^{st}$ statement and agreeing more with the following two versus those not in favour, displaying the opposite trend.

Despite the above consistency however, an average 39% of GC academics *in favour* of collaborations that agreed with the 2$^{nd}$ and the 3$^{rd}$ statements (collaborations including academic ones can contribute towards a satisfactory political resolution in Cyprus and should exist irrespective of the political situation on the island) *also* agreed with the statement that a political resolution needs to be established, for collaborations, including academic ones to take place (1$^{st}$ statement) (see Appendix 9, p. 239-240).

In terms of absolute numbers, these findings mean that out of a total of 63 GC academics in favour of future collaborations, 24 (39%) agreed with the 1$^{st}$ statement, while 7 from the same group reported 'do not know" (see Appendix 9, p. 238). This means that approximately half of those in favour of future collaborations perceive a necessity for a political settlement in Cyprus in order for such collaborations to take place (1$^{st}$ statement), despite believing that these collaborations can contribute to such a solution (2$^{nd}$ statement) and that they should exist irrespectively of the political issues (3$^{rd}$ statement). In respect to crosschecking data of their responses in the 2nd and 3$^{rd}$ statements indicated, however, that the majority of the GC academics in favour of collaborations that agreed with the one also agreed with the other.

The incidences of agreement/disagreement in all three statements mentioned in the previous paragraph, once incorporating the 'political resolution element' became somehow blurry, while the incidences of 'do not know' occurred much more often. This runs contrary to the other evidence of accord in Q 19 too: 83% of all GC questionnaire respondents agreed that education is an important vehicle in bridging inter-communal differences, 82% agreed that higher education can contribute towards a climate of cooperation and 67%, that the island can benefit from collaborative work of northern and southern academics. The aforementioned inconsistencies on answers were not evident in either of the other groups, neither TCs nor other nationality academics.

This inconsistency could originate from several sources. It could stem from the concerns of the particular group over the complications associated with such collaborations, thus rendering a political resolution essential for their smoother facilitation; or the political resolution might be considered important just as a fact per se, as otherwise collaborations without such a resolution would be indicative of a legitimization of the status of the northern part being in contrast with GC academics' own ideology on the issue. Findings from the interview proceedings, the literature review and cross combining their questionnaire responses on the perceived approval of their social environment, the difficulty of implementing such links and the need for institutional approval, discussed previously, may be indicative that both hold true.

Asking those in favour of cooperation in which types of collaboration they would prefer to engage should the potential of participation emerge was considered essential given the research objectives. A list of four choices was prepared in Q 14 using information from the different types of initiatives explored in the case examples of Northern Ireland and Israel-Palestine. The responses (pp. 96-97) indicated that the majority would be more interested in working on joined work on topics of professional research interest (82% of total sample). Discussion forums as well as joined research and cooperation to promote peace-building initiatives were

rated in terms of interest equally (72% of total sample respectively), while participation in the realisation of student exchange/collaborative programmes was the least preferred (58% of total sample).

Focusing specifically on the Greek and Turkish-Cypriots and taking into consideration of the percentage in each group of reporting 'interested' and 'very much interested' for each type of collaboration, as presented analytically on page 97, the highest preference (79%) among the GC academics appeared for the joined research and cooperation to promote peace-building types of collaboration, while for TC academics the highest preference (93%) was for the joined research on topics of research interest type of collaboration.

The lowest preference for both nationality groups (TC/67%; GC/51%) was on their participation in the realisation of student exchange/collaborative programmes between the two educational student bodies (see table 4.6, p. 97). Respondents from the total sample rating this type of collaboration low stated as the most important reason the belief that the specific activity seemed practically too complicated to pursue. This belief is consistent with the research findings addressed already in this and previous chapters on the specific impact of the division issues on the youth in Cyprus.

Consistent with the literature review, youth in both communities were described in the quotes presented in Chapter 5 (pp. 151-154) as the least socialised towards the prospects of reconciliation and among the most negative group with stereotypes *'sometimes becoming stronger instead of becoming weaker',* even more pronounced than the ones their predecessors have. The messages of more hardcore nationalistic groups are manifested more vividly among the youth, who have been more volatile in critically evaluating such messages and who many times are *'looking for guidance from their elders and they're not getting it'*, as an interviewee mentioned (full quote provided on p. 152).

A general *'Lack of interest'* in interacting with the 'other', or even considering the prospect of getting to know the 'other side', and terms such as *'apathy'*, disempowerment, as well as *'not ready to do anything'* were mentioned by academics on both sides referring to the youth.

Looking once again in this chapter at the responses of the 7th statement of Q 19 of the questionnaire, presented in Chapter 4 (p. 114), on the degree of agreement/disagreement that the youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities, only 23% of the total sample disagreed. In the case of GC academics responses were divided on the issue (33% agreed, 36% disagreed and 30% had a neutral opinion), while the largest incidents of a neutral stance were observed mainly among academics of other nationalities.

As an interviewee commented: '…*we've done a lot of trust surveys and it would have been more difficult for people to work within the same university...for students to have teachers from the other community'*.

It is this building of trust that is emphasized by many authors (Ross, 1993; Govier and Verwoerd, 2002; Fisher 2001; Kelman, 2007; et. al), as presented in Chapter 2 in the analysis of intrastate intractable conflict resolution literature. For this to take place, contact and a dialogic conditions set (Buber 2005; Kaufman 2006; Hadjipavlou, 2007a; et. al) are considered a necessity to address some of the basic fears and create conditions for an understanding of basic human needs (Burton, 1990; Kelman, 2007), change attitudes (Fry and Bjorkqvist, 1997; Caltung, 1969, 1996 model as in Ramsbotham 2005) reduce the prejudice (Pettigrew and Tropp, 2006 on Allport 1954, et. al), and challenge perpetuating dominant political discourses over the divisional issues.

Research on the very issues of the division in Cyprus, (Hadjipavlou, 2007a; Michael 2007; Loizos, 1998; Psaltis, 2008; et. al) point towards the lack of an articulated

process to address the social dimensions and obstacles at micro-level, especially to deal with their complexity and implications to the younger generations (Hadjipavlou, 2007c; UNDP, 2009; Georgiades, 2007; Danielidou, Horvath, 2006; et. al).

In saying so, there is no one that would agree that more importance should be placed on the socio-cultural and socio-psychological dimensions of the conflict pertaining in Cyprus over political negotiation and the effect of structural arrangements on possible conflict alleviation in the future. The examples of NI and Israel-Palestine are demonstrative of the equal importance for a parallel bottom-up dynamic involving the broader official efforts and processes. Reconciliation, Hadjipavlou (2007c, p. 70) stresses, 'will require the participation of leadership, elites, institutions, non-governmental organizations, the media, the church, the family and of course, education both formal and informal'.

Therefore, as Buber (2005, 2006) advocated throughout his life by the conceptualization of his dialogic philosophy, education is seen as one of the elements of a multi-strategic multi-layer approach, yet a vital one in enhancing and strengthening this reconciliation process in which it 'is the source of both personal, as well as community transformation' (Guillherme, Morgan, 2009, pp. 569-570).

Universities are seen as 'an important precursor to society and a political system that is at peace with the other community' (Kaymak et.al 2009, cited in UNDP, 2009, p. 185). The mission statements of both a Greek and Turkish-Cypriot university presented in Chapter 2 (p. 30) reflect how both see their vital role in '*creating a forum for dialogue, mutual understanding and cooperation among the communities',* as well as '*contributing to the welfare of the society and peace in the region'*. As an interview participant added: '*That's how universities differ. We are institutions in which differences can coexist and that's really what we can give to society'*.

The findings gathered in this research, through the use of questionnaire and interviews among academics from both communities indicate a consensus on the aforementioned. Although the spread of current links into the wider public, given the external constraints in place in Cyprus, is not extensive, the descriptions of interviewees, presented in Chapter 5 (pp. 135; 154), are indicative of their importance. Deviating from mono-perspectives and allowing different analyses to emerge has had a considerable positive impact especially among the youth who have no contact and alternative points of reference for the 'other side'. This was shown by an interviewee's commenting on the issue thus: '*I do workshops with youth from Cyprus, Greece and Turkey and how they also open up, how they change attitudes and then create new friendships*'.

Since a strong will has been demonstrated in the evidence gathered by the conducting of this research and because academics in Cyprus do by large recognize their important role in creating dialogue conditions between the two conflicting communities, specific support systems and mechanisms should be put into place. These could allow for their initiation and smooth facilitation, given the impact of the Cyprus divide on academia that has been extensively discussed in this chapter. The recommendations that have emerged throughout the discussions with interview participants have been considered essential and valuable, and are therefore provided in a separate subsequent section.

**Policy Implications**

Talking with questionnaire participants as well as conducting interviews with the academics involved in this research, revealed, at times quite unexpectedly, valuable suggestions and recommendations constituting potential policy implications. These have centred on the need for official encouragement, external intervention, efforts to strengthen civil society, use of technology, provision of interaction opportunities between the youth, institutional change and an approach to the Cyprus situation by adopting a multicultural perspective, rather than a polarized view of two communities in tension. The presentation of these suggestions proceeds with the

most important as reported by interviewees, that of official encouragement and external intervention, discussed first.

*Official Encouragement, the Role of External Intervention and the Strengthening of Civil Society*

Given the recognition issue and the sensitivity of both conflicting communities on the implications created in participation in bi-communal links by implying directly or indirectly legitimization of each 'other', some form of macro-level involvement, intervention and/or encouragement was considered by most interviewees essential.

However, this was not necessarily connected with an expectation for a dramatic shift of official standing in both communities, as the ideological political line in both the RoC and the 'TRNC' administrations has not considerably changed in the last 37 years. But since current political negotiations have been taking place and there is an evident effort to come to some form of compromise, interviewees emphasized the importance of some form of encouragement being present e.g. from political elites.

This could take the form of them avoiding the use of negative characterizations  in efforts to bridge the two communities, to a more active role pursued, such as in allowing dissemination of the positive impact of bi-communal interactions to the wider public and/or actively participating in them. Posing a positive example either directly or indirectly by elites was perceived as crucial in eliminating the form of stigma associated with bi-communal interactions, which anyway, as some supported, has been the outcome of the confrontation among these very elites, rather than the wider public in both communities.

As an interview participant commented, there is a very limited link between what goes on in the political negotiations at the moment and how that spreads to the rest of the society '*...there's got to be more of a link between...Politics and what goes on. I don't think it [encouragement] happens in the way that it should happen*

*…And to be more inviting'*. That form of encouragement does not have to be substantial, as another interviewee commented *'That's why I'm saying if there is some form of encouragement, I think...not, much more'*. Political elites should, as another interview participant agreed '..*encourage these things, to give them more free space for these things to happen. They don't have necessarily.. to organize anything...themselves, and to focus on these talks, you know?'*.

Putting '….*value on people's contacts. OK? Of acknowledging that people have a role to play in the peace process'* was considered necessary based on yet another interviewee. The role of political actors in bringing forward stories and allowing publishing or aiding in the dissemination of the positive outcomes of such contact to the wider public, as already said, was considered pivotal.

People including academics need to have some form of reassurance or confidence that the consequences following their involvement in such activities will not be negative, as most perceive. As an interview participant added, participation and openness to bi-communal links can increase, if the uncertainty over being '...*exposed cause I'm doing something that it may, it could possibly be against any...I don't know, interests or whatever..'*. Political elites have an obvious role to play in eliminating such uncertainty but that is, at least at the moment, associated with certain political costs or the perception that such costs exist.

Therefore external intervention, as for example through the EU in which specifically the RoC is a member, was perceived equally important. Apart from funding necessary to activate projects within academia, the EU is an institution able to provide the protective shield not only among elites who may face a political cost by engaging in such encouragement, but also among academics. The EU could provide the umbrella to encompass a variety of projects of academic interest, allow for elites to be part of these and assist in mitigating the perceived negative consequences associated with bi-communal projects and links pertaining in the wider public.

Comparable initiatives such as the Nicosia Masterplan, funded by the EU Partnership for the Future Programme, as well as the USAID and UNDP, mentioned in Chapter 2 (p. 47), has been an indicative example of the EU's support in Cyprus. Such support could be enhanced not only for the development of both communities in scientific or economic terms but also in peace socialization terms, as professional interaction can lead to the development of personal ties and 'spillover' positive effects may occur to the wider society.

There is an array of areas and projects proposed by interviewees that could be relative to the aforementioned, such as '*...there's a huge environmental issue in the Morphou area, crossing to the other side in the old mines.... So there's cyanide in the ground, which is seeping in the ground water of both sides and both communities right?*' or, '*... the city of Famagusta right? Like you could have gotten at least a study of starting the infrastructure or at least the infrastructure requirements... There's a lot of potential*'.

On the other hand, since a lot of collaborations do take place either with academics not using their institutional affiliation or/and ad-hoc requirements may come up varying from occasion to occasion, a set framework, some basic rules '*...it doesn't even have to be legal. Just a set of rules that you know you're covered*' were considered essential in promoting such collaborations. These can be in regards to what terminology is to be used, what is 'acceptable' and 'not acceptable', which legal framework applies and all the technical issues embedded. Talking about the limited contact businessmen in Cyprus have, an economist commented '*Let's say I go and I do something, I design shop interiors and I fix a shop interior in the Northern side. He doesn't pay me. Where do I go? OK so, he doesn't pay me? I can go to the courts in the north. Will I lose my clients or will I lose my government connection?*'.

This lack of clarity and ambiguity described above is also evident among many sectors of social life including academia. In the case of Israel-Palestine, which is

used as an example here instead of Northern Ireland, because of the current extremity of its inter-communal tension, common frameworks such as Declaration of Principles of Palestinian-Israeli International Cooperation in Scientific and Academic Affairs signed by rectors and presidents of five Israeli and four Palestinian universities and research institutions (Salem, Kaufman, 2007, p. 22), already discussed in Chapter 2 (p. 44),  is demonstrative of the initiatives being taken to facilitate, allow, protect and be used as a point of reference among academics by both sides of the divide. Interview participants argued on the essentiality of similar structures/formats being created to facilitate and bypass the uncertainty characterizing most of the bi-communal collaborations, as already addressed.

The above reference comes to show the essentiality of not only forms of external support and political elite encouragement being in place, discussed earlier, but of the importance of the private sector and individual initiative at grass-root/micro-level. That may mean a lot of courage and determination by some, as an interview participant commented, '*we need also academics who are very old and courageous you know, to come out and say at any cost, and make this plea to other academics, to other people, that we have a role to play and we've got to really engage in this*'.

Civic society, as the same interviewee participant added, needs to be disassociated from politics, and academics must be pioneers in this. As the same interview participant commented '*...in Israel and in Northern Ireland that I know colleagues that we worked there, they're extremely involved. They're out there, you know? They are in different research centres, they are in community centres, they are talking to people, yes....So here we still lack a lot of connection between what we say and think and write and so on, and the dissemination of these new ideas to the wider public...*'

Although interview quotes presented in Chapter 5 (pp. 143; 147) indicate that the '*whole life of Cyprus is hijacked by the political problem*' and it is indeed '*a weak*

*civil society'* because of this facto per se, academia was seen by interviewees as a sector that should challenge the status quo and pose an example to the rest of society. Nevertheless, the importance of encouragement by elites and the support of the EU, through the ways discussed in this section, need to accompany such efforts. Vital is their assistance in disseminating to the wider public messages that endorse social interactions between conflicting communities, as they are important for the long-term prosperity of the generations to come.

### A  Knowledge database, the Use of Technology and the Youth

Much of the input provided on recommendations centred on the total lack of awareness of what type of work goes on within each academic community. As an interviewee participant commented: *'If I don't know who works on what... Yea, the problem is how to take the first step to find out who works with what and also don't forget, we don't have any Turkish-Cypriot journals'*.

Another added, '*I agree that we need to really establish this network of communication and database, you know, to know what people in the different universities in the south engage in, what kind of research, projects.... So we need to get organized'*.

Although inclusion of journals from the each side would be rather utopic and publications not being available on either side are the outcome of the issues already discussed, many pointed to the importance of the use of technology. Its use could allow for some form of exchanging of not only ideas but also knowledge e.g. through a database set to inform on research and academic-related issues that could further trigger more academic collaborations.

This could be a potential new project stemming from grass-root initiatives, involving academics themselves acquiring funds for establishing such an electronic tool under the umbrella of an international organization, such as the EU.

The power of communication technology such as the internet and social media was also posed, especially useful in bringing the youth closer; its impact in bi-communal interactions initiated by youth groups in Cyprus is already evident in current literature. Hadjipavlou (2004, p. 203) provides examples of successful initiatives organized through such technology referring specifically to the internet as a 'tool, which is in use extensively today helps transcend the political and other barriers, resulting in new opportunities for interethnic communication' (Hadjipavlou, 2004, p. 203).

The importance placed on social media was much evident among Turkish-Cypriot interviewees in particular, of which one specifically wanted to work on how '*we use the social media to make the both sides, people come together and to do work together. It's you know, it's like discovering America because we can do all these kind of things together*'.

Utilizing internet communication was seen as an excellent opportunity to create interaction possibilities between groups of people from both communities, since exchange of opinions and views, sharing experiences, and getting to know each 'other' better becomes a viable possibility.

Referring specifically to the youth, an interviewee even suggested a '*...distance training course library to both sides and [students] they contact and they work on a same subject, they discuss on a same subject and probably we will look at the idea to create a competition, for example for different subjects physics, mathematics etc.*'

Nevertheless, the importance of academics themselves getting involved in projects bringing the young together, apart from interactions evolving through the internet, was considered extremely important. An interviewee explained, '*I mean especially the small kids I mean, can come together at boy-scout camps*' and another added, '*So I'd like to see more things that are incentive. ... Bring Manchester United or someone else to play a football match and give free tickets for youth people from*

*both sides…..I think is much more effective of getting people used to mingling with each other'.*

Alongside these valuable suggestions, there are three prerequisites which were seen as important to be in place: academic initiative, elite participation and external support and funding, without necessarily their order implying more or less importance. The same argument holds true for the suggestions provided in the last subsection following.

*Institutional Change, Multiculturalism and Social Inclusion*
Institutional change in divided societies is a prerequisite in fostering a reconciliation process and allows for constructive inter-communal cooperations and links in divided societies. Political, social and private institutions consist of an array of formal and informal rules, procedures and norms which shape action and behaviour in particular directions and define 'acceptable' vs. 'unacceptable'. Although considering strategies to change these in public and political institutions so as to foster a culture of reconciliation between the two communities on the island constitutes a challenge and to some a utopia as already mentioned, universities were viewed as agents of change.

Under the 'neutrality' umbrella, institutional change especially in the private higher education sector was considered feasible and essential in strengthening academic will for bi-communal collaborations. This would entail a refocus of the social objectives of the universities in Cyprus and a commitment to the mission statements they claim to serve (p. 30). Providing space for creating and allowing for partnerships with NGOs, journalists, even members of the government would place these institutions squarely within the social context in which they operate. Opportunities to create alliances with civic society initiatives; promoting, disseminating and making calls for participation of the youth in academic activities as well as realisation of forums, seminars and courses could reshape the status quo towards a peace-building agenda. Universities can become the facilitator agents and

promoters of pubic discourse. However, this would involve internal change aimed at protecting and providing the neutral space to those academics involved in such initiatives and taking apart the structures that threaten the academic freedom often violated in highly politicised environments.

Defining and analysing the actions and strategies of universities in other conflict cases around the world could be an essential step in conceptualising, constructing and creating sustainable internal structures needed to acquire a peace-building role. An example of this mentioned previously is the way Israeli and Palestinian universities have come to create  intellectual ties by initially adhering to the Declaration of Principles of Palestinian-Israeli International Cooperation in Scientific and Academic Affairs. Internal structures maybe created to systematically funnel funding, e.g. from external organisations to academic groups and to researchers showing interest in working towards research on structural change, institutional fortification, promoting social mobilisation and reconstruction of social ties, providing training, designing curricula, etc.

For some interviewees the situation in Cyprus was not seen as a struggle between two communities, but a struggle among many. As one interviewee commented '*But if you are taking these as the two poles[Turkish and Greek-Cypriots] and nobody in between then you're not going to be getting anywhere. So the whole thing can start from multiculturalism or accepting diversity*'.

Dealing with nationalism, racism, xenophobia, etc., without centring on these two poles, as mentioned above, but rather considering all other communities living in Cyprus, was thought of as another way to allow the accepted lines around these two poles to be shifted. Since there are so many people from different cultures and ethnicities living in Cyprus nowadays, social inclusion and accepting diversity were seen by some interviewees as an essential element for a society that does not deal with only the integration or acceptance of the two conflicting communities, but all communities. A process towards such a perspective should involve a general social

inclusion framework applied not only to higher education institutions but to all sectors within society and allow for preparation towards becoming 'open' to such diversity.

Even in the case of applying for funding on collaborative projects, the word bi-communal was suggested as inappropriate, if the Cyprus 'problem' was to be tackled through such a perspective. This could decrease the social stigma associated with terminology as such and incorporate also projects and activities appropriate for culturally developing a society as *'closed'* as the Cyprus society is, based on a Greek-Cypriot interviewee. Academics were seen as playing a vital role in initiating projects involving other academics, and the wider public as well as including the youth, and creating conditions to acquire knowledge about the 'others', in respect to culture, tradition, language, religion and so forth.

**Summary**

Throughout the literature research part of this thesis there has been an argument that in Cyprus there is a strong presence of stereotypes, prejudices, mistrust, cultural differences, disparities in belief systems, selective images and unaddressed basic human needs between the northern and southern communities. These are perceived to have been underplayed in efforts to bridge the two communities, as an emphasis has been given on structural reform, political negotiation and international politics.

The combined findings discussed in this chapter have revealed that the Cyprus divide has had a considerable impact in many aspects of social and civic life, including the one in academia. The low reporting of bi-communal academic interaction and collaboration and the wide range of activities involving a small minority is a manifestation of the current situation.

Funding problems, low dissemination of the output of most activities, as well as hesitation of academics to deal with a confrontational and in instances conflicting, external environment were reported. Political stances, manifested most strongly through the arguments of recognition and legitimatization of the 'other', were seen as having a considerable obstacle in hindering these collaborations, while the technical difficulties and complicated circumstances characterizing most of these collaborations was a discouraging factor for many. Media manipulation on the issues of the division in the island was perceived in many cases as a threat for those wishing to be part of a wider dialogue. A form of social stigma was still perceived to accompany most of the attitudes towards efforts and initiatives in bi-communal cooperation.

The research findings indicated much will for future collaborations to be initiated by all participants. They reported on the agreement of the role of higher education in creating dialogic conditions on an island where the lack of contact and interaction of both communities had created a major psychological distance not overcome by the

opening of checkpoints and borders in 2003. There were concerns about the feelings and understandings the youth have developed on the issues of the division, of which some academics vividly drew a picture of a generation totally unprepared to accept the 'other'. Despite all these, though, in particular the questionnaire survey data indicated that a noteworthy group of Greek-Cypriot academics (39%) in favour of future partnerships with colleagues from the northern part put an emphasis on the importance of a political resolution and a settlement of the recognition issue for these collaborations to be initiated.

Recommendations centred on the importance of linkages created between the two communities, a view adopted throughout this thesis by looking at conflict resolution through sociological and psycho-cultural analytical frameworks and a Buberian dialogic philosophy. Encouragement by political elites, the contribution of the EU, taking advantage of technology, establishing common frameworks or some basic procedural rules were considered important in encouraging bi-communal academic collaborations. On the other hand, strengthening civic society and promoting multiculturalism and social inclusion were perceived essential in contributing towards communion and peace on the island. Institutional change and the pioneering initiative stemming from academia itself were considered pivotal in socializing the wider public and the youth in particular towards a reconciled future.

**CHAPTER 7**

**CONCLUSION**

**Introduction**

In this chapter, a summary of the research and research findings are presented. These throw light on the perception of the northern and southern higher-level academic communities in Cyprus regarding the role of education in ethnic conflict alleviation as well as on their attitudes, perceptions and intentions towards future academic links.

The perceived implications in the actualisation of such links and suggestions for policy consideration, reported here, are the chief claims of the thesis concerning its contribution to knowledge. The research limitations are discussed and areas for further research are suggested, while the personal experience obtained from the research process is explored in the end of this chapter.

**The Context of the Study and the Outline of Outcomes**

The case of Cyprus is one for which very little literature exists with regards to educational links being utilised in order to establish a form of dialogue between the two conflicting communities on the island. Much literature in the interdisciplinary field of conflict resolution, presented in Chapter 2, informs us of the importance of contact, cooperation and a dialogic framework which should be applied to divided societies. Through these, trust can be re-built, existing stereotypes can be shifted, existential fears can weaken and a sense of understanding can develop between conflicting communities. This, it is argued, constitutes an essential part of a multi-level reconciliation strategy addressing both the social psychological and socio-cultural dynamics of deep-rooted conflicts, whose complexity cannot be completely understood if tackling solely their structural and political dimensions.

Cyprus is a case, among many others, of an inter-communal protracted conflict, as the deep psychological, mental and physical separation between the two communities has been sustained for almost four decades. Despite the particularities of each ethnic conflict, however, most cases including those of Northern Ireland and Israel-Palestine point strongly to not only the importance of dialogic links in order to bridge conflicting communities, but also the role of education as being pivotal in such a process. The leading role of education in its contribution to the creation of a dialogue and the bridging of inter-communal differences is deeply rooted in the philosophical underpinnings of Martin Buber, the outstanding existentialist philosopher of the 20th century, who through his writing advocated not only freedom in education but also education celebrating dialogue and extending to communion.

Such freedom and communion can only, according to Buber, be facilitated through dialogue that is genuine and authentic and allows for establishing mutual relationships between conflicting communities. These reciprocated affiliations aid in the elimination of the subjective sources of conflict, apart from the ones which are objective (Morgan, 2007, p. 12).

The research objectives of this thesis were formed by looking at the Cyprus case through the lenses of the sociological and the psycho-cultural interpretations of conflict resolution, and inspired by Martin Buber's philosophical dialogic perspective, as well as by the pioneering educational dialogic initiatives in Northern Ireland and Israel-Palestine.

The thesis identified the current higher-level educational links between the northern and southern communities in Cyprus. It also investigated the opinion of academics and higher education administrators from both parts of the island in respect to the importance they placed on such links as a means of overcoming inter-communal conflict. The complications and hindering factors in actualising such links are core issues considered in this thesis, bearing in mind that the present third generation of the conflict is the most ignorant of the existence of the 'other'. The policy implications that emerged throughout the research are considered an important part of this thesis' outcomes.

**Thesis Contribution to Knowledge**

This thesis has aimed to meet an educational function by providing an analysis of the specificities of the division in Cyprus in the context of the higher education sector and to offer policy recommendations. The research findings are the outcome of my own research for more than seven months in both the northern and southern part of the island of Cyprus. The thesis is the product of the various research tasks I undertook for three years in order to complete it and it reflects my own position as a researcher, as an educator and as a citizen living in a divided society. The development of the topic is based on theoretical frameworks that guided the inquiry but triggered by my own experiences, arguments and questions. There is much available literature on the main division issues on the island, addressed in both chapter 1 and 2 of this thesis. However, there has never been an investigation of the higher education sector and academia in relation to these division issues. The study has endeavoured to provide a deeper understanding and has thoroughly substantiated existing theory on:

- The perceptions that higher education academics in Cyprus have towards their role and that of education in alleviating the tension between the Greek and Turkish-Cypriot communities on the island.
- The nature of current academic collaborations between the two communities and the perceived difficulties, implications and limitations associated with these.
- The will and intentions of higher education academics to be involved in mutual academic work and collaborations with colleagues from the 'other side' of the divide and their propositions/policy implications for such links in order to become widely accepted.

The findings on these, presented analytically in the following section, are intended to broaden the current discourse of the conflict issues in Cyprus. Further knowledge on policy implications will, optimistically, result in more action and links created between the two academic communities in the north and south. It is hoped that the thesis will stimulate more initiatives, and will constitute a small, yet important contribution to the knowledge available on this issue. It is a further wish that higher level academia in Cyprus will actively aid in the welfare of the society and peace in the island.

**The Research Methodology and Findings**

The research objectives, as outlined and presented in Chapter 3 (p. 57), were set to drive the research undertaken by the use of the two research instruments: that of questionnaires and interviews. These constituted the basis of a research design rationale, based on a pragmatic methodological perspective substantiated in the same chapter. For the sake of clarity and in order to illustrate their achievement, these research objectives are grouped, with a short description of the relevant findings.

***Research Objectives 1 and 2**: Discovering the existence, nature and range of current higher-level academic links between the academics in the northern and*

*southern parts of the island of Cyprus; the identification of future intentions and the*
*types of links preferred.*

The study revealed that collaborations between the academics in the northern and southern communities on the island were few and only a small fraction participated in common academic work. In fact, despite the quite wide range of activities in place, the same people seemed to engage in these activities.

Findings, however, indicated a strong wish for participation in future academic collaborations by both communities. Three out of four questionnaire participants reported interest in collaborative/educational activities with colleagues from the 'other side', even though the incidence of expressing such interest has been found to be significantly higher among Turkish-Cypriot academics and academics of other nationalities than among Greek-Cypriot academics. Those expressing no interest in such collaborations indicated that their negative intention was driven by the perception that such participation would be a sign of complying with the 'other side's' political standing on the Cyprus conflict. Moreover, six out of ten academics stated their willingness to support such links and argue in favour of funding for such collaborations from their institution/university.

Questionnaire findings also showed that the majority of academics (total sample) would like to collaborate on joint research on topics of professional interest. The highest interest among the Greek-Cypriot academics specifically was towards joined research and cooperation to promote peace-building. Respectively, the highest interest among Turkish-Cypriot academics and academics of other nationalities was towards the joined work on topics of research interest. The realisation of student exchange/collaborative programmes was the least preferred type of collaboration, due to the perceived difficulty in implementing them.

***Research Objectives 3 and 4:*** *Perceived link of higher-level academic*
*collaborations in creating conditions of dialogue, necessary as part of a multi-track*

*approach to conflict alleviation; the core forces and stereotypes which underline attitudes and perceptions towards bi-communal higher-level academic links.*

Findings showed that an overwhelming majority of academics agree that education and specifically higher education can contribute towards a climate of cooperation, as part of establishing the general dialogic conditions necessary for bridging inter-communal differences. Both the questionnaire and interview findings indicated a consensus on the statement that the island can benefit from collaborative work of northern and southern academics on scientific and economic matters.

However, there was also a consensus that bi-communal academic links can be difficult to implement practically. A large number of academics indicated that institutions, at least in the private sector, would be unwilling to fund such activities partially due to financial limitations. There was also much uncertainty among academics on whether institutional support would be provided in cases of external funding. Moreover, more than half of the questionnaire respondents reported that institutional/university approval would be an essential prerequisite if they were to participate in such links.

Political stances and the lack of interaction and communication were considered the primary factors underlying the psychological distance between the two communities. The role of the media, neutral in some instances but very negative in others, was reported as being detrimental to the initiation and fruitful outcome of all bi-communal collaborations. These factors combined with the lack of a vocal academic culture seemed to constitute the underlying reason for academics, specifically the Greek-Cypriots, perceiving that their involvement in inter-communal academic collaborations would have a small positive impact on the wider community in respect to their attitudes towards the 'other'.

The interview findings and the literature review indicated a youth generation unprepared to accept the 'other' and showed a society with strong stereotypes and

prejudice between the two communities. In addition, although in the questionnaire, academics did not explicitly indicate a strong negative stance of their social environment towards their participation in academic links with the 'other' community, the interviews revealed the presence of a stigma, particularly for Greek-Cypriot academics. This was much more prominent once the Greek-Cypriots had to cross the checkpoints to the north.

Nevertheless, some interviewees mentioned the presence of nationalistic tendencies within academia, which for them was a group no different from other groups within society. However, neither the existence nor the specific degree of mistrust and prejudice of academics of each community towards the other was clarified explicitly. Two isolated interview statements, as presented in Chapter 5 (pp. 150-151), indicated that Turkish-Cypriot academics in some instances felt they were treated like 'second rate' partners by their Greek-Cypriot colleagues, but this is an issue which needs further investigation, as noted again later in this chapter.

***Research Objectives 5 and 6:*** *Perceived complications, limitations and conditions characterising higher-level academic collaborations; Policy implications.*

Recognition issues were stated as a serious obstacle in actualising all relevant academic bi-communal projects. Resolving matters over using institutional affiliations, choosing topographical names and including maps, choosing appropriate titles, naming historical events and allowing usage of particular symbols are some of the technical difficulties which emerged in the actualisation of academic collaborative work between the two communities. The level of persistence, effort and time that were required to overcome these was noted as a discouraging factor for those interested in such collaborations. Moreover, evidence indicated a perceived fear of academics due to the stigma that officials, the public, the professional environment or the media attach to such collaborations. Academics stated that some within Greek society view collaborations with colleagues from the 'other' side as a form of legitimising their position/recognition.

In addition, evidence indicated major funding deficiencies in the initiation, promotion and dissemination of outcomes of such activities by both the public and private sector. A lack of the impact of academia on the public was mentioned, while academics were described as not being vocal and more interested in their professional and academic development; Greek-Cypriot academics particularly had a strong sense as to their potentially influential role in social and civic life, as it has been already mentioned.

The negative impact of recognition issues, nationalism, media and social pressure as well as the nature of academia and the lack of funding were found to be the underlying complications of collaborations between the two academic communities on the island. The low participation of academics in such collaborations was found to be substantiated by these complications.

Based on questionnaire findings, in contrast to the Turkish-Cypriot academics and academics of other nationalities, a large proportion of Greek-Cypriot academics in favour of bi-communal collaborative work indicated that political resolution is necessary prior to the establishment of such collaborations. Additionally, there was much uncertainty among them as to whether such collaborations can lead to a satisfactory inter-communal settlement or should exist irrespective of political issues.

Although, as discussed analytically in Chapter 6 (pp. 174-175), it is rather unclear if the Greek-Cypriot academics considered political resolution necessary for smoother facilitation because of the complications associated with such collaborations or if they considered political resolution necessary due to the group's political ideology being largely in line with the official positions about the division on the island. Findings from the interview proceedings and the literature review indicated that both hold true, but the issue may require further investigation in order to determine their weighted impact.

The supporting parallel activities that need to take place to substantiate the positive wish for future collaborations constituting implications for policy and practice were outlined. Interviewees suggested a combination of official encouragement, external intervention, strengthening of civil society, institutional change, using technology, offering more interaction opportunities to the youth and approaching the Cyprus situation by adopting a multicultural perspective. These are discussed analytically in the section that follows.

## Policy Implications

Academics put forward a number of suggestions that they considered essential in order for the realisation and fruitful collaboration between the two academic communities. Macro-level involvement, intervention and/or encouragement was considered essential e.g. from political elites. As suggested, this could take the form of avoiding their use of negative characteristics in efforts to bridge the two communities into a more active role, such as in assisting dissemination of the positive impact of bi-communal interactions to the wider public and/or actively in participating in them. Their example by putting value on such contacts was considered crucial in eliminating the form of stigma and uncertainty on possible negative consequences, which has been associated with most bi-communal collaborations.

The EU was seen as an institution able to provide the protective shield not only among elites who may face a political cost by engaging in such encouragement but also among academics. The EU could offer the umbrella to encompass a variety of projects of academic interest, allow for elites to be part of these and assist in mitigating the perceived negative consequences associated with bi-communal projects and links in the wider public. It could further secure the status as well as the research funds, which are limited in the private and public educational sectors according to research findings.

The Nicosia Masterplan project, currently taking place and supported by the EU, constitutes such a positive example. Cooperation of similar nature among academics could not only dissociate academia from the political struggles on the island and the problematic rhetoric of recognition but also assist in strengthening civil society. In addition, professional interaction can lead to the development of personal ties, and 'spillover' positive effects may occur to the wider society.

Further support mechanisms, such as networks to allow knowledge on each side's work and the flow and transfer of information e.g. through the internet were also considered vital. The EU as a 'protective shield' over a project like that could aid in many of the 'technical' difficulties which emerged in similar previous endeavours.

Since a lot of collaborations do take place either with academics not using their institutional affiliation or/and with ad-hoc requirements varying from occasion to occasion, academics felt that a set framework with some basic rules should be considered essential in promoting such collaborations. The Declaration of Principles of Palestinian-Israeli International Cooperation in Scientific and Academic Affairs, signed by rectors and presidents of five Israeli and four Palestinian universities and research institutions (reference on p. 44), is an example of a private initiative which bypasses issues of such nature in highly politicised environments.

The aforementioned reference demonstrates the importance of the initiative of individuals at the grass-root level as well as of the sector itself. Private universities were seen as potential facilitator agents for peace and promoters of pubic discourse on the issues of the division in the island. Institutional change was seen as vital e.g. in protecting and providing the neutral space to those academics involved in such initiatives by dismantling the structures that threaten the academic freedom often violated in highly politicised environments. Allowing for partnerships with NGOs and other non-governmental peace activists, creating ties with civic society and funnelling funds systematically to academics demonstrating an interest in contributing to peace-building initiatives and bi-communal collaborations were seen

as essential components of a peace-building agenda that could be adopted by these universities.

A social inclusion perspective which celebrates multiculturalism, diversity and integration of all communities in Cyprus and not only of the Greek and Turkish-Cypriots was suggested by some academics. Such a perspective could be implemented in projects and activities that involve the youth and the wider public. Even the word bi-communal was suggested as inappropriate to characterise academic mutual work from such a perspective.

Moreover, technology was viewed as an excellent medium to allow for the interaction of the youth who extensively use it as a communication medium. For instance, the use of technology such as social media was suggested for initiating projects which involve knowledge about the 'other', with respect to culture, tradition, language, religion and so forth.

University academics offering alternative ways of analysis as part of a climate of social and academic freedom, inclusion, multiculturalism and democracy, which universities more than other institutions are claimed to represent, have been considered crucial.

Nevertheless, reported experience from academic collaborations in Israel-Palestine (Salem & Kaufman, 2007) indicates that issues of asymmetry, disagreements on normalisation, reciprocity and many other challenging issues can arise despite the sincere willingness of all participants to cooperate. The provision of seminars or joint workshops in which academics can meet, discuss concerns and articulate some of their basic psychological needs in respect to the conflict issues on the island could also be taken into account.

**The Limitations of the Research**

As already discussed in Chapter 3 (pp. 62-63), being a Greek, but not a Greek-Cypriot, who has lived in Cyprus for the last 12 years had both advantages and disadvantages while I was conducting this research. In some instances, I was perceived as an 'external' and therefore I was not considered predispositioned to one side or the other. In such instances 'trust' increased. In other instances, I was perceived as someone that could not completely understand or feel what the division on the island means for Cypriots and therefore any interpretation or analysis would not be fair, representative or objective. In such cases, I was faced with some suspicion on my incentives about conducting the specific research or some participants did not pay sufficient attention to the content of the research topic. Turkish-Cypriots, for example, were not always 'open' or explicit in their statements on the issues under investigation.

Moreover, some form of psychological and social demand was exerted, just by the fact that I was culturally and linguistically a Greek. I was in some instances confronted with strong feelings expressed by both some Greek and Turkish-Cypriots, and I had to justify my research position to both of them. By adhering to the position that I was approaching the investigation as a researcher above all, I made every effort to preserve the objectivity of the outcomes.

On the other hand, language - both the Cypriot dialect and the Turkish one used on the island -, constituted a barrier, as language may be one of the core aspects of understanding social reality. Although all phases of the research were conducted in English, since university academics of English-speaking institutions participated in the research, language was a barrier in the Turkish-Cypriot side. With the Greek-Cypriots, Greek was used in many instances in order to get clarifications, something which was not possible with the Turkish Cypriots.

I had more access to data on the Greek-Cypriot side than on the Turkish-Cypriot one due to my linguistic, cultural and social ties as a Greek. This is evident by both the number of Turkish-Cypriots involved in this research and the number of Turkish-

Cypriot institutions which gave me permission to access their premises (full reference provided on p. 69, in Chapter 3). In addition, a large part of the literature gathered was written by Greek-Cypriot academics, while Turkish-Cypriot literature was scarce and/or not easily accessible. In an effort to mitigate the bias stemming from this, I placed emphasis on literature which was written by researchers belonging to other ethnicities, as well. In addition, a number of participants of other nationalities with experience on both sides participated in the research.

Time and the financial barriers as well as the lack of substantial resources did not allow for inclusion of the positions of academics which belong to the management of universities and/or of the officials of the ministries of education of both sides.[11] Although that could be a suggestion for further research which is discussed next, a rounded picture of the potential of academic collaborations between the two sides in the island should include both.

**Unanswered Questions and Further Research**

The specific research has shed some light on the specificities of academic collaborations in the higher education sector in Cyprus and contributed to the understanding of the impact of the Cyprus division in academia. Nevertheless, there is much potential for further research. Specifically, further questions are raised:

➢ To what extent, in what form and to what degree do stereotypes, prejudice and mistrust of each academic community towards the other exist? Are academics ready for their mutual collaboration?

➢ To what extent are the recognition issues and the technical implications in academic collaborations used as a problematic reference or as a disguised excuse which hides negative personal and professional attitudes of each community towards the other? If both of these hold true, what is their weighted impact?

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[11]For example, there has been unofficial reference to past initiatives at the ministerial level. One such example is the proposal by the Greek-Cypriot delegate to the Ministerial Meeting of the Education Ministers of the Bologna Process in London in 2007, in order to set up an independent authority of bi-communal composition to undertake the task of evaluation and accreditation of Turkish-Cypriot academic institutions.

- What are the perceptions and attitudes of institutional management in the private higher education sector towards such collaborations given an identified positive willingness of their academic staff to take part in such collaborations?
- What funding if any, and based on which parameters would private university institutions be willing to grant for the initiation of such collaborations, if a wish is expressed?
- What are the differences between the private and the public higher education sectors and what other negative forces in the public sector, if any, may be in place that discourage collaboration between the two academic communities?
- Which are the positions of educational authorities e.g. Ministries of education in each respective community and how do they apply a rapprochement ideology in their policies?
- What is the understanding of academic collaborations from the university student population and their official representation?
- What are the attitudes that academics of other nationalities (e.g. Turkish in the Turkish-Cypriot community) have on the actualisation of academic collaborations between the two sides?
- What is the opinion, experience and insight of established NGOs and other organisations such as the EU, which facilitate and work towards bridging the communities on the island? To what degree and in what way can they extend, widen and involve higher-level academic participation within or beyond the projects on which they are already involved, within their own networks for peace-building?

**Concluding Remarks**

During the research process, I had the opportunity to understand and learn much more about the issues of division on the island and gain experience about life in the northern side. In addition, I have acquired important skills as a researcher in designing, conducting, gathering, analysing and presenting research data, which will be used for my further research accomplishments and professional development.

Nevertheless, the research limitations and difficulties outlined in this chapter illustrate the necessity of combined and collaborative future research work in respect to the establishment of higher-level academic links between the northern and southern communities. More people from both sides of the divide e.g. Turkish and Greek-Cypriot academics as well as academics of other nationalities and researchers of other sectors can form a group(s) in order to both verify and extend findings and discussion on the issues addressed in this research, the additional unanswered questions outlined in the previous section or any pertinent issues.

Although the effort in this research, apart from the enhancement of knowledge, has been to offer policy recommendation and include some practical direction, the goal has also been the initiation of further research on the topic, with this work serving as a springboard/valuable reference. Despite the discouragement and fatigue observed during recent years on the conflict case of Cyprus, the will for further political negotiations as well as indications that a new 'Cypriotness' has been formed (Hadjipavlou 2003, reference provided on p. 47) adds value in broadening the discussion on the necessity of a constructive sustained dialogue which should be established across all sectors between the two communities.

Socialisation towards peace is considered a civic duty, a moral obligation and a democratic virtue which academics are called on to fulfil for the generations to come. These citizens, in turn, will decide in an informed, conscious and empowered way how to construct their future.

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# APPENDICES

# APPENDIX 1

**The University of Nottingham**

## DEPARTMENT OF EDUCATION

## Autumn 2010

## ACADEMIC LINKS IN BRIDGING COMMUNITIES

*A Doctoral Research Study on the Role of Education in Ethnic Conflict Resolution. An Investigation of the Attitudes, Perceptions and Intentions towards Academic Links, between the Southern and Northern Higher Education Communities in the Island of Cyprus.*
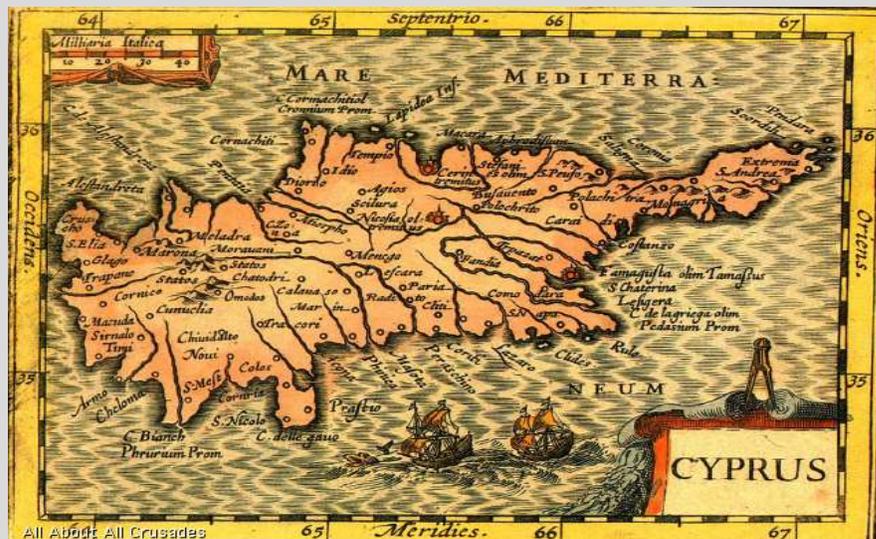


### MARIA AVTZAKI NICKOLAOU

**EdD Candidate, University of Nottingham**

Dear Colleague,

I would appreciate it if you could complete this questionnaire, which should not take more than a few minutes to finish. The gathered data in conjunction with further research, are to be used to draw important conclusions on the perceptions towards academic links and their contribution to conflict alleviation in the island of Cyprus. Your time devoted to this questionnaire is highly appreciated.

Thanking you in advance,
Maria Avtzaki Nickolaou

## Section A

**Some facts about you:**

1 **Sex:** Male ☐ Female ☐

2 **Age Group:** 25-34 ☐ 35-49 ☐ 50-64 ☐ 65+ ☐

3 **Nationality:** Greek Cypriot ☐ Turkish Cypriot ☐ Other *Please Specify:*

4 **Name of Academic Institution currently employed:**

5 **Status within Academic Institution:**

Lecturer ☐ Assistant Professor ☐ Associate Professor ☐ Professor ☐

Head of Dpt. ☐ Research Associate ☐ Course Supervisor ☐

Other: *Please Specify:*

6 **Highest qualification :** BA ☐ Masters ☐ Doctorate ☐

## Section B

**Some Questions to You:**

7 What is your teaching specialisation?

8 What is your research specialisation?

9 Have you ever collaborated with other academics for funded/non funded project/research work from any of the following?

**a.** Cyprus ☐ **b.** Europe ☐ **c.** USA ☐

**d.** Other *Please Specify:* **e.** None ☐

10 Have you ever collaborated with colleagues from the other side of the island on:

|  | YES | NO |
|---|---|---|
| **a.** Funded Research / Projects | ☐ | ☐ |
| **b.** Non-Funded Co-joined Research published | ☐ | ☐ |
| **c.** Educational Activities initiated by Private Institutions | ☐ | ☐ |
| **d.** Bicommunal Activities supported by Non-Governmental Org. (NGOs) | ☐ | ☐ |

**11** **If Applicable**, please provide some details on your positive answers:

_____

_____

**12** Would the prospect of collaborative research or other educational activities with university colleagues from the other side of the island be of interest to you?

**Yes** ☐     **No** ☐

**If your Answer is [No], Please proceed with Question 13 and then proceed to Sections D and E.**

**If your Answer is [Yes], Please proceed with Questions in Section C and then to Sections D and E.**

**13** Please choose the reason/reasons for answering **No** in **question 12** (You can choose one **or** more reasons, but please rank them in _order of importance_ from *(6) Most Important* to *(1) Least Important).*

**a.** It is a signal of compliance with the other side's political standing on the Cyprus conflict ☐

**b.** It could lead to sensitive issues arising due to frequent contact that will further lead to disagreement and discomfort ☐

**c.** Cultural differences make workplace practices and working styles incompatible ☐

**d.** Such links are held in contempt by most of the public ☐

**e.** I am too busy to get involved with such projects ☐

**f.** Other     *Please specify:* ☐

## Section C

**14** If your answer to **Question 12 is Yes**, for each collaborating activity between the northern and southern part of the island indicated below, please choose from *5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested)* to *1 (Not Interested).*

**(a) Joined research on topics of your research interests, appropriate for conference presentations and publications.**

**5** ☐     **4** ☐     **3** ☐     **2** ☐     **1** ☐

**If you have chosen 1 or 2 for (a), please indicate the most important reason behind your choice (Tick one).**

i) I do not believe the specific collaborating activity can contribute constructively in bridging the two academic communities of the island ☐

ii) I do not like the content of the activity ☐

iii) The activity seems practically complicated ☐

iv) I do not have time ☐

v) Other     *Please specify:* ☐

**(b) A discussion forum established between the northern and southern part of the island, sharing ideas and values on pedagogy and academic issues.**

**5** ☐     **4** ☐     **3** ☐     **2** ☐     **1** ☐

**If you have chosen 1 or 2 for (b), please indicate the most important reason behind your choice (Tick one).**

vi) I do not believe the specific collaborating activity can contribute constructively in bridging the two academic communities of the island ☐

vii) I do not like the content of the activity ☐

viii) The activity seems practically complicated ☐

ix) I do not have time ☐

x) Other     *Please specify:* ☐

**(c) Joint research and cooperation to promote peace-building initiatives between the north and the south.**

| 5 ☐ | 4 ☐ | 3 ☐ | 2 ☐ | 1 ☐ |
|---|---|---|---|---|

**If you have chosen 1 or 2** for **(c)**, please indicate the **most important** reason behind your choice (Tick **one**).

xi) I do not believe the specific collaborating activity can contribute constructively in bridging the two academic communities of the island ☐

xiii) I do not like the content of the activity ☐

xiv) The activity seems practically complicated ☐

ix) I do not have time ☐

xv) Other  *Please specify:* ☐

**(d) Participating in the realisation of student exchange/collaborative programmes between the two educational student bodies.**

| 5 ☐ | 4 ☐ | 3 ☐ | 2 ☐ | 1 ☐ |
|---|---|---|---|---|

**If you have chosen 1 or 2** for **(d)**, please indicate the **most important** reason behind your choice (Tick **one**).

xvi) I do not believe the specific collaborating activity can contribute constructively in bridging the two academic communities of the island ☐

xvii) I do not like the content of the activity ☐

xviii) The activity seems practically complicated ☐

xix) I do not have time ☐

xx) Other  *Please specify:* ☐

15 Do you believe that institutional support will be available to initiate the link/s that are of interest to you, if external funding is provided?

Yes ☐  No ☐  Do Not Know ☐

16 Do you believe that internal funding could also be available, if your institution's academic body shows an interest for such links?

Yes ☐  No ☐  Do Not Know ☐

17 Would you be willing to support such links and argue in favour of funding provided by your institution ?

Yes ☐  No ☐  Do Not Know ☐

18 Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of *(5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.*

| | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|
| Family | ☐ | ☐ | ☐ | ☐ | ☐ |
| Friends | ☐ | ☐ | ☐ | ☐ | ☐ |
| Colleagues | ☐ | ☐ | ☐ | ☐ | ☐ |
| Political party | ☐ | ☐ | ☐ | ☐ | ☐ |
| Religious Affiliation | ☐ | ☐ | ☐ | ☐ | ☐ |
| Other  *Please Specify:* | ☐ | ☐ | ☐ | ☐ | ☐ |

## Section D

**What is your opinion of ?**

19 For each statement please, indicate whether you *Strongly Agree (5)*, *Agree (4)*, are *Neutral (3)*, *Disagree (2)*, or *Strongly disagree (1)* with it.

| | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|
| Education is an important vehicle in bridging Intercommunal differences. | ☐ | ☐ | ☐ | ☐ | ☐ |

| Higher education can contribute towards creating a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging intercommunal differences. | ☐ | ☐ | ☐ | ☐ | ☐ |
|---|---|---|---|---|---|
| The island can benefit from collaborative work of northern and southern academics on scientific and economic matters. | ☐ | ☐ | ☐ | ☐ | ☐ |
| I believe most links will be practically difficult to implement, even if there is interest from both sides. | ☐ | ☐ | ☐ | ☐ | ☐ |
| I will participate in such links, only if they are approved by the academic and management body of the institution for which I work. | ☐ | ☐ | ☐ | ☐ | ☐ |
| Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island. | ☐ | ☐ | ☐ | ☐ | ☐ |
| Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future. | ☐ | ☐ | ☐ | ☐ | ☐ |

**20** Please rank **in order of importance** the **3 Most Critical Reasons** from the ones below, which you think underlie the psychological distance between the northern and southern communities [*(3) Most Important - (1) Least Important* ].

|  | 3 | 2 | 1 |
|---|---|---|---|
| Political Stances | ☐ | ☐ | ☐ |
| Media | ☐ | ☐ | ☐ |
| Lack of Interaction and Communication | ☐ | ☐ | ☐ |
| Social Environment | ☐ | ☐ | ☐ |
| Religion | ☐ | ☐ | ☐ |
| Other   *Please Specify:* | ☐ | ☐ | ☐ |

**21** Please **indicate** your opinion to the following statements, referring to collaborations between the north and the south:

| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place. | **Agree** ☐ | **Disagree** ☐ | **Do Not Know** ☐ |
|---|---|---|---|
| Collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus. | **Agree** ☐ | **Disagree** ☐ | **Do Not Know** ☐ |
| Collaborations, including academic ones, should be existent regardless of the political issues in Cyprus. | **Agree** ☐ | **Disagree** ☐ | **Do Not Know** ☐ |

**22 Please feel free to write below any comments you would wish to make, while completing this questionnaire:**

_____

_____

_____

_____

_____

_____

## Section E

**23** Would you be interested in participating in an interview, as part of the research conducted in regards to the perceptions towards academic links and its role in bridging the two conflicting communities in Cyprus?

**Yes** ☐       **No** ☐

**24** If **YES**, please provide your details:       *Name:* _____

*E-mail:* _____

*Tel.:* _____

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**This information will be kept strictly confidential. If you have any questions, please do not hesitate to conduct myself or my thesis supervisor, whose info are provided below:**

**Professor W. J. Morgan, PhD., DSc., FRAI., FRSA.,**
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## * * THANK YOU VERY MUCH FOR YOUR COOPERATION* *

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# APPENDIX 2

ΠΙΝΑΚΑΣ  72.  ΑΡΙΘΜΟΣ ΔΙΔΑΚΤΙΚΟΥ ΠΡΟΣΩΠΙΚΟΥ ΚΑΤΑ ΤΥΠΟ ΕΚΠΑΙΔΕΥΤΙΚΟΥ ΙΔΡΥΜΑΤΟΣ,
ΘΕΣΗ ΚΑΙ  ΦΥΛΟ, 2008/2009

TABLE        72.  NUMBER OF TEACHING PERSONNEL BY TYPE OF INSTITUTION, POST AND SEX, 2008/2009

**ΤΡΙΤΟΒΑΘΜΙΑ ΠΑΝΕΠΙΣΤΗΜΙΑΚΗ-TERTIARY UNIVERSITY**

| Τύπος εκπαιδευτικού ιδρύματος και θέση | Άντρες Men | Γυναίκες Women | Σύνολο Total | Type of institution and post |
|---|---|---|---|---|
| **ΔΗΜΟΣΙΑ** | | | | **PUBLIC** |
| Καθηγητές | 61 | 5 | 66 | Professors |
| Αναπληρωτές καθηγητές | 65 | 21 | 86 | Associate professors |
| Επίκουροι καθηγητές | 64 | 25 | 89 | Assistant professors |
| Λέκτορες | 68 | 44 | 112 | Lecturers |
| Επισκέπτες καθηγητές | 2 | 0 | 2 | Visiting professors |
| Επισκέπτες αναπληρωτοί καθηγητές | 2 | 0 | 2 | Visiting associate professors |
| Επισκέπτες επίκουροι καθηγητές | 0 | 1 | 1 | Visiting assistant professors |
| Επισκέπτες λέκτορες | 3 | 2 | 5 | Visiting lecturers |
| Ειδικό εκπαιδευτικό προσωπικό | 63 | 49 | 112 | Special teaching staff |
| **Σύνολο** | **328** | **147** | **475** | **Total** |
| **ΙΔΙΩΤΙΚΑ** | | | | **PRIVATE** |
| Καθηγητές | 30 | 11 | 41 | Professors |
| Αναπληρωτές καθηγητές | 62 | 18 | 80 | Associate professors |
| Επίκουροι καθηγητές | 72 | 48 | 120 | Assistant professors |
| Λέκτορες | 57 | 43 | 100 | Lecturers |
| Αναπληρωτές λέκτορες | 15 | 23 | 38 | Associate lectures |
| Επίκουροι λέκτορες | 1 | 0 | 1 | Assistant lectures |
| Επισκέπτες καθηγητές | 5 | 1 | 6 | Visiting professors |
| Επισκέπτες αναπληρωτοί καθηγητές | 1 | 0 | 1 | Visiting associate professors |
| Επισκέπτες επίκουροι καθηγητές | 0 | 1 | 1 | Visiting assistant professors |
| Επισκέπτες λέκτορες | 4 | 0 | 4 | Visiting lecturers |
| Ειδικό εκπαιδευτικό προσωπικό | 75 | 52 | 127 | Special teaching staff |
| **Σύνολο** | **322** | **197** | **519** | **Total** |
| **ΣΥΝΟΛΟ** | **650** | **344** | **994** | **TOTAL** |

# APPENDIX 2

ΠΙΝΑΚΑΣ   88.   ΑΡΙΘΜΟΣ ΔΙΔΑΚΤΙΚΟΥ ΠΡΟΣΩΠΙΚΟΥ ΚΑΤΑ ΤΥΠΟ ΕΚΠΑΙΔΕΥΤΙΚΟΥ
ΙΔΡΥΜΑΤΟΣ, ΗΛΙΚΙΑ ΚΑΙ ΦΥΛΟ, 2008/2009

TABLE        88.   NUMBER OF TEACHING PERSONNEL BY TYPE OF INSTITUTION,
AGE  AND SEX 2008/2009

ΤΡΙΤΟΒΑΘΜΙΑ ΜΗ-ΠΑΝΕΠΙΣΤΗΜΙΑΚΗ-TERTIARY NON-UNIVERSITY

| Τύπος εκπαιδευτικού ιδρύματος και ηλικία διδακτικού προσωπικού | Άντρες Men | Γυναίκες Women | Σύνολο Total | Type of institution and age of teaching personnel |
|---|---|---|---|---|
| **ΔΗΜΟΣΙΑ** | | | | **PUBLIC** |
| 25 -29  " | 2 | 1 | 3 | 25 -29 " |
| 30-34 " | 4 | 9 | 13 | 30-34 " |
| 35-39 " | 23 | 12 | 35 | 35-39 " |
| 40-44 " | 10 | 11 | 21 | 40-44 " |
| 45-49 " | 11 | 5 | 16 | 45-49 " |
| 50-54 " | 12 | 8 | 20 | 50-54 " |
| 55-59 " | 12 | 6 | 18 | 55-59 " |
| 60-64 " | 3 | 2 | 5 | 60-64 " |
| Δε δηλωθηκε | 1 | 4 | 5 | Not stated |
| **Σύνολο** | **78** | **58** | **136** | **Total** |
| **ΙΔΙΩΤΙΚΑ** | | | | **PRIVATE** |
| <25  χρονών | 11 | 27 | 38 | <25 years |
| 25-29 " | 45 | 111 | 156 | 25 -29 " |
| 30-34 " | 65 | 67 | 132 | 30-34 " |
| 35-39 " | 62 | 32 | 94 | 35-39 " |
| 40-44 " | 48 | 35 | 83 | 40-44 " |
| 45-49 " | 31 | 16 | 47 | 45-49 " |
| 50-54 " | 23 | 12 | 35 | 50-54 " |
| 55-59 " | 10 | 3 | 13 | 55-59 " |
| 60-64 " | 15 | 5 | 20 | 60-64 " |
| >=65 " | 21 | 6 | 27 | >=65 " |
| Δε δηλωθηκε | 159 | 112 | 271 | Not stated |
| **Σύνολο** | **490** | **426** | **916** | **Total** |
| **ΣΥΝΟΛΟ** | **568** | **484** | **1.052** | **TOTAL** |

# APPENDIX 3

## Northern Cyprus Colleges

| Name | Location | Location name in Turkish | Education Language | Program |
|---|---|---|---|---|
| Türk Maarif Koleji | Nicosia | Lefkoşa | English | A Level |
| Gazimağusa Türk Maarif Koleji | Famagusta | Gazimağusa | English | GCSE |
| 19 Mayıs Türk Maarif Koleji | Kyrenia | Girne | English | GCSE |
| Near East College | Nicosia | Lefkoşa | English | GCSE |
| Levent College | Nicosia | Lefkoşa | English | GCSE |
| GAU American College | Kyrenia | Girne - Lefkoşa | English | GCSE |
| Eastern Mediterranean College | Famagusta | Gazimağusa | English | GCSE |
| British Academy of Northern Cyprus | Kyrenia | Girne | English | GCSE |
| The English School of Kyrenia | Kyrenia | Girne | English | GCSE - IB |
| TED Kuzey Kıbrıs Koleji | Nicosia | Lefkoşa | English | GCSE |

# Northern Cyprus Universities

| Name | Location | Location name in Turkish | Since | Name in Turkish | Type |
|------|----------|--------------------------|-------|-----------------|------|
| Near East University | Nicosia | Lefkoşa | 1988 | Yakın Doğu Üniversitesi | Private |
| European University of Lefke | Lefka | Lefke | 1989 | Lefke Avrupa Üniversitesi | Private |
| Girne American University | Kyrenia | Girne | 1985 | Girne Amerikan Üniversitesi | Private |
| Cyprus International University | Nicosia | Lefkoşa | 1997 | Kıbrıs Uluslararası Ünivesitesi | Private |
| Eastern Mediterranean University | Famagusta | Gazimağusa | 1979 | Doğu Akdeniz Üniversitesi | Public - Private |

**Source:** 'TRNC' Ministry of National Education, Youth and Sports, 2010

# APPENDIX 4

**PARTICIPANT INFORMATION SHEET / QUESTIONNAIRE**

**Project Title:** *The Role of Education in Ethnic Conflict Resolution. An Investigation of the Attitudes, Perceptions and Intentions towards Academic Links, between the Southern and Northern Higher Education Communities in the Island of Cyprus.*

Dear Participant,

The main aim of this research project is to identify any current efforts and links at an educational and academic level in Cyprus, towards creating conditions for peacebuilding between both communities in the island. An interest exists to depict the attitudes, perceptions, as well as intentions from both academic communities in regards to such collaborations been further initiated, as well as gather information on what could be the implications, limitations and conditions associated with such collaborations that potential participants may perceive.

Participants need to be surveyed. Access and permission has been granted from the Educational institution of participants, while there is consent for this research to take place in the Institution's premises. Survey questionnaires will take approximately 10 minutes to complete. In the same questionnaire, each participant is asked if a wish exists to participate in future interviews. If such a wish is expressed, participants will be further approached and an additional consent form will be provided allowing for such conduct.

All information provided by participants will be solely used for the purpose of this research project and will be treated as *confidential and with complete anonymity*. All participant information will be stored under lock and key in the researcher's office, with only the researcher
and his supervisors having access to it.

Participation in this research is completely voluntary, and participants may withdraw from the research project at any stage without prejudice or negative consequences. Withdrawal or non-participation will not affect the individual's status now or in the future. Research will be carried out with regard for mutually convenient times and negotiated in a way that seeks to minimise disruption to schedules and burdens on participants.

Participants may contact the researcher or his supervisors if they require further information about the research, and may also contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if they wish to make a complaint relating to their involvement in the research.

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**Researcher:** Maria Avtzaki Nickolaou, MSc, PgD, BA
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Frederick Institute of Technology, Frederick University, CY
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**Supervisor:** Professor W. J. Morgan, PhD., DSc., FRAI., FRSA.,
Chair of the UK National Commission for UNESCO and Chair of the Political Economy of Education,
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Tel: +44 (115)9513717
Fax: +44 (115)9514397
Blackberry Tel: 07771388727
E-Mail:John.Morgan@nottingham.ac.uk,

**Research Ethics Coordinators:** School of Education, University of Nottingham, Nottingham, NG8 1BB.
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Fax: +44 (0)115 8466188
E- Mail: educationresearchethics@nottingham.ac.uk

# APPENDIX 5

## PARTICIPANT CONSENT FORM

**Project Title:** *The Role of Education in Ethnic Conflict Resolution. An Investigation of the Attitudes, Perceptions and Intentions towards Academic Links, between the Southern and Northern Higher Education Communities in the Island of Cyprus.*

- I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.

- I understand the purpose of the research project and my involvement in it.

- I understand that I may withdraw from the research project at any stage and that this will not affect my status now or in the future.

- I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential.

- I understand that if I participate in the interview phase of this research that the interview will be audio-taped.

- I understand that explicit agreement will be made between me and the researcher, if any need arises to quote on me.

- I understand that my data will be stored under lock and key in the researcher's office and that only the researcher and supervisor will have access to it for the use of the study only.

- I understand that I may contact the researcher or her supervisors, if I require further information about the research, the researcher's analysis of data or any other part of the thesis in progress and proceed with comments, recommendations or objections.

- I understand that I may contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if I wish to make a complaint relating to my involvement in the research.

**Signed** …………………………………………………………………… (Participant)

**Print name** …………………….……………………… **Date** …………………………………

**Contact E-mail Details**………………………………………….…………………………………

Researcher:  Maria Avtzaki Nickolaou (mavtzaki@yahoo.com, +357 (25) 770808, (99) 328288)
Supervisor: Prof. John Morgan (John.Morgan@nottingham.ac.uk, +44 (115) 9513717)

# APPENDIX 6

### Interview Schedule / General Guide

| Number | Questions |
|--------|-----------|
| 1 | What has been the interviewee's experience on collaborations with academics from the northern/southern part of the island? (Relate with the short descriptions of stated activities briefly provided in the questionnaire in Section B). |
| 2 | What has been the driving force to get engaged in these types of collaboration in the past? (Scientific, humanistic, political etc / Probe participants to provide details). |
| 3 | a) What are the intentions and underlying attitudes of those interested in future collaborations? (Include those who have/have not collaborated / cross-check with preferred types of future collaborations). <br> b) What are the underlying attitudes of those not interested in future collaborations? |
| 4 | What have been the current conditions of such collaborations (those with experience) and what do they see as future complications in initiating them? (Those with none experience included). (Connect with respondents varied answers in section C and D. Emphasize on the issue of funding, if discussing with management faculty). |
| 5 | What is the role of education and tertiary education in bridging conflicting communities and influencing the public in forming positive opinions of each other? (Connect with respondents varied rankings of section D of the questionnaire). |
| 6 | What are the perceived attitudes of the youth towards the youth in particular and the rest of the community of the other side in general, based on the experience derived from getting in contact with them during teaching? |
| 7 | What is the perceived impact of dialogic conditions established at various and academic levels always in relation to structural changes? (Is there an interdependent, or one-way relationship and in what order?). |
| 8 | For respondents believing in the contribution of collaborations towards bridging conflicting communities, what are their suggestions for initiating their implementation? (E.g. official, grass root, private, NGO etc. If elite groups or political parties are mentioned, ask participants to provide more details on what they think the role of political elites should be in a reconciliation process…). |
| 9 | Do respondents believe that the political conflict in Cyprus will be given a solution in the future? What do they believe will happen in light of the current official settlement talks? (Optional/part of concluding, debriefing). |

# APPENDIX 7

## Methodological Triangulation / Correlations of Questionnaire and Interview Questions

| Questionnaire (Group of Questions) | Interview (Main questions of Interview schedule) |
|---|---|
| **Q9- Q11** Collaborative background of academics with colleagues from other countries. Establishment of the existence of any current academic links between northern and southern academics in Cyprus. | What was the interviewees' driving force to participate in past bi-communal academic collaborations and what was, if any, their experience? |
| **Q12-Q14** Establishment of intentions of academics in both communities to participate in future academic links and identification of the types of collaborations of interest. | a) What are the intentions and underlying attitudes of those interested in future collaborations? (Cross-check with types of collaborations preferred)<br>b) What are the underlying attitudes of those not interested in future collaborations? |
| **Q15-Q18** Basic complications, limitations and conditions of such links. | What are the current complications? What are the perceived future limitations in initiating and establishing such collaborations? (Those with no experience included). |
| **Q19-Q22** Perceived link of academic collaborations in creating conditions of dialogue. Core forces and stereotypes underlying attitudes and perceptions towards such links. | a) What is the role of educators and tertiary educators in bridging conflicting communities and influencing the public towards forming positive opinions of each 'other'?<br>b) What are the attitudes of the youth communities on the island over the issues of the division? Any recorded experience to illustrate these?<br>c) What is the perceived impact of dialogic conditions created at various and academic levels always in relation to structural changes? (Is there an interdependent, two-way relationship, etc. and in what order?)<br>d) Are there any suggestions for initiating such bi-communal collaborations? |

The University of
**Nottingham**

**APPENDIX 8**

## School of Education – Research Ethics Approval Form

Name                               Maria Avtzaki Nickolaou

Main Supervisor                    John Morgan

Course of Study                    EdD

Title of Research Project:         The role of education in ethnic conflict resolution and how educational links have contributed or can further contribute to community conflict resolution in Cyprus

Is this a resubmission?            No

Date statement of research ethics received by PGR Office:   21.05.10

Research Ethics Coordinator Comments:

Outcome:

Approved   ✓

Revise and Resubmit   ☐

Signed:

Name:  Dr Alison Kington            Date: May 21st 2010
(Research Ethics Coordinator)

Base: Greek Cypriots

**APPENDIX 9**

Q.21 Please indicate your opinion to the following statements, referring to collaborations between the north and the south

| | | | Total | PROSPECT OF COLLABORATIVE RESEARCH WITH COLLEAGUES FROM THE OTHER SIDE | |
| --- | --- | --- | --- | --- | --- |
| | | | | Yes | No |
| Sample | | | 100 | 63 | 37 |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | % | 53 | 24 | 29 |
| | | | 53,0% | 38,1% | 78,4% |
| | Disagree | % | 37 | 32 | 5 |
| | | | 37,0% | 50,8% | 13,5% |
| | Do not know | % | 10 | 7 | 3 |
| | | | 10,0% | 11,1% | 8,1% |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | % | 50 | 43 | 7 |
| | | | 50,0% | 68,3% | 18,9% |
| | Disagree | % | 30 | 8 | 22 |
| | | | 30,0% | 12,7% | 59,5% |
| | Do not know | % | 20 | 12 | 8 |
| | | | 20,0% | 19,0% | 21,6% |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | % | 52 | 47 | 5 |
| | | | 52,0% | 74,6% | 13,5% |
| | Disagree | % | 33 | 6 | 27 |
| | | | 33,0% | 9,5% | 73,0% |
| | Do not know | % | 15 | 10 | 5 |
| | | | 15,0% | 15,9% | 13,5% |
| Total | % | | 100,0% | 100,0% | 100,0% |

Comparisons of Column Proportions[a]

| | | PROSPECT OF COLLABORATIVE RESEARCH WITH COLLEAGUES FROM THE OTHER SIDE | |
| --- | --- | --- | --- |
| | | Yes | No |
| | | (A) | (B) |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | | A |
| | Disagree | B | |
| | Do not know | | |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | B | |
| | Disagree | | A |
| | Do not know | | |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | B | |
| | Disagree | | A |
| | Do not know | | |

Results are based on two-sided tests with significance level 0.05. For each significant pair, the key of the category with the smaller column proportion appears under the category with the larger column proportion.

  a. Tests are adjusted for all pairwise comparisons within a row of each innermost subtable using the Bonferroni correction.

Base: Greek Cypriots

# APPENDIX 9

Q.21 Please indicate your opinion to the following statements, referring to collaborations between the north and the south

| | | | Total | A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | | | Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | Agree | Disagree | Do not know | Agree | Disagree | Do not know |
| Sample | | | 100 | 53 | 37 | 10 | 50 | 30 | 20 |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | | 53 | 53 | | | 21 | 22 | 10 |
| | | % | 100,0% | 100,0% | | | 100,0% | 100,0% | 100,0% |
| | Disagree | | 37 | | 37 | | 25 | 7 | 5 |
| | | % | 100,0% | | 100,0% | | 100,0% | 100,0% | 100,0% |
| | Do not know | | 10 | | | 10 | 4 | 1 | 5 |
| | | % | 100,0% | | | 100,0% | 100,0% | 100,0% | 100,0% |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | | 50 | 21 | 25 | 4 | 50 | | |
| | | % | 100,0% | 100,0% | 100,0% | 100,0% | 100,0% | | |
| | Disagree | | 30 | 22 | 7 | 1 | | 30 | |
| | | % | 100,0% | 100,0% | 100,0% | 100,0% | | 100,0% | |
| | Do not know | | 20 | 10 | 5 | 5 | | | 20 |
| | | % | 100,0% | 100,0% | 100,0% | 100,0% | | | 100,0% |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | | 52 | 18 | 29 | 5 | 37 | 8 | 7 |
| | | % | 52,0% | 34,0% | 78,4% | 50,0% | 74,0% | 26,7% | 35,0% |
| | Disagree | | 33 | 28 | 4 | 1 | 8 | 18 | 7 |
| | | % | 33,0% | 52,8% | 10,8% | 10,0% | 16,0% | 60,0% | 35,0% |
| | Do not know | | 15 | 7 | 4 | 4 | 5 | 4 | 6 |
| | | % | 15,0% | 13,2% | 10,8% | 40,0% | 10,0% | 13,3% | 30,0% |
| Total | | % | 100,0% | 100,0% | 100,0% | 100,0% | 100,0% | 100,0% | 100,0% |

Comparisons of Column Proportions[b]

| | | A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | | | Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | | |
|---|---|---|---|---|---|---|---|
| | | Agree | Disagree | Do not know | Agree | Disagree | Do not know |
| | | (A) | (B) | (C) | (A) | (B) | (C) |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | . [a] | . [a] | . [a] | | A | |
| | Disagree | . [a] | . [a] | . [a] | | | |
| | Do not know | . [a] | . [a] | . [a] | | | |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | | A | | . [a] | . [a] | . [a] |
| | Disagree | | | | . [a] | . [a] | . [a] |
| | Do not know | | | B | . [a] | . [a] | . [a] |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | | A | | B C | | |
| | Disagree | B C | | | | A | |
| | Do not know | | | | | | |

Results are based on two-sided tests with significance level 0.05. For each significant pair, the key of the category with the smaller column proportion appears under the category with the larger column proportion.

a. This category is not used in comparisons because its column proportion is equal to zero or one.

b. Tests are adjusted for all pairwise comparisons within a row of each innermost subtable using the Bonferroni correction.

TABLE 21: OPINION ABOUT THE COLLABORATION (CROSS WITH q21)

Base: Greek Cypriots

Q.21 Please indicate your opinion to the following statements, referring to collaborations between the north and the south

| | | | Total | Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | | |
| --- | --- | --- | --- | --- | --- | --- |
| | | | | Agree | Disagree | Do not know |
| Sample | | | 100 | 52 | 33 | 15 |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | | 53 | 18 | 28 | 7 |
| | | % | 53,0% | 34,6% | 84,8% | 46,7% |
| | Disagree | | 37 | 29 | 4 | 4 |
| | | % | 37,0% | 55,8% | 12,1% | 26,7% |
| | Do not know | | 10 | 5 | 1 | 4 |
| | | % | 10,0% | 9,6% | 3,0% | 26,7% |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | | 50 | 37 | 8 | 5 |
| | | % | 50,0% | 71,2% | 24,2% | 33,3% |
| | Disagree | | 30 | 8 | 18 | 4 |
| | | % | 30,0% | 15,4% | 54,5% | 26,7% |
| | Do not know | | 20 | 7 | 7 | 6 |
| | | % | 20,0% | 13,5% | 21,2% | 40,0% |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | | 52 | 52 | | |
| | | % | 100,0% | 100,0% | | |
| | Disagree | | 33 | | 33 | |
| | | % | 100,0% | | 100,0% | |
| | Do not know | | 15 | | | 15 |
| | | % | 100,0% | | | 100,0% |
| Total | | % | 100,0% | 100,0% | 100,0% | 100,0% |

Comparisons of Column Proportions[b]

| | | Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | | |
| --- | --- | --- | --- | --- |
| | | Agree | Disagree | Do not know |
| | | (A) | (B) | (C) |
| A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place | Agree | | A C | |
| | Disagree | B | | |
| | Do not know | | | B |
| Collaborations, including academics ones, can contribute towards a satisfactory political resolution to be established in Cyprus | Agree | B C | | |
| | Disagree | | A | |
| | Do not know | | | |
| Collaborations including academic ones, should be existent regardless of the political issues in Cyprus | Agree | .[a] | .[a] | .[a] |
| | Disagree | .[a] | .[a] | .[a] |
| | Do not know | .[a] | .[a] | .[a] |

Results are based on two-sided tests with significance level 0.05. For each significant pair, the key of the category with the smaller column proportion appears under the category with the larger column proportion.

a. This category is not used in comparisons because its column proportion is equal to zero or one.

b. Tests are adjusted for all pairwise comparisons within a row of each innermost subtable using the Bonferroni correction.

# Perceptions towards bi-communal academic links and their contribution to conflict alleviation in the island of Cyprus

## SPRING 2011

# Table of contents

# Table of contents

# Sample profile



Sex

No statistically significant differences
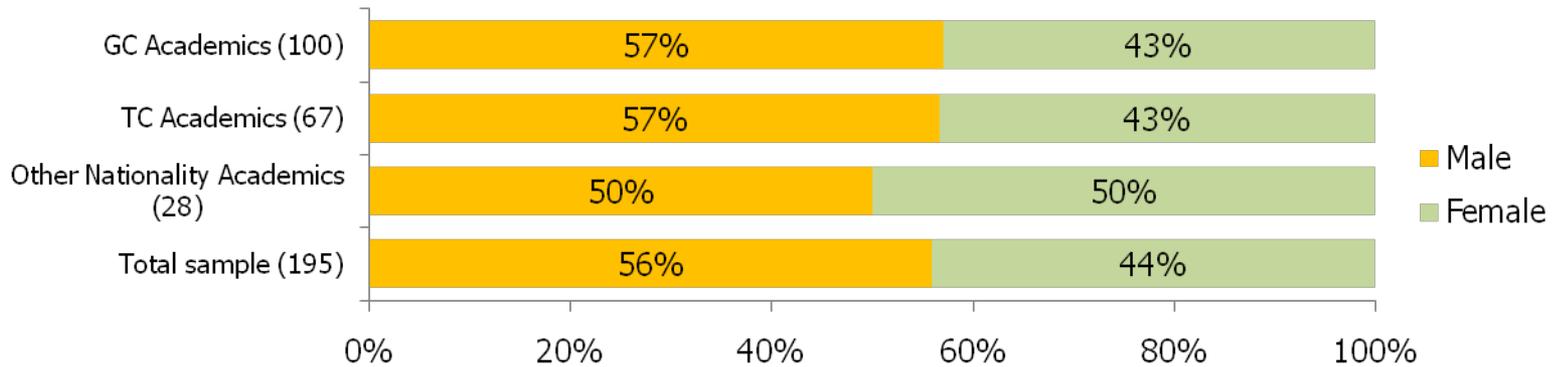
GC Academics (100): Male 57%, Female 43%
TC Academics (67): Male 57%, Female 43%
Other Nationality Academics (28): Male 50%, Female 50%
Total sample (195): Male 56%, Female 44%

Age

Statistically significant higher incidence of older academics (50-64 age range) among academics of other nationalities

GC Academics (100): 25-34 29%, 35-49 53%, 50-64 12%, 65+ 6%
TC Academics (67): 25-34 25%, 35-49 52%, 50-64 19%, 65+ 3%
Other Nationality Academics (28): 25-34 11%, 35-49 46%, 50-64 39%, 65+ 4%
Total sample (195): 25-34 25%, 35-49 52%, 50-64 19%, 65+ 5%
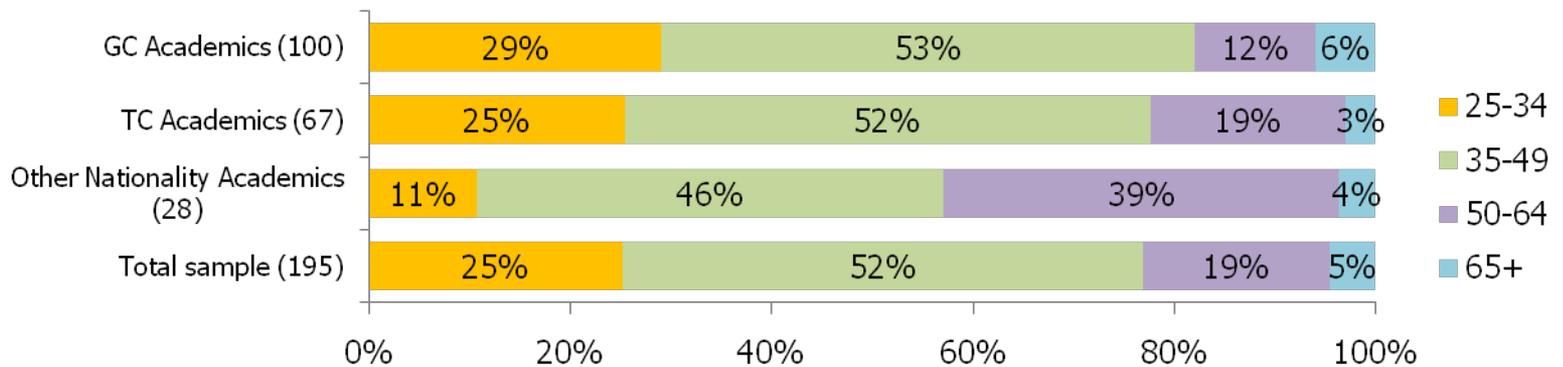
Qualification

No statistically significant differences

GC Academics (100): BA 3%, Masters 26%, Doctorate 71%
TC Academics (67): BA 2%, Masters 22%, Doctorate 76%
Other Nationality Academics (28): Masters 25%, Doctorate 75%
Total sample (195): BA 2%, Masters 25%, Doctorate 73%

Base: Total sample

4
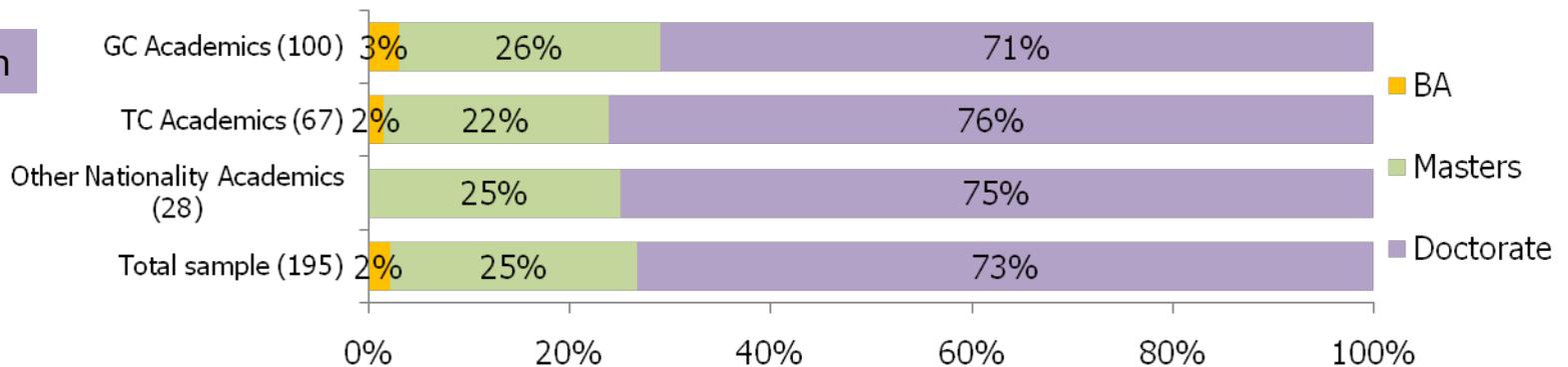
# Collaboration with other academics



Statistically significant higher incidence of GC academics and academics of other nationalities who have collaborated with colleagues in Europe.

Statistically significant higher incidence of TC academics who have collaborated with colleagues in 'other' countries.

**Total Sample (195)**
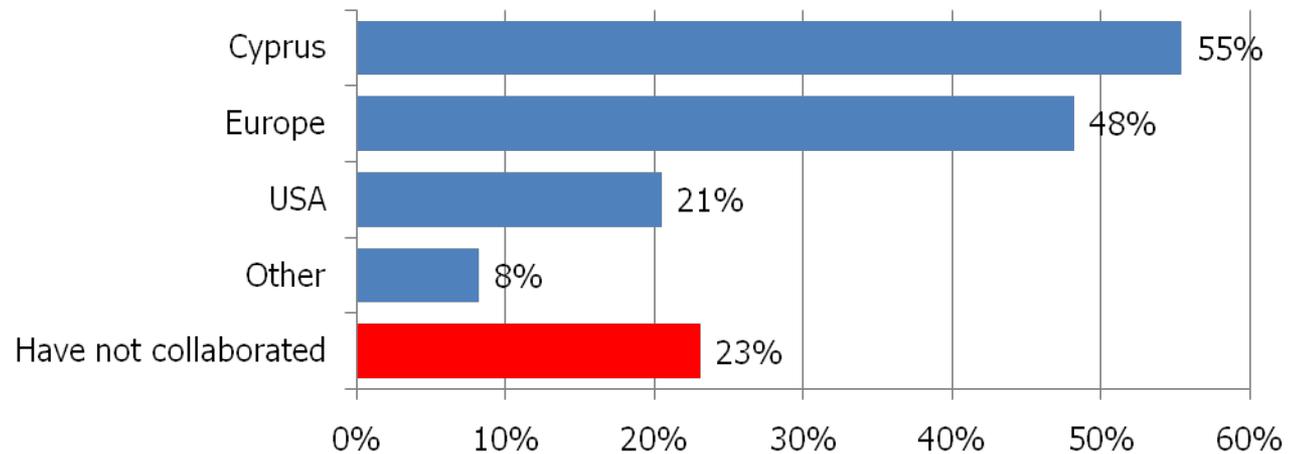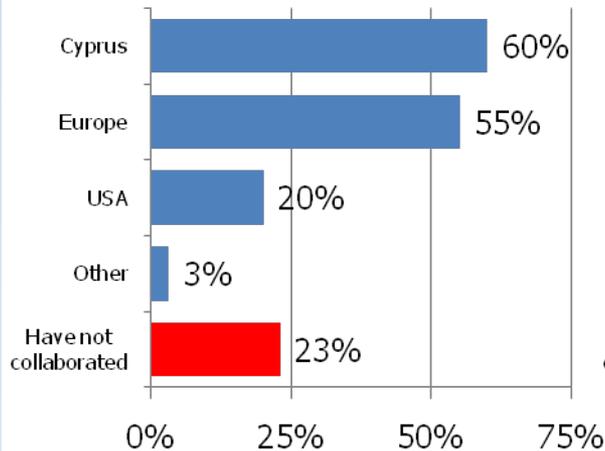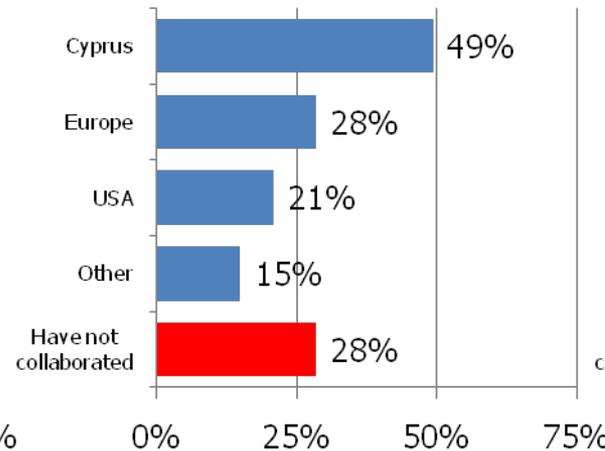
Cyprus — 55%
Europe — 48%
USA — 21%
Other — 8%
Have not collaborated — 23%

**GC Academics (100)**

Cyprus — 60%
Europe — 55%
USA — 20%
Other — 3%
Have not collaborated — 23%

**TC Academics (67)**

Cyprus — 49%
Europe — 28%
USA — 21%
Other — 15%
Have not collaborated — 28%

**Other Nationality Academics (28)**

Cyprus — 54%
Europe — 71%
USA — 21%
Other — 11%
Have not collaborated — 11%

Q9. Have you ever collaborated with other academics for funded/non funded project/research work from any of the following?
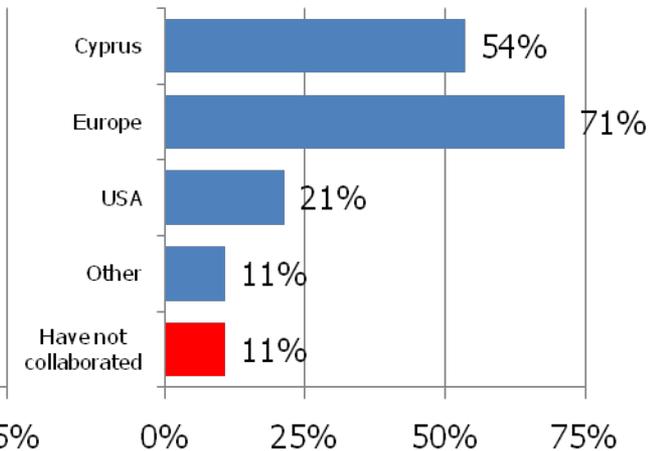
# Collaboration with academics from the other side of the island

Collaboration on funded research/ projects
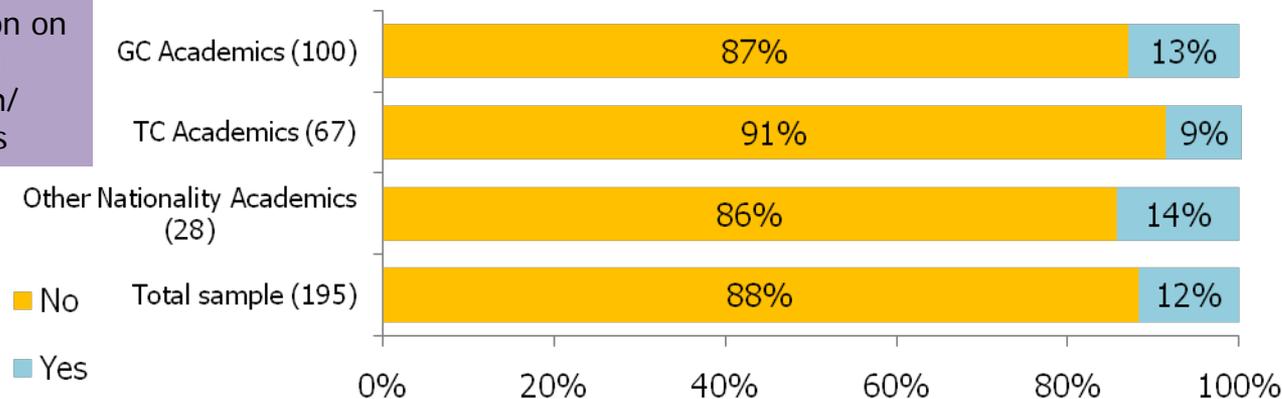
| | |
|---|---|
| GC Academics (100) | 87% / 13% |
| TC Academics (67) | 91% / 9% |
| Other Nationality Academics (28) | 86% / 14% |
| Total sample (195) | 88% / 12% |

■ No
■ Yes

Non-funded co-joined published research

| | |
|---|---|
| GC Academics (100) | 93% / 7% |
| TC Academics (67) | 94% / 6% |
| Other Nationality Academics (28) | 93% / 7% |
| Total sample (195) | 93% / 7% |

■ No
■ Yes

Base: Total sample

6  Q10. Have you ever collaborated with colleagues from the other side of the island on:
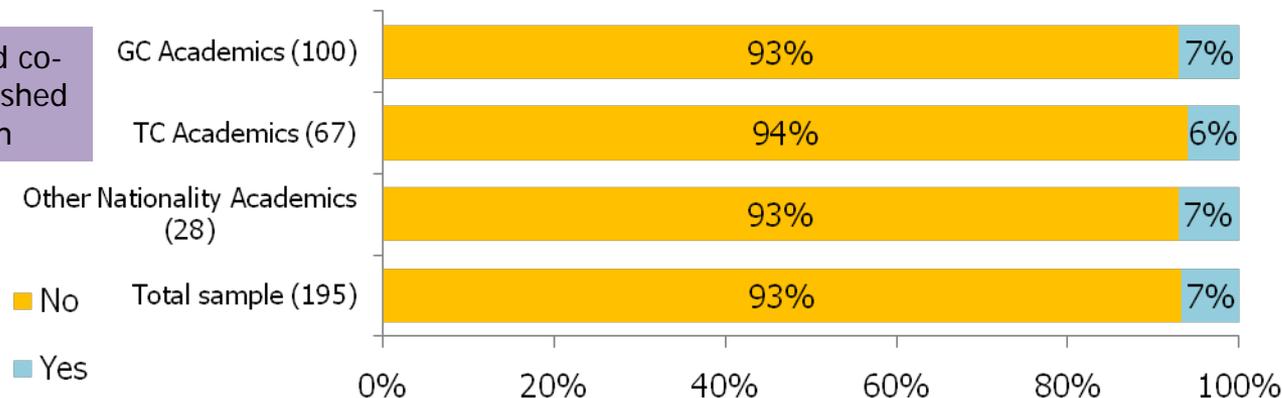
# Collaboration with academics from the other side of the island



Educational activities initiated by private institutions

- GC Academics (100): No 91%, Yes 9%
- TC Academics (67): No 91%, Yes 9%
- Other Nationality Academics (28): No 96%, Yes 4%
- Total sample (195): No 92%, Yes 8%

Bi-communal activities supported by NGOs

- GC Academics (100): No 79%, Yes 21%
- TC Academics (67): No 82%, Yes 18%
- Other Nationality Academics (28): No 89%, Yes 11%
- Total sample (195): No 82%, Yes 19%

Base: Total sample

7

Q10. Have you ever collaborated with colleagues from the other side of the island on:

# Interest in collaborating with colleagues from the other side



GC Academics (100): Not interested in collaborating 37%, Interested in collaborating 63%

TC Academics (67): Not interested in collaborating 15%, Interested in collaborating 85%

Other Nationality Academics (28): Not interested in collaborating 11%, Interested in collaborating 89%

Total sample (195): Not interested in collaborating 26%, Interested in collaborating 74%

■ Not interested in collaborating    ■ Interested in collaborating

Base: Total sample

Q12. Would the prospect of collaborative research or other educational activities with university colleagues from the other side of the island be of interest to you?

# Interest in collaborating with colleagues from the other side



Collaborated on funded research/projects (23): Not interested 17%, Interested 83%
Have not collaborated on funded research/projects (172): Not interested 27%, Interested 73%
Collaborated on non funded published research (13): Not interested 15%, Interested 85%
Have not collaborated on non funded published research (182): Not interested 26%, Interested 74%
Collaborated on educational activities (16): Not interested 6%, Interested 94%
Have not collaborated on educational activities (179): Not interested 27%, Interested 73%
Collaborated on bicom activities (36): Not interested 14%, Interested 86%
Have not collaborated on bicom activities (159): Not interested 28%, Interested 72%

■ Not interested in collaborating ■ Interested in collaborating

Q12. Would the prospect of collaborative research or other educational activities with university colleagues from the other side of the island be of interest to you?

# Interest in collaborating in specific activities with colleagues from the other side

Joined research on topics of academic's research interest, appropriate for conference presentations and publications

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Joined research on topics of academic's research interest, appropriate for conference presentations and publications



Why are they not interested?

Very much interested 39%

Interested 43%

Neutral 15%

Not interested 1%

Uncertain 1%

Don't believe activity can contribute in bringing academic communities closer — 33%

Do not have time — 33%

Other — 33%

Warning: Sampling base is too small for reliable analysis (3)

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Discussion forum between northern and southern parts of the island, sharing ideas and values on pedagogy and academic issues
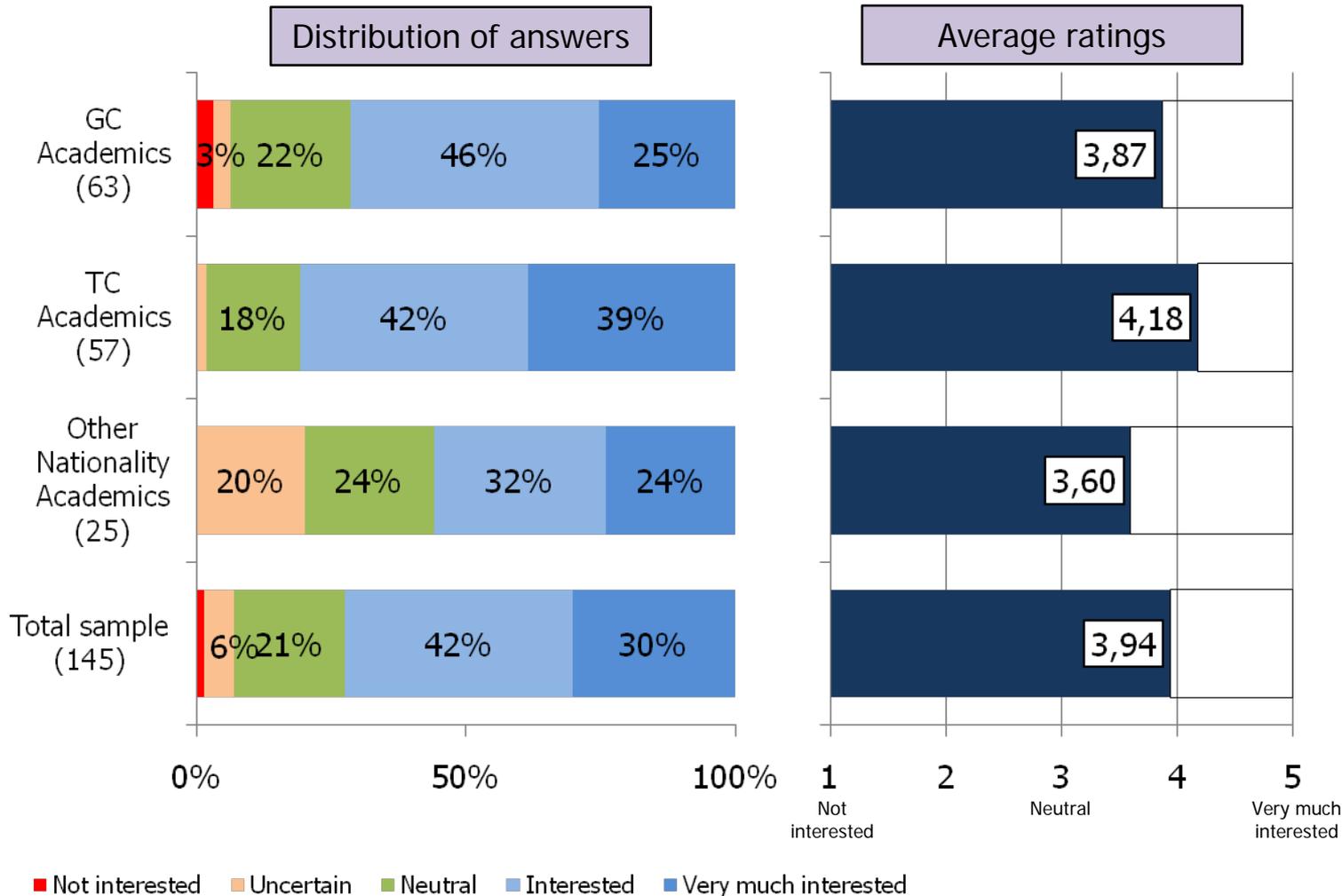
Base: All who are interested

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Discussion forum between northern and southern parts of the island, sharing ideas and values on pedagogy and academic issues



Why are they not interested

- Very much interested 30%
- Interested 42%
- Neutral 21%
- Not interested 1%
- Uncertain 6%

Do not have time — 50%

Don't believe activity can contribute in bringing academic communities closer — 20%

I do not like content of activity — 20%

Activity appears practically complicated — 10%

Warning: Sampling base is too small for reliable analysis (10)

13

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Joined research and cooperation to promote peace-building initiatives between the north and the south

14

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Joined research and cooperation to promote peace-building initiatives between the north and the south



Why are they not interested

Very much interested
37%

Interested
35%

Neutral
19%

Not interested
3%

Uncertain
6%

Don't believe activity can contribute in bringing academic... 39%

Other 31%

Activity appears practically complicated 15%

I do not like content of activity 8%

Do not have time 8%

0% 10% 20% 30% 40% 50%

Warning: Sampling base is too small for reliable analysis (13)

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Participating in realisation of student exchange/ collaborative programmes between the two educational bodies



Distribution of answers

| | Not interested | Uncertain | Neutral | Interested | Very much interested |
|---|---|---|---|---|---|
| GC Academics (63) | 11% | 11% | 27% | 30% | 21% |
| TC Academics (57) | 5% | | 25% | 39% | 28% |
| Other Nationality Academics (25) | 12% | | 28% | 32% | 24% |
| Total sample (145) | 9% | 7% | 26% | 34% | 24% |

Average ratings

| | |
|---|---|
| GC Academics (63) | 3,38 |
| TC Academics (57) | 3,81 |
| Other Nationality Academics (25) | 3,52 |
| Total sample (145) | 3,57 |

1 Not interested — 3 Neutral — 5 Very much interested

■ Not interested  ■ Uncertain  ■ Neutral  ■ Interested  ■ Very much interested

16

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Interest in collaborating in specific activities with colleagues from the other side

Participating in realisation of student exchange/ collaborative programmes between the two educational bodies



Why are they not interested

Warning: Sampling base is too small for reliable analysis (23)

17

Q14. If your answer to Question 12 is Yes, for each collaborating activity between the northern and southern part of the island indicated below, please choose from 5 (Very Much Interested), 4 (Interested), 3 (Neutral), 2 (Do not know, if I am Interested) to 1 (Not Interested).

# Reasons for lack of interest in collaborating

Q13. Please choose the reason/reasons for answering No in question 12 (You can choose one or more reasons, but please rank them in order of importance from (6) Most Important to (1) Least Important).

# Support for initiatives
## Availability of external support under external funding
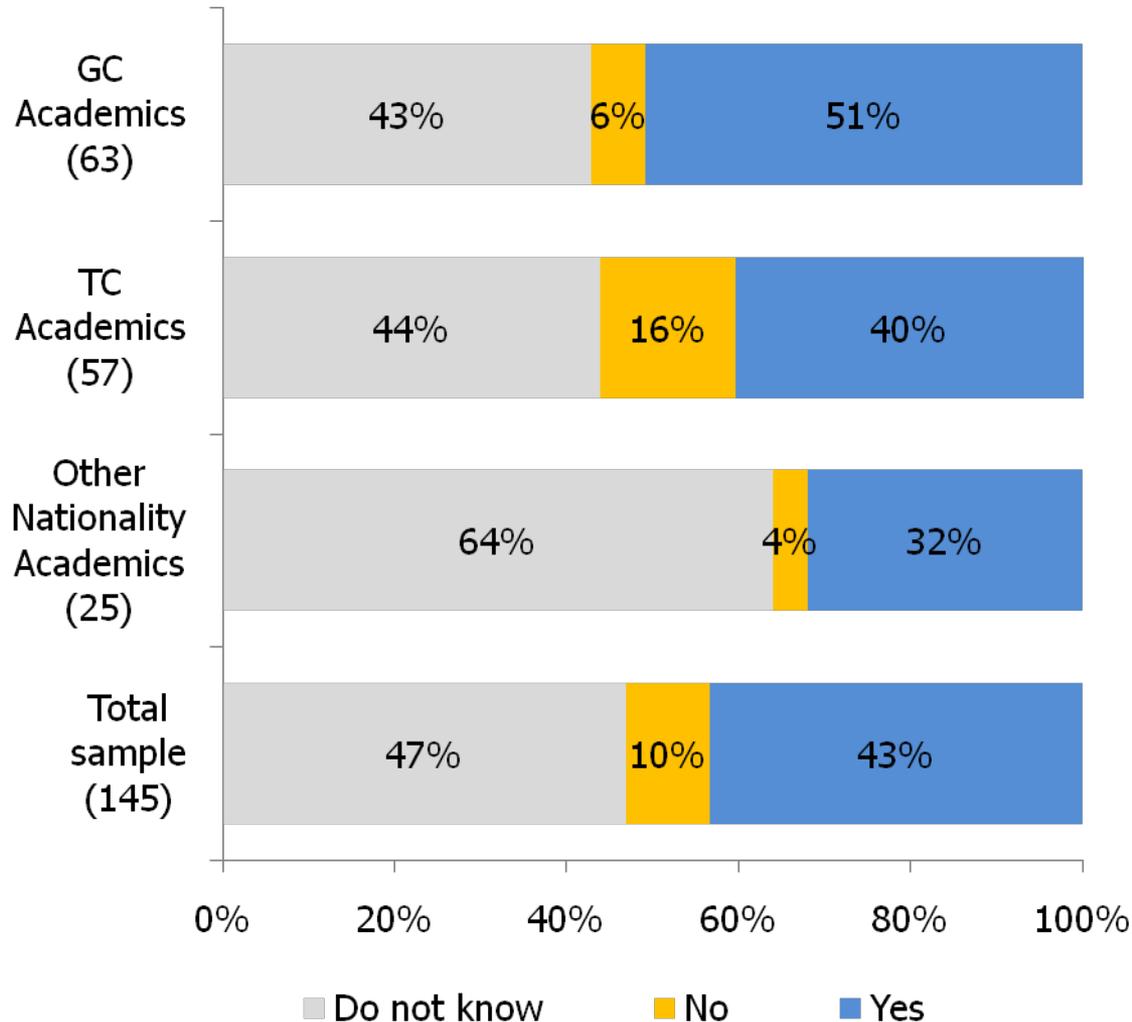
Base: All who are interested

Q15. Do you believe that institutional support will be available to initiate the link/s that are of interest to you, if external funding is provided?

# Support for initiatives
## Availability of internal funding
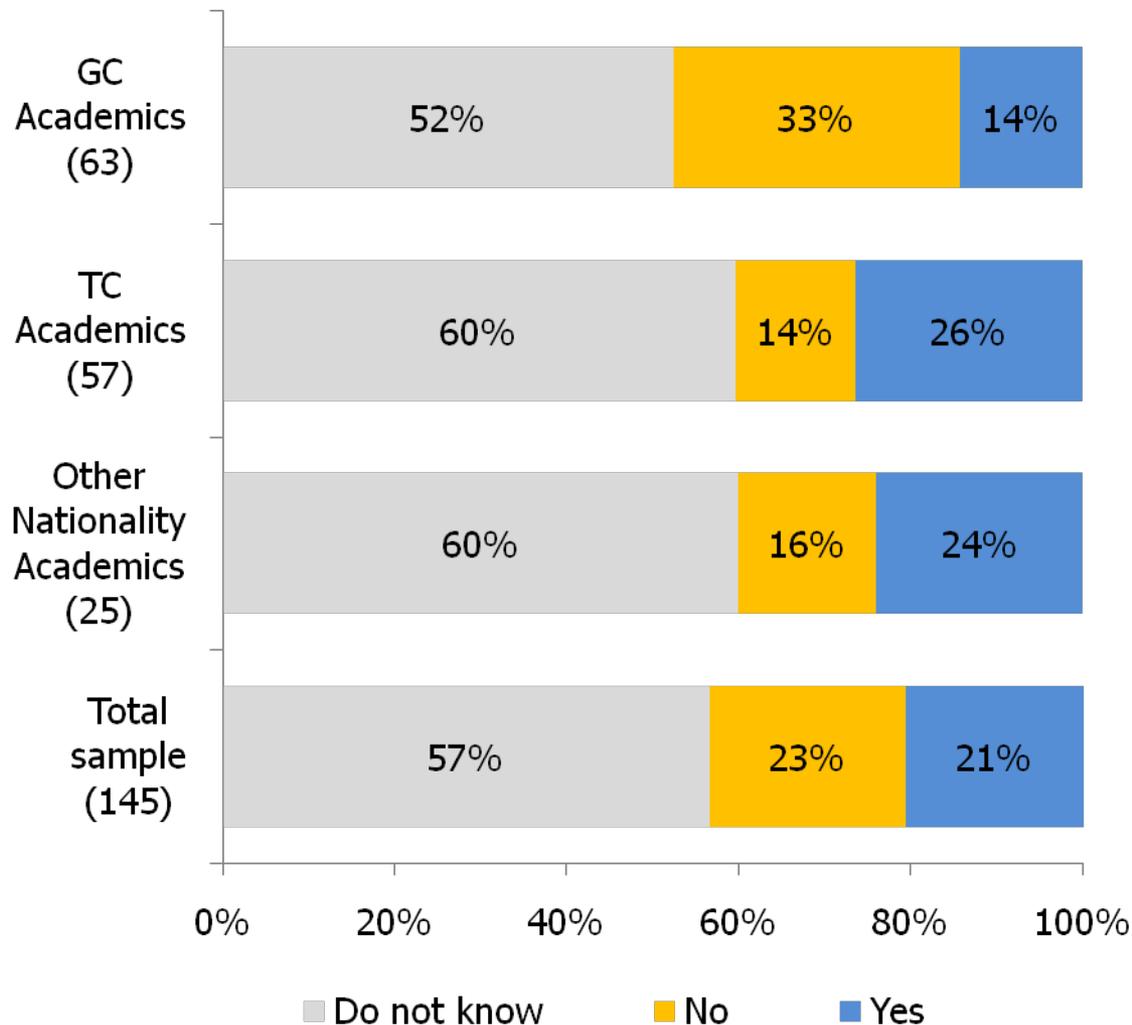
Q16. Do you believe that internal funding could also be available, if your institution's academic body shows an interest for such links?

# Support for initiatives
## Willingness to support

Base:
All who
are
interested

Q17. Would you be willing to support such links and argue in favour of funding provided by your institution?
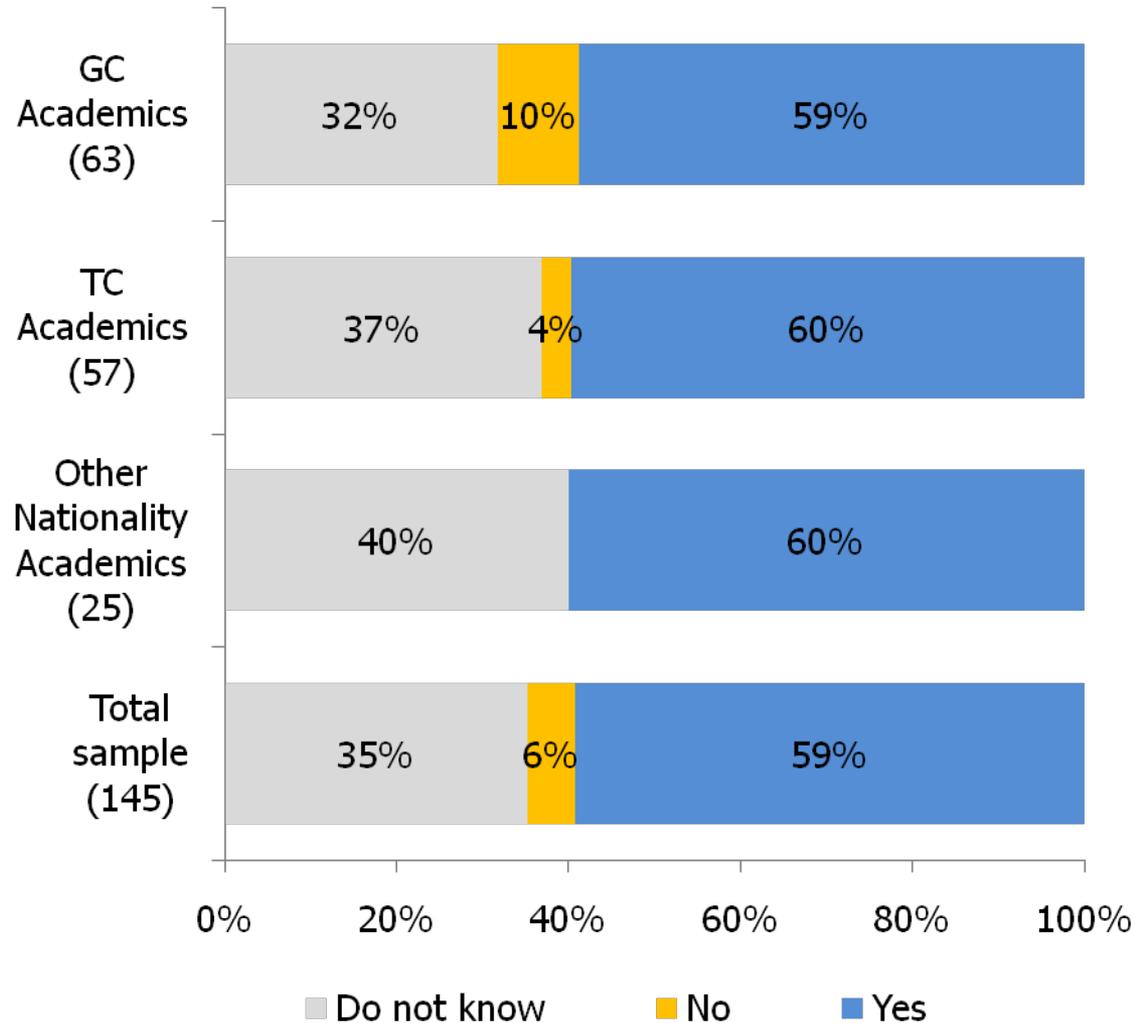
# Perceived impact of involvement
## Family reaction
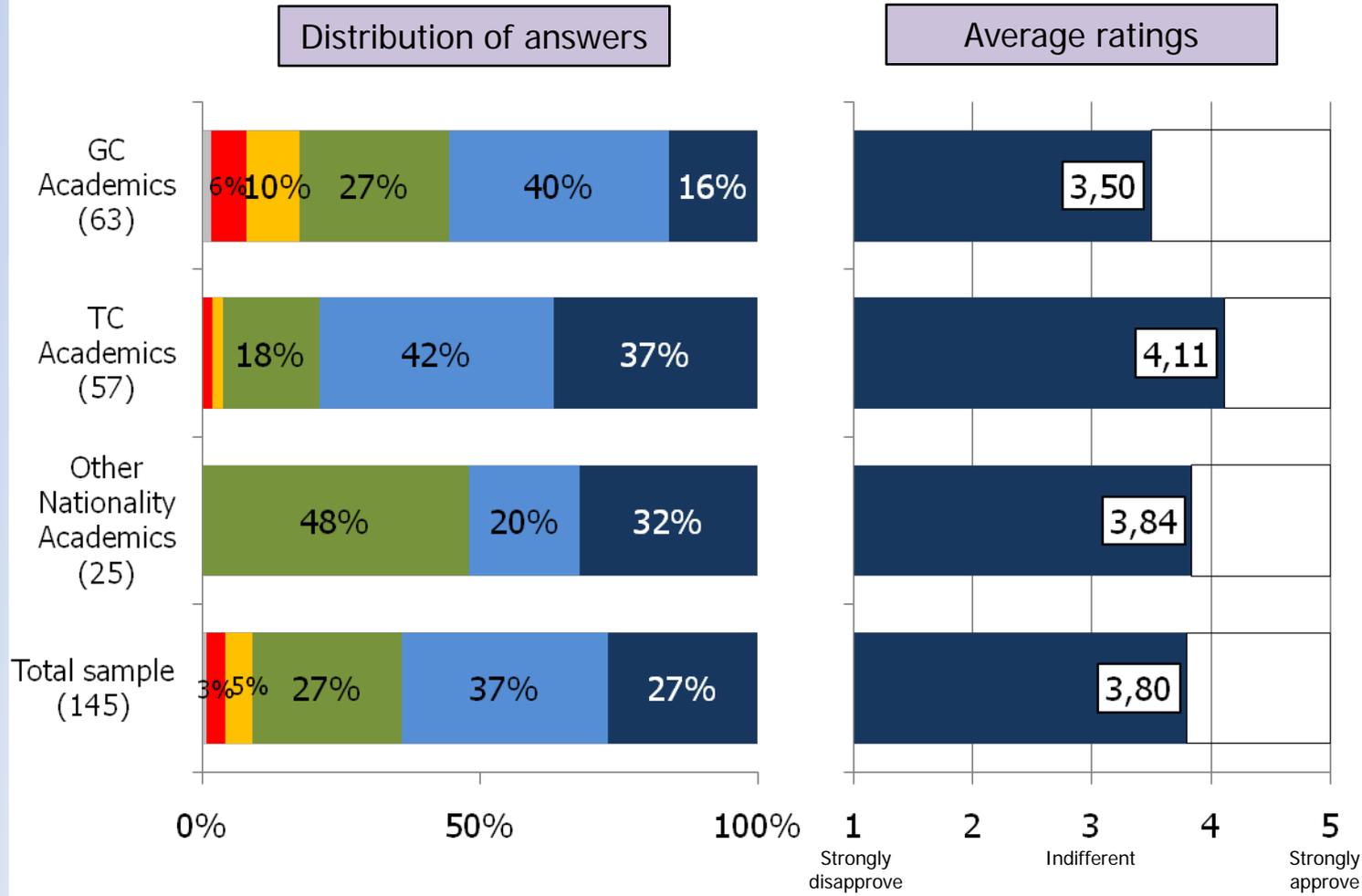
Base:
All who
are
interested

Q18. Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of (5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.

# Perceived impact of involvement
## Friends reaction



Distribution of answers

Average ratings

GC Academics (63): 14% 27% 41% 14% — 3,57

TC Academics (57): 12% 51% 37% — 4,25

Other Nationality Academics (25): 8% 56% 16% 20% — 3,48

Total sample (145): 8% 26% 41% 24% — 3,83

0%   50%   100%

1 Strongly disapprove   2   3 Indifferent   4   5 Strongly approve

NA   Strongly disapprove   Disapprove   Indifferent   Approve   Strongly approve

Q18. Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of (5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.

# Perceived impact of involvement

## Colleagues reaction
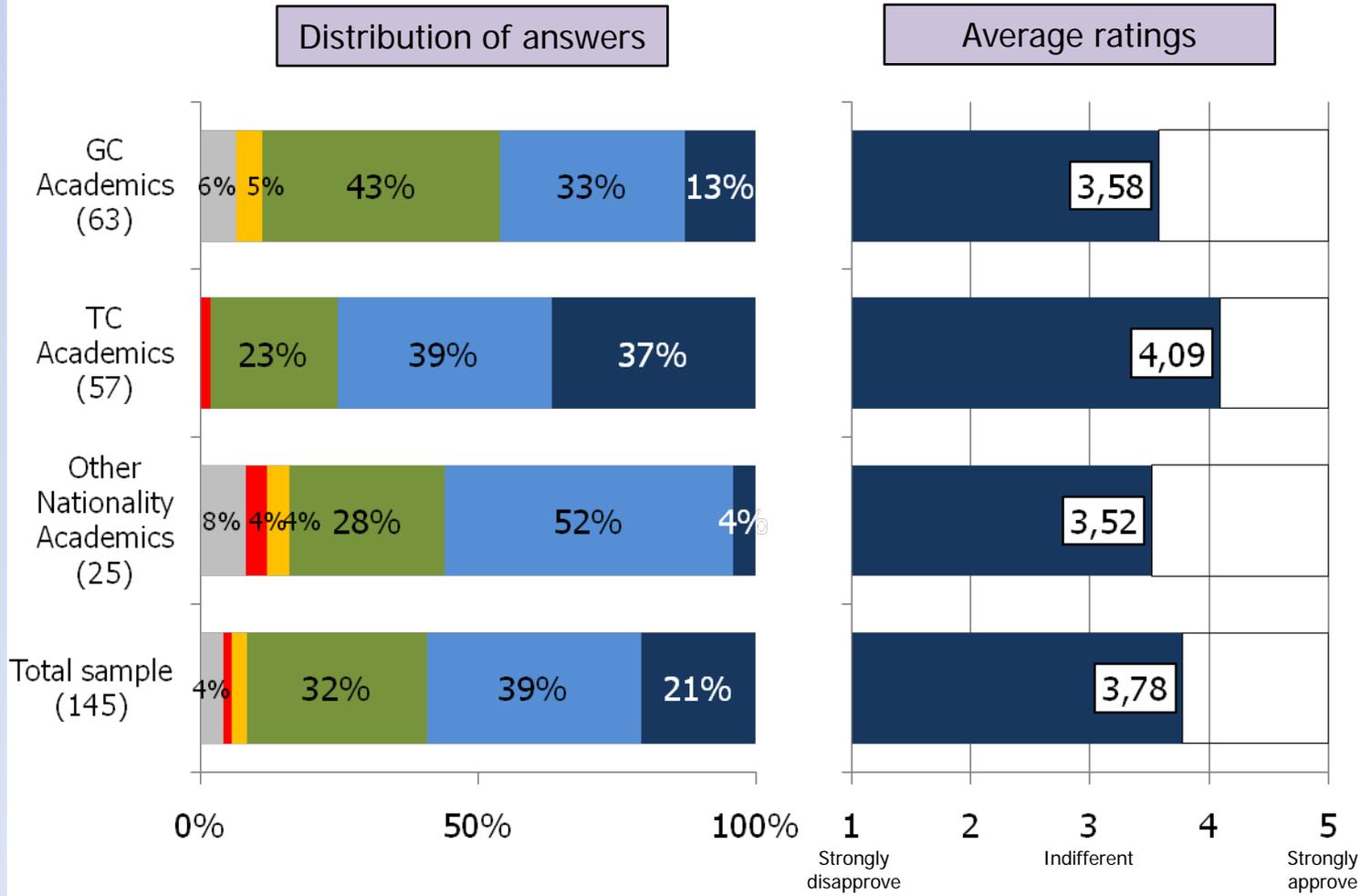


Distribution of answers

Average ratings

| | NA | Strongly disapprove | Disapprove | Indifferent | Approve | Strongly approve | Average |
|---|---|---|---|---|---|---|---|
| GC Academics (63) | 6% | | 5% | 43% | 33% | 13% | 3,58 |
| TC Academics (57) | | | | 23% | 39% | 37% | 4,09 |
| Other Nationality Academics (25) | 8% | 4% | 4% | 28% | 52% | 4% | 3,52 |
| Total sample (145) | 4% | | | 32% | 39% | 21% | 3,78 |

Scale: 1 Strongly disapprove — 3 Indifferent — 5 Strongly approve

Legend: NA, Strongly disapprove, Disapprove, Indifferent, Approve, Strongly approve

Q18. Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of (5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.

24

# Perceived impact of involvement
## Political party reaction
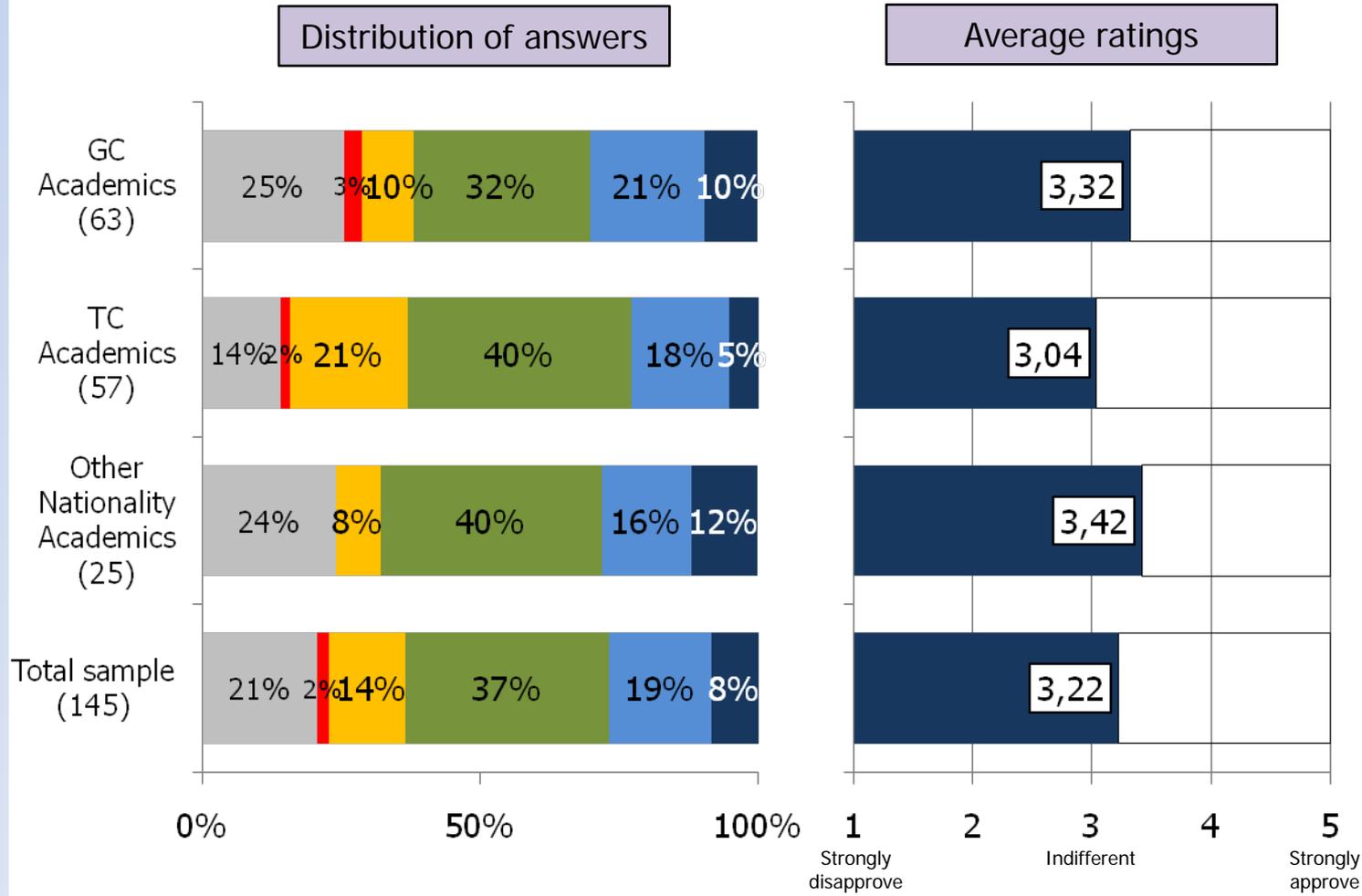


| Distribution of answers | Average ratings |
|---|---|

GC Academics (63): NA 25%, Strongly disapprove 3%, Disapprove 10%, Indifferent 32%, Approve 21%, Strongly approve 10% — Average 3,32

TC Academics (57): NA 14%, Strongly disapprove 2%, Disapprove 21%, Indifferent 40%, Approve 18%, Strongly approve 5% — Average 3,04

Other Nationality Academics (25): NA 24%, Disapprove 8%, Indifferent 40%, Approve 16%, Strongly approve 12% — Average 3,42

Total sample (145): NA 21%, Strongly disapprove 2%, Disapprove 14%, Indifferent 37%, Approve 19%, Strongly approve 8% — Average 3,22

Average ratings scale: 1 Strongly disapprove — 3 Indifferent — 5 Strongly approve

Legend: NA, Strongly disapprove, Disapprove, Indifferent, Approve, Strongly approve

Q18. Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of (5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.

# Perceived impact of involvement
## Religious affiliation reaction
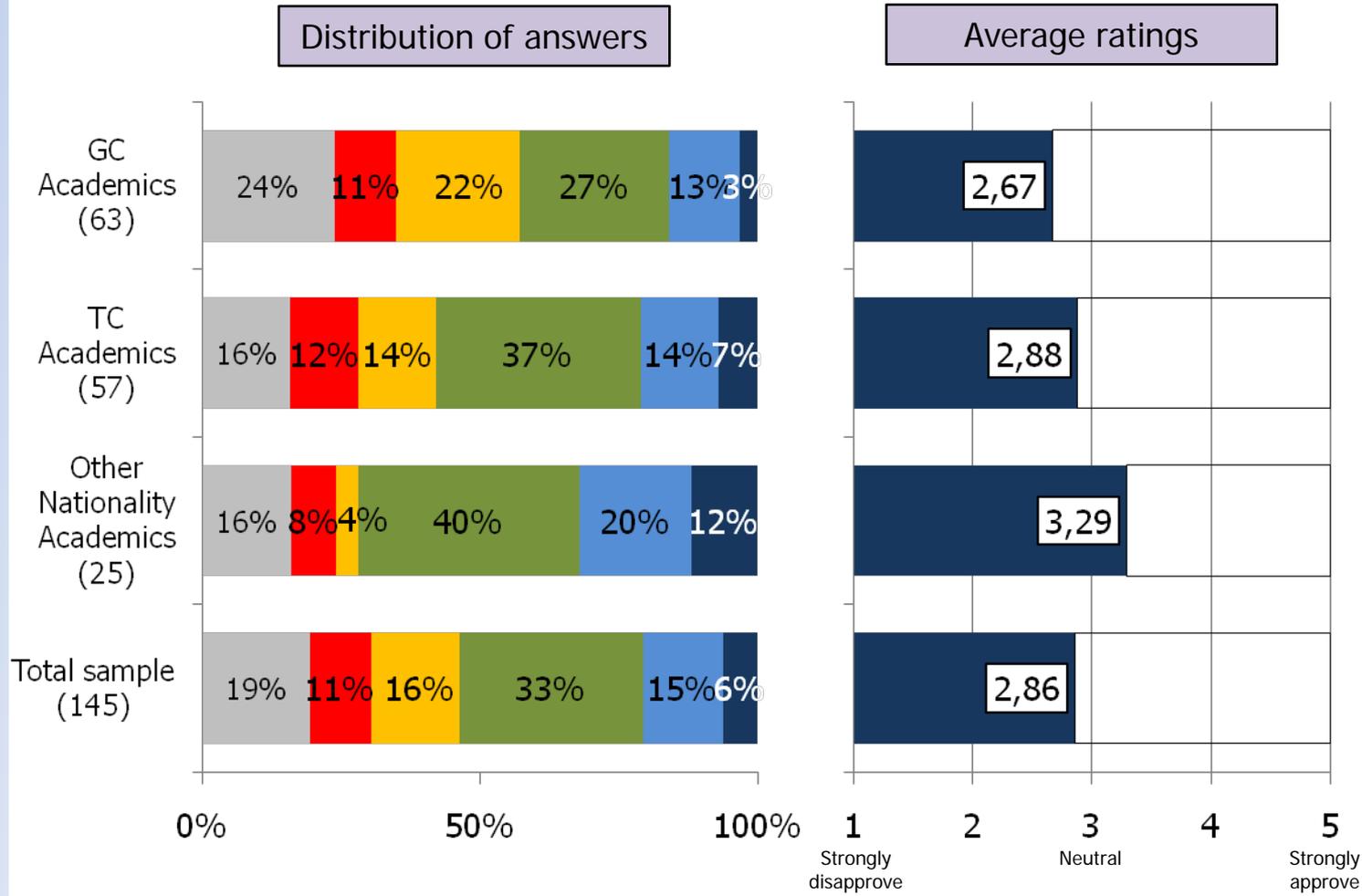


Distribution of answers

Average ratings

| | GC Academics (63) | TC Academics (57) | Other Nationality Academics (25) | Total sample (145) |
|---|---|---|---|---|
| NA | 24% | 16% | 16% | 19% |
| Strongly disapprove | 11% | 12% | 8% | 11% |
| Disapprove | 22% | 14% | 4% | 16% |
| Indifferent | 27% | 37% | 40% | 33% |
| Approve | 13% | 14% | 20% | 15% |
| Strongly approve | 3% | 7% | 12% | 6% |

Average ratings: GC Academics 2,67; TC Academics 2,88; Other Nationality Academics 3,29; Total sample 2,86

1 Strongly disapprove — 3 Neutral — 5 Strongly approve

NA ■ Strongly disapprove ■ Disapprove ■ Indifferent ■ Approve ■ Strongly approve

26

Q18. Please indicate what you think each of the following will feel of your involvement in such links, by ranking from a scale of (5) Strongly Approve, (4) Approve, (3) Indifferent, (2) Disapprove to (1) Strongly Disapprove.

# Attitudes towards links among academics

Education is an important vehicle in bridging inter-communal differences



Distribution of answers

Average ratings

GC Academics (100): Disagree, 11% Neutral, 26% Agree, 60% Strongly agree — 4,43

TC Academics (67): 2% Disagree/Neutral, 30% Agree, 66% Strongly agree — 4,62

Other Nationality Academics (28): 7% Disagree/Neutral, 32% Agree, 57% Strongly agree — 4,43

Total sample (195): 7% Disagree/Neutral, 28% Agree, 62% Strongly agree — 4,49

0%   50%   100%

1 Strongly disagree   2   3 Indifferent   4   5 Strongly agree

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics
## Education is an important vehicle in bridging inter-communal differences



Distribution of answers | Average ratings

Collaborated on funded projects (23): 6% | 50% | 44% — 4,65
Have not collaborated (172): 7% | 26% | 63% — 4,47

Collaborated on non funded published… : 6% | 31% | 61% — 4,54
Have not collaborated (182): 8% | 28% | 62% — 4,49

Collaborated on educational activities (16): 6% | 50% | 44% — 4,38
Have not collaborated (179): 7% | 26% | 63% — 4,51

Collaborated on bicom activities (36): 6% | 31% | 61% — 4,57
Have not collaborated (159): 8% | 28% | 62% — 4,48

Legend: NA · Strongly disagree · Disagree · Neutral · Agree · Strongly agree

Average ratings scale: 1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

## Education is an important vehicle in bridging inter-communal differences



**Distribution of answers**

**Average ratings**

Academics interested in collaboration with colleagues from the other side (145)
- 4% 25% 70%
- 4,65

Academics not interested in collaboration (50)
- 8% 16% 38% 38%
- 4,06

0   0,5   1

1   2   3   4   5
Strongly disagree   Indifferent   Strongly agree

■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics
## Education is an important vehicle in bridging inter-communal differences



Distribution of answers

Average ratings

Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83): 5% 11% 30% 53% — 4,33

Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89): 2% 27% 70% — 4,65

Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23): 13% 26% 61% — 4,48

Strongly disagree — Neutral — Strongly agree

NA ■ Strongly disagree ■ Disagree ■ Neutral ■ Agree ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

30

# Attitudes towards links among academics
## Education is an important vehicle in bridging inter-communal differences

Base:
Total
sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics
## Education is an important vehicle in bridging inter-communal differences



**Distribution of answers**

**Average ratings**

Academics who agree that collaborations should exist regardless of the political situation (131): 5% / 27% / 67% — Average rating: 4,62

Academics who disagree that collaborations should exist regardless of the political situation (38): 5% / 16% / 29% / 50% — Average rating: 4,24

Academics with no opinion as to whether collaborations should exist regardless of the political situation (26): 8% / 8% / 35% / 50% — Average rating: 4,27

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Average ratings scale: 1 Strongly disagree — 3 Neutral — 5 Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences



**Distribution of answers**

**Average ratings**

| | Distribution | Average |
|---|---|---|
| GC Academics (100) | 7% / 36% / 54% | 4,24 |
| TC Academics (67) | 9% / 36% / 55% | 4,46 |
| Other Nationality Academics (28) | 7% / 36% / 54% | 4,39 |
| Total sample (195) | 10% / 37% / 50% | 4,34 |

Legend: ■ NA ■ Strongly disagree ■ Disagree ■ Neutral ■ Agree ■ Strongly agree

Axis: 0 — 0,5 — 1

Axis: 1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

33

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

34

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences



Distribution of answers

Average ratings

Academics interested in collaboration with colleagues from the other side (145): 6% Neutral, 34% Agree, 61% Strongly agree — Average rating 4,55

Academics not interested in collaboration (50): 2% Strongly disagree, 10% Disagree, 22% Neutral, 46% Agree, 20% Strongly agree — Average rating 3,72

Scale: 1 Strongly disagree — 3 Neutral — 5 Strongly agree

Legend: NA · Strongly disagree · Disagree · Neutral · Agree · Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

35

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences
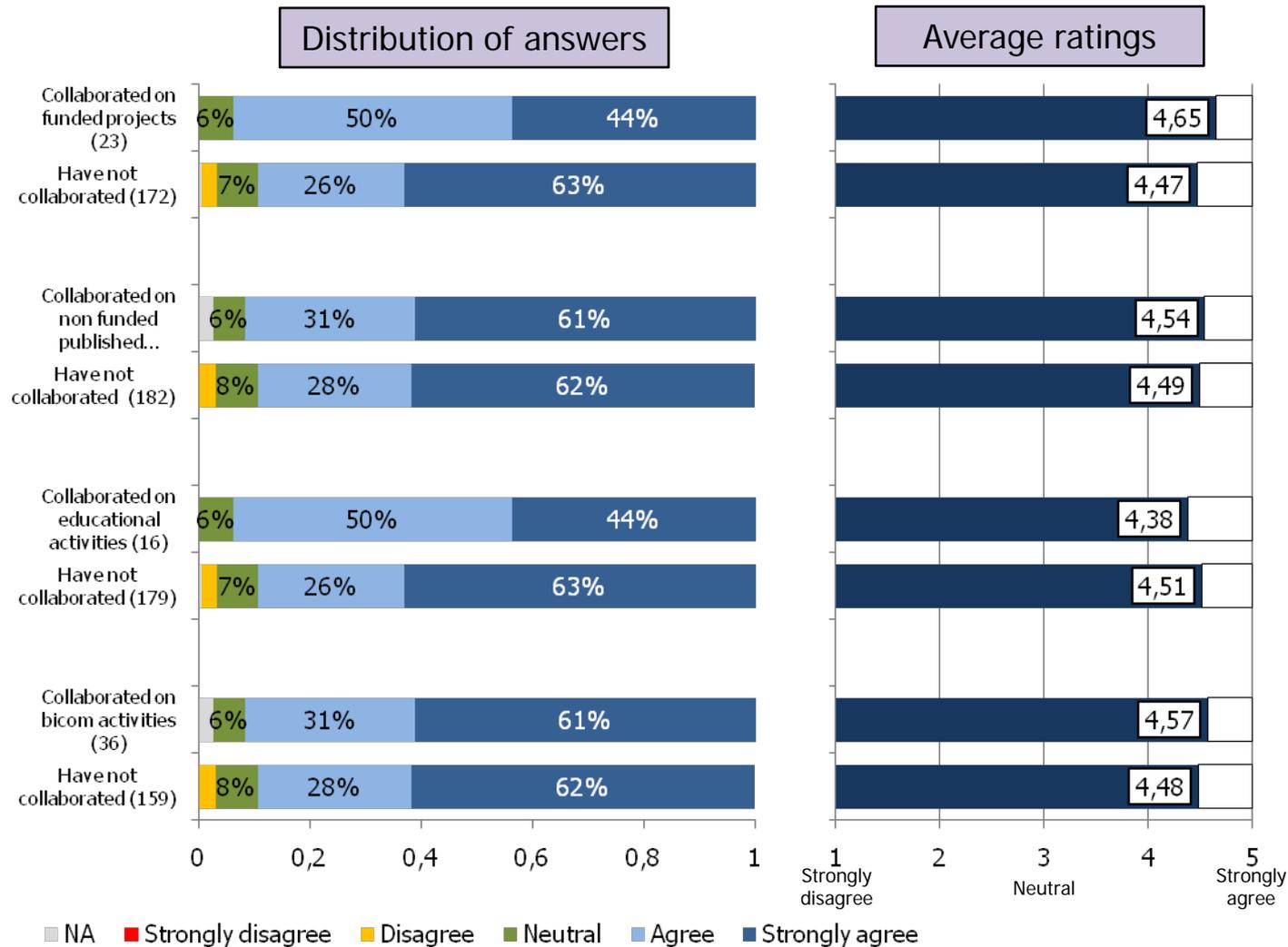


| Distribution of answers | Average ratings |

**Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83)** — 15% | 43% | 39% — 4,17

**Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89)** — 5% | 30% | 63% — 4,53

**Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23)** — 13% | 39% | 44% — 4,22

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Average ratings scale: 1 Strongly disagree — 3 Neutral — 5 Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences
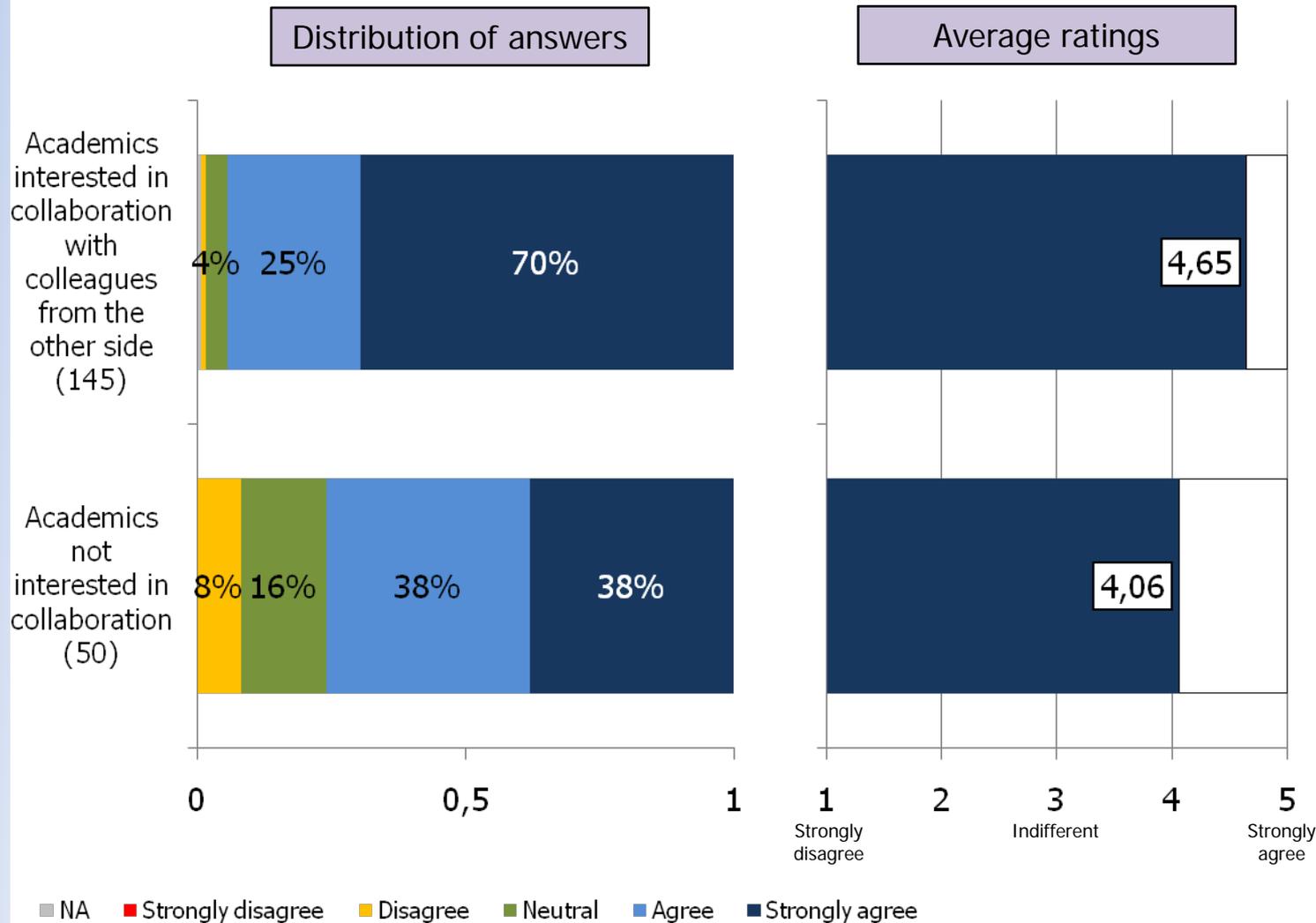
Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Higher education can contribute towards a climate of cooperation, as part of establishing general dialogic conditions necessary for bridging inter-communal differences
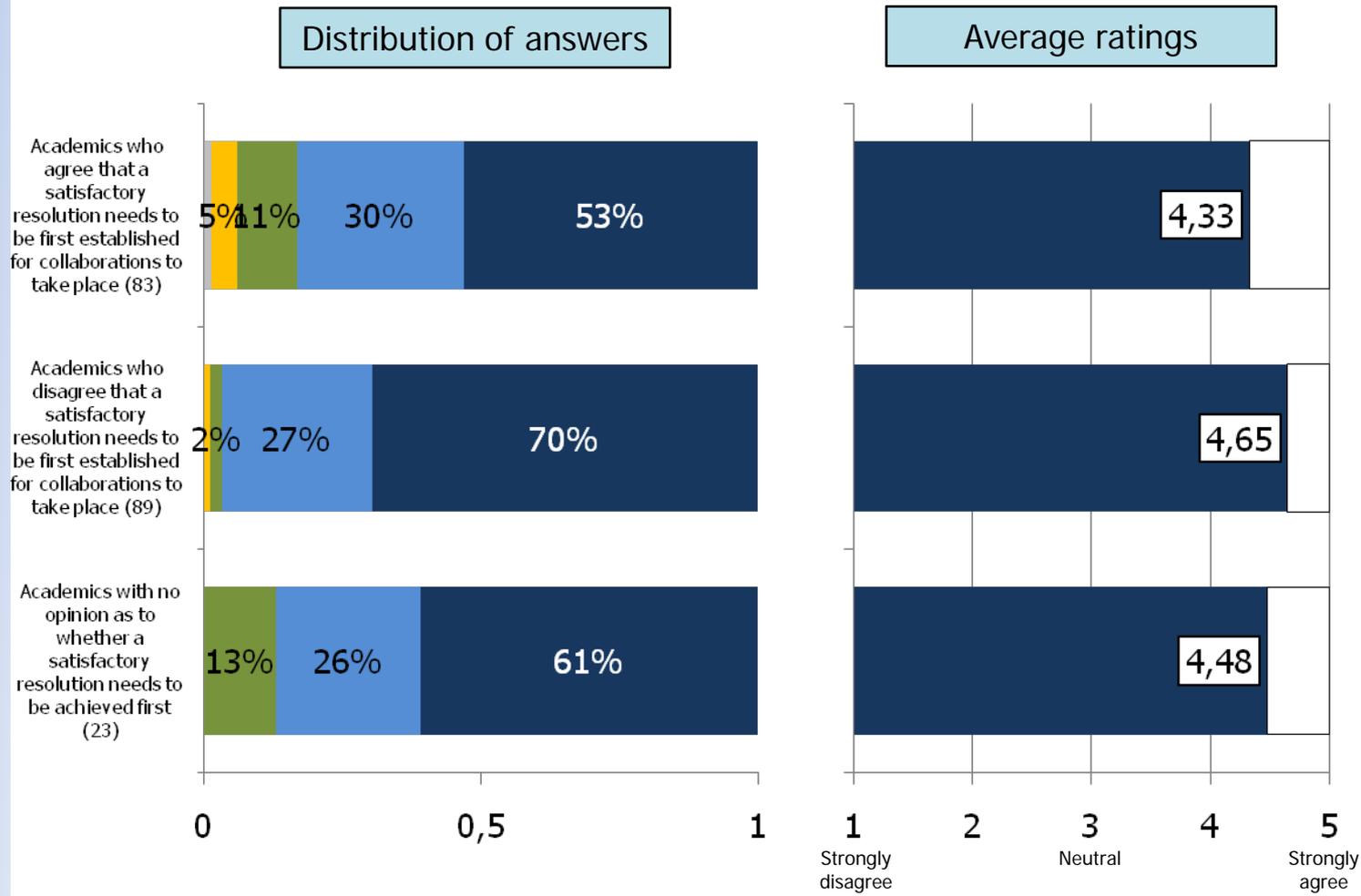
Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters

| Distribution of answers | Average ratings |
|---|---|

GC Academics (100): Neutral 24%, Agree 32%, Strongly agree 35% — Average 3,94

TC Academics (67): 3% 27%, Strongly agree 64% — Average 4,48

Other Nationality Academics (28): 4% 39%, Strongly agree 57% — Average 4,54

Total sample (195): Neutral 14%, Agree 31%, Strongly agree 48% — Average 4,21

Average ratings scale: 1 Strongly disagree — 3 Neutral — 5 Strongly agree

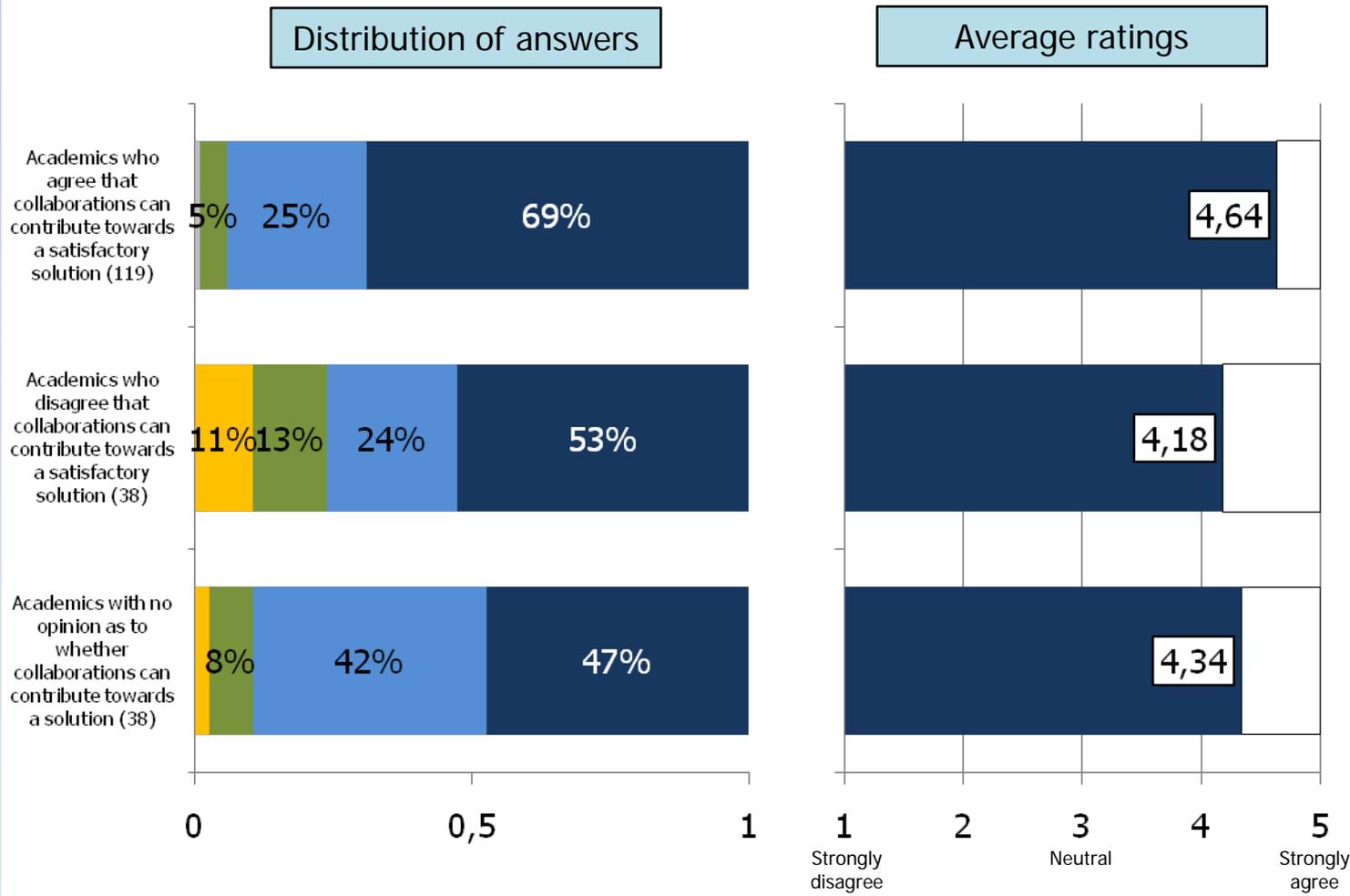Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree
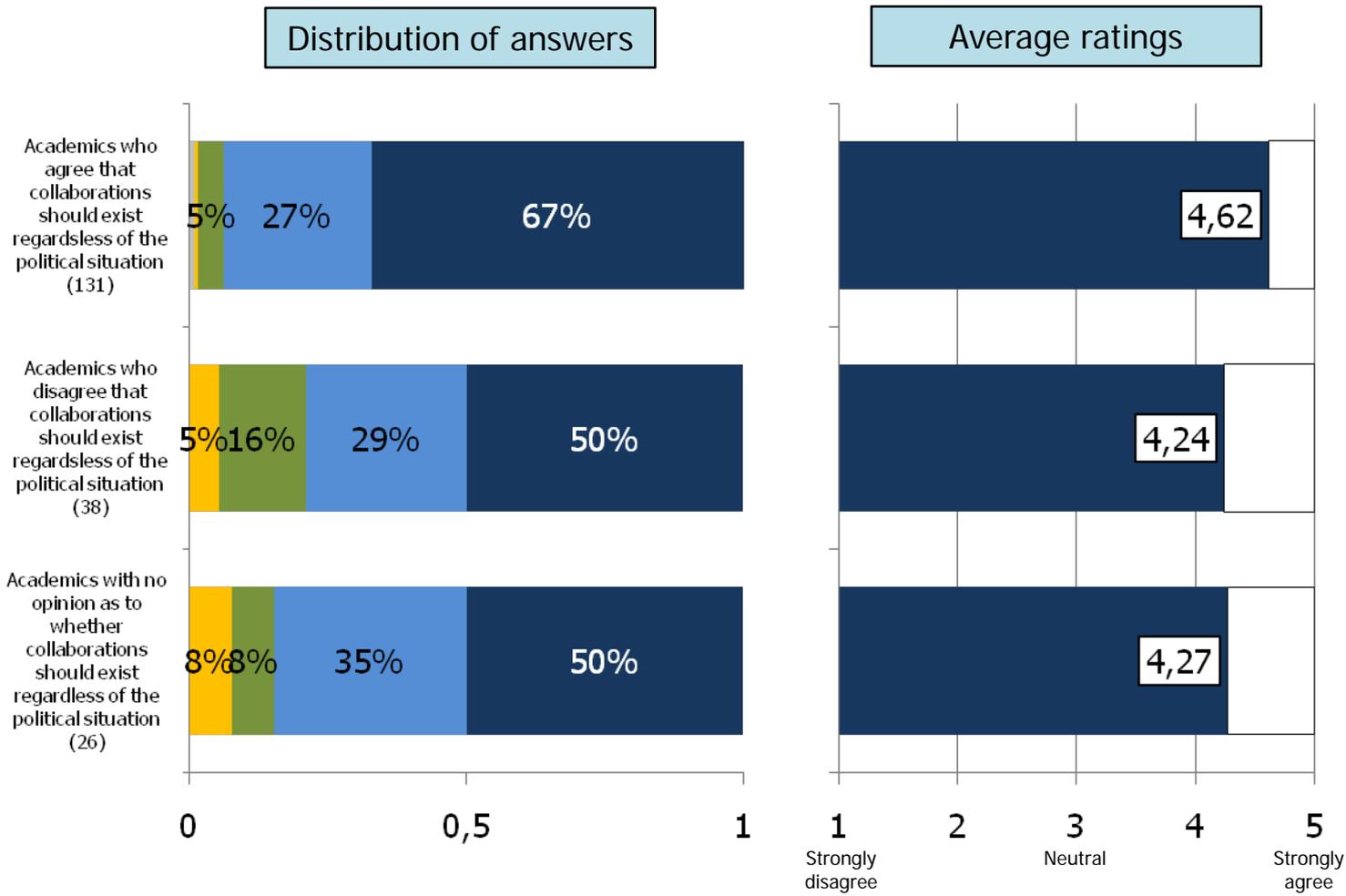
Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters



Distribution of answers

Average ratings

| | | |
|---|---|---|
| Collaborated on funded projects (23) | 4% / 30% / 61% | 4,43 |
| Have not collaborated (172) | 15% / 31% / 47% | 4,18 |
| Collaborated on non funded published... | 8% / 39% / 54% | 4,46 |
| Have not collaborated (182) | 14% / 31% / 48% | 4,19 |
| Collaborated on educational activities (16) | 19% / 38% / 44% | 4,25 |
| Have not collaborated (179) | 13% / 31% / 49% | 4,21 |
| Collaborated on bicom activities (36) | 17% / 31% / 50% | 4,28 |
| Have not collaborated (159) | 13% / 31% / 48% | 4,20 |

Legend: NA, Strongly disagree, Disagree, Neutral, Agree, Strongly agree

Scale: 1 Strongly disagree, 2, 3 Neutral, 4, 5 Strongly agree
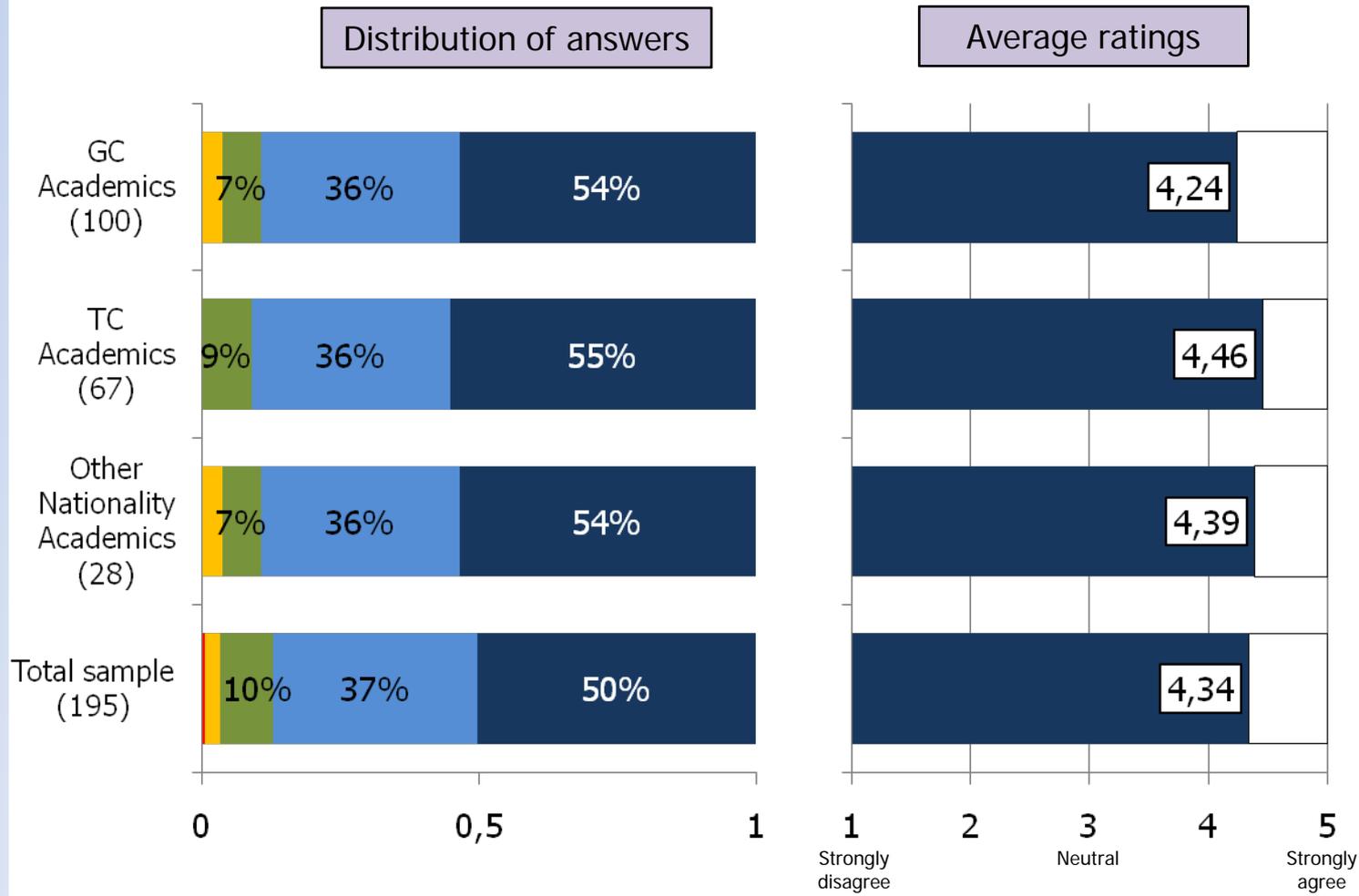
Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

40

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters



Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters



Distribution of answers

Average ratings

Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83): 5% 24% 34% 31% — 3,86

Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89): 6% 30% 62% — 4,51

Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23): 9% 9% 26% 57% — 4,30

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.
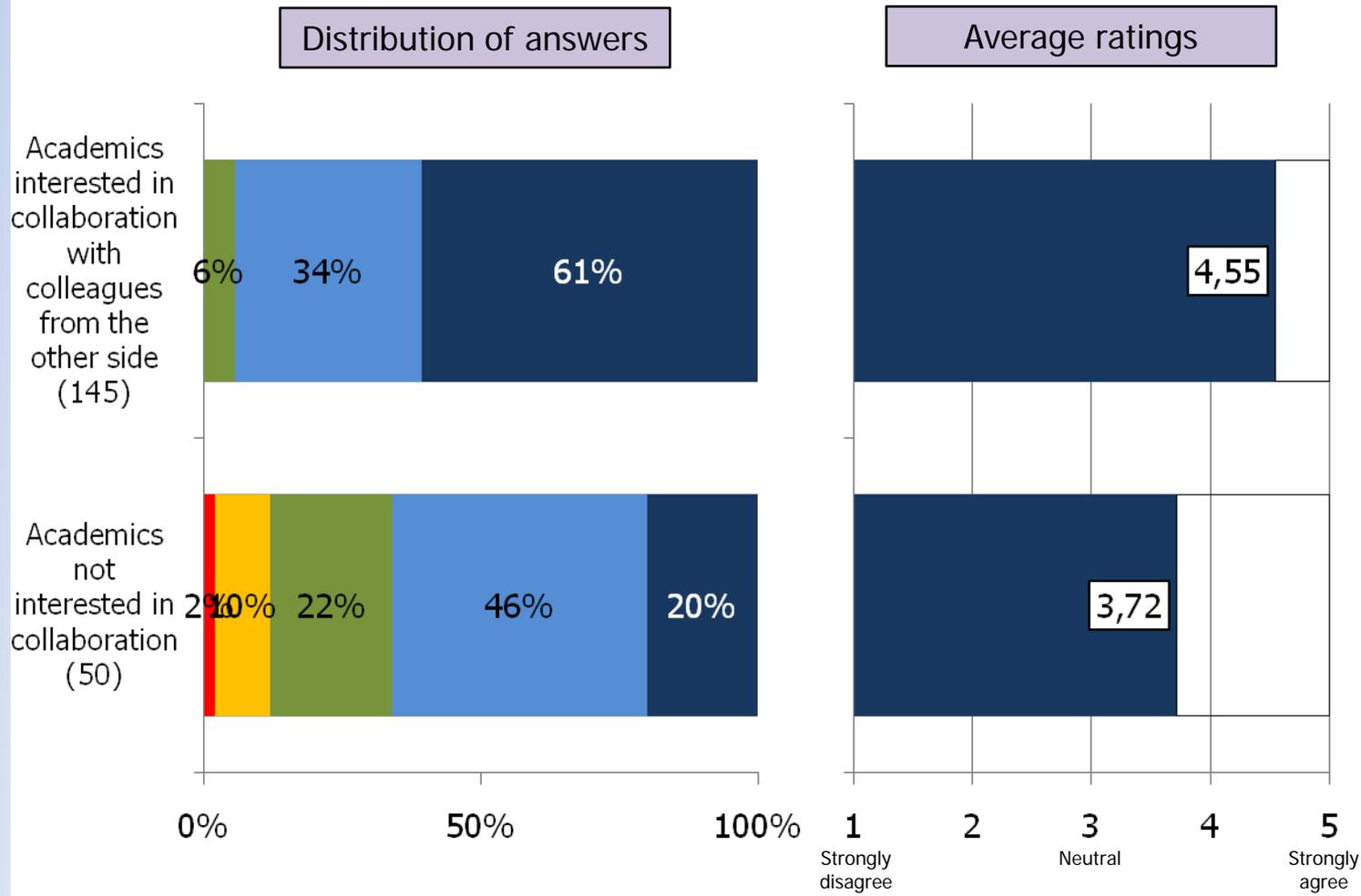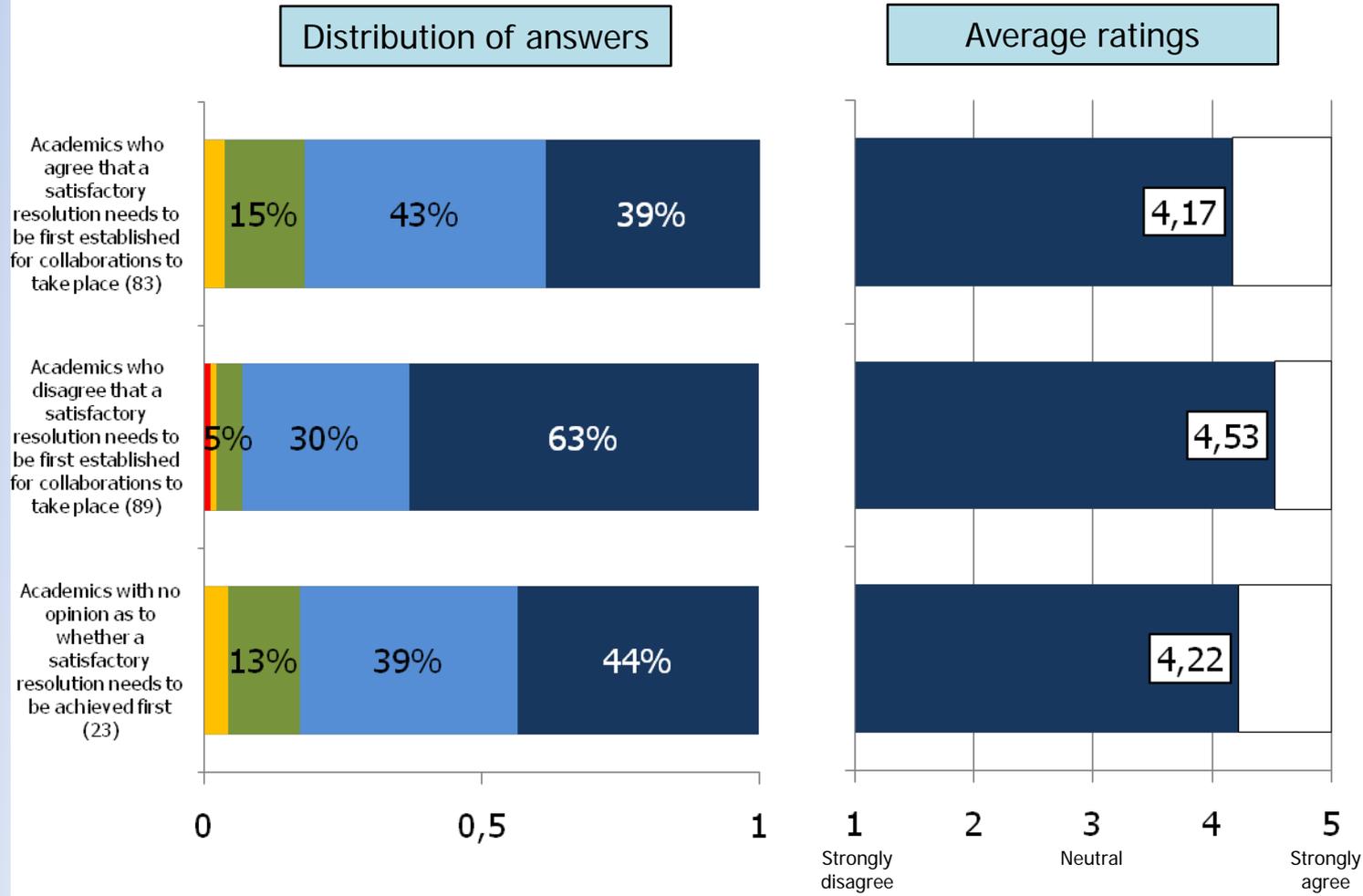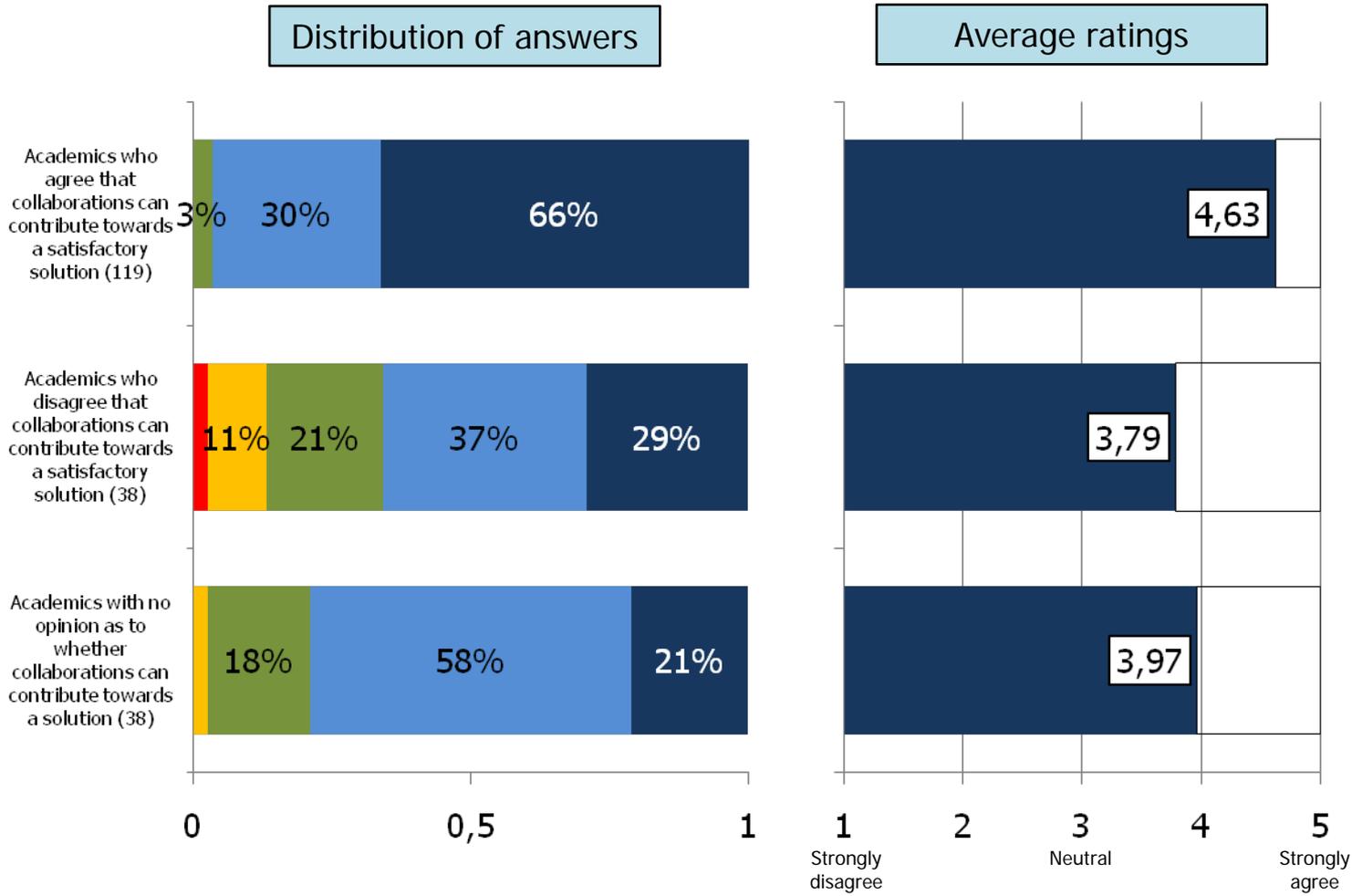
42

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters



| Distribution of answers | Average ratings |

Academics who agree that collaborations can contribute towards a satisfactory solution (119): 6% | 31% | 63% — 4,57

Academics who disagree that collaborations can contribute towards a satisfactory solution (38): 5% | 11% | 8% | 32% | 24% | 21% — 3,39

Academics with no opinion as to whether collaborations can contribute towards a solution (38): 11% | 21% | 40% | 29% — 3,87

Legend: ■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

X-axis (Distribution): 0 — 0,5 — 1

X-axis (Average): 1 (Strongly disagree) — 2 — 3 (Neutral) — 4 — 5 (Strongly agree)

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

The island can benefit from collaborative work of northern and southern academics on scientific and economic matters



| Distribution of answers | Average ratings |

**Academics who agree that collaborations should exist regardless of the political situation (131):** 6% | 31% | 62% — Average rating: 4,54

**Academics who disagree that collaborations should exist regardless of the political situation (38):** 5% 11% 8% | 40% | 21% | 16% — Average rating: 3,25

**Academics with no opinion as to whether collaborations should exist regardless of the political situation (26):** 12% 15% | 46% | 27% — Average rating: 3,88

Scale: 0 — 0,5 — 1

Rating scale: 1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

Legend: ■ NA ■ Strongly disagree ■ Disagree ■ Neutral ■ Agree ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

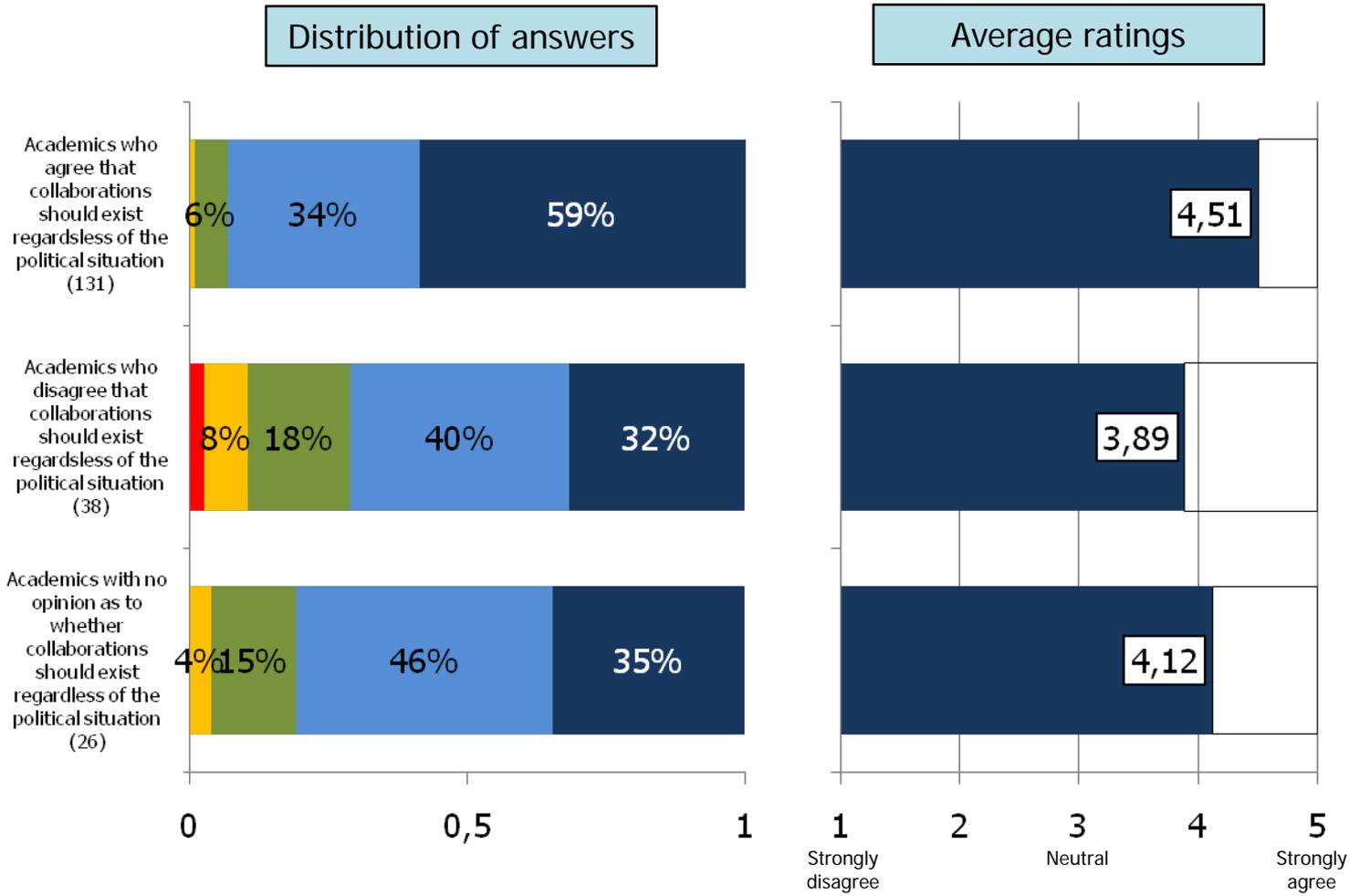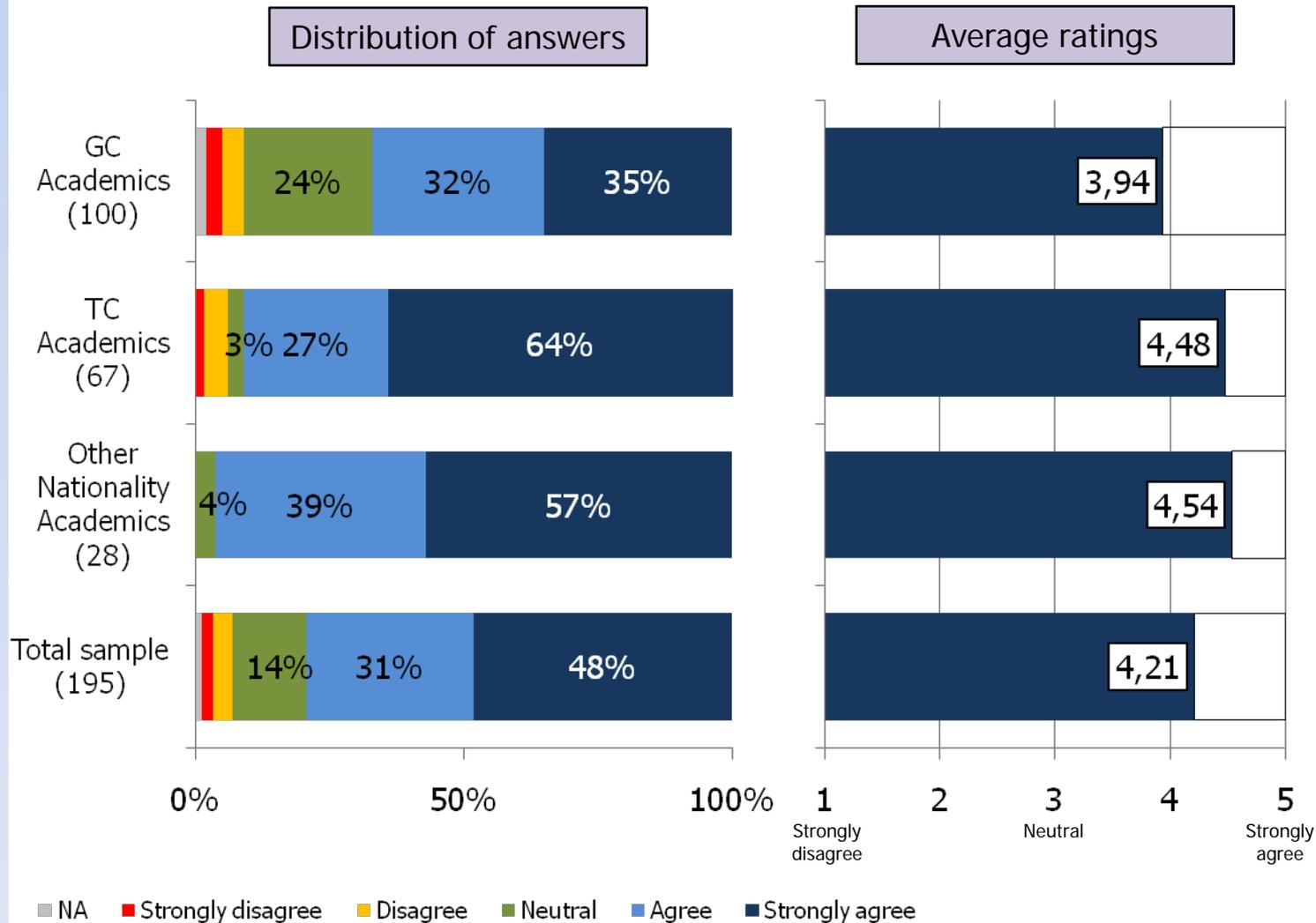Links will be practically difficult to implement even if there is interest from both sides

Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

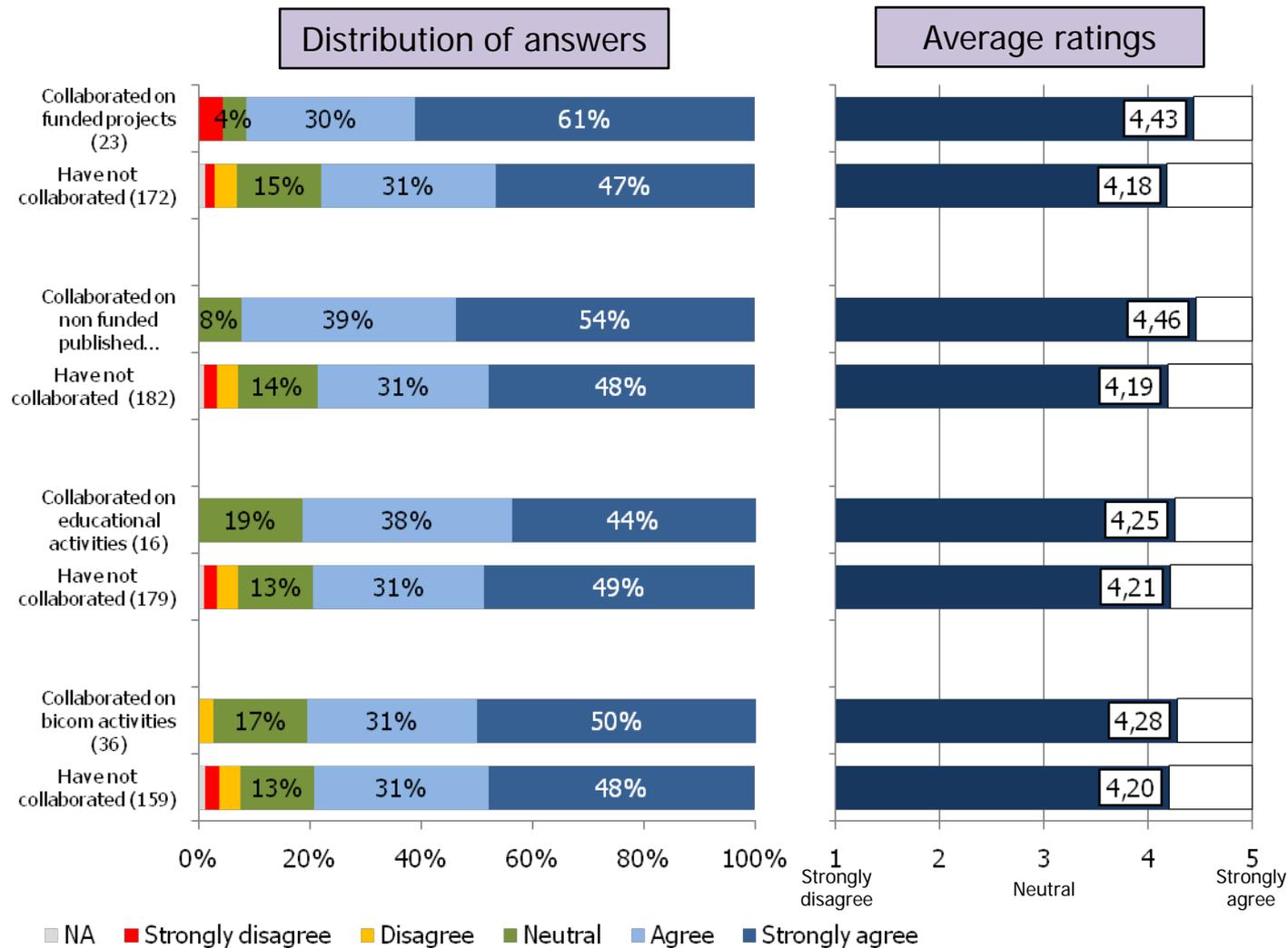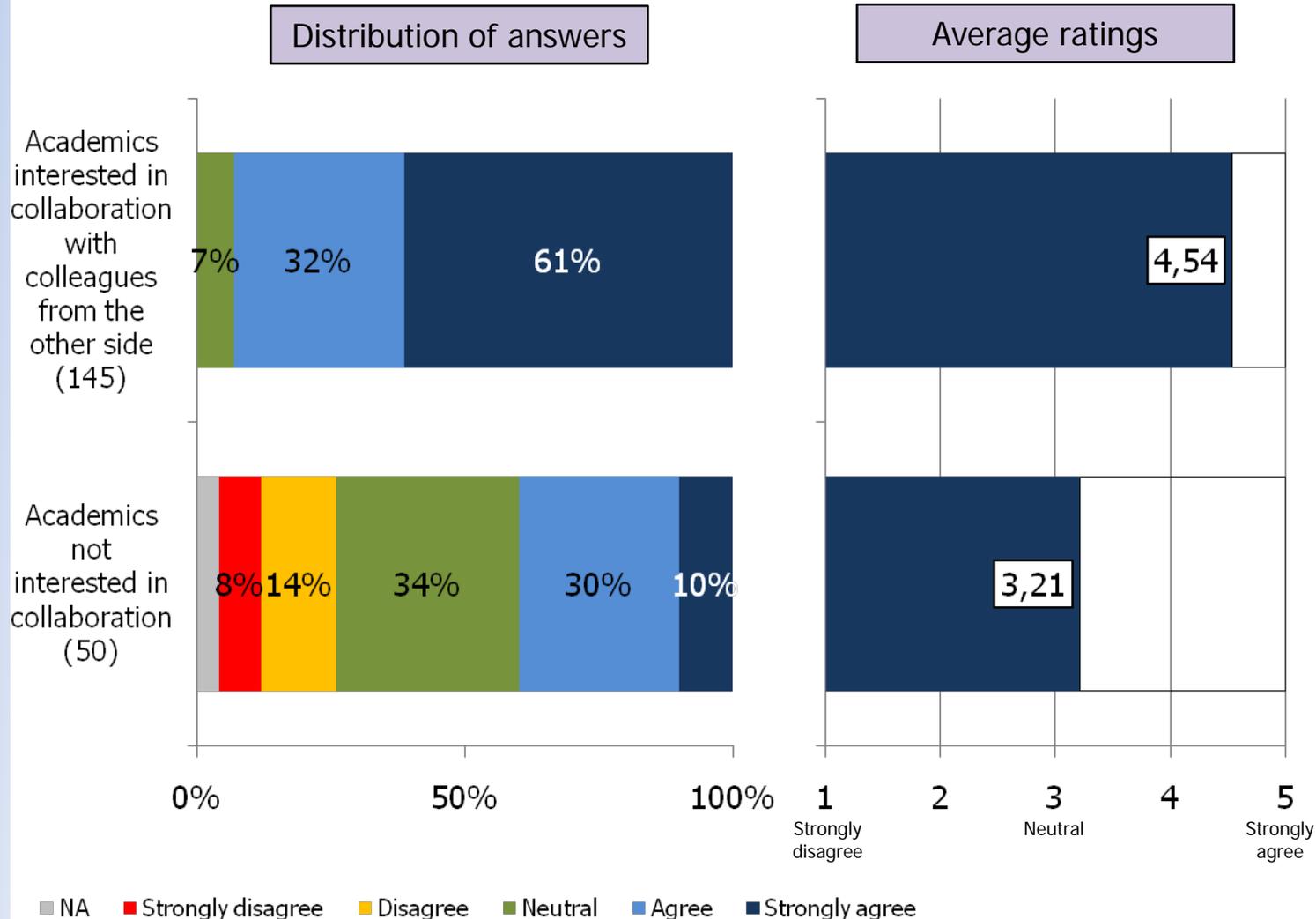Links will be practically difficult to implement even if there is interest from both sides

Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Links will be practically difficult to implement even if there is interest from both sides



Distribution of answers          Average ratings

Academics interested in collaboration with colleagues from the other side (145): 15% 16% 41% 26% — 3,75

Academics not interested in collaboration (50): 10% 14% 46% 28% — 3,94

0%    50%    100%

1 Strongly disagree    2    3 Neutral    4    5 Strongly agree

■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Links will be practically difficult to implement even if there is interest from both sides



Distribution of answers

Average ratings

Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83): 10% 13% 49% 27% — 3,94

Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89): 19% 12% 37% 28% — 3,70

Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23): 9% 35% 39% 17% — 3,65

0    0,5    1

1 Strongly disagree    2    3 Neutral    4    5 Strongly agree

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

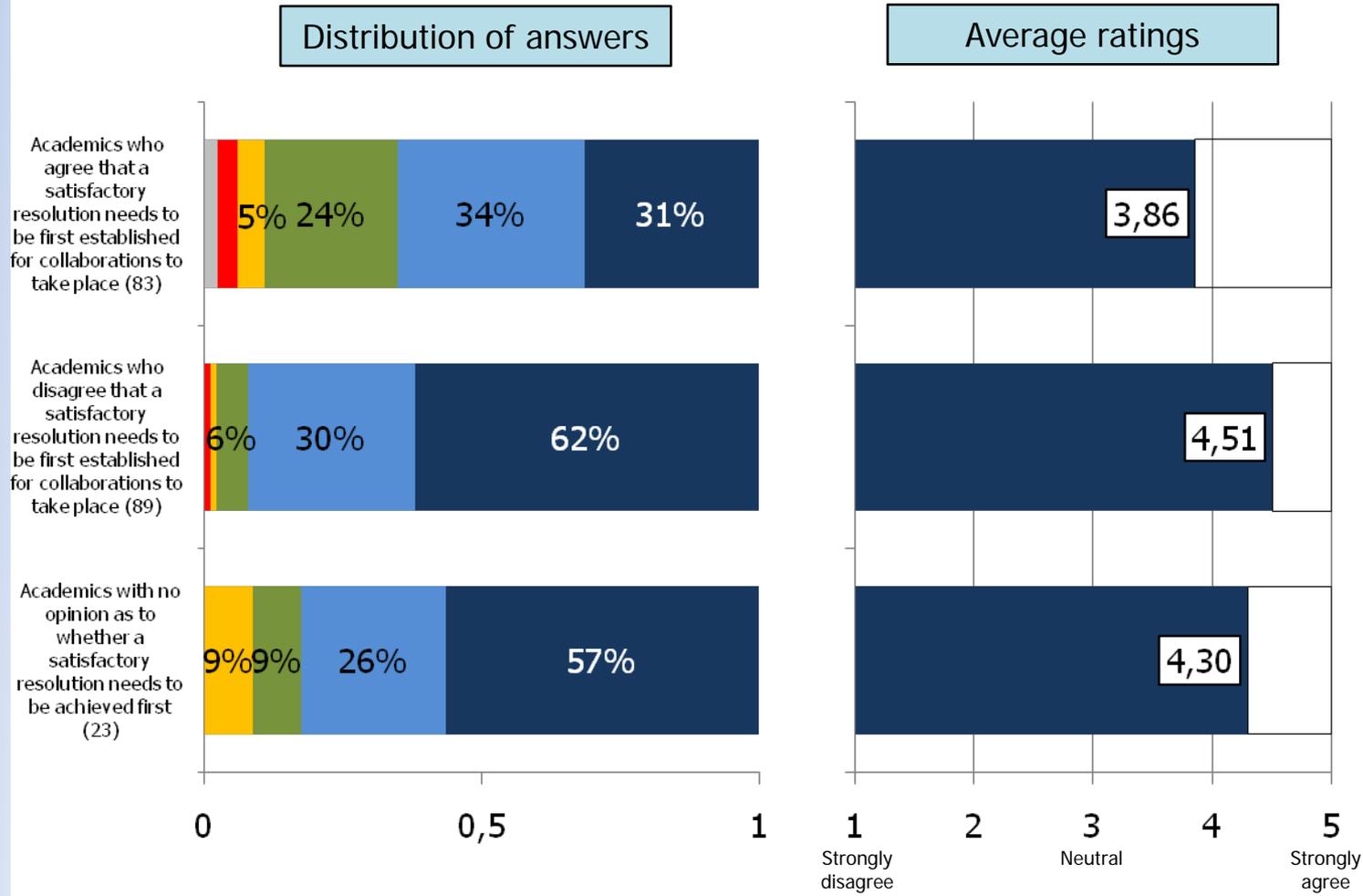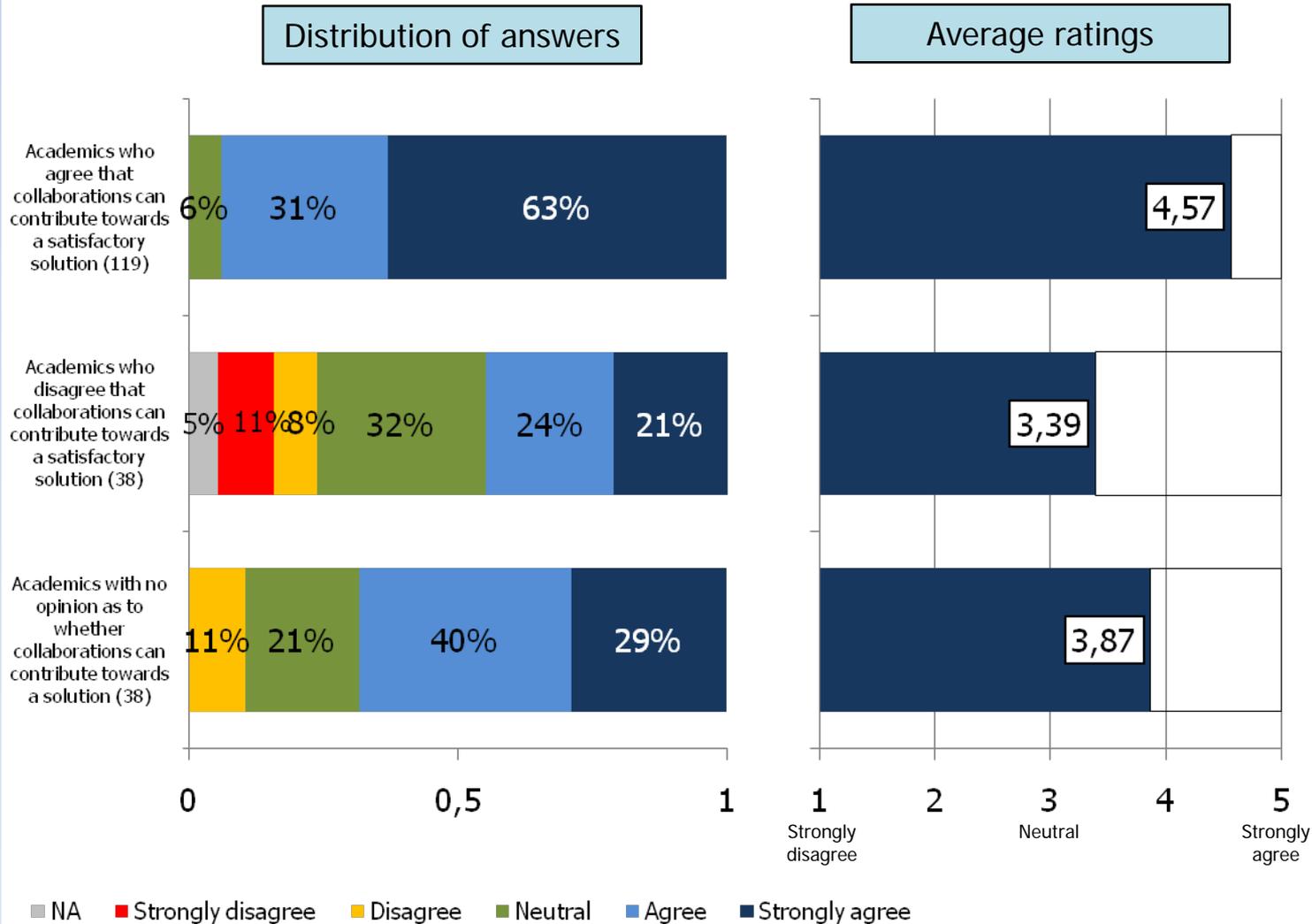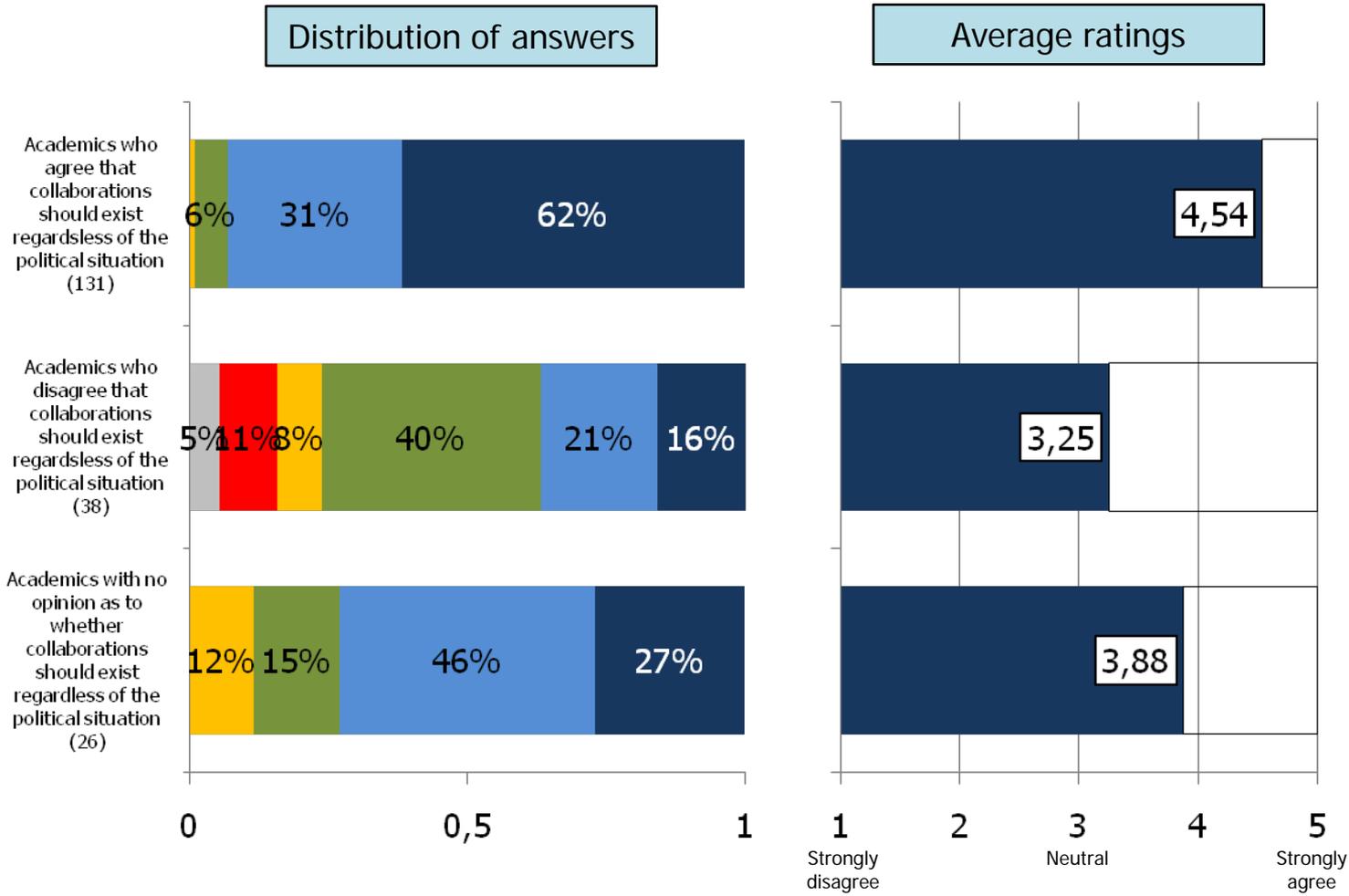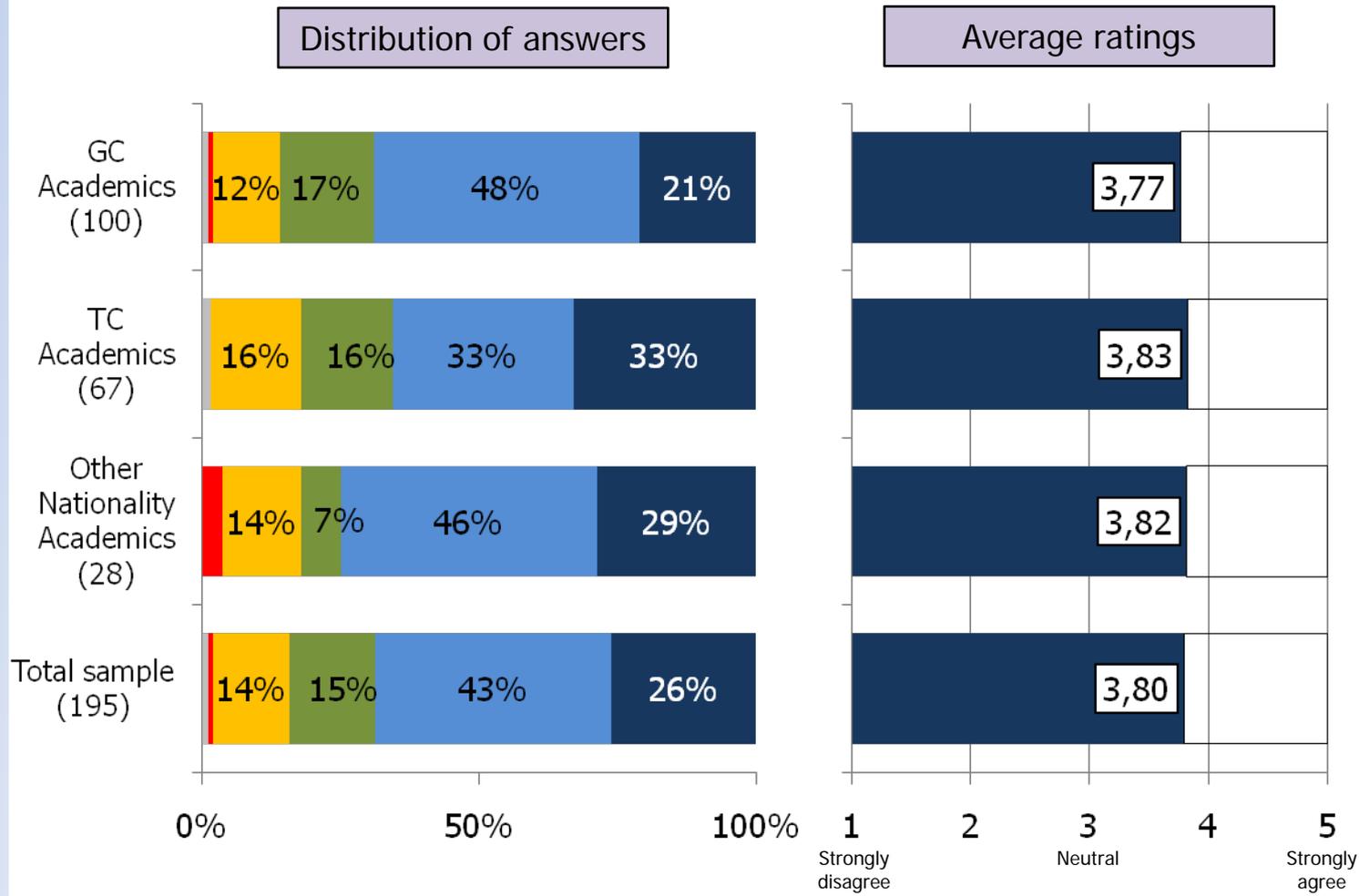Links will be practically difficult to implement even if there is interest from both sides

Base:
Total
sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Links will be practically difficult to implement even if there is interest from both sides



| | Distribution of answers | Average ratings |
|---|---|---|

Academics who agree that collaborations should exist regardless of the political situation (131): 18% Disagree, 15% Neutral, 38% Agree, 26% Strongly agree — Average 3,71

Academics who disagree that collaborations should exist regardless of the political situation (38): 8% Disagree, 13% Neutral, 50% Agree, 29% Strongly agree — Average 4,00

Academics with no opinion as to whether collaborations should exist regardless of the political situation (26): 4% Disagree, 19% Neutral, 54% Agree, 23% Strongly agree — Average 3,96

Legend: NA, Strongly disagree, Disagree, Neutral, Agree, Strongly agree

1 Strongly disagree — 3 Neutral — 5 Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for
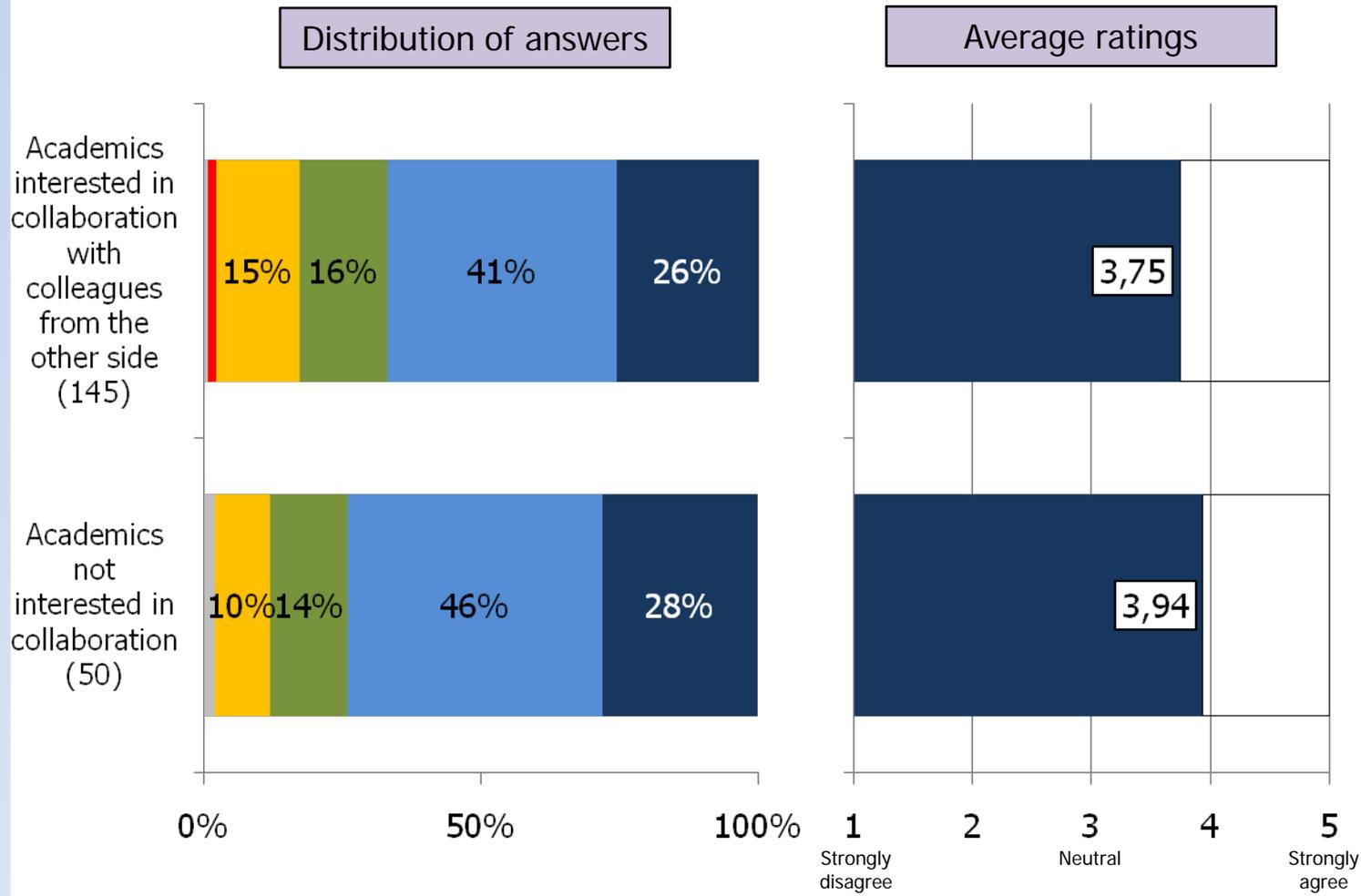
Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for



| | Distribution of answers | Average ratings |
|---|---|---|

Academics interested in collaboration with colleagues from the other side (145): 7% 6% 30% 37% 19% — 3,56

Academics not interested in collaboration (50): 20% 22% 16% 24% 16% — 2,94

Legend: ■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

1 Strongly disagree  2  3 Neutral  4  5 Strongly agree
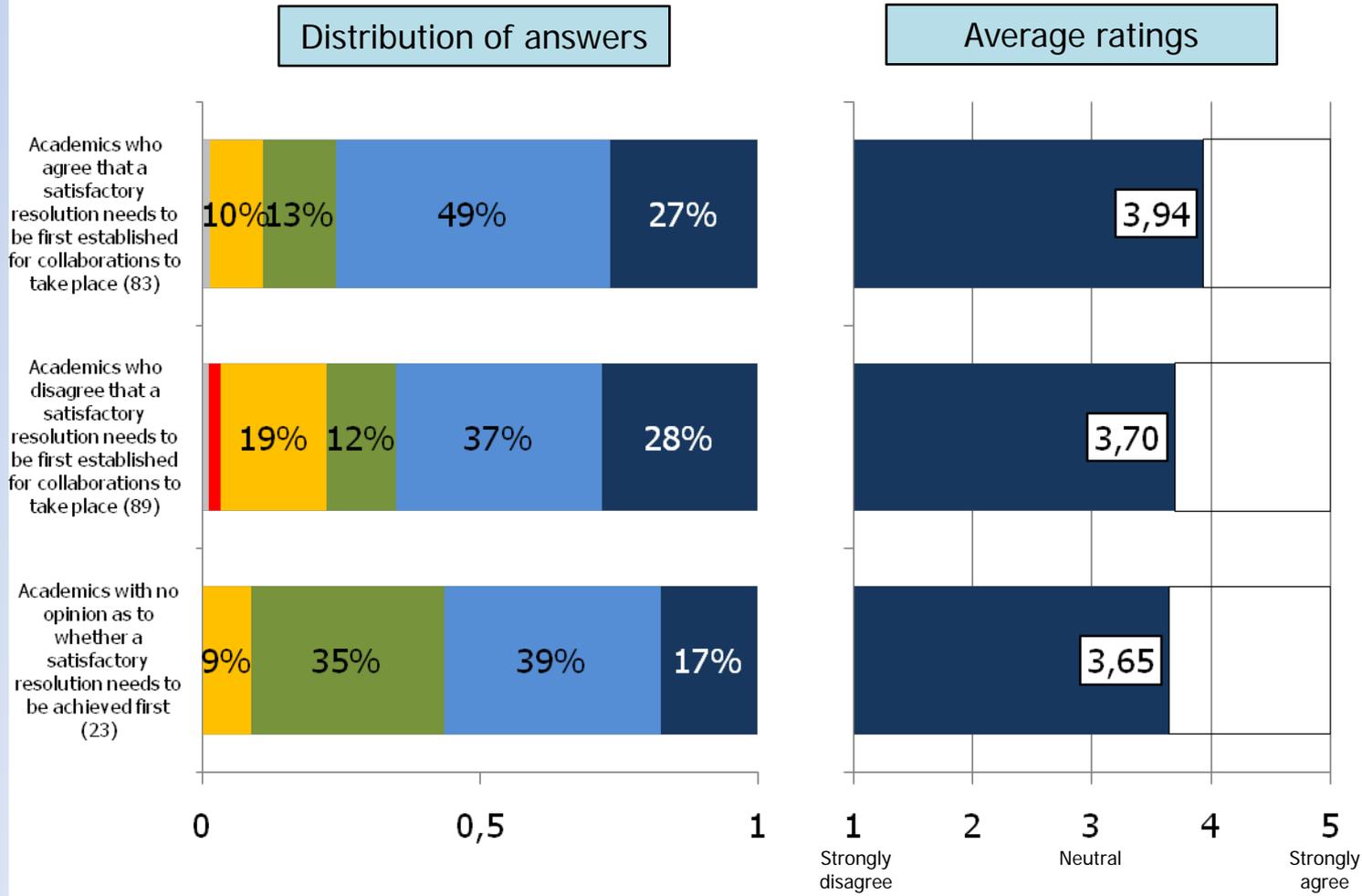
Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

53

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for



Distribution of answers | Average ratings

Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83): 15% Strongly disagree, 11% Disagree, 17% Neutral, 39% Agree, 18% Strongly agree — Average: 3,35

Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89): 7% Strongly disagree, 11% Disagree, 36% Neutral, 26% Agree, 20% Strongly agree — Average: 3,42

Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23): 9% Strongly disagree, 4% Disagree, 26% Neutral, 44% Agree, 13% Strongly agree — Average: 3,50

0% — 50% — 100%

1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

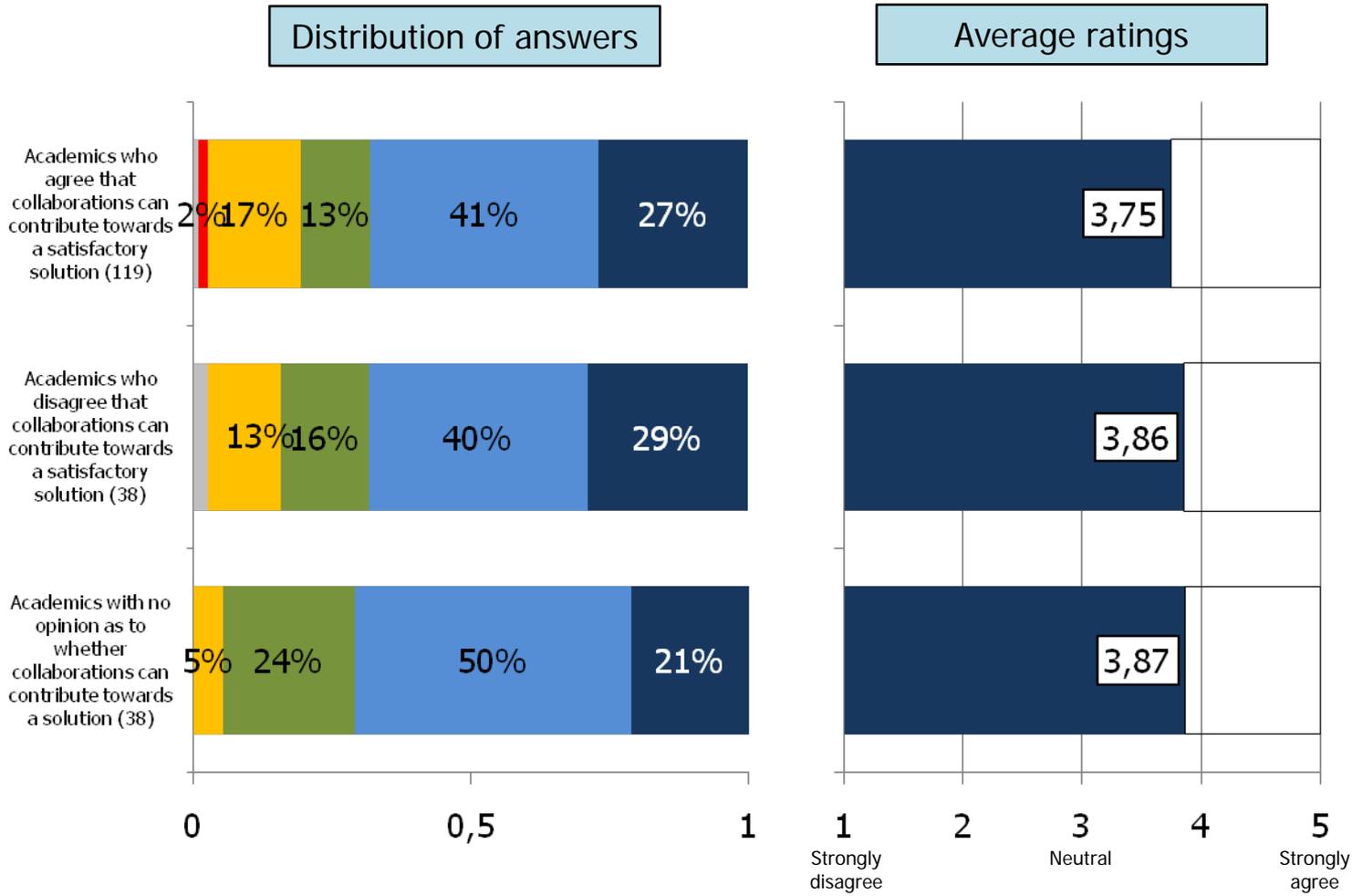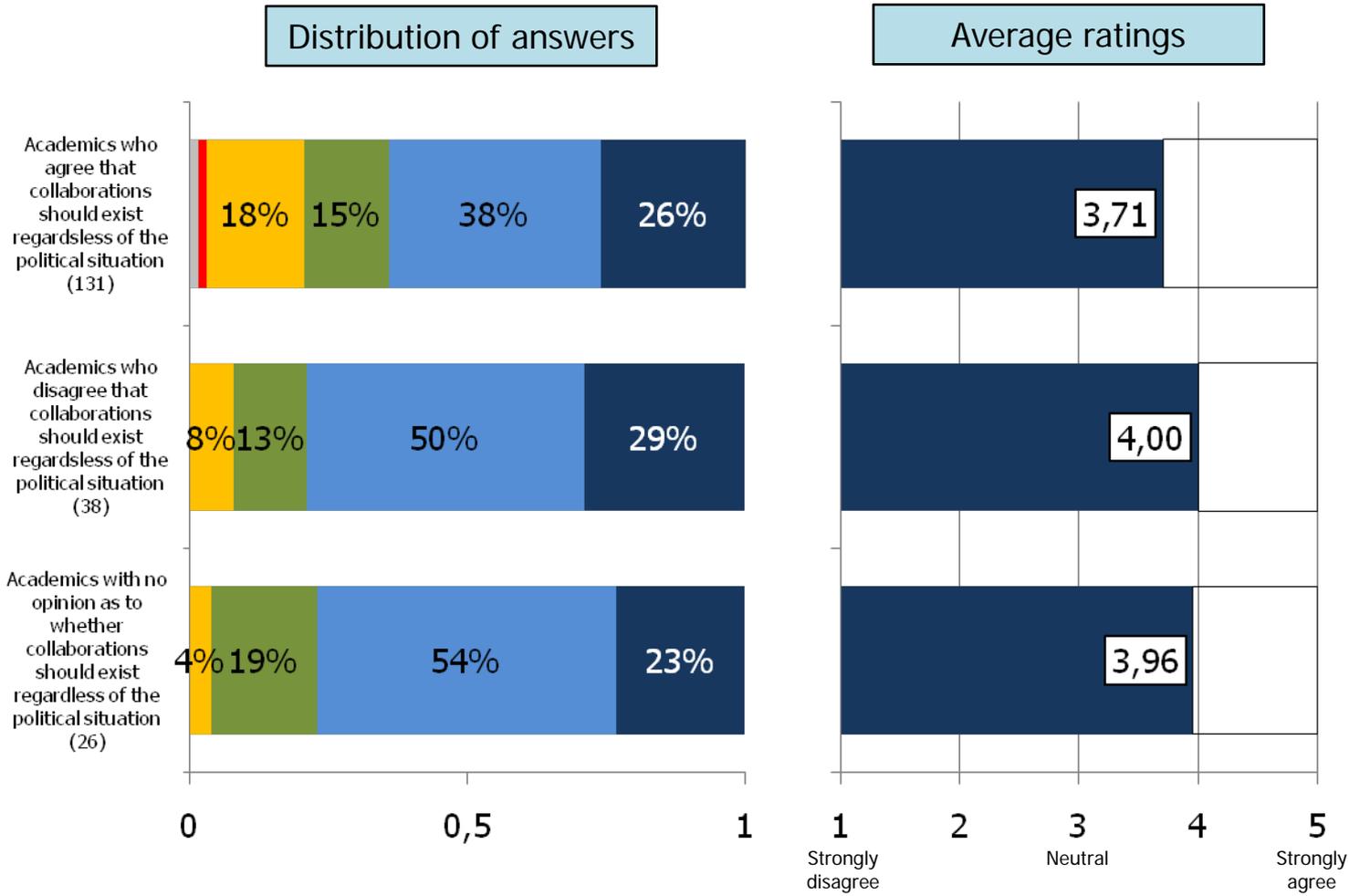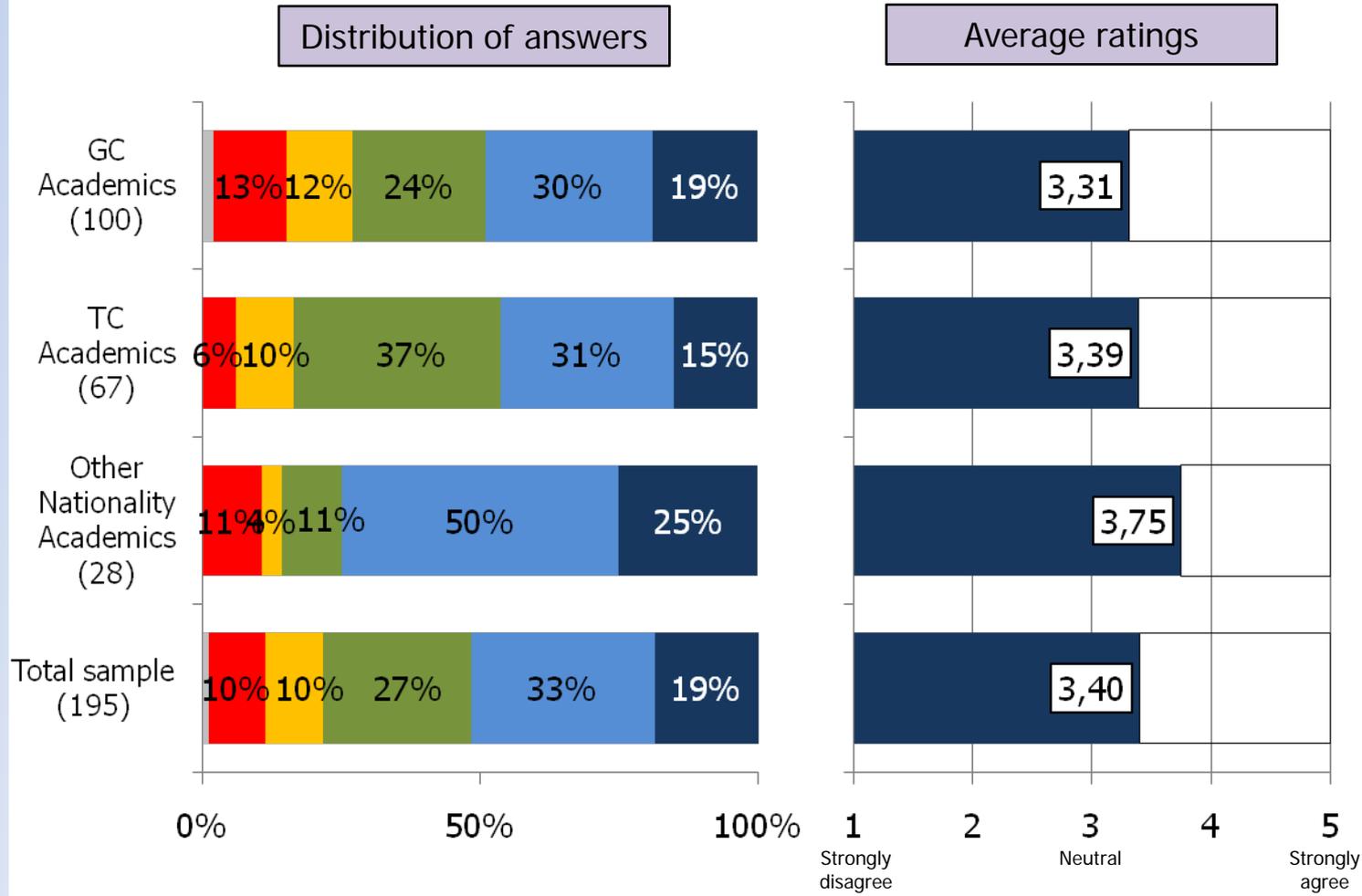Legend: ■ NA ■ Strongly disagree ■ Disagree ■ Neutral ■ Agree ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for



| | Distribution of answers | Average ratings |
|---|---|---|
| Academics who agree that collaborations can contribute towards a satisfactory solution (119) | 8% 8% 29% 35% 19% | 3,50 |
| Academics who disagree that collaborations can contribute towards a satisfactory solution (38) | 16% 26% 18% 24% 16% | 2,97 |
| Academics with no opinion as to whether collaborations can contribute towards a solution (38) | 13% 3% 26% 37% 21% | 3,50 |

Legend: NA, Strongly disagree, Disagree, Neutral, Agree, Strongly agree

Average ratings scale: 1 Strongly disagree — 3 Neutral — 5 Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

I will participate in such links, only if they are approved by the academic and management body of the institution I work for
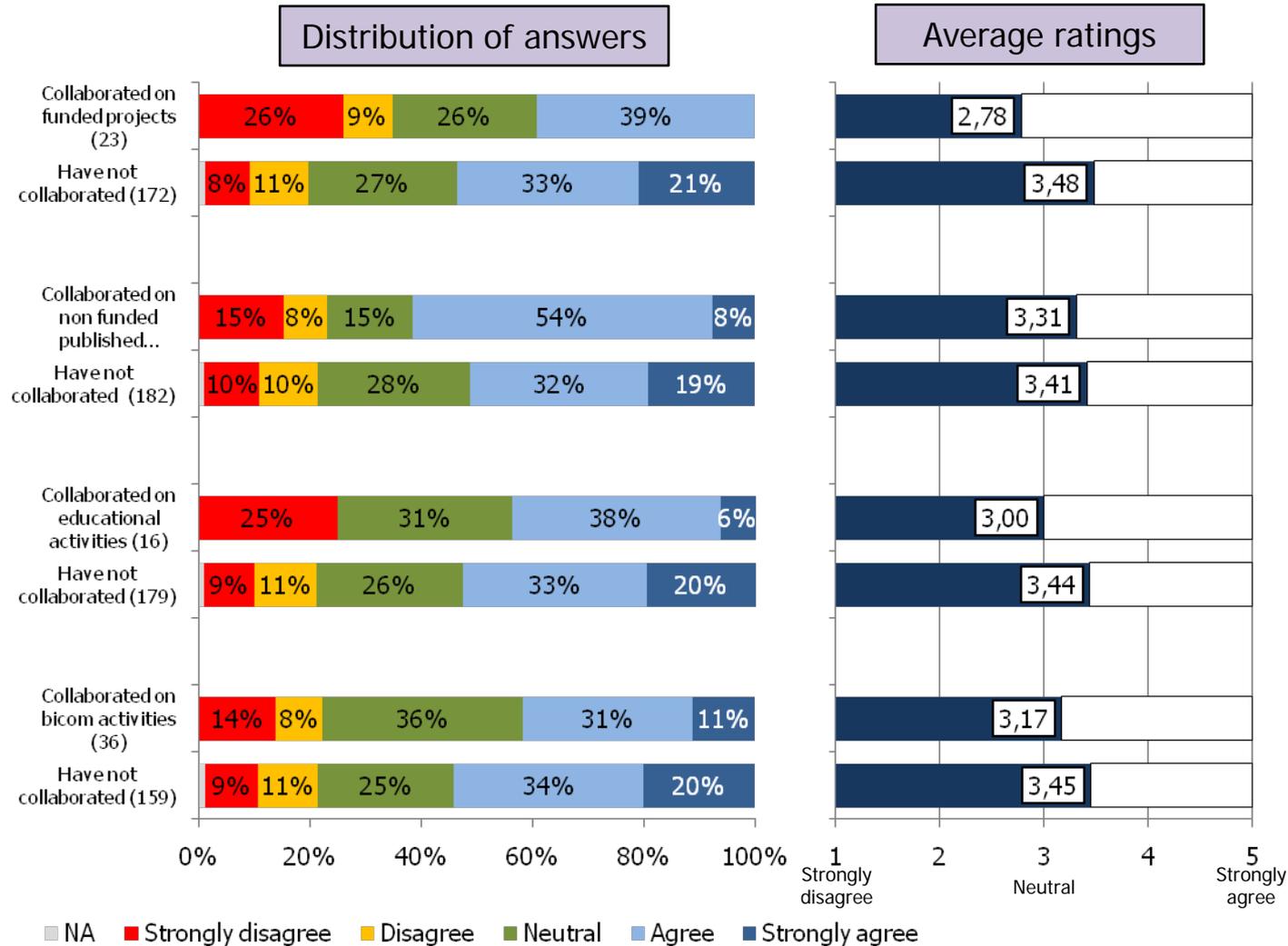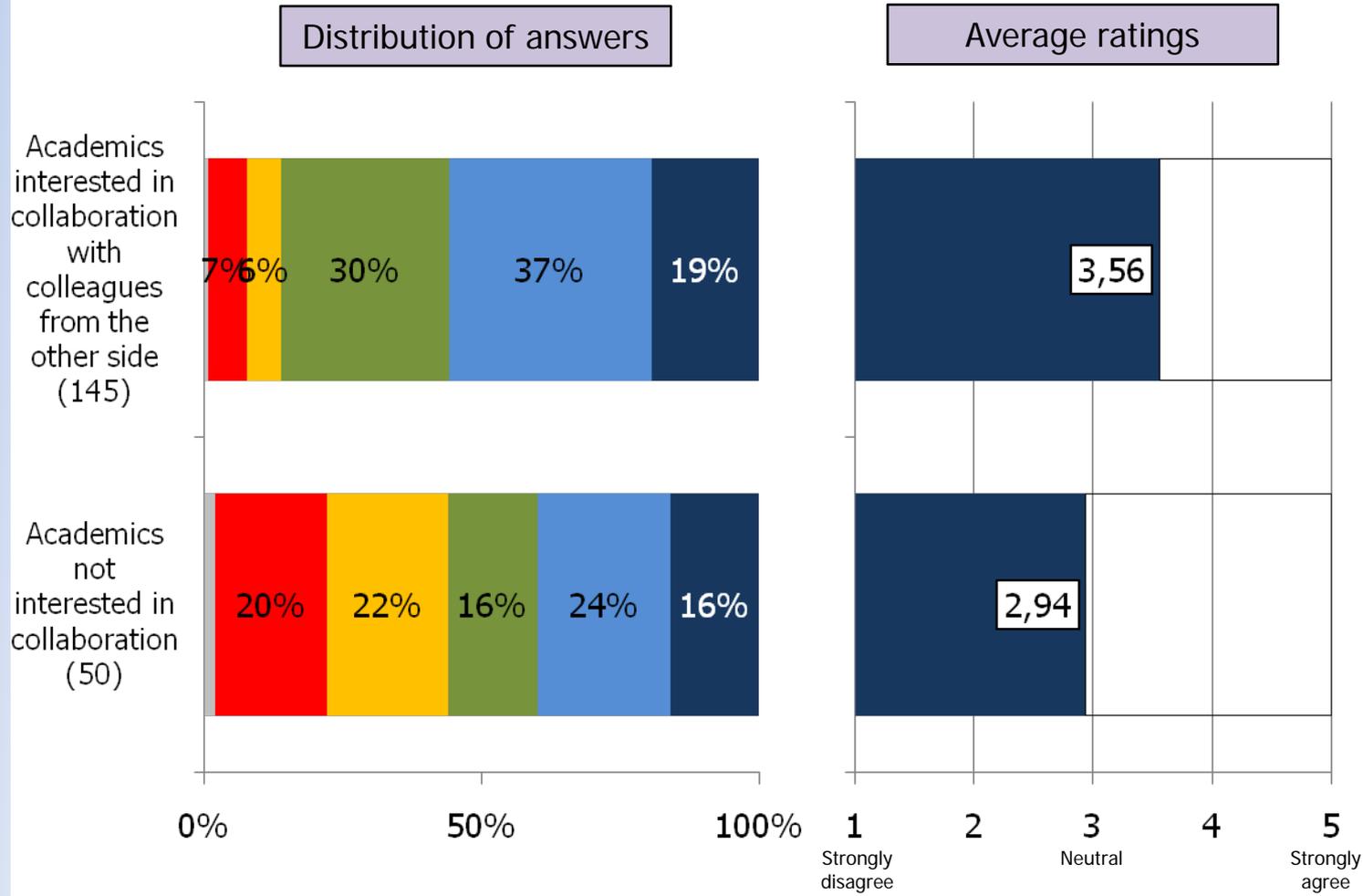
| | Distribution of answers | Average ratings |
|---|---|---|

Academics who agree that collaborations should exist regardless of the political situation (131): 8% / 7% / 31% / 37% / 16% — 3,46

Academics who disagree that collaborations should exist regardless of the political situation (38): 16% / 18% / 16% / 29% / 21% — 3,21

Academics with no opinion as to whether collaborations should exist regardless of the political situation (26): 12% / 15% / 23% / 23% / 27% — 3,38

Average ratings scale:
1 Strongly disagree — 3 Neutral — 5 Strongly agree

Legend: NA, Strongly disagree, Disagree, Neutral, Agree, Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island



Distribution of answers

Average ratings

| | Distribution of answers | Average ratings |
|---|---|---|
| GC Academics (100) | 3% 10% 33% 35% 19% | 3,57 |
| TC Academics (67) | 3% 8% 16% 40% 33% | 3,93 |
| Other Nationality Academics (28) | 11% 25% 32% 29% | 3,81 |
| Total sample (195) | 3% 9% 26% 36% 25% | 3,73 |

0%    50%    100%

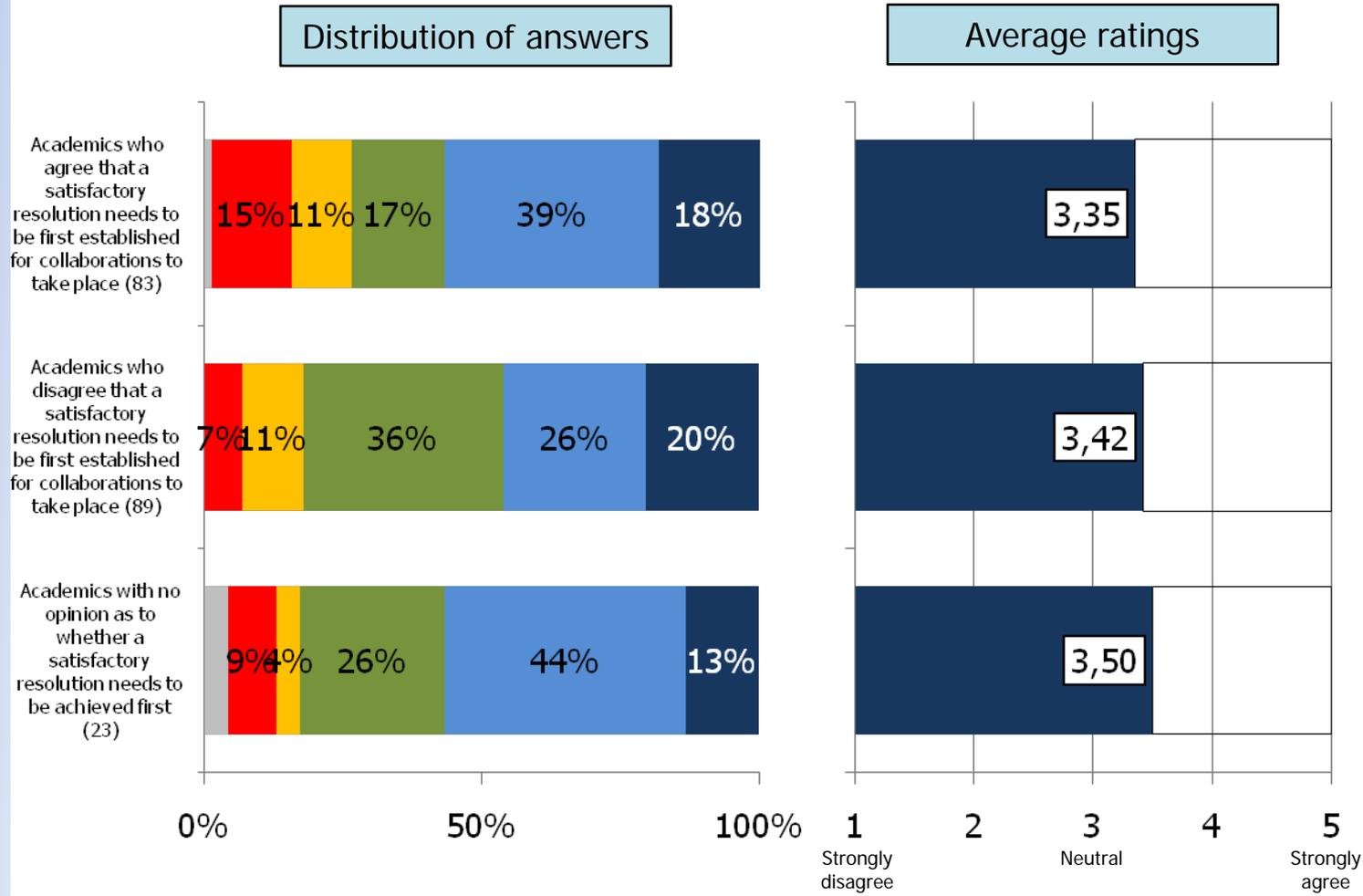1    2    3    4    5
Strongly disagree    Neutral    Strongly agree
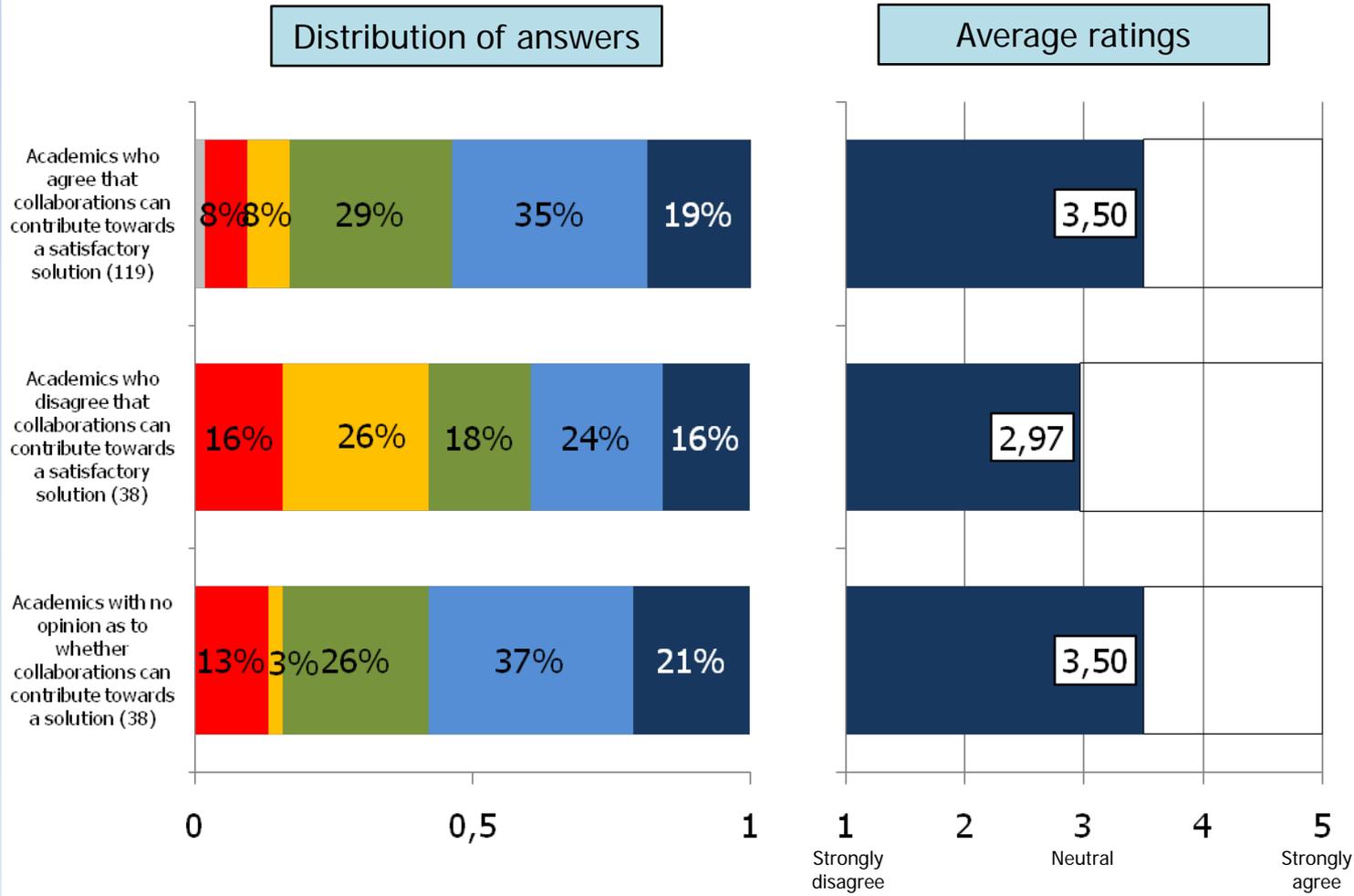
■ NA    ■ Strongly disagree    ■ Disagree    ■ Neutral    ■ Agree    ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island
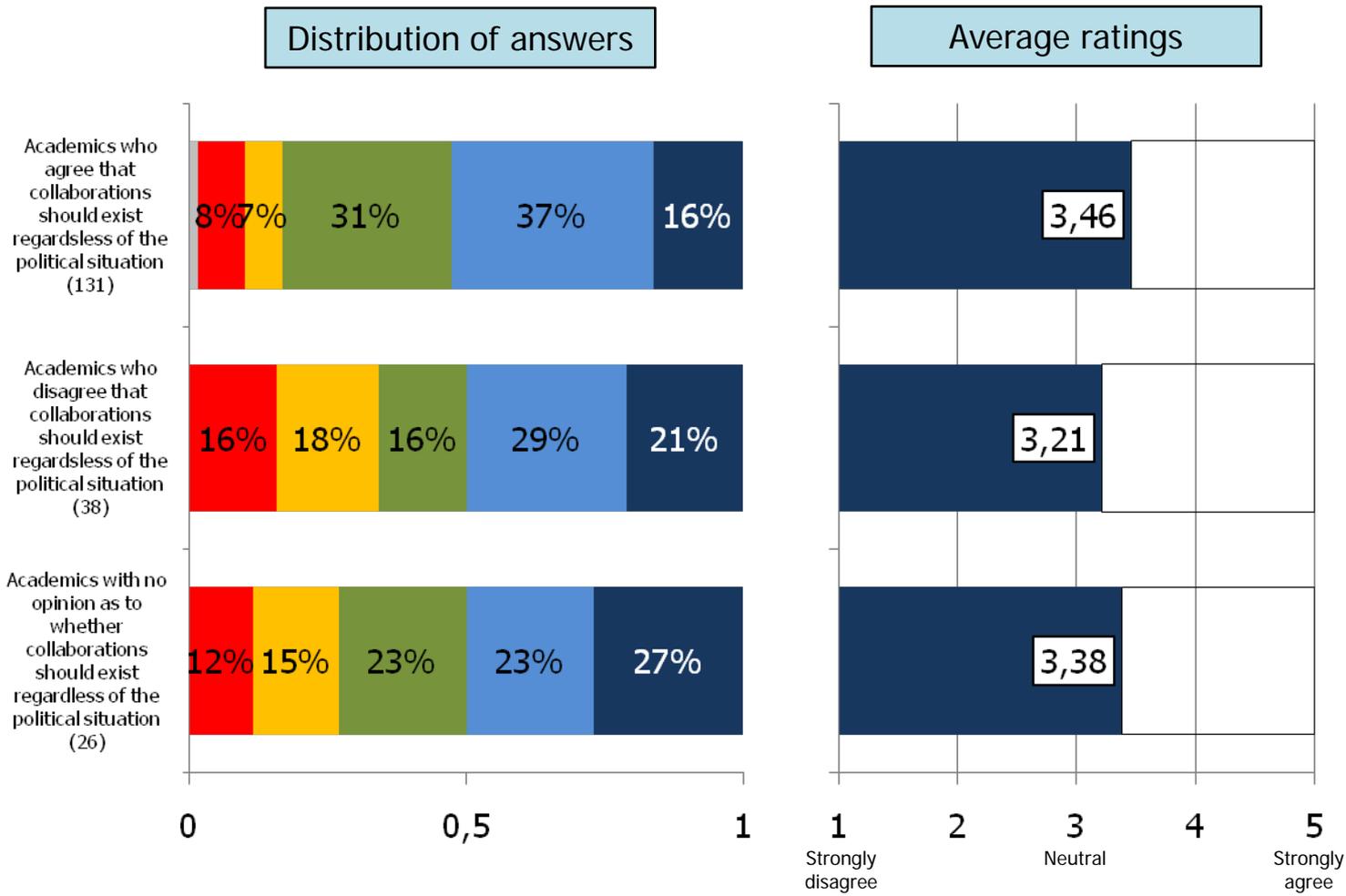
Base:
Total
sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island

60

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island

Base: Total sample

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Academics can influence the wider public towards higher levels of cooperation and interaction with people from the other part of the island
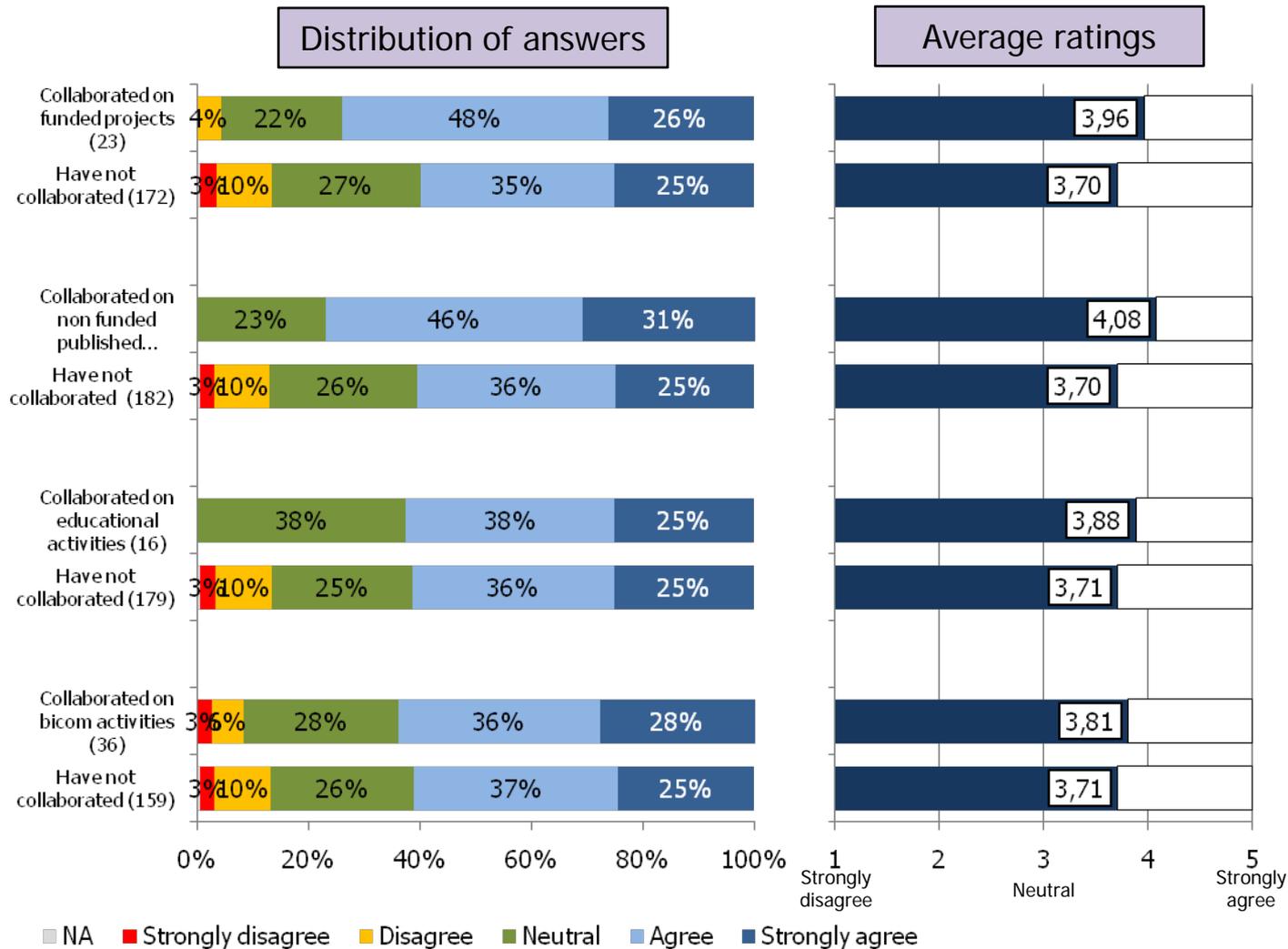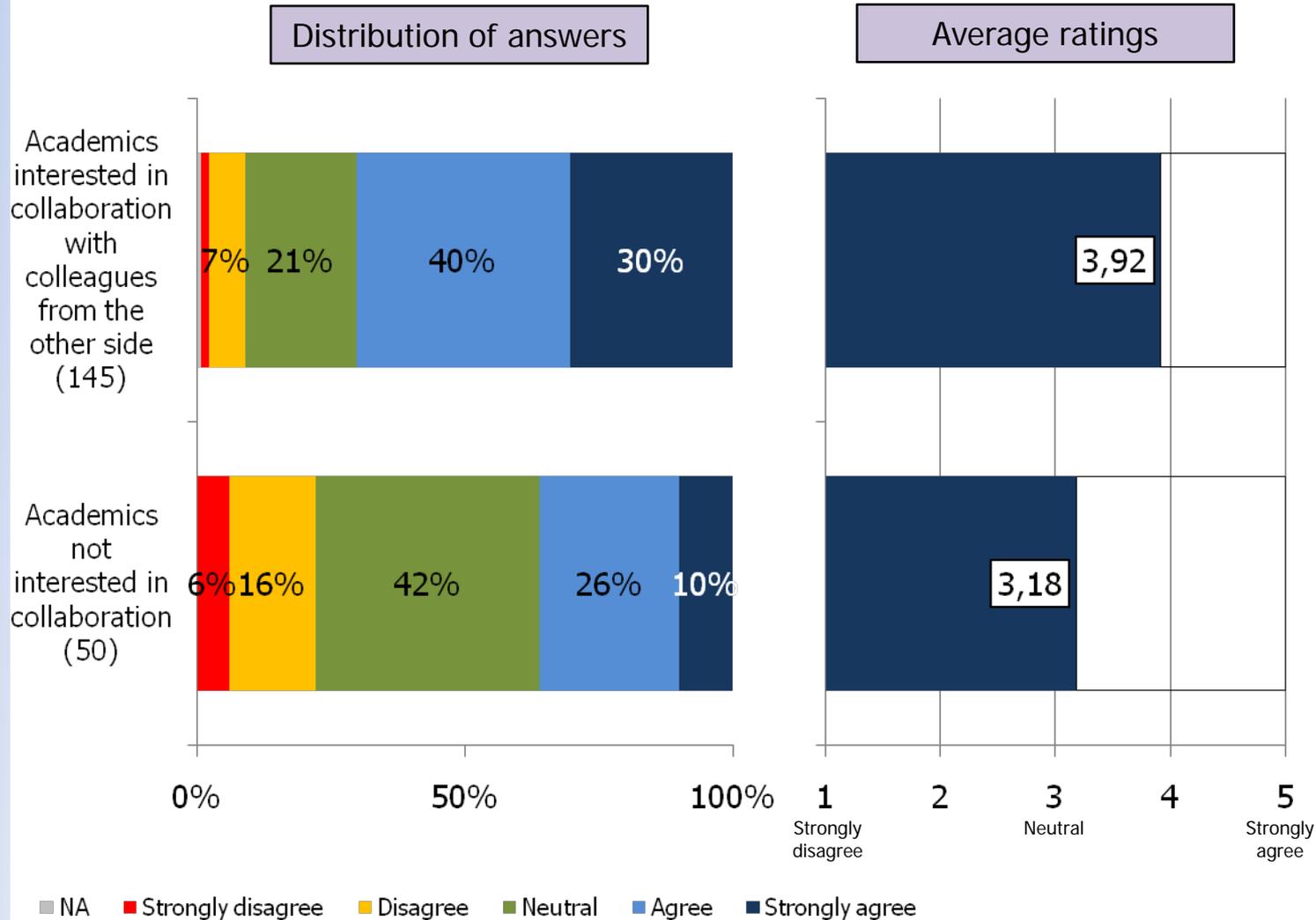
Distribution of answers

Average ratings

Academics who agree that collaborations should exist regardless of the political situation (131)

6% 18% 42% 31%

3,96

Academics who disagree that collaborations should exist regardless of the political situation (38)

8% 13% 47% 18% 13%

3,16

Academics with no opinion as to whether collaborations should exist regardless of the political situation (26)

19% 35% 35% 12%

3,38

0    0,5    1

1    2    3    4    5
Strongly disagree    Neutral    Strongly agree

■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

62

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future



Distribution of answers

Average ratings

| | Distribution of answers | Average ratings |
|---|---|---|
| GC Academics (100) | 4% 32% 30% 27% 6% | 2,99 |
| TC Academics (67) | 6% 15% 25% 40% 13% | 3,40 |
| Other Nationality Academics (28) | 7% 11% 36% 18% 25% | 3,44 |
| Total sample (195) | 5% 23% 29% 30% 11% | 3,20 |

0%    50%    100%    1    2    3    4    5

Strongly disagree    Neutral    Strongly agree
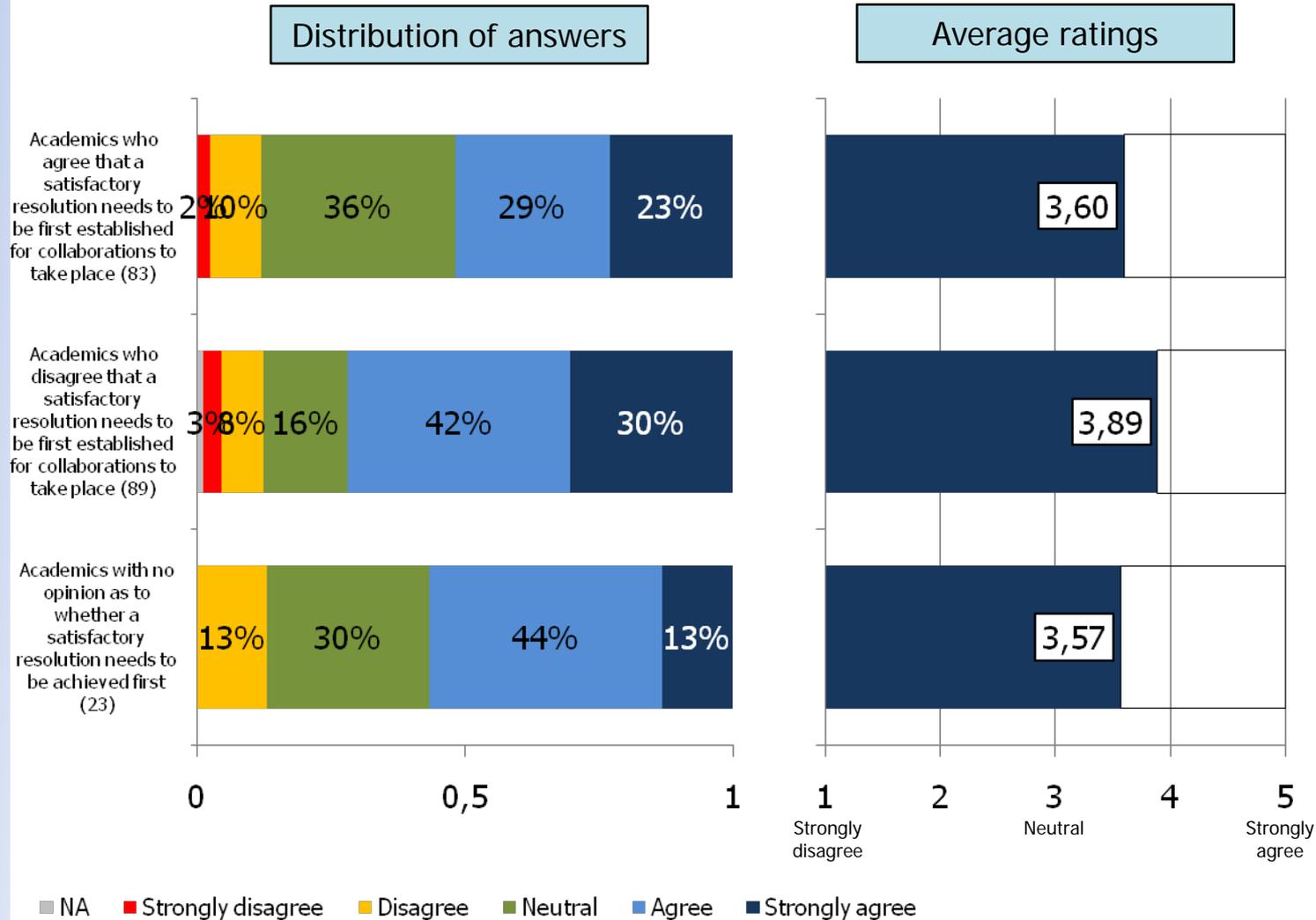
■ NA  ■ Strongly disagree  ■ Disagree  ■ Neutral  ■ Agree  ■ Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future



Distribution of answers

Average ratings

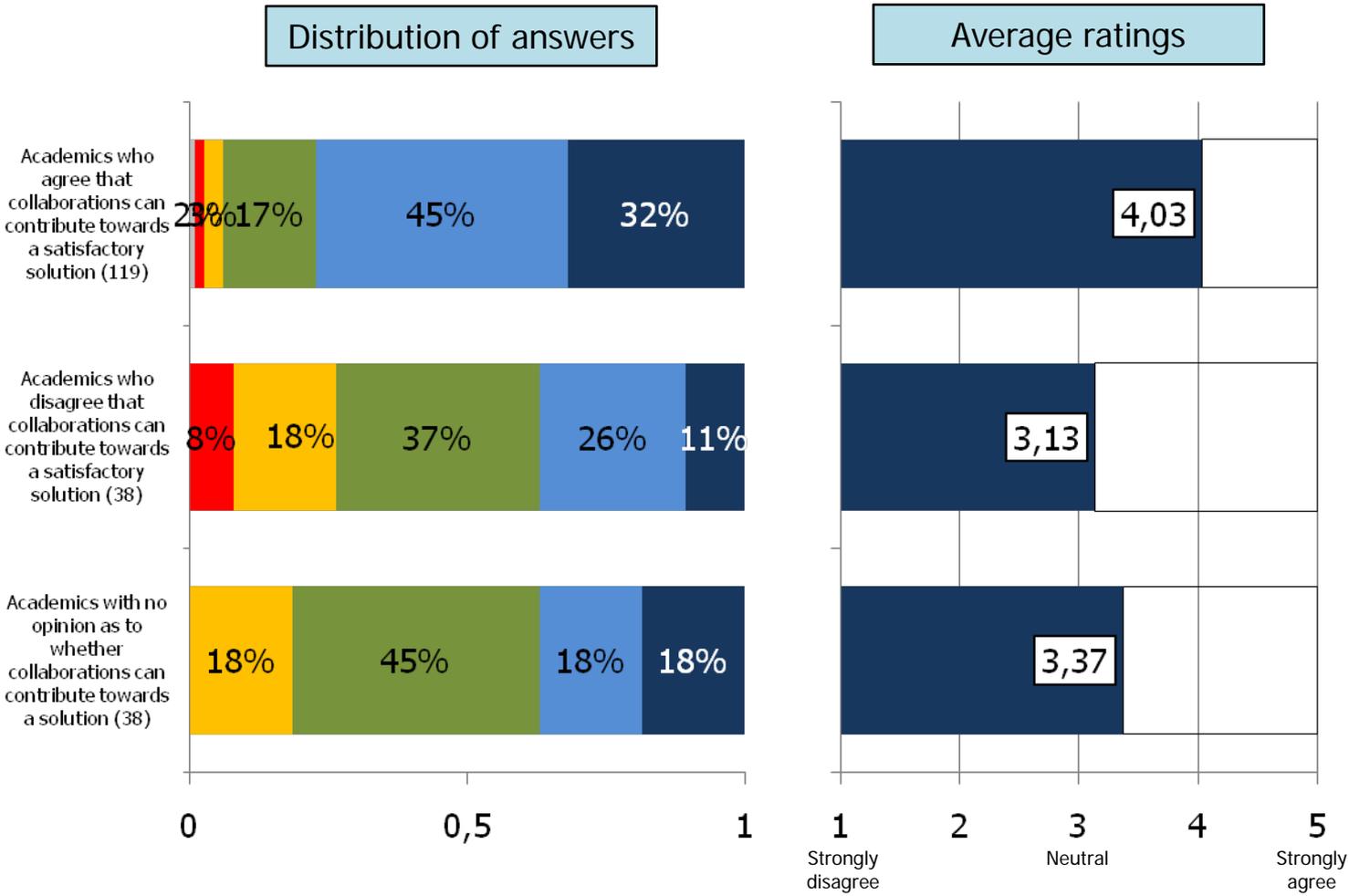| | NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree |

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future
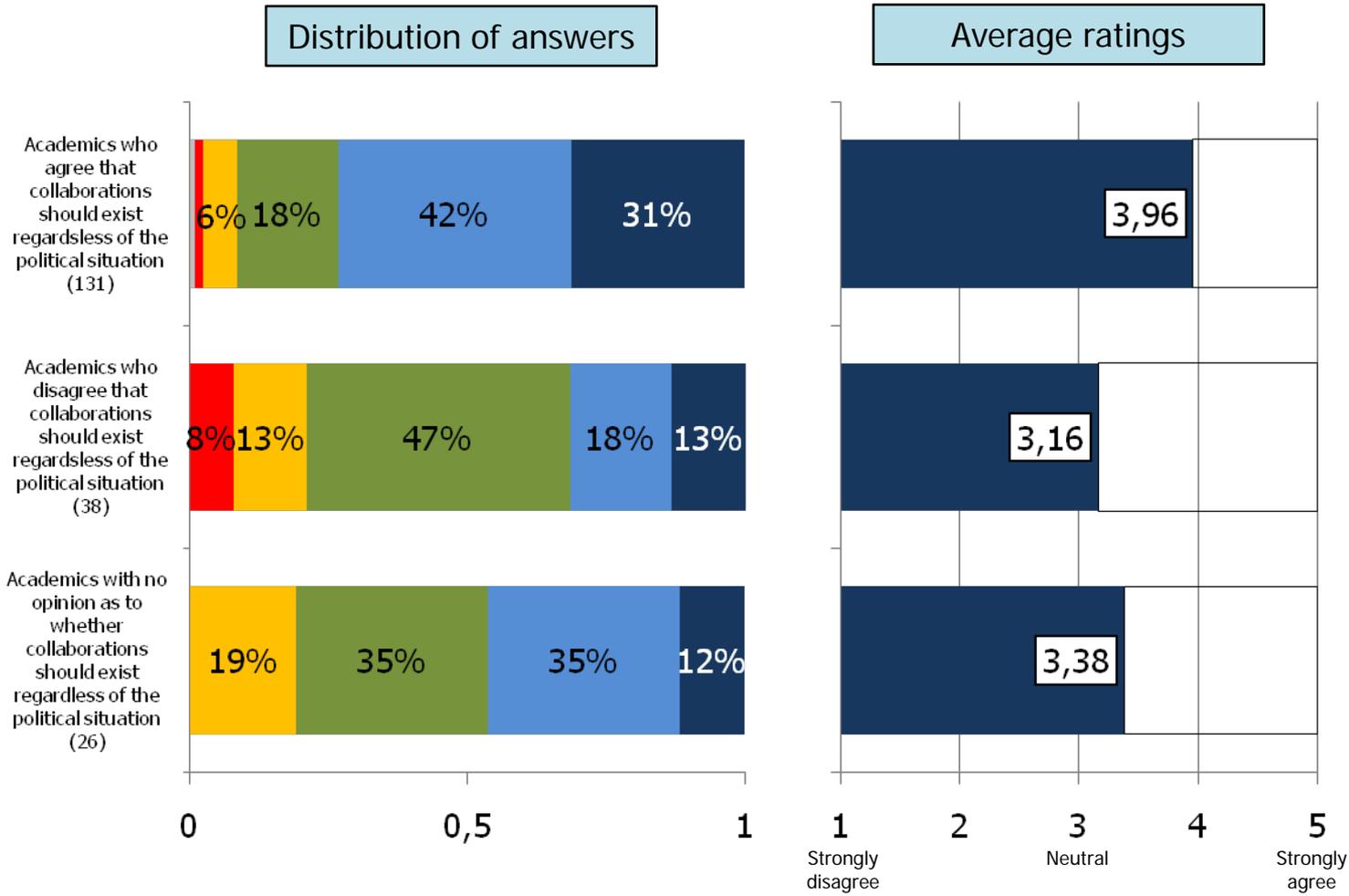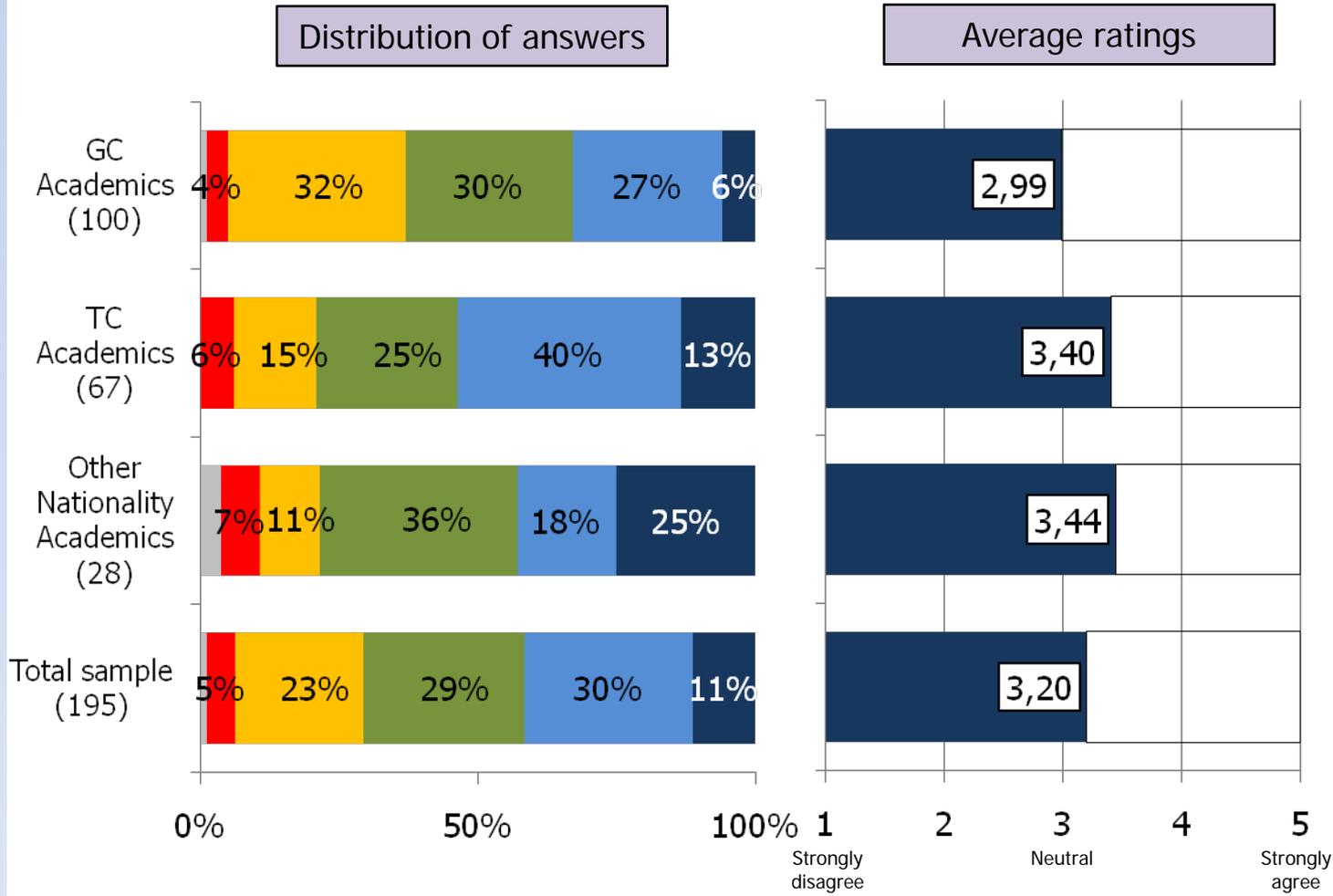


Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

65

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future



Distribution of answers

Average ratings

Academics who agree that a satisfactory resolution needs to be first established for collaborations to take place (83): 4% Strongly disagree, 22% Disagree, 34% Neutral, 35% Agree, 6% Strongly agree — Average rating 3,18

Academics who disagree that a satisfactory resolution needs to be first established for collaborations to take place (89): 7% Strongly disagree, 25% Disagree, 25% Neutral, 25% Agree, 18% Strongly agree — Average rating 3,23

Academics with no opinion as to whether a satisfactory resolution needs to be achieved first (23): 4% Strongly disagree, 22% Disagree, 30% Neutral, 35% Agree, 4% Strongly agree — Average rating 3,14

0% 50% 100%

1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future
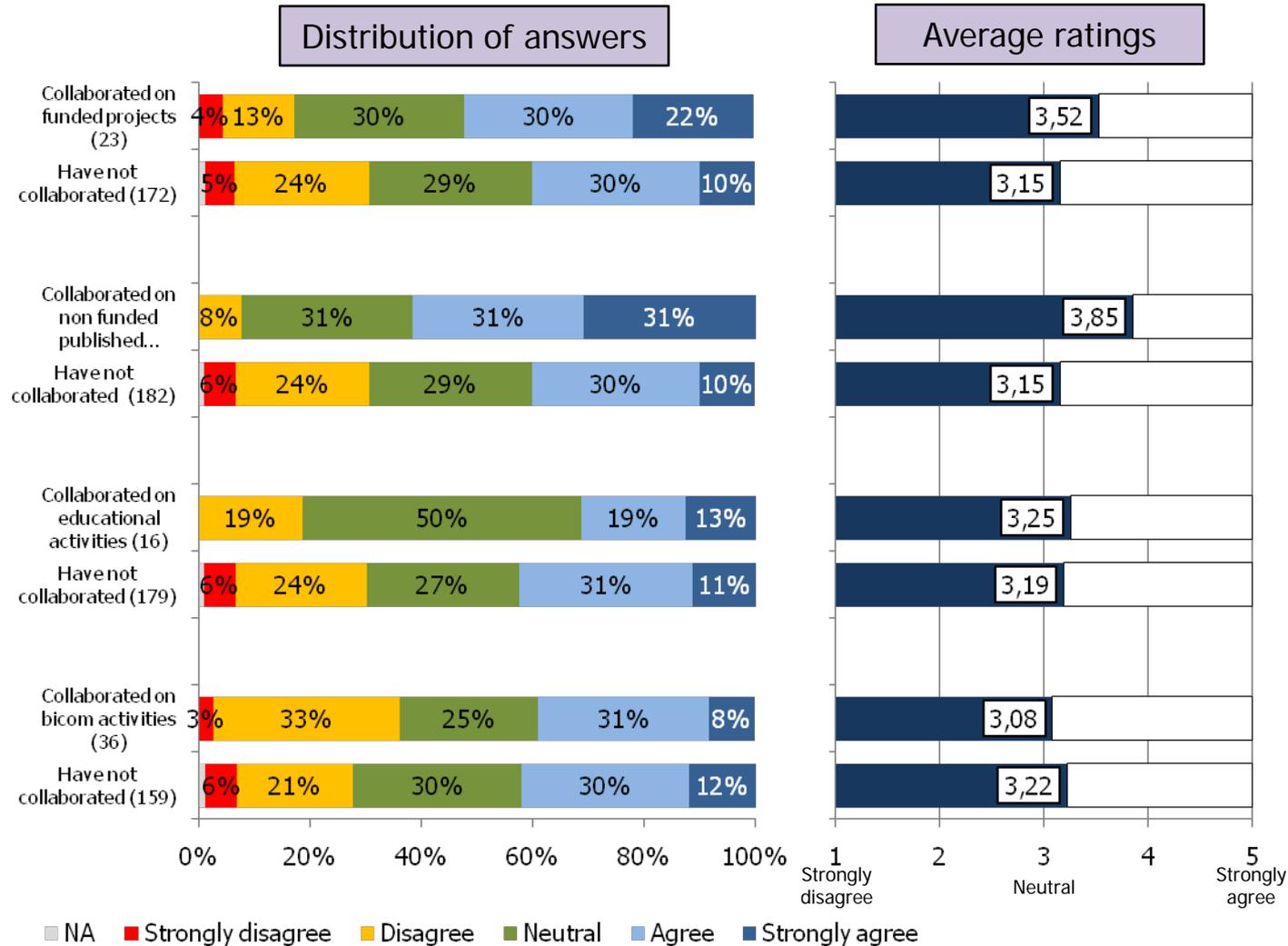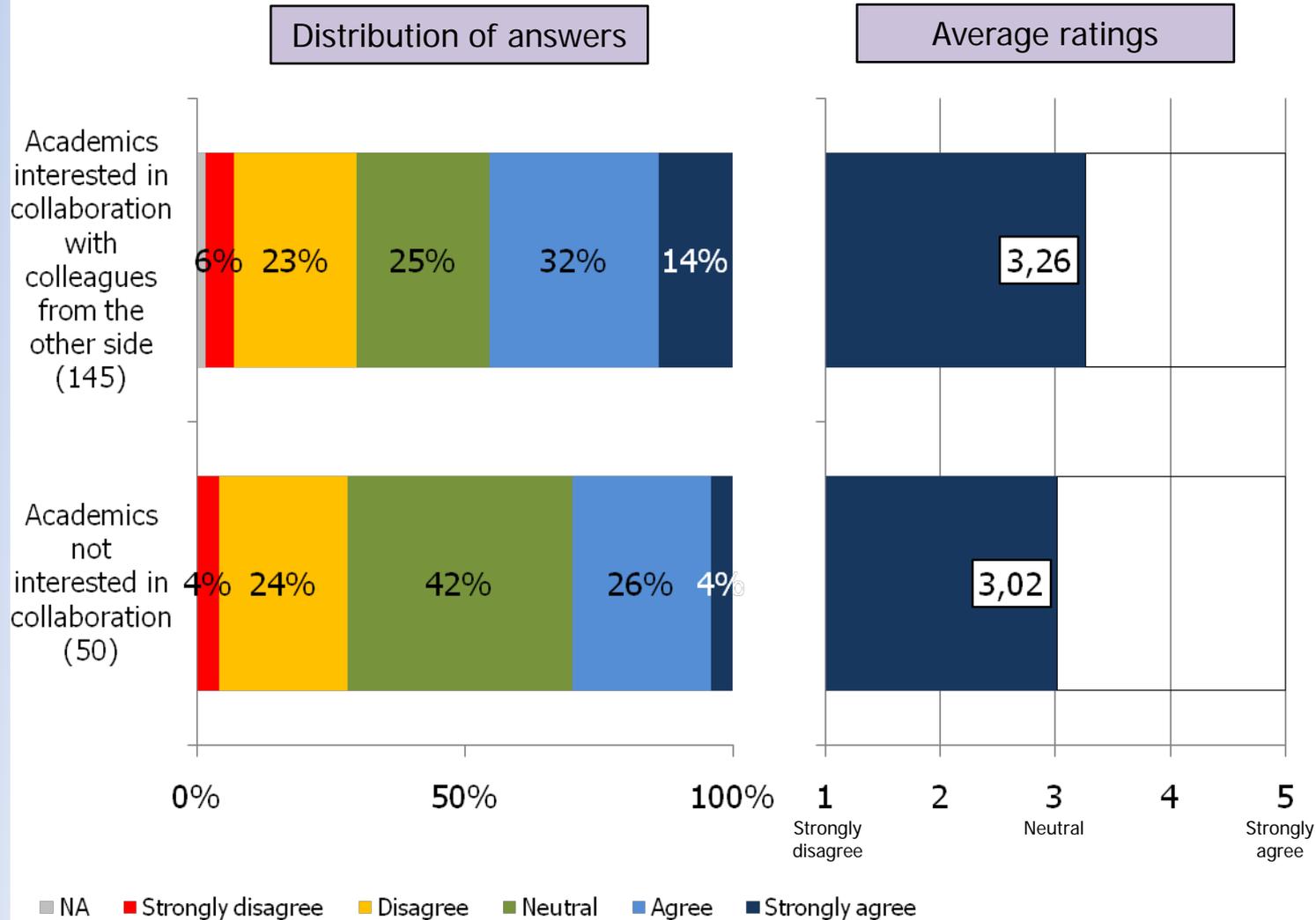


Distribution of answers

Average ratings

Academics who agree that collaborations can contribute towards a satisfactory solution (119): 4% 24% 23% 33% 16% — 3,33

Academics who disagree that collaborations can contribute towards a satisfactory solution (38): 8% 37% 29% 24% 3% — 2,76

Academics with no opinion as to whether collaborations can contribute towards a solution (38): 5% 8% 50% 29% 5% — 3,22

1 Strongly disagree — 2 — 3 Neutral — 4 — 5 Strongly agree

Legend: NA, Strongly disagree, Disagree, Neutral, Agree, Strongly agree

Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Attitudes towards links among academics

Youth communities are the least prepared in adapting to any form of reunification and cohabitation of the two communities in the future
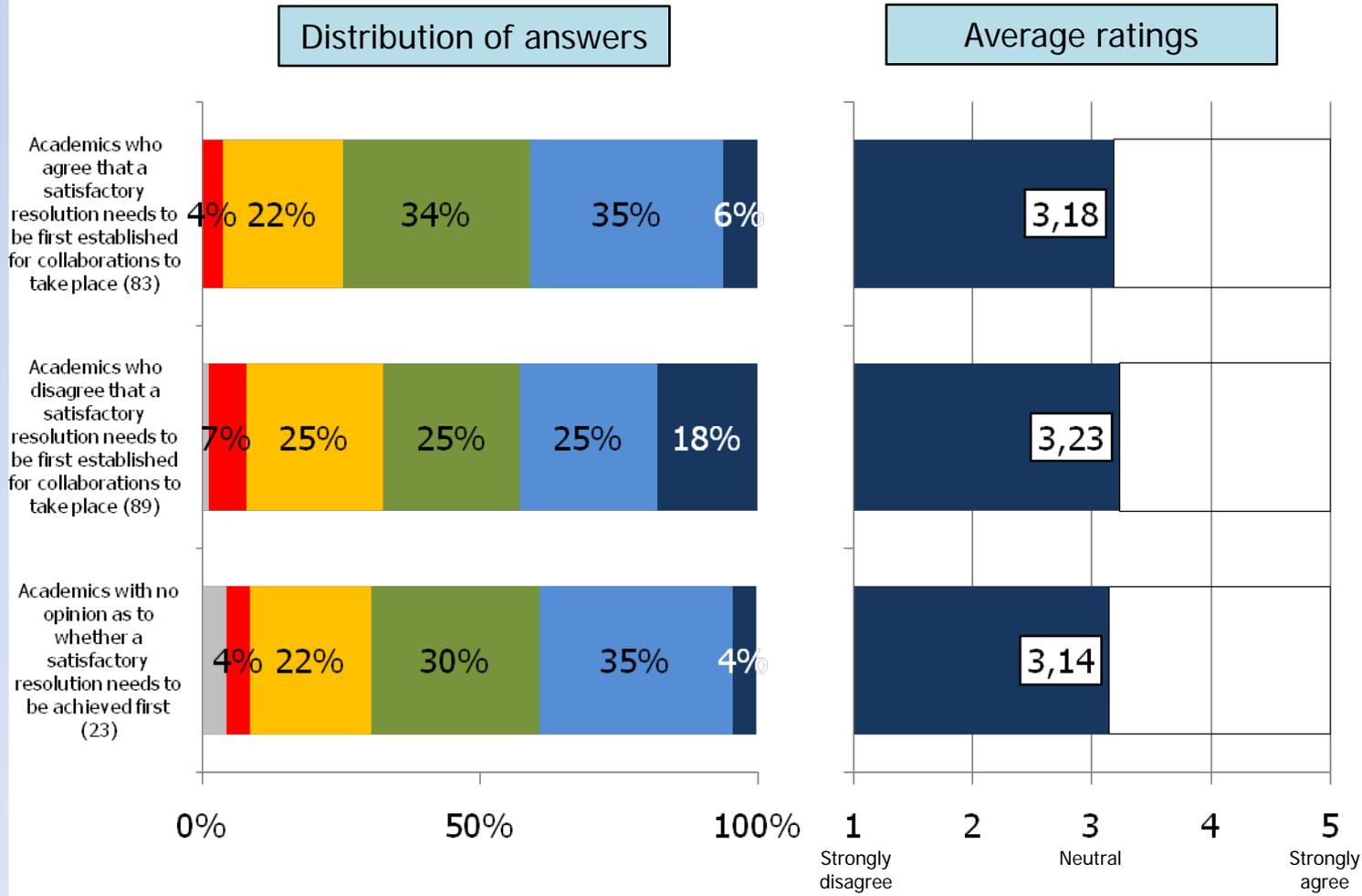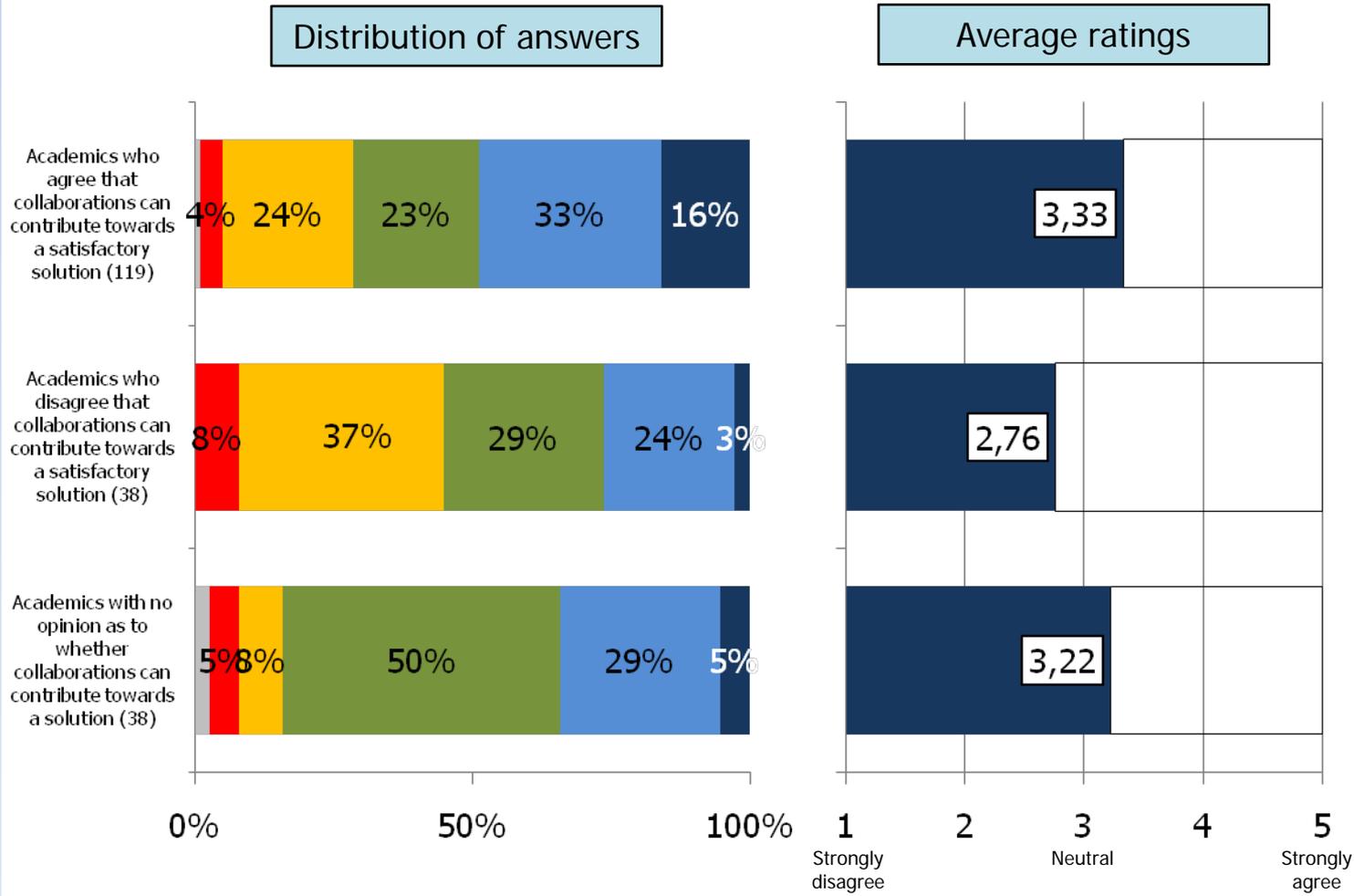


Distribution of answers

Average ratings

Academics who agree that collaborations should exist regardless of the political situation (131): 24% 23% 32% 15% — 3,29

Academics who disagree that collaborations should exist regardless of the political situation (38): 5% 24% 37% 29% 5% — 3,05

Academics with no opinion as to whether collaborations should exist regardless of the political situation (26): 8% 15% 50% 23% — 2,92

Legend: NA | Strongly disagree | Disagree | Neutral | Agree | Strongly agree

1 Strongly disagree — 3 Neutral — 5 Strongly agree
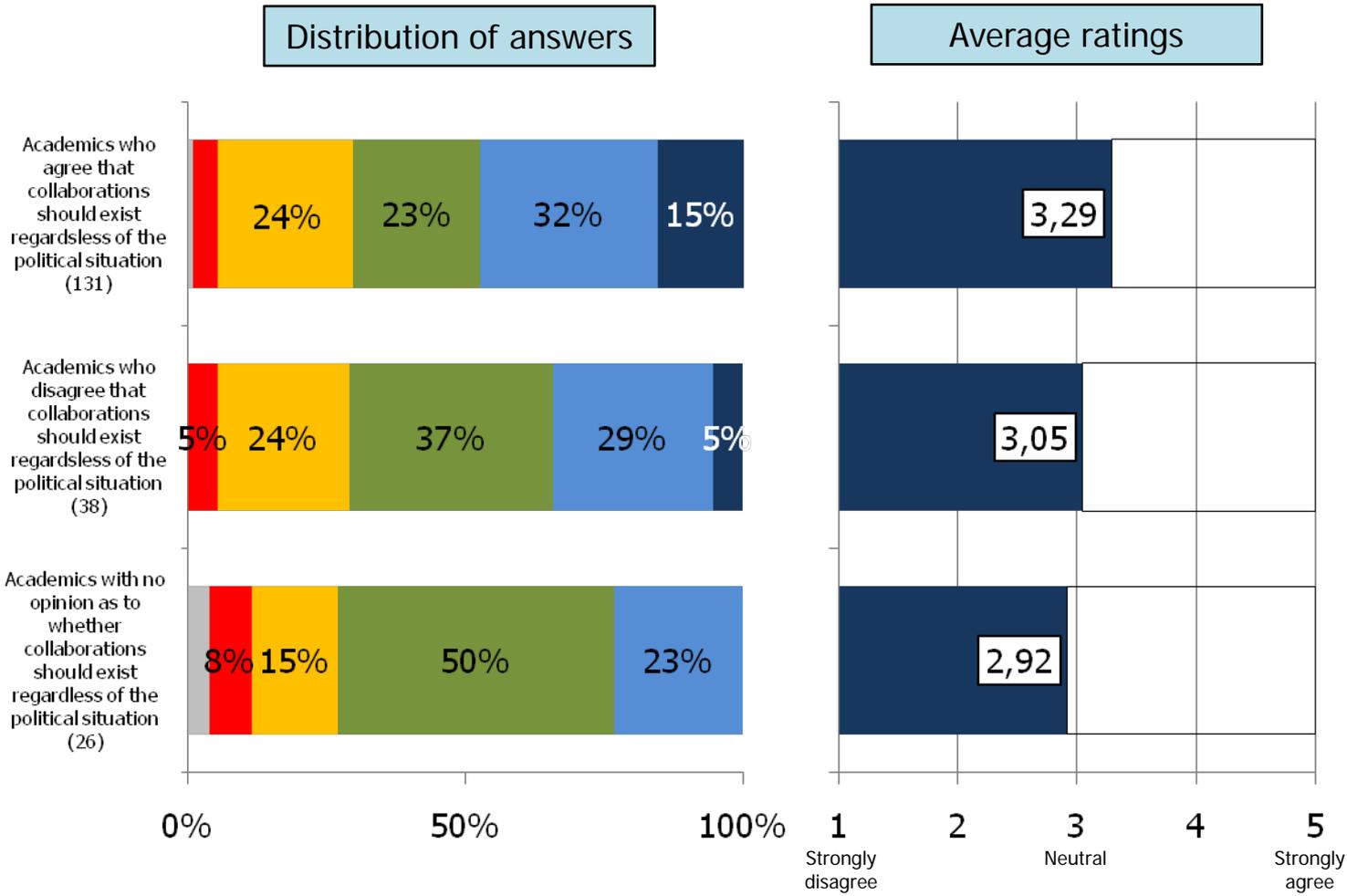
Q19. For each statement please, indicate whether you Strongly Agree (5), Agree (4), are Neutral (3), Disagree (2), or Strongly disagree (1) with it.

# Factors underlying psychological distance between northern and southern communities

Note: Respondents did not answer this question appropriately. Many gave multiple answers as to what they considered to be the most important factor, the second most important and the third most important. The following analysis is not based on the ranking of factors, but on the number of mentions of each factor as being among the three most important ones.
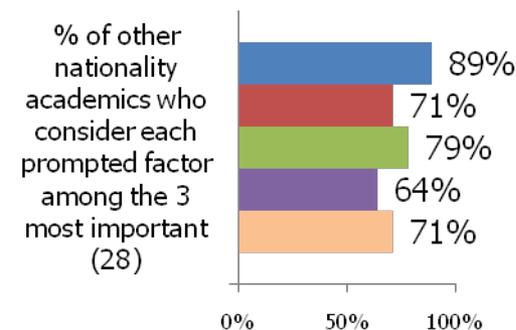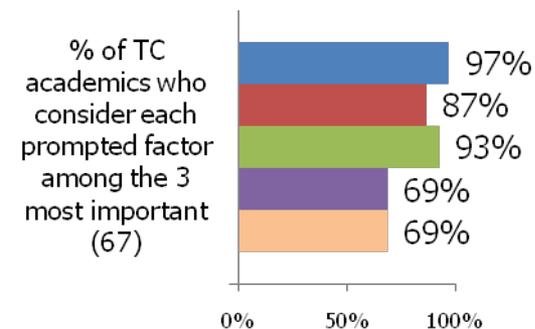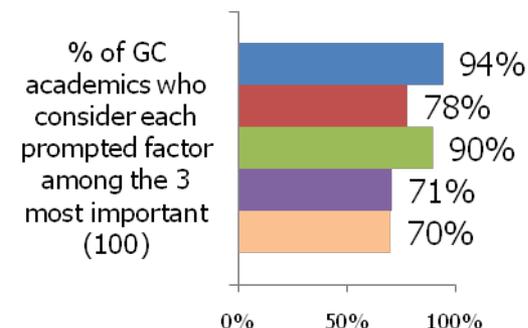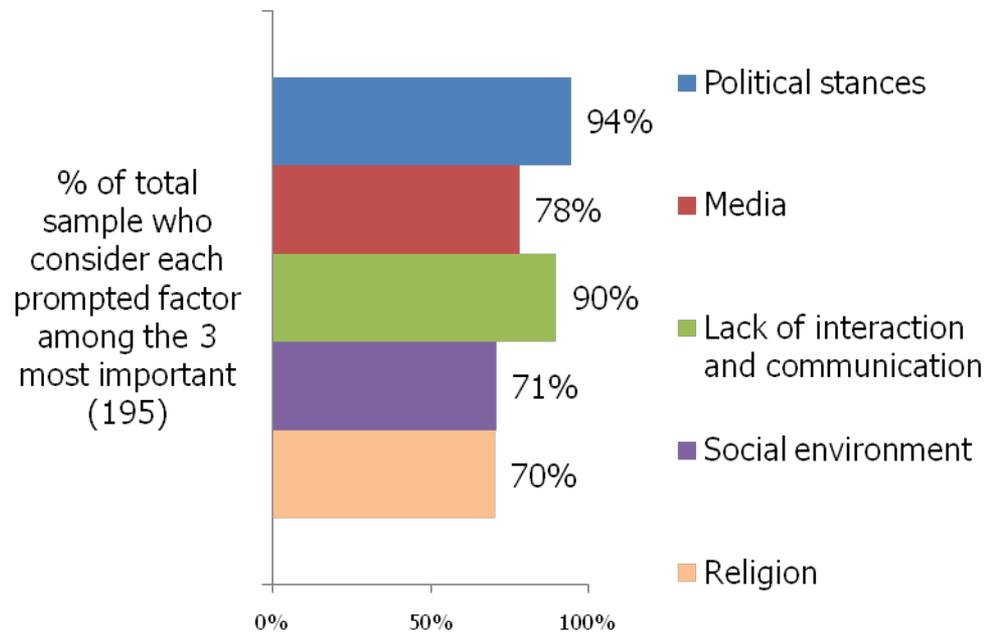
Q20. Please rank in order of importance the 3 Most Critical Reasons from the ones below, which you think underlie the psychological distance between the northern and southern communities [(3) Most Important - (1) Least Important].

# Factors underlying psychological distance between northern and southern communities
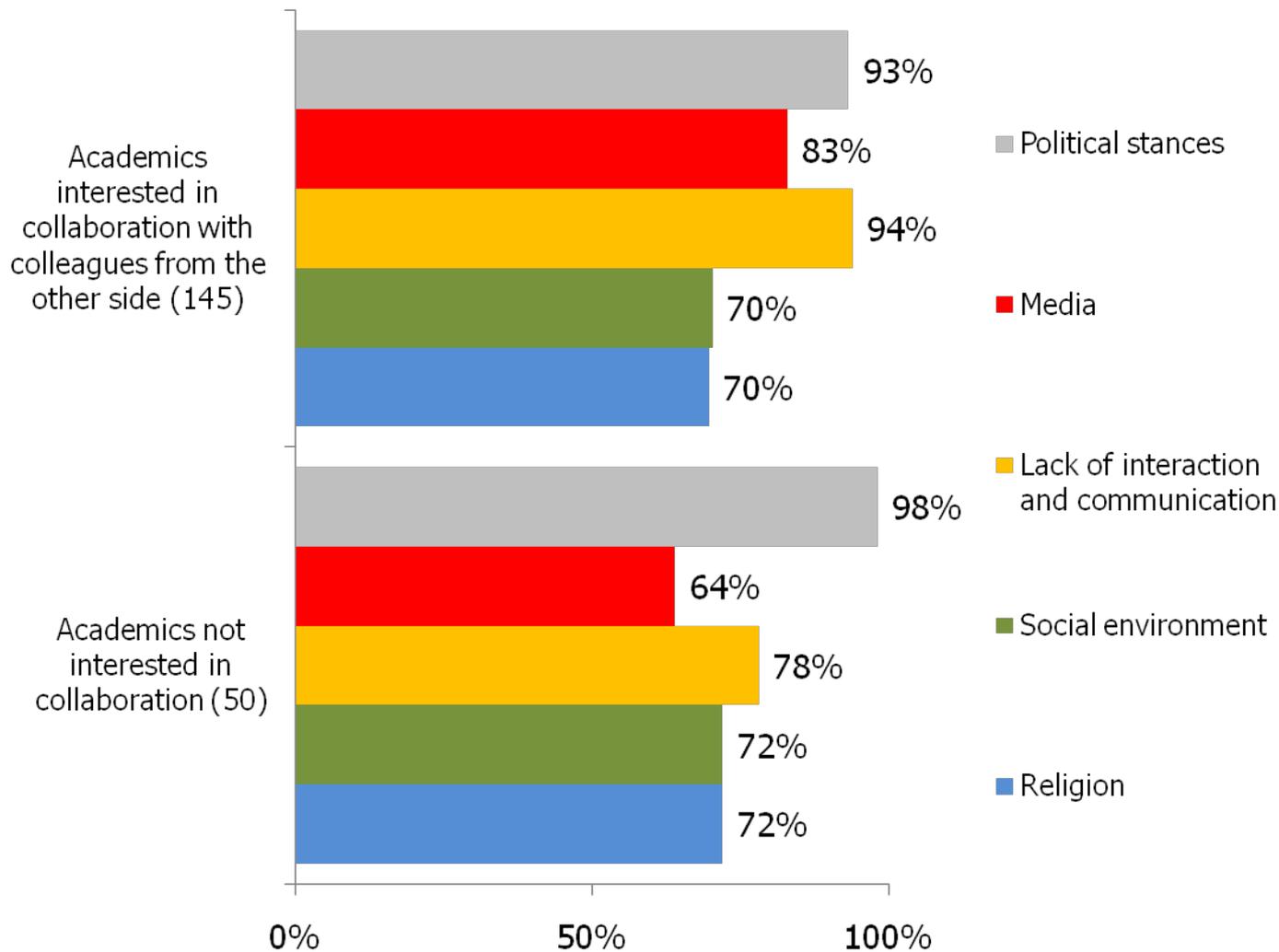
Q20. Please rank in order of importance the 3 Most Critical Reasons from the ones below, which you think underlie the psychological distance between the northern and southern communities [(3) Most Important - (1) Least Important].

# Opinions on collaboration between academics

A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place.



GC Academics (100): Do not know 10%, Disagree 37%, Agree 53%
TC Academics (67): Do not know 10%, Disagree 54%, Agree 36%
Other Nationality Academics (28): Do not know 21%, Disagree 57%, Agree 21%
Total sample (195): Do not know 12%, Disagree 46%, Agree 43%

■ Do not know ■ Disagree ■ Agree

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place.



| | Do not know | Disagree | Agree |
|---|---|---|---|
| Collaborated on funded projects (23) | 13% | 48% | 39% |
| Have not collaborated (172) | 12% | 45% | 43% |
| Collaborated on non funded published research (13) | 8% | 39% | 54% |
| Have not collaborated (182) | 12% | 46% | 42% |
| Collaborated on educational activities (16) | 6% | 56% | 38% |
| Have not collaborated (179) | 12% | 45% | 43% |
| Collaborated on bicom activities (36) | 11% | 50% | 39% |
| Have not collaborated (159) | 12% | 45% | 43% |

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

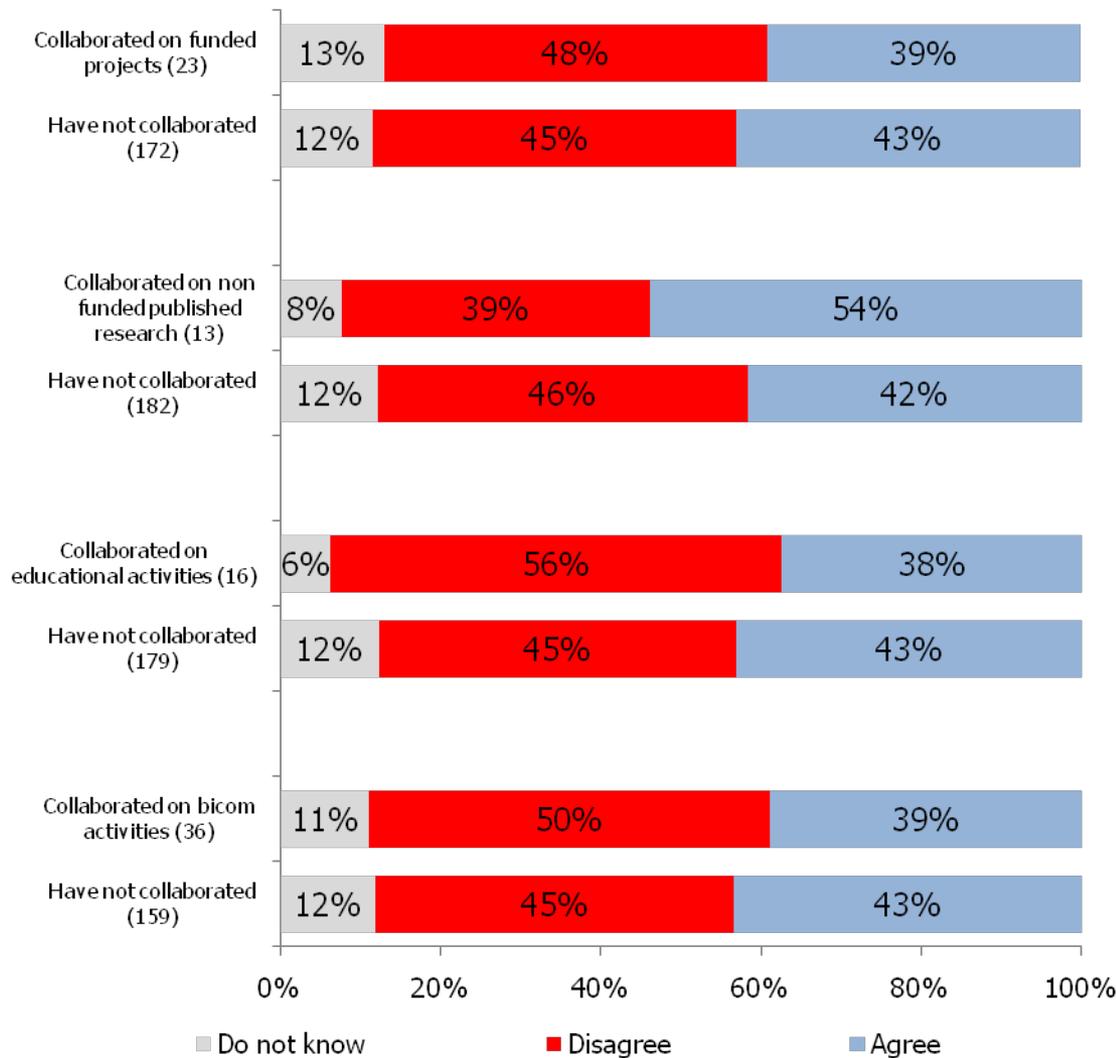A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place.

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

Collaborations, including academic ones can contribute towards a satisfactory political resolution to be established in Cyprus



| | Do not know | Disagree | Agree |
|---|---|---|---|
| GC Academics (100) | 20% | 30% | 50% |
| TC Academics (67) | 18% | 9% | 73% |
| Other Nationality Academics (28) | 21% | 7% | 71% |
| Total sample (195) | 20% | 20% | 61% |

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

Collaborations, including academic ones can contribute towards a satisfactory political resolution to be established in Cyprus



| | Do not know | Disagree | Agree |
|---|---|---|---|
| Collaborated on funded projects (23) | 9% | 17% | 74% |
| Have not collaborated (172) | 21% | 20% | 59% |
| Collaborated on non funded published research (13) | 23% | | 77% |
| Have not collaborated (182) | 19% | 21% | 60% |
| Collaborated on educational activities (16) | 31% | 6% | 63% |
| Have not collaborated (179) | 18% | 21% | 61% |
| Collaborated on bicom activities (36) | 17% | 14% | 69% |
| Have not collaborated (159) | 20% | 21% | 59% |

Base: Total sample

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics
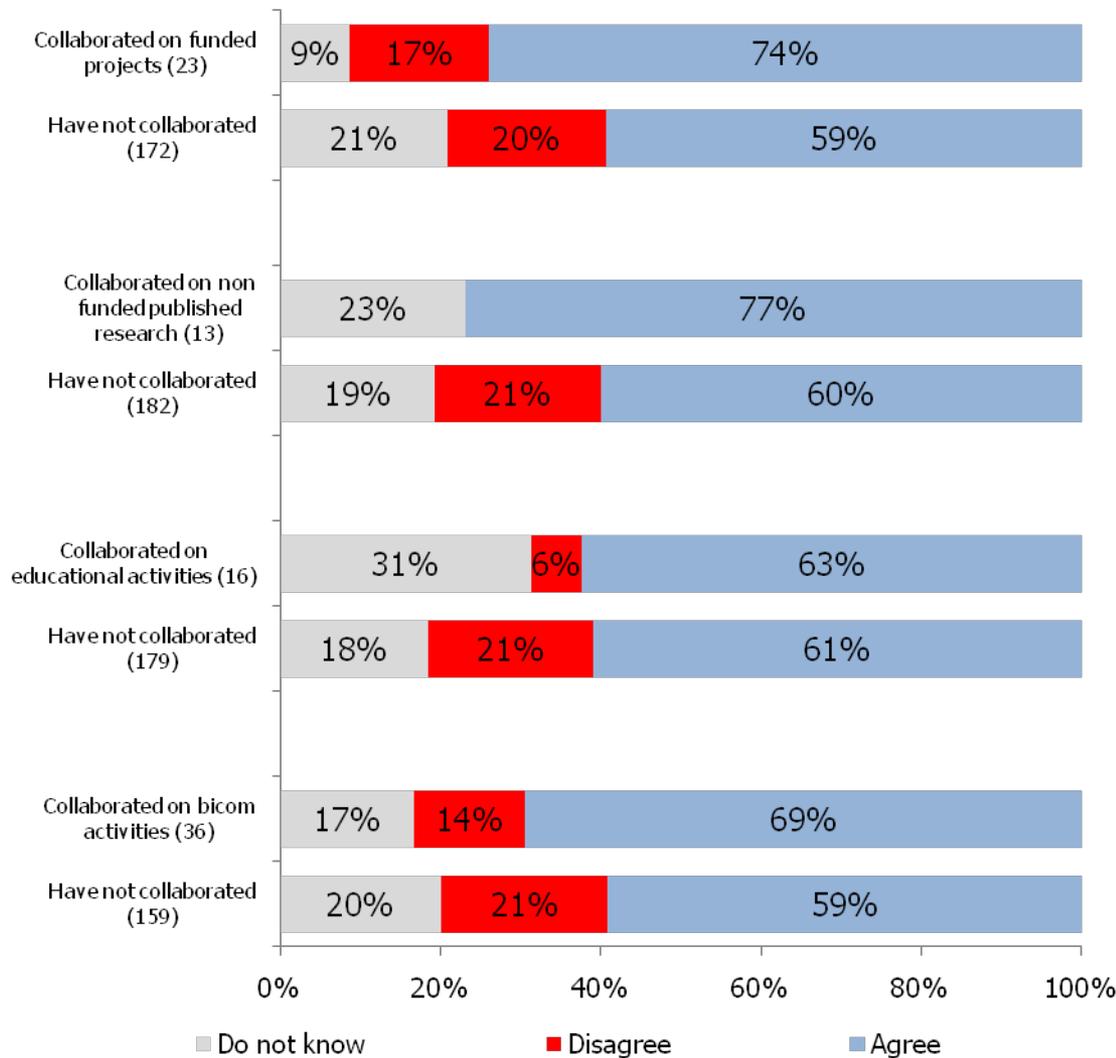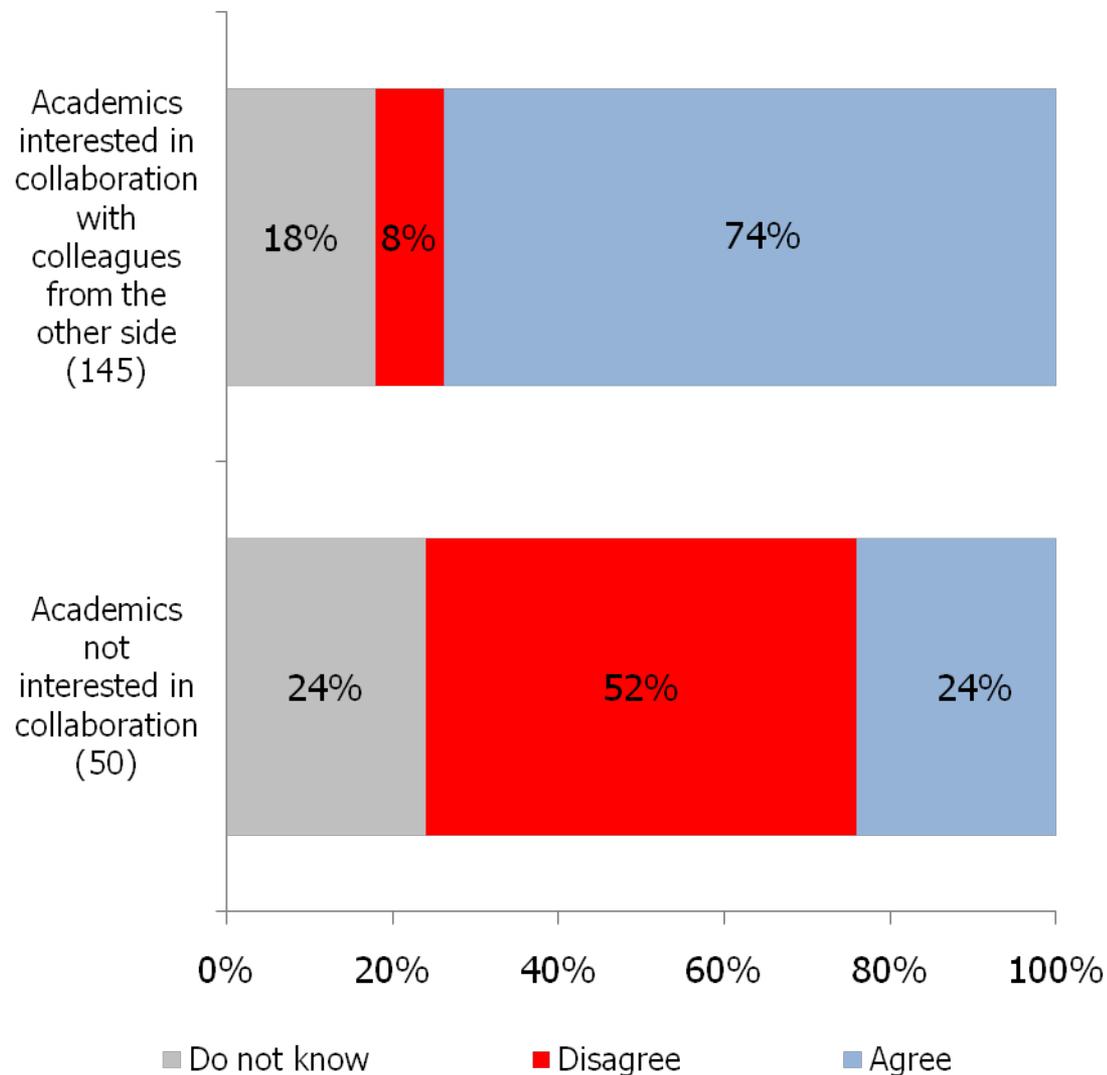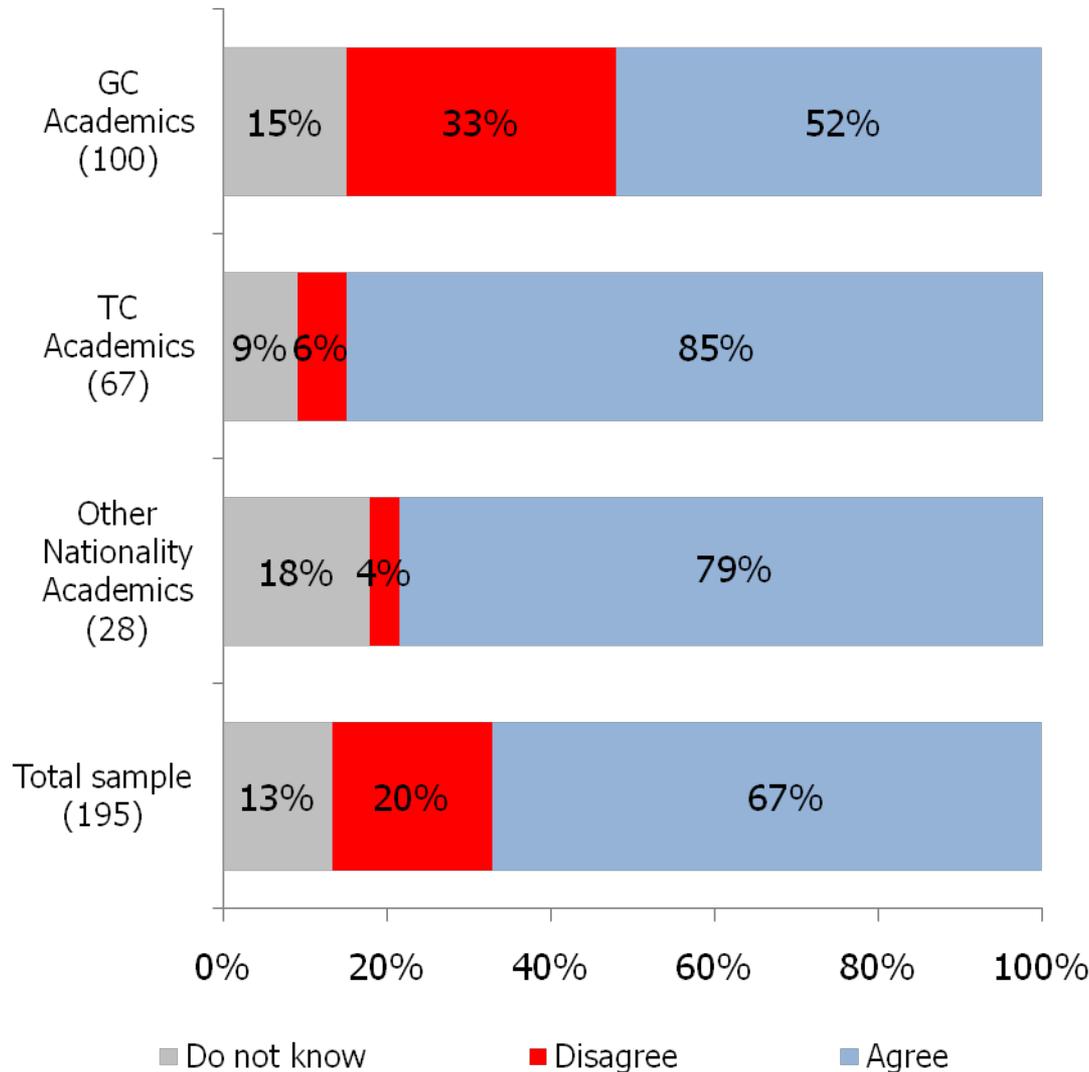
Collaborations, including academic ones can contribute towards a satisfactory political resolution to be established in Cyprus

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

Collaborations, including academic ones, should be existent regardless of political issues in Cyprus



GC Academics (100): Do not know 15%, Disagree 33%, Agree 52%

TC Academics (67): Do not know 9%, Disagree 6%, Agree 85%

Other Nationality Academics (28): Do not know 18%, Disagree 4%, Agree 79%

Total sample (195): Do not know 13%, Disagree 20%, Agree 67%

Legend: ■ Do not know  ■ Disagree  ■ Agree

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

Collaborations, including academic ones, should be existent regardless of political issues in Cyprus

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics

Collaborations, including academic ones, should be existent regardless of political issues in Cyprus

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics
## Response cross check – Statements One and Two
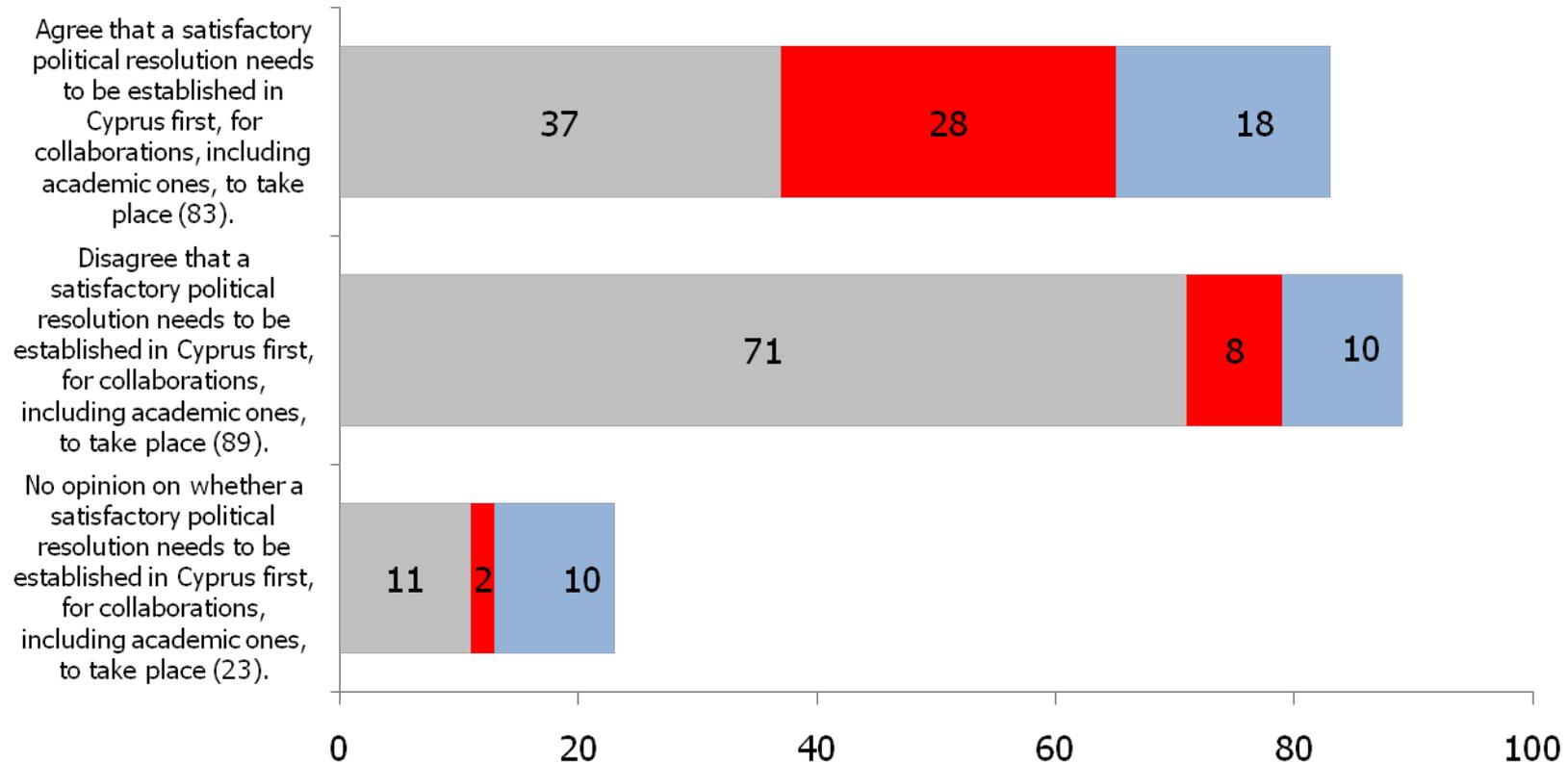


Agree that a satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place (83).
37 | 28 | 18

Disagree that a satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place (89).
71 | 8 | 10

No opinion on whether a satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place (23).
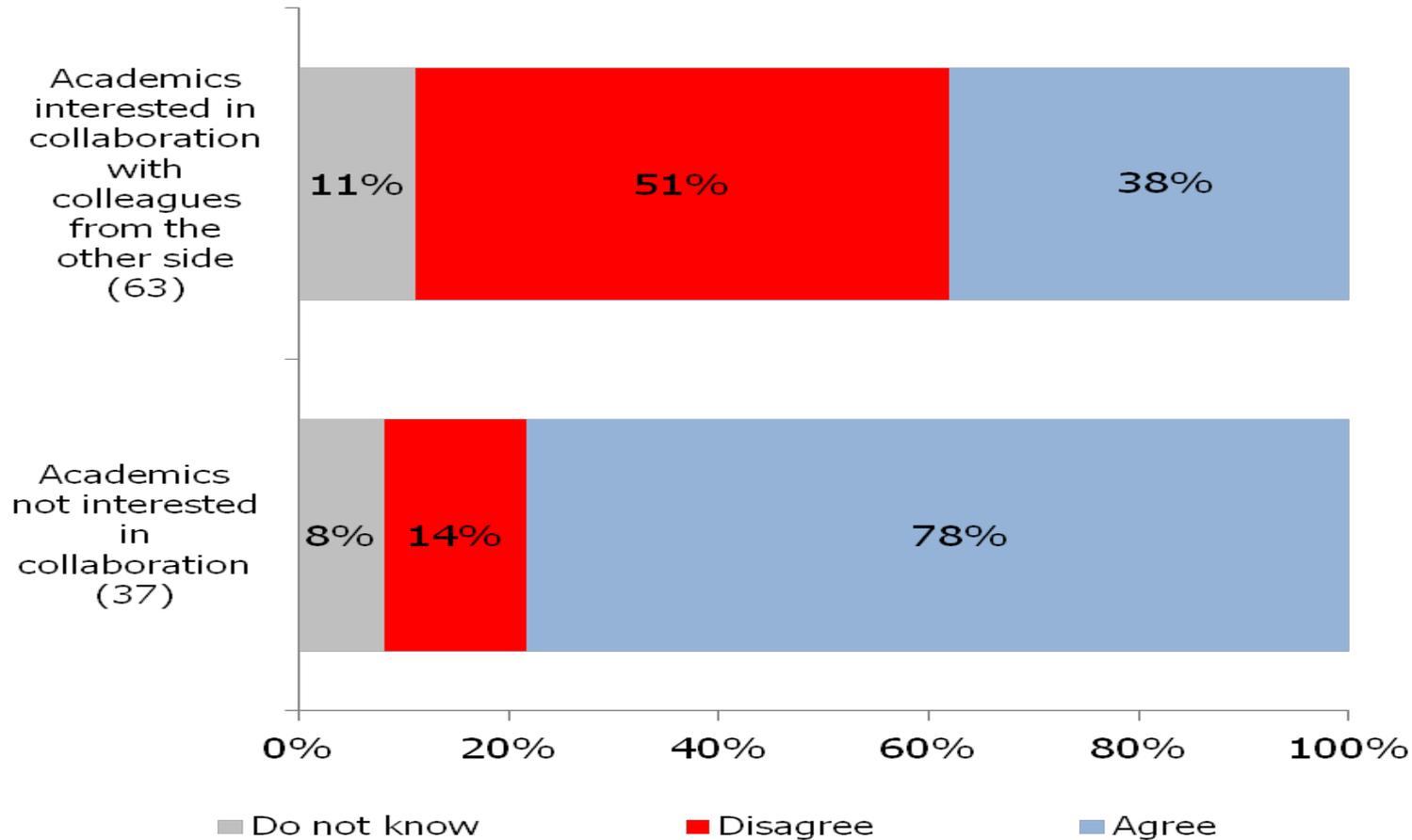11 | 2 | 10

0    20    40    60    80    100

■ Agree that collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

■ Disagree that collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

■ No opinion on whether collaborations, including academic ones, can contribute towards a satisfactory political resolution to be established in Cyprus.

Base: Total sample

80   Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:
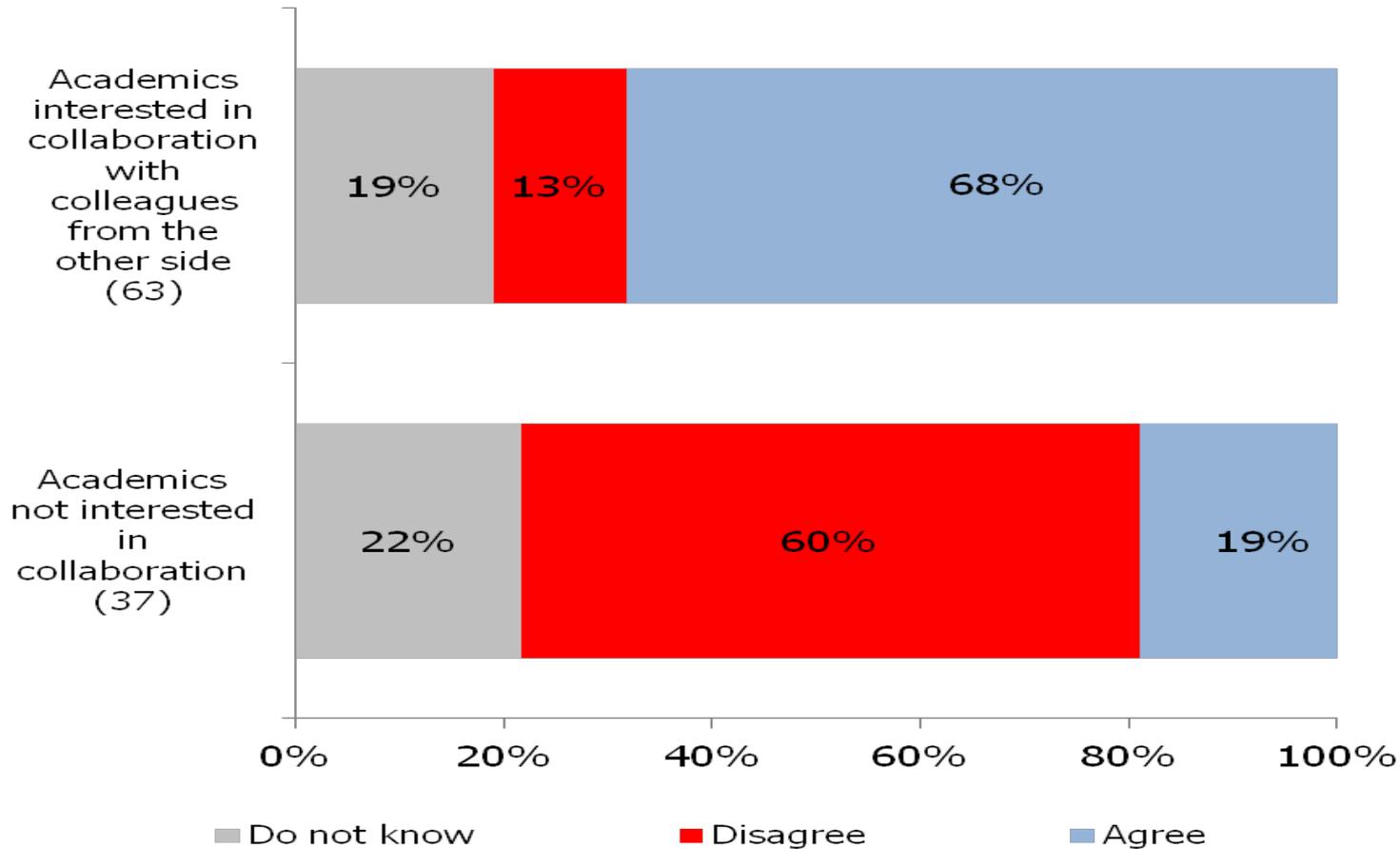
# Opinions on collaboration between academics
# - Greek Cypriot Sample

A satisfactory political resolution needs to be established in Cyprus first, for collaborations, including academic ones, to take place.

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics - Greek Cypriot Sample

Collaborations, including academic ones can contribute towards a satisfactory political resolution to be established in Cyprus

Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south:

# Opinions on collaboration between academics
# - Greek Cypriot Sample

Collaborations, including academic ones, should be existent regardless of political issues in Cyprus



Q21. Please indicate your opinion to the following statements, referring to collaborations between the north and the south: