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Academic Freedom, University Autonomy and Admission Policy in the Jordanian Public Universities

By

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Abstract

This study examines the extent of academic freedom for academics and students, university autonomy and equality of admission in the Jordanian public universities. It examines academic freedom in terms of freedom to express views and ideas, freedom to select course content, freedom to select research subjects, freedom to participate in social and political activities, freedom to participate in decision making and freedom to be promoted from one academic rank to another. Also, it considers university autonomy in terms of admission of students, appointment of academics, establishing new programmes of study and research, administration of students' affairs and university autonomy from the pressure of society. Finally, it examines the admission policy in terms of the equality of the admission criteria; these are the *Tawjihi* scores and the quota components.

The main subjects of the study comprised a sample of higher education academics, policy makers and postgraduate students from the six public universities. The study employed qualitative and quantitative research methods; questionnaires were used to obtain the views of the postgraduate students regarding academic freedom for students and equality of admission policy. Interviews were used to obtain academics and policy makers' views regarding academic freedom, university autonomy and equality of the admission policy. There was also analysis of related documentary material.

From this study, it appears that academic freedom for academics and students is controlled and limited by social, security and legal constraints. These limitations affect freedom of expression, freedom of publishing, freedom to select course content, freedom to select research subjects, freedom to participate in social and political activities, freedom to participate in decision making and freedom to be promoted from one academic rank to another. Also, university autonomy is restricted by social and governmental regulations and security restrictions, while university autonomy to admit students is restricted by the HEC (Higher Education Council) criteria of admission. Furthermore, the admission policy is flawed by the inequality of the criteria which have not achieved equality among students.

In the light of the findings of this study, recommendations have been made for the development of academic freedom for academics and students, university autonomy and equality of the admission policy and an indication given of possible future research studies.

ACKNOWLEDGEMENTS

Glossary and Acronyms

CUCA	The Co-ordination Unified Committee of Admission
Tawjihi	The General Secondary School Certificate
HEC	Higher Education Council
EU	European Union
MOE	Ministry of Education
Wasteh	Social Pressure
AAUP	American Association of University Professors
AAC	The Association of American Colleges
ACLU	American Civil Liberties Union
Shareah	Islamic Studies
JUST	Jordan University of Science and Technology
All Balqa	All Balqa Applied University
Alshamel	The final examination for Students of Community Colleges.
MOHE	Ministry of Higher Education
UNRWA	United Nations Relief and Work Agency
VTC	Vocational, Training and Corporation
FNCED	First National Conference for Educational Development
Intifada	The Palestinian Uprising against Israeli occupation
Slim	The Arabic root for the word of Islam
Suna	The Prophet Muhammad Traditions
Quran	The Moslem Holy Book

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Introduction

The researcher's interest in the extent of realising academic freedom for academics and students, university autonomy and equality of the admission policy, began during his study for the degrees of B.ED and M.ED in Education at *Yarmouk* University in Jordan. Also, from his experience as a staff member in the Faculty of Educational Sciences, the University of Jordan. From these experiences the research subject was formed.

Jordanian higher education has a high demand from the *Tawjihi* graduates, as 30,000 students each year pass the examination and fulfil the minimum admission requirement. The pressure of this demand on higher education led the State to establish six public universities between 1962 and 1997 and recently in 1999/2000 two further public universities were established.

These institutions like others across the world have certain missions and certain rights. The three basic missions of universities are to create, to extend and to apply knowledge and there are certain activities associated with these missions, such as teaching, research and public service. Furthermore, it is part of the university mission to meet the needs of a particular locality for an educated citizenry, for trained personnel and for community service (Allen, 1988, p. 7). Jordanian universities are not exceptional, as they too have certain duties regarding teaching, the conduct of research and the service of society. To achieve these duties there are certain rights for the universities and its community members. These rights have been defined as the main requirement for the universities to realise their mission in the society in which they operate. These rights are academic freedom for academics and students, university autonomy, and equality of the admission policy.

These three requirements of the universities should be realised in order to achieve the university's aims and mission. People who work in the universities whether they are academics, students or administrators must fulfil one or more of the three requirements. Academics who take the responsibility of teaching, conducting research, and serving the society have a kind of freedom to help them achieve their mission completely without influence of any kind and from any source. This freedom is defined as academic freedom.

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Academic freedom is a necessity for the higher education institutions to protect academics from the different kinds of threats which may affect their academic life. Such threats come from different sources: governments, societies and from the higher education institutions themselves. Academic freedom is considered as a right for university community members, especially academics and students, enabling them to carry out their work without threat or influence from any source. This right, historically, has been viewed as a privilege or even a professional right (Fernando, Hartley, Newark and Swinehart, 1990). Such rights for academics includes their right to freedom of thought, teaching, researching, publishing, participating in the social and political activities, decision making, tenure and any other related academic activities.

These rights, which comprise academic freedom, have not been fulfilled completely in any country in the world. In Jordan, there is no constitutional or legal definition of academic freedom or explanation of the concept's meanings and components. This lack of legal concern about academic freedom, at both the national level and the university level, reflects on the extent of academic freedom in the universities. Although there are now eight public universities in Jordan and the number of academics exceeds 3000, no more than two studies concerning aspects of academic freedom in Jordan have been carried out.

The first study was carried out by Dnash (1995) to establish the academics' definition of academic freedom in the University of Jordan. This study distributed 224 questionnaires to the academic staff members in the university. The study concluded that academics defined academic freedom as freedom to search for the truth, discuss educational programmes in the university, interpret scientific truth according to their knowledge, discuss any subject related to the course content that they teach, participate in the university activities and in the other activities of the Jordanian society, discuss the university policy and its other procedures, teach students in the way that they believe is true, publish the truth or distribute the truth in the way that they see suitable, and express their views on the appointment to university positions.

The second study carried out by Mahafdeh (1997) in the *Mutah* University sought to find out the academics' concept of academic freedom and the limits of practising it by distributing 263 questionnaires to the academics in the university. This study concluded

that academic freedom in *Mutah* University means that academics are free to: search for the truth, interpret the scientific truth according to academic knowledge, educate students in the way that is suitable, select the course content to educate students within the course syllabus, discuss the subjects related to the course syllabus inside the class room, discuss the subjects outside the class room which are not related to the course syllabus, evaluate students in the way that is suitable, express views on the appointment to administrative and academic position in the university such as deans, and heads of department, express views on the general academic affairs without fear of the loss of job, communicate and send suggestions to the administrators, discuss the educational programmes in the university, discuss the university policy and procedures, participate in voluntary activities and services in the society, participate in the different activities and services in the campus, join the societies and unions and have the freedom to resign from the university, as long as there is no pre-commitment to work for a specific period of time. Also, this study concluded that the Jordanian public universities law and the *Mutah* University law do not guarantee academic freedom for academics.

Both Dnash's (1995) and Mahafdeh's (1997) studies provided analysis of Jordanian academics' definitions of "academic freedom" in two different universities after distributing questionnaires to a sample of them. In contrast, this present study provides analysis of academic freedom, university autonomy and admission policy through quantitative and qualitative methods in six public universities and with a wide range of groups for interview: academics, students and policy makers. Also, this study examined the three themes in a practical context. Therefore, this study, though containing less discussion of the key concepts, investigates a broader range of relevant issues and incorporates a broader range of relevant groups.

This is also the case throughout the Jordanian public universities, as there is a lack of scientific studies which establish the extent of academic freedom in these universities and establish the necessary conditions in which academic freedom for academics may flourish.

In the same way, students are the chief component of any university and they also should have academic freedom. This means that students should have freedom to express their views without any restriction on the subject inside the class room, freedom to select the

course of study that appeals to their interests, freedom to choose the university at which they want to study, freedom to participate in the activities of the university and society without restrictions, freedom to form their association without control from any source, freedom to share in decisions related to their affairs, and freedom to pursue knowledge without restrictions. It might be argued that students' academic freedom is necessary as long as university education aims to produce civilised and cultured people. Jordanian public universities have their own regulations regarding students' activities, duties and rights. The extent of students practising academic freedom in Jordan has not been examined hitherto. This study aims to find the extent of students' academic freedom and what is needed to develop it.

The second right of the university to achieve its mission in the society is the right to be autonomous from any control or threat. This autonomy means that universities are free to design their own curricula and establish their own priorities in research and in extension services, free to determine and apply their standards, free to prescribe qualifications for recruitment and for the appointment of teachers, the selection of presidents or vice-chancellors, the appointment of administrative staff, the selection of students according to their own criteria (Kaul, 1988). These components of university autonomy and others will be measured by this study of the Jordanian public universities.

The third right of the universities and of the members of the society is the right to equality in the admission policy which is implemented by these universities. Universities throughout the world are created to educate people in values such as sincerity, equality, and the search for and dissemination of the truth. As part of this mission, universities have to implement these values in their practical procedures. One of these practical procedures is the admission of students which requires equality among students. Equality in the admission of students to the universities means that students are admitted to the university according to their academic merit, not on their social background. In other words, students are admitted regardless of their gender, social status, age, or any other such factors. Jordanian public universities in practice admit their students according to different factors. This study has tried to find out the extent of equality in this policy with reference to these factors in the admission criteria.

The Context

Paragraph twenty six of the International Declaration of Human Rights (1948), confirmed by the United Nations, states that everybody has the right to learning and education, that primary and basic education, at least, must be free for everybody, and should be compulsory and that there is a duty to popularise technical and vocational education. There should also be open admission to higher education for all people according to their capabilities. It also confirmed that education must aim to promote prosperity, improve human character and support the respect of human rights. Education should enhance understanding, tolerance and friendship amongst all human beings. Jordan has been taking genuine steps towards building a comprehensive system of democracy in all fields especially political, economic, social and educational ones. Consequently, many initiatives have been taken towards building a democratic system, such as the abolition of martial law, which had been declared twice for significant parts of the Kingdom. On April 1957, it was declared "due to the dangerous developments, which the country is undergoing at present" (Amnesty International Publication, 1990, p.6). The rule by martial law continued until November 1958. In June 1967, martial law was again declared due to the six days war with Israel. This continued until lifted again in December 1989. Martial law had suspended the constitution, dissolved parliament and banned all political parties and trade unions.

The year 1989 was one of momentous change in Jordan. That year witnessed the most important features of the Jordanian democratic revitalisation, especially the parliamentary elections, which were held in April 1989. New legislation provided a one person-one vote system, which, significantly, gave full opportunity to all women to vote. The new Parties Act 32, also gave the political parties full freedom to establish and practise their activities. Furthermore, there has been liberation of the press and there has been the replacement of martial and special courts by civilian ones. These steps toward the democratic re-habilitation of the Jordanian society since 1989, also affects whole sectors of the society and especially the education system. Jordanian public universities are among the national organisations which have the responsibility of democratising the society through educating people, conducting research and applying the democratic principles in their daily work. This mission of the universities has no chance to succeed unless the universities are autonomous from control or threat from any source. Also, the members of the university communities

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should be free to do their work without control or threat from any source. In other words, to achieve such a mission, universities should be autonomous and academics and students should have their full academic freedom. Furthermore access to these universities should be on the basis of equality among student applicants.

The Research Problem

According to the democratic intention of Jordanian society as emphasised in the Jordanian constitution and other laws, the researcher feels it is important to examine the extent of realising academic freedom for academics and students, university autonomy, and equality of the admission policy in the Jordanian public universities from the point of view of academics, students and policy makers.

The researcher has had seven years experience of university education in Jordan. During this time he encountered weaknesses in realising the above principles. This weakness appears in many features, such as, the equal opportunities for students in admission to the universities. There are many complaints about the weakness of the admission procedures and admission policy. For example, Aldawood (1994) pointed out that the current policy for the admission of students doesn't realise the equal opportunities principle. Also, there is a complaint from students inside the universities of unequal opportunities in choosing their fields of study. In addition, the realisation of academic freedom for students has faced many difficulties, so there have been protest activities against university procedures. For example, in 1986 the Jordanian security force stormed the campus of *Yarmouk* University after students' union activity (students protested against the university plan which proposed to increase the study tuition fees) using tear gas, cudgels and gunfire to break up students demonstrations, leaving three dead and 200 injured. (Erazo, Kirkwood and Vlaming, 1996).

Furthermore, there has been a long debate about the realisation of university autonomy and academic freedom for academics at the Jordanian public universities. It has been the subject of suspicion by students, academics, and some sectors of Jordanian society. For these reasons, there is a need for this study, so that more development and improvement can take place at these universities.

The Study Questions

To examine the extent of realising academic freedom for academics and students, university autonomy, and equality in the admission policy, the study tried to answer the following questions:

1. To what extent do academics in the Jordanian public universities have academic freedom:
   (a) To express views and ideas?
   (b) To select course contents?
   (c) To select research subjects?
   (d) To participate in social and political activities?
   (e) To participate in the decision making?
   (f) To be promoted from academic rank to another?

2. To what extent do Jordanian public universities have autonomy in:
   (a) admission of students?
   (b) appointment of academics?
   (c) establishing new programmes of study and research?
   (d) the administration of students affairs and university
       autonomy from the society's pressure *(Wasteh)?*

3. To what extent is academic freedom for students realised in the Jordanian public universities?

4. Are there any significant statistical differences among students' responses regarding academic freedom according to: university, gender, branch of study, level of study, and age?

5. Does the admission policy to the Jordanian public universities realise equality among students in admission and in their selection of study field and university?

6. Are there any significant statistical differences among students' responses regarding equality of the admission policy according to: university, gender, branch of study, level of study, and age?

Importance of the Study

The importance of this study stems from its aim to examine the extent of realising academic freedom for academics and students, university autonomy, and equality of the admission policy in the Jordanian public universities. Its particular importance is that it will:

1. Identify the extent of realisation of academic freedom for academics and students, university autonomy, and equality of the admission policy in Jordanian public universities in a way that opens opportunities to these universities to benefit from its results.

2. Throw light on an important subject, which adds to the literature and attempt to give a clear picture about the current situation of the realisation of academic freedom for academics and students, university autonomy, and equality of the admission policy in Jordanian universities

3. Focus on the realisation of academic freedom for academics and students, university autonomy, and equality of the admission policy from the point of view of those responsible for and concerned with the Jordanian public universities (academic staff, university students, and higher education policy makers).

4. Contribute to the development and performance of the higher education sector in Jordan by providing an analysis of its operational strengths and weaknesses.

5. Provide examples from the Jordanian experience of the realisation of academic freedom for academics and students, university autonomy, and equality of the admission policy which can be used by other developing countries, especially in the Arab world.

6. Open the way for more research in the field of academic freedom for academics and students, university autonomy, and equality of the admission policy in other establishments and institutions in Jordan. According to the researcher's knowledge this study is the first of its kind, in Jordan or any other Arab county, so its importance stems from the absence of earlier studies especially ones which have a connection with the practical field.

Research Limitations

The study is restricted to the Jordanian public universities (University of Jordan, *Yarmouk* University, JUST (Jordan University of Science and Technology), *Al al Bayt* University, *Al Hashemite* University and *Mut'ah* University), because these universities have a long tradition in Jordanian society in terms of their different fields of study, level of study (undergraduate and postgraduate), and with students from different social and economic backgrounds. Also, their admission policies, autonomy and funding are all under HEC (Higher Education Council) supervision. Private universities were not included in this study as they make their own decisions in terms of admission of students and general academic policy. Also, these universities have no financial support from the government's agencies and administer their own affairs without control or interference from outside. External control has been applied in the public universities because these universities are established and financed by the government, which requires the use of the HEC admission policy.

The researcher has drawn upon educational literature and earlier relevant studies by specialists in this field to construct the instruments for the research.

1. The study is restricted to the postgraduate students (who have extensive knowledge and experience about academic freedom and equality of the admission policy in their universities), academics who are staff members in the public universities, teaching and researching; also they have extensive knowledge and experience about academic freedom, university autonomy and equality of the admission policy in their universities; higher education policy makers (who again have extensive knowledge and experience about the issues). This last group comprised the presidents of the public universities trustees councils, the presidents of each public university, the general secretary of HEC, faculties' deans, heads of the academic departments and other experts of higher education in Jordan.

2. The study is restricted to the following themes: academic freedom for academic staff members and students; university autonomy; equal opportunities among students in admission policy and in their selection of study field.

3. This study does not especially cover women and disabled members of staff in relation to equal opportunities because their number is few; it would have been difficult to have carried out a meaningful survey in the circumstances.

Content of the Thesis

The thesis contains, in addition to this introduction, other seven chapters. Chapter one is a general background of Jordan. Chapter two describes the education system in Jordan (public and higher education systems). Chapter three is the literature review which covers material related to academic freedom for academics and students, university autonomy and equality of the admission policy. Chapter four describes the study methodology, entry into the study, the population of the study, the sampling of the study, research approach, and data collection and data analysis methods. Chapter five provides the research findings on academic freedom for academics and students. Chapter six provides the research findings on university autonomy. Chapter seven provides the research findings on equality of opportunities in the admission policy. The conclusion summarises the research and its findings and provides recommendations. The appendices contain: the interview questions, the students' questionnaire, the permission letter, the supervisor's letter to universities in Jordan and the admission policy criteria.

Summary

The researcher's interest in academic freedom, university autonomy and equality of the admission policy was stimulated by his experience both as a student and staff member of the Faculty of Educational Sciences, University of Jordan. This experience witnessed weakness in practising academic freedom, university autonomy and in the admission policy. As a result of the democratisation process in the Jordanian society which started in 1989, Jordanian universities are part of the society in which they seek to realise academic freedom, university autonomy and equality of the admission policy. This is a requirement for the universities to achieve their mission in the society by searching for and finding the truth.

The study is considered important because of its contribution in examining the three themes in factual settings. Also, because of its results which provide applicable recommendations to improve practice in the higher education institutions, especially public universities.

Chapter One
Jordanian Background

This chapter presents general background about the Hashimite Kingdom of Jordan. This includes information and discussion about the country's geography, history, political system, population, economic and the Islamic cultural and religious context.

Geography

The Hashimite Kingdom of Jordan (H K J) is located at the meeting point of three continents Asia, Africa, and Europe. The H K J has borders with Syria in the North, Saudi Arabia and the Red Sea in the South, Iraq and Saudi Arabia in the East, and Palestine and Israel in the West. (See below):
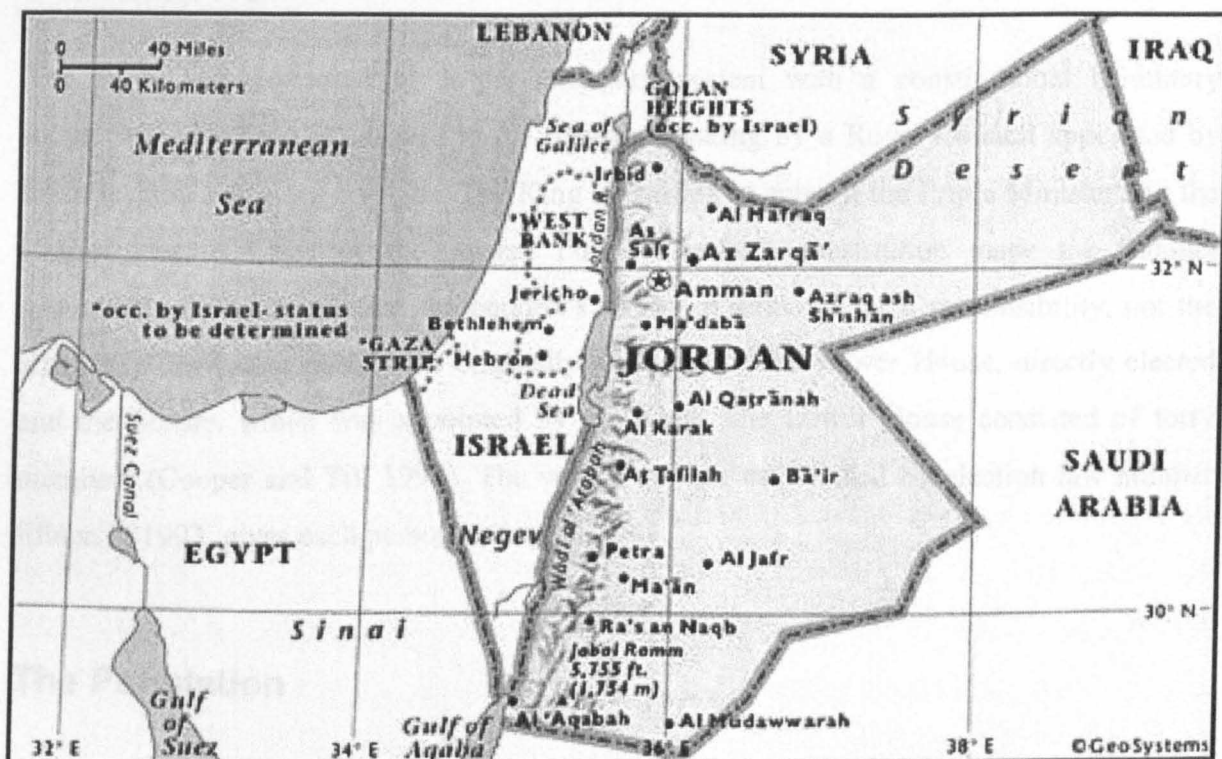
The total area of H K J is 92,300 square kilometres (57, 354 square miles). The H K J includes a variety of different landscape and climates. The centre of the country is a highland plateau running from the north to the south. The eastern part is a desert, which is a semi-steppe and receives little rainfall. Most Jordanian cities are situated in the central and

northern part of the country. The Great Rift Valley (to the west) runs the entire length of the country. It includes the Jordan Valley, the Dead Sea (the lowest spot on earth, at 400 meters below sea level), the Wadi Araba, the Aqapa and the Red Sea. Jordan's climate is of the Mediterranean type with mild wet winters and hot summers.

Historical Background

The H K J, a British mandated territory, gained independence on 25 of May 1946. The political system of the H K J was established by the 1952 constitution, introduced by Hussein's father Talal. In 1952 His Majesty King Hussein Ibn Talal was proclaimed King of Jordan and ruled until his death on February 1999. King Hussein Sun Prince Abdullah was proclaimed King of Jordan in February 1999.

The Political System

The H K J is governed by a parliamentary system with a constitutional hereditary monarchy. The King is assisted in his decision making by a Royal Council appointed by tribal leaders and other notables. The King is entitled to appoint the Prime Minister and the Commander in Chief of the Armed Forces. Jordan's constitution made the Cabinet responsible for administering the country's affairs in terms of legal responsibility, not the King. The Jordanian parliament originally consisted of the Lower House, directly elected and the Senate, which was appointed by the King. The Lower House consisted of forty members (Cooper and Till 1994). The voting system, established by election law number fifteen in 1993, gives each person one vote.

The Population

The people of the H K J form part of the Arab Nation. Arabic is the official language of the State, and Islam is the official religion according to the 1952 Jordanian constitution. However, the 1952 constitution safeguards the individual's freedom and secures the freedom of worship; there is no discrimination among Jordanians on the basis of race, religion or

ethnic group. Also, according to this constitution Jordanian people have the right to form political parties and to freedom of opinion within the limit of law is guaranteed.

According to the 1994 census the population of H K J comprises five million people. 77.9% of the population lives in urban areas. 42.7% is under the age of fifteen. The population growth is 3.4% per annum which is considered a high rate compared with the country's limited income. In addition, the conflict between the Arabs and Israel has also affected the Jordanian life standards, as more than a million Palestinian refugees are living in Jordan. Also, the state expenditure on the civil needs of the Jordanian society is affected by the expenditure on the military. Moreover, the Gulf War in 1990 also affected the Jordanian life standard as more than 300,000 refugees returned to Jordan, which affected the services in every sector.

Within the population there are three distinct groups; the villagers who live in rural areas; the urban people who work in the public, private, and industrial sectors; and the Bedouins who live mainly in the desert area. Jordan is divided into twelve districts: *Amman, Aqaba, Ajloun, Balqa'a, Jerash, Kerak, Irbid, Ma'an, Madaba, Mafraq, Tafelah, and Zarqa*. All districts are subdivided into provinces, governed by local governors who are appointed by the Ministry of the Interior.

The Economic System

The H K J has limited natural resources. The Jordanian economy depends on the extraction, industrialisation and exportation of phosphate. In addition, to the extraction of potash from the Dead Sea, there are also a number of modern industries such as iron, food, and chemicals. Also, important is agriculture with products such as orange, banana, lemon, guava, cucumber, tomato, and potato plants exported to the neighbouring countries.

Jordan faces the problem of achieving a balance between the development of its economy and improving services to its population. In spite of the lack of the natural resources, Jordan has received Palestinian refugees from the 1948 war and the 1967 war with Israel. In addition 1.5 million refugees (Jordanian, Palestinian, and other Arabs nationalities) came to

Jordan as a result of the Gulf War. 1.2 million have returned to their countries, but 300,000 remain (Jordanian and Palestinian) in Jordan, which places pressure on whole sectors in the society, especially the education sector. This pressure affects the education sector by increasing students' numbers in schools and other educational institutions. Even after ten years, there is still pressure for more spending on educational equipment, teachers, school buildings, books and other educational facilities. The H K J has tried to fulfil these requirements because of its belief that education has a central role in human resource development, which is the most important route to the country's development.

The Islamic Context

Islam is the formal religion of the H K J and the majority of Jordan population is Muslim (95 percent). The word Islam derived from the Arabic root *"Silm"* which means, other things, peace, purity, submission and obedience. So the word Islam means submission to the Will of Allah (God) and Obedience to His Law. The Will of God is defined by the *Quran* as Good and Compassionate and His Law as the most beneficent and equitable. (Abdulati, 1997, p.20, 26).

As the majority of Jordanians are Moslems, consequently, academics and students in the Jordanian universities believe in Islam as a way of life. The Jordanian society and the universities are influenced by the Islamic principles and morals. This section considers some of the Islamic principles regarding freedom of expression, equality, human dignity and rights and justice. The Islamic views regarding these issues are not clearly indicated in the Holy Quran, Prophet Muhammad (peace be upon him) or in the view of Suna and Moslem scholars'. The Islamic view regarding these issues depends on the ability to derive Islamic views from Islamic sources.

Islamic religion in its instruction, legislation, and orders focuses on improving society. So we find that the Islamic religion not only contains legislation or order for worship, but also provides a model for life and encourages people to think in depth, observing and justifying the conduct of their lives. In other words, Islam is a comprehensive guide for every aspect of human life. As Esposito (1996) pointed out, Islam has a system and

programme for the different affairs of society: the form of government and administration, regulation of people, relations with foreign states and all other political and economic matters. The mosque has always been a centre of leadership and command, of examination and analysis of social problems. In the same way, Islam protects all noble values and human rights. Freedom, equality, justice, and the right to life, liberty, and security of person are of prime concern in Islamic law. The Holy Quran says "Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whosoever saves the life of one, it shall be as if he had saved the life of all mankind ", (Islamic Centre, 1999).

So there are many principles derived from Holy *Quran* and Prophet Muhammad *Sunna* which emphasised human rights. First of all, the Holy *Quran* has sought to convince people to get learning and education. In the first verse revealed to the prophet Muhammad, the *Quran* says to him and to all Moslems:

> "Proclaim or read in the name of thy lord and cherisher who created- created man, out of A (mere) clot of congealed blood: proclaim: And thy lord is most Bountiful He taught man that which he knew not. (Ali, 1990, p. 1761).

The Holy *Quran* has many verses telling people to become educated to get knowledge and demand respect for intelligence. Prophet Muhammad says "the demand for knowledge is a duty for every Moslem", and the Holy *Quran* says" are those equal, those who know and those who don't know? It is those who are endued with understanding that receive admonition. (Ali, 1990, p. 1239). In this verse there is high respect, high encouragement for people to get knowledge, because there is no equality between those who know and those who know nothing. Moreover Allah (God) in the Holy *Quran* has proclaimed with the pen, *Quran* says: Nun. By the Ben And the (record) which (men) write. (Ali, 1990, p.1584). These verses indicate the importance of writing and of the getting of knowledge through literacy. This is a basic right for Moslems.

The Islamic respect for human freedom argues that Moslem people have to respect religious freedom, religious belief for human beings in the Islamic society. Quran says: let there be no compulsion in religion: truth stands out clear from error. (*Ali, 1990, p.103*)

This verse contains an important principle, religious freedom for every body. In other words, Islam does not force people to be Moslems, as every body has the right to choose their own religion according to their certainty.

The Islamic religion has encouraged people to charity and to do what is right. Quran says: *let there be a rise out of you a band of people inviting to all that is good, enjoining what is right, And of guidance for all kinds of beings (Ali, 1990, p.101,104)*. Moreover, Islamic religion makes it necessary for Moslems to reconcile quarrels among the believers, the Holy *Quran* says:

> If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of God; But if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just). The believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive mercy. *(Ali, 1990, p.1132)*.

To compose quarrels and to establish peaceful relationships among people is an important principle in Islam. Moslem people have a huge responsibility towards the implementation of justice in their society, the Holy *Quran* says:

> "When ye judge between man and man that ye Jude with justice: verily how excellent is the teaching, which he giveth you! For God is he who heareth and seeth all things. *(Ali, 1990, p.201)*.

Also, the Holy *Quran* says:

> O ye who believe! Stand out firmly for God, as witnesses To dealing, and let not the hatred of others to you make you swerve, to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquained with all that ye do. *(Ali, 1990, p. 1314)*.

Furthermore, the Holy *Quran* has many verses which emphasise justice among people (man and man, male and female). The Holy *Quran* says:

" Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief. *(Ali, 1990, p.1314)*.

In addition, the Holy *Quran* makes it necessary for Moslems to ensure justice among the society regardless of sex, language, social status, etc. The Holy *Quran* says:

To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones, and devour not their substance (by mixing it up) with your own, for this is indeed a great sin. *(Ali, 1990, p.177)*.

Such justice applies not only to Moslem community members. The justice to which Islam invites her followers is not limited only to citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as whole, but is meant for all humanity. Moslems therefore, should not be unjust to anyone. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness, (Mawdudi, 1976). It is essential in Islam that all people are equal, that there must not be masters and slaves and that a man must not trespass the rights of another, (Al-Qaradawy, 1997, p. 27). In this sense, Islam has a high value for those who die for justice by considering them martyrs (ibid).

The Islamic religion makes it necessary for Moslems to use consultation, and dialogue as principles in their life. The Holy *Quran* requires Moslems to use consultation as a means of conducting affairs between the ruler and the people, consultation between husband and wife, or the responsible members of the household; in affairs of business as between partners or parties interested; and in state affairs. the Holy *Quran*: *"Those who hearken to their lord, and establish regular prayer; who conduct their affairs by mutual consultation. (Ali, 1990, p.13)*.

The Holy *Quran* has, also invited Muslims to dialogue and argue, *Quran* says:

Invite (all) to the way of thy lord with wisdom and beautiful preaching; and argue with them in ways that are best and are most gracious: for thy lord knoweth best, who have strayed from his path. *(Ali, 1990, p.684)*

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Islam rests on the high dignity of women. In Islam there is absolutely no difference between men and women as far as their relationship to Allah is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Quran says: *And for women are rights over men similar to those of men over women,* *(Doi, 1987).*

Prophet Mohammad said, women are the twin halves of men. In Islam a woman is recognised as a completely independent personality. She can make any contract or bequest in her own name. She is entitled to inherit in her position as mother, as sister and daughter. She has perfect liberty to choose her husband. (Doi, 1987). Islamic democracy has granted a woman chastity to be respected and protected under all circumstance, whether she belongs to a Moslem nation or to other nations, (Mawdudi, 1976). Islam has granted woman all rights in her life, such as her rights in education, economic life, to an independent personality, in motherhood etc.

Islamic religion in its credo emphasised that Moslems have a duty to command other people to do well and to forbid evil. Prophet Muhammad (peace be upon him) said: if any of you sees something evil, he should set it right with his hand, if he is unable to do so, then with his tongue, and if he is unable to do even that, then (let him denounce it) in his heart. But this is the weakest form of faith, (Kamali, 1997).

Individual freedom has high value in the Islamic religion. Mawdudi (1976) explained that Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave or to sell him into slavery. On this point the clear and unequivocal words of the Prophet (S) are as follows: "There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgement. Of these three, one is he who enslaves a free man, then sells him and eats this money" (al-Bukhari and Ibn Majjah). The words of this Tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country or followers of a particular religion (Mawdudi, 1976). Freedom to criticise is an important principle in Islam. Under the Islamic law people are granted the freedom to criticise and monitor government activity, by means of sincere advice, constructive criticism, or even

ultimately by refusal to obey the government if it is guilty of violating the law. In his inaugural speech following his election to office, the second ruler (caliph) Umar asked the people to rectify any aberration they might see in him. A man from the audience addressed the caliph saying, if we see deviation on your part, we shall rectify it with our swords. Upon hearing this, the caliph praised God that there was someone who would, in the cause of righteousness, remedy a wrongful situation. (Kamali, 1997).

Islam gives the right of freedom of thought and expression to all citizens of the Islamic State on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. So under no circumstances would Islam allow evil and wickedness to be propagated in the name of freedom of expression. It does not give anybody the right to use abusive or offensive language in the name of criticism. The right to freedom of expression for the sake of propagating virtue and righteousness is not only a right in Islam but also an obligation. One who tries to deny this right to his people is openly at war with God, the all-powerful. This right applies to all people in society whether they are academics or in any other position. It applies to the attempt to stop people from evil whether this evil is perpetrated by an individual or by a group of people or the government of one's own country or the government of some other country. Moreover, it is the right of a Muslim and it is also his obligation that he should warn and reprimand the evil-doer and try to stop him from doing it. Above all, in Islam people should openly and publicly condemn wrong- doing and show the course of righteousness which that individual, nation or government should adopt. (Mawdudi, 1976)). Islam has emphasised that every one in the Islamic society has the freedom to express their opinion in the matters of the Islamic society. This opinion must, however, be on matter which has not been regulated by the *Quran or Sunna.*

Islamic religion has listed the work which does not agree with its credo. For example, most kinds of suspicion are baseless and to be avoided and some are crimes in themselves. Also, spying or enquiring too curiously into other people's affairs; backbiting is also prohibited by the Islamic credo. It may be either futile, but all the same mischievous, or it may be poisoned with malice, in which case it is sin. No one would like even to think of such an abomination as eating the flesh of his brother. But when the

brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (Ali, 1990, P. 1402).

Also, Islam has emphasised that the ruler of Moslems should treat people with kindness and gentleness, not cruelly or dictatorially. In this sense, the Holy *Quran* says:

> It is part of the mercy of God that thou dost deal Gently with them. Wert thou server Or harsh-hearted, they would have broken away from about thee, so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in God. For God loves those who put their trust (in him), (Ali, 1990, p. 170).

Islam shows respect to human dignity among people in that Islamic society. The Holy *Quran* requires Moslem people to respect each other, regardless of groups, nations, and gender. The Holy *Quran* says:

> O ye who believe! Let not some men Among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call other by (offensive) nicknames: I II seeming is a name connoting wickedness, (to be used of one) After he believed: And those who do not desist are (indeed) doing wrong. (Ali, 1990, p.1408).

According to Islamic religion, human beings are equal, irrespective of any distinction of colour, race, or nationality. In this sense, Mawdudi (1976) explained that all human beings are brothers and sisters to one another. They all are the descendants from one father and one mother. "And we set you up as nations and tribes so that you may be able to recognise each other" (Ali, 1990, p. 244).). This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and co-operate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights.

The above principles have derived from the Holy *Quran* and the Prophet Muhammad (peace be upon him) *Sunna*. The Islamic principles have emphasised that human beings have the right to education, equality, freedom of expression which are compatible with the study approach, findings, analysis and its recommendations.

The aims of this thesis are to find out the extent of academic freedom, university autonomy and equality of the admission policy in the factual context of the public universities. However, it has not examined these three themes, especially according to Islamic principles. This is because Jordanian universities and the society have not applied the Islamic rules and principles in their laws, regulations and rules. In other words, Islam has no direct italicised influence or effect in the actual context of the universities. However, the study presents the Islamic principles for emphasis that there is no contradiction between Islam and the principles of academic freedom, university autonomy and equality of admission of students which are to the benefit of the universities and of Jordanian society. Also, all principles of justice, equality and respect of human freedom have high value in Islam.

Chapter Two

The Education System in Jordan

This chapter presents the public education and higher education system in Jordan; the former in term of aims, principles, structure and finance; the higher education system is presented in terms of Higher Education Council, admission policy, trustees councils of the universities, community colleges, public universities, private universities and finance.

The Public Education System

The public education system is established, supervised and financed by the government. It includes the educational stages between class one (age six years) and class twelve (age eighteen years) under the supervision of the Ministry of Education. It also includes the academic and vocational education branches. The MOE is responsible for achieving the general objectives of education and supervising the educational organisations in Jordan. This is through educational legislation to ensure a high standard of education and of educational facilities presented to students. The most important educational legislation is the Education Act which focuses on achieving education for all, irrespective of sex, language, social or economic background and religion. This Act, which was passed in 1994, included the philosophy of education, bases and general objectives of education, educational policy principles, the Ministry of Education's tasks, as well as educational cycles and their objectives. The Education Act number three (1994) stipulated that the public education system ladder consists of three stages. These are:

Pre-school Education (kindergarten, two years) is a program or class for four-year-old to six-year-old children that serves as an introduction to school. In Jordan, this is a non-compulsory cycle in which children aged four to six years are enrolled. To give children better access to this education the minimum age for admission is three years and eight months. The private sector provides this kind of pre-school education services as the government sector is not able to carry out this task which requires extra educational facilities and more financial support. So the MOE gives the private sector the opportunity to carry out this function, but under its supervision to ensure an adequate standard of services

is supplied to children. Most kindergartens are co-educational (99.7% of all school in 1994/95). The vast majority (99.7% in 1994/95) of kindergarten teachers are female. The number of kindergarten enrolments increased from (44.856) in 1990/91 to (57.734) students in 1994/94. This type of education is available throughout the country as parents find it a useful way to prepare their children for school. However, the gender distribution for 1994/95 pre-school students enrolments was (54.8%) boys and (45%) girls. The pupil-teacher ratio was 22:1(1994/95), (NCHRD, 1995). In general, pre-school education aims at providing an adequate educational environment and care for well-balanced growth, such as acquiring sound health habits, developing positive social relationships, and preparing for a smooth transition from home to school, (Albashereh, 1998).

Basic Education

Basic education is a fundamental stage in the education ladder during which children aged six years old to sixteen years old should learn different subjects from languages to science. This education is free (tuition and textbooks) and compulsory for public school schools and the United Nations Relief and Work Agency for Palestine Refugees (UNRWA is responsible for the administration of 203 schools for Palestinian refugees, in which 149,689 students were enrolled in the academic year 1995/96). Children aged five years and eight months have the right to be admitted regardless of their nationality, language, colour or any other background factor. This means equality of opportunities among children in terms of access, subjects of teaching, teachers' qualifications and other educational facilities. To ensure adequate educational standards and practice of equal opportunities policy, basic education is provided by the MOE. This provided 74.5% of all basic education student enrolments for 1994/95, UNRWA (14.1%); the private sector (10.7%) and other governments Ministries (0.7%). The private sector and the UNRWA provide education for students in specific cities in Jordan, but not all cities because of certain conditions. For example, the UNRWA provides education according to the presence of Palestinian refugees in certain cities. Also, the private sector provides education in the big cities like *Amman* and *Zarka* according to the greater opportunity for profit. Because of the high growth rate of the population and because of the Gulf War immigrants in 1990, students' enrolment numbers increased from 926,4451 in 1990/91 to 1,058,611 students in 1994/95. The distribution of

students enrolments for 1994/95 was 51.6% male and 49.4% female students, (NCHRD, 1995).

Students in basic education study a variety of school subjects which include the Arabic language, the English language, religion, mathematics and civic education, in addition to sport and fine arts. The repetition of grades for a year by a student who failed to obtain the required pass marks is allowed only once in each grade. However, those extremely weak students who exhaust their right to repetition are automatically promoted to the next grade, from the first to the fourth grade. This is also the case for grade ten: all students of this grade, regardless of their final scores are promoted to the subsequent secondary cycle (Majdoubeh, 1996).

Secondary Education

Secondary education follows the basic education stage. Students who fulfil the requirements of basic education embark on the secondary stage, which extends for two years. Secondary education is not compulsory, although tuition is free in public and UNRWA schools. Secondary education starts at the age of seventeen (grades eleven) and typically ends at the age of eighteen (grades twelve). This is a highly enriching stage of education offering the student a wide range of specialisation from which to choose. This is to enable students to choose their profession by the end of this stage. Secondary education consists of two differentiated tracks known as the comprehensive and the applied.

The comprehensive track comprises two branches: the academic and the vocational. There are two criteria for channelling students into either of these two branches. One criterion has to do with the student's desire to follow one rather than the other of two tracks. The second criterion is related to the cumulative average of the student scores for the last three grades of the primary stage. Students who get the high average are allowed to follow the academic branch. On the other hand, students whose cumulative average doesn't entitle them to join the academic branch are channelled into the vocational branch irrespective of their personal preferences.

The academic branch has two streams, Arts and Science. Students are channelled into either of these two streams by personal preference and by their cumulative average. Students are required to study those subjects which have a more scientific nature, such as, physics, chemistry, biology, geology, and mathematics, in addition to some subjects in the humanities for example, religion, social studies, and languages. Students with the lower scores join the Art stream. They are required to study subjects of a more literary nature such as, Arabic, and English languages, social studies, religion, and general mathematics.

The vocational branch: in this branch students have to choose from a wider range of specialisations such as, industrial, commercial, agricultural, nursing, hotel and home economics education. Students in this track are given theoretical and practical training in their field. Students who pass the technical exam, which is held at the end of grade twelve are awarded the technical secondary certificate (Technical *Tawjihi*) which permits admission to community colleges and universities.

The applied education track: here there are three basic programmes. The first is applied secondary education. Students in this programme have to finish basic education (the end of the tenth grade) by the age of fifteen. The second programme is Intermediate Training. Students who join this programme must have completed the seventh grade at least and be no younger than sixteen years old. The third programme is comprised of individual training courses for both young and older people. The Vocational Training Corporation (VTC) which was established in 1976/77 essentially handles applied education. The VTC supervisors work at thirty-four centres distributed in the various districts of the country. The centres offer training for both male and female learners.

The General Objectives of Education

The general objectives of education in Jordan aim to create an educated citizen who has knowledge, moral standards and is able to develop and benefit from human civilisation. These objectives as stated in the Education Act No. Three, (1994), evolve from the philosophy of education and are exemplified in a citizen believing in God, affiliated to the country and nation, endowed with human virtues and developed in the physical, mental,

spiritual, emotional and social aspects of personality, whereby the student, at the end of the educational cycle, becomes a citizen capable of having achieved the following:

1. Competence in the Arabic language in expression and communication with others.
2. Conscious assimilation of facts, concepts and relationships pertaining to the natural, geographic, demographic, social and cultural environment, and utilising them efficiently in general life.
3. Assimilation of heritage to comprehend and develop the present.
4. Assimilation of Islam as ideology and legislation, and conscious manifestation of its values and trends.
5. Using mathematical systems and correlations in the fields of science and in every day life.
6. Assimilation of facts, concepts, principles and theories, dealing with them, using them in explaining universal phenomena, and utilising them for the happiness of humanity, as well as solving its problems.
7. Conscious assimilation of technology and acquisition of the skills to deal with, produce, develop, and utilise it for the service of society.
8. Collecting, storing, retrieving, processing, and producing data and using it in explaining phenomena, anticipating various probabilities of events and taking decisions in various issues.
9. Critical, objective thinking, and following the scientific method in observation, research and problem-solving.
10. Meeting employment requirements and depending on oneself in acquiring general and specialised professional skills.Following health rules and maintaining a balanced physical growth.
11. Relishing aesthetic aspects of life and various arts.
12. Adhering to citizenship rights and shouldering responsibilities incumbent upon them.
13. Taking pride in Islam, the Arab nation and one's country.
14. Using one's special abilities and free time to develop knowledge, creativity, initiative, perseverance in work, and for innocent recreation.

15. Appreciating humanity and having positive values and trends towards the self, others, work and social progress, and exemplifying democratic principles in individual and behaviour.

16. Personal adaptation and acquirement of social and moral behaviour rules for dealing with others and with life variables.

Principles of Educational Policy

The essential or principle basis of the education system is formulated to ensure the high quality of education in terms of citizens abilities and knowledge. These principles guide the education system in achieving its objectives; also, to meet the people's needs and to cope with the society's requirements in the era of information technology. The principles of educational policy are exemplified in the following:

1. Creating the education system towards better adjustment to individual and social needs and keeping a balance between them.

2. Providing opportunities to realise lifelong education and utilising parallel education patterns in co-ordination with the specialised agencies.

3. Ensuring the importance of political education in the educational system, and promoting participation, justice and democracy.

4. Gearing the educational process in a manner which develops in the citizen's personality the ability to analyse, criticise, initiate, create and dialogue positively; and promoting values derived from Arab, Islamic and human civilisation.

5. Expanding education patterns in educational institutions to include special education programmes, and programmes for the gifted.

6. Ensuring the concept of comprehensive experience including vocational and technological experience.

7. Ensuring that education is a valuable vocation and a profession with moral and professional rules and standards.

8. Gearing the education system in a manner which ensures the centralisation of general planing and decentralisation in administration and implementation.

9. Taking pride in the academic and social status of teachers for their distinctive role in building up the individual and society.

Tawjihi (General Secondary School Certificate Examination, GSSC)

Students in the secondary education stage have to sit a public examination, which is held at the national level and is known in Arabic as *Tawjihi*. The importance of this exam stems from two considerations. First, it is the most objective and impersonal instrument of evaluating student achievement throughout their entire school life. Secondly, the students' score in this examination is, until now, the sole criterion that determines their chance of pursuing higher education in public and private universities.

Administration of the Educational System

The MOE takes full responsibility for planning, administering, developing, and supervising the educational system in Jordan. The Ministry's mission is mainly to supervise the public education system, which includes basic and secondary education systems. In other words, the Ministry supervises schools education from grade one to grade twelve. This mission carries a heavy educational load in terms of its need for financial support, different educational facilities and continuous supervision. Although, there are other authorities which share responsibility, the specialised supervision is the responsibility of the MOE. Any other authority involved in the education process has to satisfy the MOE's requirements. These requirements are to ensure that all-educational facilities are available. The educational authorities which share responsibilities with the MOE are, UNRWA, the Ministry of Social Development, the Directorate of Education and Culture in the Armed Forces, the Queen *Noor Al-Hussien* Foundation, The Queen *Alia* Fund, and The Union of Charity Societies and, finally the private sector.

Educational Reform

Jordan pays special attention to its education system through continuous review and the reform process of the last twenty years. This aims to update student curricula, schools buildings, teachers' qualifications and skills, educational facilities and equipment and educational administration.

This reform began with a comprehensive assessment process in the 1980s. Notably, reviewing and evaluating the educational system of Jordan through the first National Conference for Educational Development (FNCED) which was held under royal patronage in September 1987. The recommendations of the conference included a comprehensive plan for educational development with two phases.

The first phase (1989-1995) focused on enhancing the infrastructure of the Jordanian educational system and included the following basic elements: educational policy and structure, technologies, training and certification of instructional, administrative and supervisory staff, development of educational legislation as well as introduction of educational experience and innovations in the educational process.

The second phase (1996-2000) with an estimated cost of (186.6) million dollars has three main objectives: deepening the quality impact of educational reform, educational institutional development and educational facilities improvement. His Majesty King Hussein Ibin Talal in his ceremonial opening of the FNCED in 1987, has specified the four major principles of the national education policy in Jordan as follow:

1. Faith in God, belief in spiritual values, and recognition of the role of science and respect for work.
2. Balance between national identity on the one hand and conscious openness to world cultures on the other.
3. Balance between national resources and population growth.
4. Adaptation to the changing requirement of present times and development of national capacity to meet these requirements. (NCHRD and Ministry of Education, 1990, p 8)

The FNECD identified comprehensive areas with which the reform process would deal:

1. Comprehensive curriculum reform.
2. Extension of free universal basic education from six years to ten years.
3. A full range of new text books for all grades.
4. Upgrading of teacher's qualifications.
5. Replacement of rented facilities with government facilities, equipped with libraries, laboratories, and new technological instructional materials.
6. Improvement of the educational administration system and establishment of the National Centre for Educational Research and Development (Innabi, 1999, p.12).

The General Directorate of Planning, Research and Development classified and summarised the FNECD recommendations (cited in Albashereh, 1998, p.8, 9) according to the following areas:

1. Educational Policy: to be focused on democratising the educational system, improving the content of education, strengthening the role of society in education, and modernising the philosophy, aims, goals and objectives of education.
2. Educational Structure: to be focused on the structure of MOE and other educational units and its mission.
3. Curricula and Textbooks: new textbooks should emphasise an interdisciplinary approach, allowing for excellence in academic work, improving problem solving skills and encouraging critical thinking and analysis. They should be prepared on an institutional basis through experimentation and evaluation before generalisation.
4. Education Technology: new curricula should be supported by introducing new technologies of education such as computer based instruction, educational television programmes, better laboratories and libraries, and learning resources centres which would enrich the teaching and learning process.
5. Teacher Education Effectiveness: the conference stressed that the new educational policy should depend on better-qualified and more highly trained teachers. To achieve this decisive element, teacher education programmes should be revised and the academic standards of

teachers should be raised to the level of first university degree for those who teach in basic education; and to provide one year of pedagogical studies for university graduates.

6. Educational Administration: the conference stressed that the new policy of education should focus on providing better skilled and trained educational administrators, educators, supervisors, school principals, counsellors etc.

7. School Plant Facilities: the conference reported that the future plan for school plant and facilities should focus on the provision of new school buildings to meet the annual increase in pupil enrolment, to overcome the shortage of school buildings which results in double shift usage, and to replace inconvenient rented school buildings.

8. Role of the Universities: the conference reported that universities in Jordan should review their programmes in order to have a more active role in general education. They should focus on pre- and in-service teacher education programmes, especially in certification and training. In addition, they should be conduct applicable research, as well as provide educational technology.

According to the FNECD recommendations and the Education Act number four, 1994, the education system in Jordan focuses on democratising Jordanian society and Jordanian citizens. This democratisation process aims to educate all members of the society in how to express their views freely, communicate with others, promote equality and justice among people, cope with modernity and development, achieve toleration and peace and respect work.

However, students or staff members who have learned these democratic values from the education process in Jordan and have moved to study or work in the public universities, have found that there are no real opportunities to practise such values in the conduct of their institutions. For example, the general education system educates young people in how to express their views freely as a right, but in fact the universities impose many restrictions on this kind of freedom. Also, the Jordanian National Constitution (1952) has emphasised that freedom of expression, freedom of thought and other forms of freedom are highly respected and every body should practise them without constraint. Furthermore, the public education system has emphasised in its aims, objectives and curricula, that democratic values like

freedom of expression, equality and justice should be essentials in the civic life of Jordanian people.

In spite of the valuable commitments of the educational system in Jordan to democratic values, there are restrictions in practising such values, especially in academic and university life. However, the education system at the schools and university levels should work hand in hand to realise and educate people in democratic values, in both theory and practice without any restriction from any source. This can not be achieved without commitment from the political system itself to practise such values.

Financing Public Education

Jordanian public education is financed mainly by the general budget of the State, according to the educational objectives and priorities. Government expenditure on education comes from the national treasury and education tax. For example, the expenditure on education in the academic year 1995/96 was 12% of the total general budget of the State.

Jordan provides text books free of charge during compulsory education and these are loaned to students in grades five to ten, while they are sold to secondary students as well as to all private school and UNRWA students.

Higher Education

The MOHE (Ministry of Higher Education) was established in April 1985. It was mandated to implement the government's policy in the educational, cultural and scientific fields. Together with the HEC (Higher Education Council) (headed by the Minister of Higher Education), the Ministry monitors and follows up matters related to the higher education sector.

The Ministry carries out the following responsibilities:
1. Evaluating the academic standards of foreign higher education institutes and universities.
2. Licensing, accrediting, and monitoring private universities, and local community colleges.
3. Awarding acceptance /scholarships for foreign students in local higher education institutes.

4. Securing acceptance /scholarship for Jordanian students in universities abroad.

5. Establishing and administering the cultural offices attached to the Jordanian embassies abroad.

6. Monitoring cultural agreements with Arab and foreign countries, of which ten result in executive programs that stipulate the details of co-operation in various fields.

7. Licensing /monitoring the local private office of students' services and guidance.

In 1998 *AL BALQA* Applied University was created to replace the MOHE in relation to its responsibilities for public community colleges and supervision of private colleges except military colleges. This university was not included in the study because it has special responsibilities which are different from those of the other universities. Also, this university was established only recently and is still under development in terms of regulations, appointing academics and developing educational facilities.

The Higher Education Council (HEC)

The HEC was established in 1981 to provide co-ordination between public universities and national planning for higher education. The HEC comprises the Prime Minister as president of the Council, the chairman of each public university, the president of each public university's trustees council, the president of one private university (for two years), five experts in higher education for four years (appointed by the Cabinet), and the General Secretary of the HEC. The HEC is entrusted with the following responsibilities:

Approving the establishment of higher education institutions in the Kingdom, types and plans of study in these institutions. Approving fields of specialisation in higher education institutions, as well as stopping or cancelling them in the light of changing needs. After the cancellation of the MOHE in 1998, the HEC assumed the responsibilities of this ministry.

The HEC's remit may affect the extent of the public universities autonomy, as such responsibilities and decisions should be carried out by the universities without interference from any external source. For example, the admission criteria and student numbers to be

admitted to the public universities are decided by the Council. Also, the Council established and approved the new study programmes in the universities (see chapter six).

Public Universities Trustees Councils

Jordanian public universities have each recently established Trustees Councils, which have the responsibility to:

1. Support the university autonomy and make every effort to help the university achieve its aims and missions.
2. Find funding resources for the university and help it invest its wealth.
3. Discuss and determine the yearly budget project.
4. Discuss and determine internal regulations, which relate to the financial and housing affairs according to the university council suggestions.
5. Nominate one person or more as president of the university to be appointed by Royal Decree.
6. Appoint the vice-president, deans and administrators of hospitals according to the university president's recommendations.

Despite this mission of the trustees councils of the public universities, the HEC still has the right to determine the universities decisions in certain matters, such as the admission process and establishing new programmes of study (see chapter six and seven).

Admission policy to the Jordanian Public Universities

Higher education institutions, whether public or private, apply the admission criteria which are created by the HEC. The public higher education institutions have to apply all criteria for the admission of students which are set by the HEC. On the other hand, private higher education institutions have only to apply the minimum criteria for the admission of students. The minimum criteria admits students who scored 60% and above in their *Tawjihi* examination. In general, the main feature of the admission policy created by the HEC is that all Jordanian students are admitted to all departments and faculties in

the public universities on the basis of their result in the *Tawjihi* examinations or its equivalent.

As a result of strong competition, students from less privileged areas are accepted on the basis of a quota system which gives them a better chance of being admitted. A quota system also gives a number of places to the children of the HEC members, of those who are working or have worked in the armed and security forces, HEC members, MOE and public universities. The grand point average in the *Tawjihi* is 65% for students who may be accepted to the humanities, social sciences, or natural sciences. Students who get 80% have chance to study engineering or pharmacology, and students who get 85% have the chance to study medicine or dentistry.

This is applicable for those students who finish *Tawjihi* at eighteen years old, but students from previous years are given a special quota. The admission policy to follow postgraduate studies (master) in the public universities dictates that students should hold a bachelor's degree or its equivalent from any university recognised by the Jordanian universities. The students cumulative average in their bachelor's degree should not be less than good i.e. (68%). Students should prove that they were regular students during their study for the bachelor's degree and that the students attended no less than 75% of the required hours for graduation in a university that allow the study of certain topics without regular attendance constraints. Also, the bachelor's degree should be suitable for the specialised study in the chosen department.

The admission policy to study for the doctor of philosophy degree dictates that students should hold a master's degree or its equivalent from a recognised university and the students cumulative average in their bachelor's degree should not be less than very good or (75%). Also, students should have been a regular student during their study for the master's degree and attended no less than 75% of the required hours for graduation in a university that allow the study of certain topics without regular attendance constraints. The master's degree should be suitable for specialised study in the chosen department.

Admission of foreign students including Arabs and Palestinians to any public university is processed, screened and handled by the HEC. Students should write directly to the Council. Admission criteria stipulate on average not less that 65% in their *Tawjihi* or its equivalent for those who are admitted to humanities and natural science, 80% in engineering and pharmacology and 85% for those who want to study medicine and dentistry (see chapter six).

Although, the education system aims at equality among Jordanian citizens, the admission policy and the admission criteria have not realised this. This is because of the policy of giving access to university education on the basis of parents' work and according to social and economic background. Also, the admission policy has not realised university autonomy because these universities have no real role in creating the criteria of admission. Furthermore, public universities have no real role in changing or modifying the admission criteria which are determined by the HEC (see chapter seven).

Community colleges

During the seventies and eighties the number of the community colleges increased rapidly to meet the Jordanian society's need for skilled people. For instance, the number of colleges increased significantly from forty in the academic year 1980/1981 to fifty-seven in the academic year 1987/88. The number of the community colleges decreased to forty-six in 1997/1998. This is explained by the permission given to the private sector to invest in the provision of university education.

Despite this, community college education is popular as it offers two-year programmes of study. It is based on successful completion of an MOHE administered comprehensive examination or *Alshamel* at the end of the second year (Albashereh, 1998). Students who graduate from the community colleges with completion of the *Alshamel* examination are granted an intermediate diploma. The community colleges are of two kinds: academic and technical. Academically, the college students follow the usual theoretical disciplines such as Arabic, English, physics, Islamic studies, etc. Technically, students are trained in mechanical engineering, radio and television maintenance, computer programming, agriculture, etc. The majority of the community colleges are administered by the private

sector, other government departments and UNRWA, followed by the MOHE, which has been replaced by *Al Balqa* Applied University which now has the responsibility of supervising the community colleges.

The admission requirements to access community colleges education are set by the HEC. Students should have *Tawjihi* or its equivalent with minimum cumulative average of 55%.

The number of students in the community colleges amounted to (24657) in the academic year 1997/1998, Table number one indicates the distribution of students by programme and supervision authority.

Table 1

The distribution of community college students by programme and supervision authorities*

Supervisor Authority /Programme	Applied University	Other Government Institutions	UNRWA	Private Colleges	Grant Total
Academic programme	2649	71	0	2068	4788
Educational programme	631	209	0	113	953
Engineering programme	1870	194	255	655	2974
Agricultural programme	183	101	0	0	284
Medical programme	335	1106	144	2045	3630
Administrative &Finance Programme	3105	210	230	3040	6585
Computer programme	754	56	0	2369	3179
Hotel Management programme	0	0	0	388	388
Applied arts programme	718	0	0	789	1507
Social work programme	251	118	0	23	369
Total	10496	2065	629	11467	24657

*Source: Higher Education Council, The Annual statistical Report on Higher Education in Jordan, 1999.

Jordanian Public Universities

Public universities are the universities established and financed by the state and apply its policy on higher education, the HEC admission policy, and are under state supervision in administration of their affairs.

Six public universities and one university college were established between 1962-1994, with two established between 1998-2000. These universities were established according to the Jordanian Universities Law and the Special Law for each university. The Jordanian Universities Law has defined the university as a national foundation for higher education or scientific research, which aims to spread knowledge and improve it. Public universities offer general academic programmes such as medicine, computing, science, languages, music and fine arts.

The Jordanian public universities are each governed by two main councils: the university council and the deans' council. The university president is empowered to oversee and run all academic, administrative and financial affairs. He is assisted by vice-presidents, faculty deans and directors of the training and research centres and administrative units.

The university council is responsible for drawing up the general policy of the university, evaluating its achievements, co-ordinating the activities of its various units and strengthening its ties with the community. Chaired by the president, the council is made up of the following members: The vice-presidents, deans of faculties, one representative from each faculty, two directors of administrative units, three representatives from the local community, one representative from the student body and one representative from the university alumni.

The deans council is responsible for executing the university policy, appointing and promoting faculty members, conferring academic degrees, creating academic departments and evaluating the academic and scientific achievements of the university. The deans' council, which is chaired by the president of the university, is made up of the vice-president and deans.

Decisions on higher education policy are carried out within the organisational structure of higher education from the department council, the faculty council, the deans' council, the university council, and the HEC. The deans' council makes most of the decisions pertinent to university daily business on the basis of recommendations from the various departments and faculties.

Beside these two councils, there is the trustees council which has the responsibility to find funding resources for the university and help it to invest its wealth and discuss and determine the general affairs of the university including the nomination of the university president, vice president and deans of faculties.

Public universities are co-educational. The cost of tuition at these universities is fairly low compared with study at private universities. Public universities represent the largest number of higher education enrolments (63049). The number of students registered at Jordanian public universities for academic year 1997/1998 is shown in Table 2.

Table 2

Numbers of students enrolled in Jordanian Public Universities*

University	Female	Enrolment
University of Jordan	12120	21490
Yarmouk University	8028	15637
Mutah University	6083	11284
Jordan University of Science and Technology	3823	9527
Al al Bayt	2177	4464
Al Hashimite University	1693	2815
Amman University College	279	1538
Al Balqa Applied University	218	511
Total	34420	63049

*Source: Higher Education Council, The Annual Statistical Report on Higher Education in Jordan, 1999.

The total number of academic staff members by rank at the public universities for academic year 1997/1998 is given in table 3.

Table 3

The academic staff members at the public universities by rank and gender*

Rank	Male	Female	Total
Professor	499	8	501
Associate Professor	598	45	643
Assistant Professor	925	97	1022
Instructor	21	86	257
Lecturer	214	43	257
Teaching & Research Assistant	116	51	167
Grand Total	2373	330	2844

Jordanian Public universities are distributed throughout the country as follows:

The University of Jordan

The University of Jordan is the first and the oldest public four-year institution of higher education and research in Jordan. The Royal Decree ordaining the establishment of the University of Jordan was issued on September 2, 1962. Instruction began on December 15, 1962 with the initial enrolment of 167 students and eight faculty members. Studies were limited to one faculty, namely, the Faculty of Arts. Since then, The University of Jordan has witnessed distinctive and accelerated growth in every respect. Altogether, there are thirteen academic faculties including sixty-five academic departments /programmes offering more than 3500 courses a year. These faculties are Arts, Economic and Administrative Sciences, Sciences, Shari' a (Islamic Studies), Medicine, Nursing, Agriculture, Educational Sciences, Engineering and Technology, Law, Physical Education, Pharmacy, and Dentistry.

In addition, the University has established a faculty for postgraduate studies and entrusted it with the task of developing academic standards and research capabilities of postgraduate students in their respective areas of study and meeting the growing need for specialised

experts. The Faculty offers some 347-graduate courses within a framework of about sixty Master's programmes and eleven Doctoral programmes.

The University houses a main library, which is one of the largest libraries in the Middle East. Its holdings exceed 468,000 books, 13,322 microfilms, 129,000 periodicals, as well as substantial collections of theses, dissertations, manuscripts, maps, rare collections and audio-visual materials. The University of Jordan has a farm, which is located in the central area of the Jordan valley. It has a zoology museum in the Faculty of Sciences. At present, there are about 23,000 students registered at all levels of study at the University with about 2000 students from other Arab and Islamic countries; about 3500 students are reading for graduate degrees. The total number of faculty members of different academic ranks is about 950, while the administrative staff exceeds 2000, this in addition to 1700 staff members at the University Hospital.

Yarmouk University

Yarmouk University was founded in 1976 to provide opportunities for university education for increasing numbers of secondary school graduates who previously had to study abroad. (In 1976 over fifty thousand students attended college abroad draining a considerable amount of national income in hard currency and financially overburdening their parents). Yarmouk University is located at the junction of the crossroads that links the country and connects Jordan with Syria, Turkey and Europe, extending to the city of *Aqaba* in the south.

The university comprises seven faculties: Arts, Sciences, Economic &Administrative Sciences, *Hijjawi* Faculty for Engineering Technology, *Shari'a* (Islamic studies), Education &Fine Arts, and Physical Education. *Yarmouk* University also has seven specialist centres:

1. Language Centre.
2. Jordanian Studies Centre.
3. Computer and Information Centre.
4. Center of Theoretical & Applied Physics.

5. Consultation and Community Service Centre.

6. Educational Research and Development Centre.

7. Refugee and Displaced Persons Studies Centre.

According to the 1997/98 statistics the number of undergraduate students totalled 12471 including 5,772 males and 6,699 females. Diploma and master's degree students amounted to 1492; 11,070 males and 385 females. In the same year there were 663 university faculty members, 592 males and seventy-one females.

Moreover, *Yarmouk* University is the only University in Jordan, which offers the specialisation of Fine Arts and Marketing, besides offering specialised programs in teaching Arabic to non-native speakers. There is also the University Model School which includes kindergarten, elementary and secondary programs which are established to serve the children of the University staff.

Mut'ah University

Mut'ah University was founded in 1981 by Royal Decree as a national institution for civil and military higher education. The University started functioning in its military wing in the year 1984 and on its permanent site at *Mut'ah* in *Karak* governerate, 135 km, south of Amman. In 1986, the Council of Higher Education decided that a civilian wing should be established at *Mu'tah* University to respond to the needs of the country in particular and to the needs of the local community. Today *Mut'ah* University awards undergraduate degrees through twenty-seven departments in various areas of specialisation. The total number of university faculty members in the academic year 1997/98 was 300 and the number of enrolled students for the same year 10,539.

The Jordanian University of Science and Technology (JUST)

The Jordanian University of Science and Technology has its roots in *Yarmouk* University. The latter was established by a Royal Decree issued on June 1, 1975, which designated its location as the city of *Irbid*. Instruction at *Yarmouk* University started in the academic year

1976/77. Another Royal Decree was issued on September 1, 1986 thereby establishing the Jordanian University of Science &Technology (JUST) as an autonomous national institute of higher learning. In consequence, the following faculties were detached from *Yarmouk* to form an integral part of the new university: Faculty of Agriculture and Veterinary medicine, Faculty of Dentistry, Faculty of Engineering, Faculty of Medicine, Faculty of Nursing, Faculty of Pharmacy and Faculty of Public Health and Allied Medical Sciences. The University has since then progressed tremendously in meeting the needs of its student population of more than 5000 students.

The Hashimite University

The *Hashimite* University was founded in 1994 by a Royal Decree in the centre of Jordan. It is located in the second biggest city, *Zarqa*, 30-km north east of the capital Amman. The instruction began in October 1996 with an initial enrolment of 400 students. The university awards undergraduate degree in different areas. Recently, the university began to awards diploma and master degree in some areas such as education methods and arts. The *Hashimite* University contains five faculties, Faculty of Arts, Faculty of Education, Faculty of Economic, Faculty of Engineering and Technology, Faculty of Sciences.

AL al Bayt University

Al al Bayt University (The House of the Prophet University) is located on the outskirts of the city of *Mafr*aq, sixty-five kilometres to the northeast of the capital Amman. In August 1992 a Royal Decree was issued ordaining the establishment of *Al al Bayt* University. The university was established to meet an urgent need for a new kind of university; one that combines the requirements of scientific methodology in teaching and research, on the one hand, with the requirement for belief and clarity of vision on the other, thus creating harmony between the rounded personality of the Muslim and new environment. The University is also intended to uphold the principles of freedom, justice, and tolerance, respect of other people's beliefs and faiths, and co-existence.

The university was ready to receive its first intake of students on October 1, 1994. The academic work of the university work is organised in departments, which are grouped into three Faculties and three Higher Institutes. Faculty of Islamic Jurisprudence and Law, Faculty of Arts and Sciences, Faculty of Economic and Administrative Sciences, The Higher Institute for Islamic Arts and Architecture, The Higher Institute for Astronomy and Space Sciences, and *Bayt al-Hikmah* (House of Wisdom) Higher Institute for Political Sciences, Diplomatic and Strategic Studies.

Financing Public Universities

The public universities trustees councils are responsible for finding sources to support public universities, determining criteria to invest and distribute funds, and accepting grants for higher education institutions. In general, there are five sources for financing public universities:

1. The government partially supports all public universities annually.
2. External assistance, through the Council of Higher Education itself, or through the relationship of universities with external institutions concerned with their support.
3. Students fees.
4. Taxes collected by the customs department and the municipalities (university tax) which are distributed among all public universities.
5. University private investments such as, the Hospital of the University of Jordan and the shopping centres at *Yarmouk* University and University of Jordan.
6. Financial support from the local community through donations of companies and individuals. Table four below indicates the financing of public universities for the academic year 1997/1998.

Table 4

Sources of funding public universities in Jordan for the year 1997/1998*

Income Source	Amount in JD
University tuition	36,748427
Revenue of movable and real property	6441434
Other income	2951807
Customs taxes	35227507
Additional taxes	14696796
Annual government donations	13335645
Periodic & annual Donations	303654
Provision for C/F engagement	179678
Government institution due fees	11500000
Revenues & Loans	98816
Grants & aids for building & labs	13400
Revenues & loans for Hospitals project	16138823
Total	141156567

*Source: Higher Education Council, The Annual Report on Higher Education in Jordan, 1999.

Private Universities

Private universities are the universities which are run by the private sector without any financial support from the government. These universities were established for commercial profit purposes by businessmen and companies. Nevertheless, these universities have to realise the conditions of the HEC regarding educational facilities, equipment, admission and accreditation requirement.

Jordanian private universities were established during 1991-1996. There are thirteen private universities. Most of these universities offer programmes, which may also be offered in public universities, such as engineering, pharmacy, English translation, business administration and computer science. Private universities have separate councils of trustees, which take supervisory responsibility for these universities. Each university has a Department Council, a Faculty Council and a University Council. The total number of

enrolled students in Jordanian private universities for the academic year 1997/198 was 30, 831. The cost of education at private universities is significantly higher than at public universities. For instance, the tuition fees for four years of study amount to about 8,000 JD per student. Students prefer such universities to going abroad. Private universities have various sources of funding, such as, students fees, which differ from one university to another and according to the subject of study. Shareholders, either individuals or institutions, interested in education contribute to the establishment of these universities, donations from institutions or individuals in Jordan or abroad.

Summary

This chapter has described the public and higher education system in Jordan. The public education system is established, supervised and financed by the government authorities. It includes the educational stages between class one (six years) and class twelve (eighteen years). The MOE is responsible for supervising this education. However, some private and other governmental organisations also run educational institutions, but again under the technical and professional supervision of the MOE.

The public education system covers three education cycles; the kindergarten (pre-school education) which is run by the private sector; basic education (six to sixteen years) which is free (tuition and textbooks) and compulsory for public schools and the United Nations Relief and Work Agency for Palestine Refugees (UNRWA) schools; secondary education follows the basic education stage. It starts at seventeen and ends at eighteen and students who fulfil the requirements of basic education embark on the secondary stage. This kind of education is not compulsory, although tuition is free in public and UNRWA schools. This is a highly enriching stage of education offering the student a wide range of specialisation from which to choose. This education enables students to choose their profession by the end of this stage. Secondary education consists of two differentiated tracks known as the comprehensive and the applied. Students in the secondary education stage have to sit a public examination, which is held at the national level and is known in Arabic as *Tawjihi*. Student scores in this examination determine their chance of pursuing

higher education in public and private universities, because it is the only academic criterion of admission to the Jordanian universities.

The aims of the education system emphasise the values and abilities which Jordanian citizens need to be active participants in national and international civilisation. For example, one of the educational aim is to prepare Jordanian citizens to consciously assimilate technology and acquire skills to deal with, produce, develop, and utilise it for the service of society. For example, one of the education system's policy principles is towards a better adjustment of individual and social needs and keeping a balance between them. However, the education system has been reviewed and evaluated to ensure high quality and high standards of educational provision for Jordanian citizens. This process of evaluation starts through the FNCED which was held in September 1987. The FNCED adopted a comprehensive plan for educational reform which began in 1989 and ended in 2000. The education system is financed mainly by the general budget of the State which comes from the national treasury and education tax.

The higher education system comprises post- secondary school education which includes the university education and community colleges. In the latter students study one field of speciality for two years and sit for the *Alshamel* examination. The community colleges sector consists of private and public colleges which are all under the supervision of the *Al Balqa* Applied University. At university, students study for four years in one field of speciality.

The HEC has the responsibility of planning university policy in, general, to apply the state policy for the admission of students and to accredit new programme of study and research in the public universities. Jordan has eight public universities established by the state and receiving financial support from the general budget of the state. These universities are distributed across the country from the south to the north. Jordanian public universities have their own separate trustees' councils, which have the responsibility of planning specific policy of the university. The admission policy of the higher education institutions depends on *Altawjihi* examination results or its equivalent and quotas for specific groups of students. This applies to public universities. The same

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policy, with some modification, applies to the private universities. During the nineties there was remarkable change in higher education policy which witnessed the formation of more than thirteen private universities. These were established for commercial and business profit by businessmen and companies, but employ well qualified academics and administrators.

The next chapter presents the literature review. This covers academic freedom, university autonomy and equality of opportunities in admission students and their selection of study fields.

Chapter Three
Literature Review

This chapter deals with three key aspects of higher education institutions. These are academic freedom for academics and students, university autonomy and equal opportunities in the admission of students and in their selection of a study field. This chapter attempts to identify the meanings, theories, types, and difficulties of each theme; and considers:

1. Academic freedom for academics and students: this section contains information about academic freedom, its concepts, aims, objectives, importance, difficulties, and theories.

2. University autonomy: this section highlights the concept of university autonomy, the purposes, the aims and objectives. Threats to its achievements and maintenance.

3. Equal opportunities for students in admission to higher education institutions and in selection of their study field.

Academic Freedom

The dictionary definition of academic freedom according to the American Heritage Dictionary (1992) is "Liberty to teach and pursue knowledge and to discuss it openly without restriction or interference by school or public officials or other authorities". The concept of academic freedom developed during the eighteenth and nineteenth centuries (Baade and Everett, 1964). The modern concept of academic freedom has been based mainly in the German model of academic freedom. This means the absence of coercion in learning disciplines and the freedom of professors to research and present findings through publication or instruction (American Association of University Professors (AAUP) and The Association of American Colleges (AAC), 1940, cited in Poch, 1993). The German academic freedom had given the professors freedom to examine any subject, to lecture and to publish their findings (Meyer, 1967). They had the freedom within, not outside the university. At the same time, the early definition of academic freedom was derived from human rights principles and constitutional rights (Poch, 1993). Especially, from the International Human Rights Bill (1948) which stated that freedom of conscience, freedom of thought, opinion and expression are rights of people and must be respected by the authorities. Also, the Universal Declaration of Human rights (1948) emphasised that everyone has the right to freedom of religion, to receive and impart information, and ideas through any media, peaceful assembly, and association.

The nature of the academic freedom concept, whether it is right for academics or just a principle, has led two views to emerge. First, academic freedom is a principle which is essential for members of higher education institutions to follow their vocation. Secondly, academic freedom is a right for academics at higher education institutions. Again, other views emerged to define who enjoys academic freedom. So, some definitions of the concept of academic freedom are related to the components of higher education institutions, academics, and students. Other definitions exclude students from this freedom. Yet it is claimed that academic freedom applies to all scholars whether they be members of a faculty or student body (Morris, 1964). Moreover, the debate about the border of academic freedom has also resulted in two different views. First, that academic

freedom covers only academic activities inside the academic community. Secondly, that academic freedom covers every activity of the academic community members.

From these views regarding academic freedom, many definitions of the concept emerged. The Lima declaration of academic freedom (1988, cited in Daniel, Hartley, Lador, Nowak and Vlaming, 1995, pp. 230) has defined academic freedom as:

> Freedom of members of an academic community individually or collectively in the pursuit, development and transmission of knowledge, production, creation, teaching, lecturing and writing.

So, it is the freedom of the academic community members as a whole, not only academic staff. Other definitions considered academic freedom as a right for academics and include free speech, right to receive, to send, to read, to distribute knowledge and to freedom of thought and to freedom of teaching. In this sense academic freedom is regarded as a freedom of academic community members to do academic work (Alstyne, 1975). In other words, academic freedom is the right of academics to do their academic work freely without any restriction from any source. In this sense, Fuchs (1964, p.1) pointed out that:

> Academic freedom is the freedom of members of the academic community, assembled in colleges and universities, which underlies the effective performance of their functions of teaching, learning, practice of the arts, and research".

The activities which academic freedom covers are freedom to teach, and to research, it is the right to choose the research subject, the method used, and to publish the results. Also, it covers freedom of opinion, freedom of thought, freedom of expression, freedom to disseminate and receive information as well as freedom for association and assembly of students, teachers, and researchers (Oberleitner, 1996).

Moreover, these activities are rights which should be practised without punishment as long as there is general agreement on professional standards (Fisk, 1975). Academics, as highly qualified people in their fields of study, have obligations to teach and publish what they think honestly to be true. So it is part of the academic freedom to give academics

freedom to think and express their views honestly without suppression. In the same context, Hodgkin (1967p.109) pointed out that:

> "Academic freedom includes the idea that academics should be free to carry out research in the fields in which they are interested; to publish the results of their work; and to teach the subjects they are competent to teach, without interference or victimisation; that they should not be expected to conform to any particular ideology, nor to impose any ideology on their students; and that they should be able to express their views as freely as other citizens on controversial issues."

Academic freedom is the freedom of the teacher or researcher to pursue the truth. This requires the absence of any compulsion or danger that may cause academics to depart from the path of truth (Shils, 1991). Academic freedom is the freedom of the faculty members to follow their personal and professional ethics in presenting courses without restraint or direction imposed by outside agencies (Pendleton, 1994, 12). Academic freedom for academic community members includes students as members of this community. So their activities and participation are guaranteed as long as they work within the law and system. For example, students have the freedom to study their chosen subject, to choose the study course that appeals to their intellectual and vocational interests and to express their views freely without interference or punishment (Shils, 1991).

The academics' standing in their societies obliges them to receive questions from the public regarding certain issues, so they should also have the right to express their view on public questions. Also, they have the right to communicate through publication, oral communications and correspondence with other academics and with others from their own society or universities, to form learned associations and to be free to participate in them, to be appointed to the university regardless of race, religion, sex, and political outlook (Shils, 1991). Apart from their academic research duties, it is their duty to teach their students the subjects of study and to pursue knowledge, enjoying freedom of inquiry (Searle, 1975).

Academic freedom appears to refer to a special privilege of teachers and scholars to be free from regulation by the institutions that employ them or others, a privilege that goes beyond the rights that all citizens enjoy, of freedom of thought and expression, freedom

of association, and freedom from persecution or economic discrimination on political or religious grounds (Scanlon, 1975).

In general, the range of activities which academic freedom covers for academics and students is very wide, from freedom to express their views and ideas to their participation in activities related to their academic interest regardless of any factor. But some educational philosophers have differentiated between academic freedom for scholars according to the field of study. For example, Dewey (1902 cited in Scott, 1996) pointed out that scholars in psychological disciplines and some phases of linguistic and historical studies need the utmost freedom of investigation, more so than those in the scientific fields, because they deal with the problems of life.

In contrast to this view, academic freedom is the right of all members of the academic community, regardless of sex, ethnic origin, field of study or any other factor. In this sense, Scott (1996) pointed out that academic freedom is the right of the student and the teacher not to be judged by any criteria other than the quality of his or her teaching or scholarship. Hence, academic freedom should cover academic community members activities, regardless of their field of study, as all academics should have the freedom to do their work without any suppression. Also, all academics need this freedom because they may face critical issues in their daily work which are related to public, political, social and scientific matters.

The core of academic freedom is the right of the academic community members to pursue the truth without restriction. The pursuit of truth means to do research, to engage in scholarship, to teach, or to learn (Pincoffs, 1975). For that reason the most successful university is the university which attracts staff and students, regardless of any religious stance, and the university which accepts students and appoints staff on academic merit (Ferguson, 1970). In this context, academic freedom means the freedom of academics who have academic responsibility at their universities to fulfil these responsibilities without interference from any source. In this sense, Moja and Cloeto (1995) pointed out that academic freedom has been discussed from many viewpoints, but the common element is the right of academics, researchers, and teachers to pursue knowledge, to select their research subject, and to teach without any persecution by anyone. As part of

the academic freedom for students they have a full right to establish their union or students representative council, to freedom of speech, and of association.

According to the American Civil Liberties Union (ACLU) (cited in Meyer, 1967) the teacher has freedom of association, of expression and organisation and no limitation upon the professors and his or her belief except when it is evident that he/she is distorting the academic process, then his colleagues can only question him. Academic freedom for teachers and students is the right to teach and learn in an institution dedicated to the discovery and dissemination of truth regardless of its acceptability to special interest.

Scott (1996) pointed out that academic freedom is instrumental in the discovery of truth. So the institutions must offer a high degree of freedom for scholars to pursue the truth. Academic freedom also requires an obligation from members of the academic community to practise academic freedom. According to the AAUP and AAC statement of academic freedom (1940, cited in Poch 1993, p.37)

> Colleges and the university teachers are citizens, members of a learned profession, and officers of an educational institution. When they speak or write as citizen, they should be free from institutional censorship or discipline, but their special position in the community imposes special obligation. As scholars and educational officers, they should remember that the public might judge their profession and their institution by their utterances. Hence they should at all times be accurate, should exercise appropriate restraint, should show respect for the opinion of others, and should make every effort to indicate that they are not speaking for the institution.

As a requirement for academics to practise academic freedom, there must be freedom in the society surrounding the university. This is a condition for the universities and its members to enjoy the fruits of the academic freedom. It is not possible for academics in any society to enjoy academic freedom while suppression applies outside the university campus. In this sense, Ashby (1966, cited in Caston 1989) pointed out that the country which does not permit freedom of speech, and publication to its ordinary citizens cannot grant academic freedom to its universities. Also, this is because academics are members of their society and they have to practise their role as citizens.

In the light of the above definitions of academic freedom, "academic freedom" in this study means the freedom of the academic community members whether they are academics, students or administrators to express their opinion, to carry out research in the fields in which they are interested; to publish the results of their work; and to teach the subjects they are competent to teach, to communicate through publication, oral communications and correspondence with other academics and with others from their own society or universities, to form learned associations and to be free to participate in them, to be appointed to the university regardless of race, religion, sex, and political outlook, to disseminate and receive information. Also, it means freedom of conscience, freedom of thought and freedom to do their work without any suppression. This freedom requires from the academic community members to work in sympathy with the society culture, morals, traditions and religion.

From the study literature, Dnash (1995) and Mahafdeh (1997) studies, the data and the Jordanian context, the study's theoretical framework emerged. This framework comprised three main themes which are academic freedom, university autonomy and admission policy. Each theme has its own component examined in the Jordanian context. Academic freedom components are freedom to express views and ideas, freedom to select course contents, freedom to select research subjects, freedom to participate in social and political activities, freedom to participate in the decision making and freedom to be promoted from one academic rank to another. University autonomy components are admission of students, appointment of academics, establishing new programmes of study and research, the administration of students affairs and university autonomy from the *wasteh* (the pressure of society). The admission policy components are the equality of *Tawjihi* scores and the quota components.

As these two paragraphs indicate, the notion of the academic role is important. Academic freedom requires freedom in the successful fulfilment of this role, i.e. freedom in the kinds of activities listed above.

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Theories of Academic Freedom

The debate over academic freedom has three views. First, academic freedom is a special right for academics which introduces the special theory of academic freedom. Secondly, academic freedom is a general right for academics and students, which introduce a general theory of academic freedom. Thirdly, there is no academic freedom theory in general. There is also another view about who should benefit from academic freedom, does it cover the teacher, students, or the whole academic community including the administrators?

The special theory of academic freedom emphasizes that academics and students have special rights which are derived from their need to achieve their missions without any interference from any source. These rights are set to protect academics and students because of their membership in the academic community. This theory emphasizes that academic freedom is a special kind of freedom for those who work in the academic institutions. This is because academic work requires such freedom to express views openly regarding any issue concerning their field. This freedom is especially required for academics more than citizens of the society, as citizens do not generally need such freedom to express their views, because this may affect their work and life. Alstyne (1975, p 63) pointed out that:

> The justification of academic freedom cannot be based merely on the right to freedom of thought and expression enjoyed by all citizens of a liberal society, for academic freedom implies immunity to some natural consequences of free speech that the ordinary citizens does not enjoy. An ordinary citizen who expresses unpopular opinion may lose customers if he is a merchant, clients if he is a lawyer, patients if he is a physician, advertiser or subscribers if he is the editor of a newspaper, or suffer other forms of social or economic penalty resulting from disapproval of his expressed opion... the justification of academic freedom must therefore be sought in the peculiar character and function of the university scholar.

The special theory of academic freedom has put academic freedom within the human rights family, as it is a right for a certain group in society: the academic community members who work in teaching and in searching for the truth. According to this theory academic community members have the right to be protected from violation toward their freedom, from dismissal, arrest, murder or execution (Fernando, Laksiri; Hartley, Nigel;

Swinehart, Theresa, 1990, p.5). Academics need this right as they suffer from violation and suppression more than others, because of their responsibility for teaching the youth. In this context, Fernando, Laksiri; Hartley, Nigel; Swinehart, Theresa (1990, p.5) stated that:

> Teachers and university professors are, by their function, responsible for the education of youth. Since even the most authoritarian and totalitarian of regimes depend on a minimum of legitimacy and acceptance by those whom they govern, they are particularly eager to control the contents of educational curricula. Students throughout history have always had a tendency to seek to reform and/ or revolutionize society and to question the legitimacy of existing political and power structure.

According to the special theory of academic freedom, academic freedom is a human right which has special application in the higher education sector. It is not the privilege of a small elite (Fernando, Laksiri; Hartley, Nigel; Swinehart, Theresa, 1990, p.9).

On the other hand, the general theory of academic freedom states that academic freedom is the right for academics and students as citizens on their societies, to express their views and participate in activities related to their interests. The general theory of academic freedom insists that both students and academics have rights as citizens and that any attempt to interfere with these rights must be justifiable in terms of the university purpose (Searle, 1975). Also, the general theory of academic freedom considers that students as professors have a right to form organizations and engage in free discussion on the campus on any topic they wish (Scanlon, 1975).

Common to both the general and special theories of academic freedom is the right of academics to teach, conduct research, and publish their research without any interference, and students also have a right to study and learn. These rights derived from the theory of what a university is and how it can best achieve its objectives (Searle, 1975). The university is a place which teaches universal knowledge in terms of subjects and this is inconsistent with any kind of restriction. So teaching knowledge and carrying out academic work in the universities should be free from interference and threats to guarantee education for the truth.

The Principles of Academic Freedom

The AAUP and AAC (1940, cited in Poch, 1993) set out a statement of principles of academic freedom in 1940. According to this statement, the main principles of academic freedom are the freedom of academics to teach, research, publish, and speak. The freedom to teach the subject matter means freedom of teaching in the subject area in the classroom. But they must be cautious about discussing issues not related to the class subject. Also they have the freedom to discuss matters relevant to the subject. The 1940 statement also said that teachers are free to conduct research and to publish the results. The AAUP and AAC statement pointed out that teachers are free to discuss their subject inside the classroom, but again they must be cautious about discussing other subjects not related to the curriculum.

The Difficulties of Academic Freedom

The practice of academic freedom at higher education institutions is facing real difficulties. These are derived from different sources, governments, society and from inside higher education institutions themselves. For example, the main threat to the academic community in Iran comes from outside the university or the academic community (Mojab, 1995).

The government authority is considered a major threat to academic freedom. This is because government is considered to be the major financial source of the higher education institutions. For that reason it would be sure to spend its funds in the way it considers appropriate. This is referred to as the lack of legal or systematic procedures which decide whether the universities accountable to their societies or not. So it is the governments responsibility to find out a scientific technique to judge the universities accountability. With the absence of such form of technique, there are different form of governments violation toward universities (Chapman, 1996). First, the violation which derives from government actions, laws and policies. For example, the closing of schools and higher education institutions. The second type of violation is based on the acts or politics reflecting discrimination. Some states don't give women the same rights, which it gives to men. The third type of violation is the failure to implement core minimum

obligations or progressive realization such as the problem of the homeless, street, and abandoned children so as to assure their access to education.

These types of threat or violation of academic freedom affect the entire academic community, both staff and students. For example, the violation of academic freedom in Burma, where the government closed all schools and the universities for most of 1989/90 (Smith, 1995). Similarly, Caston (1989) pointed out that some governments take specific action against the universities. For example, citizens in Fiji can't be admitted as an employee in a higher education institution unless they hold a certificate of suitability, which will not be granted if the government considers that he or she would be likely to promote or otherwise participate in action prejudicial to the interest or security of the state.

Moreover, the Government of Malawi practises discrimination and circumscribes the activities of the teaching staff, publications, books, newspapers, every book or text book must be approved by the censorship before publication. Also, many books are on the banned book list (Carver, 1995). Such bans do more harm than good and the moral and social energy of people is diminished through undue and prolonged entanglements in the web of government (Ferns, 1982). Similarly, the Minister of Education in South Africa has the right to close the university, or to change the conditions of staff members (Moja, Cloeto, 1995). The authority and power of the government to close the universities is a major feature of the threat to academic freedom. Smith (1995) reported that in Burma (Myanmar) such authority is used to close the universities for political reasons.

Under the Israeli occupation Palestinian universities and colleges had no academic freedom for academics or students. In this sense, *Birzeit* University Newsletter (1995, p. 2) stated that, students faced harassment during exams. Students were in danger of arrest for seeking to study without 'permission' from Israel and were often unable to concentrate on their studies. In the fortnight of final exams many students ran for the mountains, after Israeli army raids on student homes on the night of 11/12 June 1995 resulted in the detention of eleven students. This incident brings back memories of similar events in April 1994, when students arrived at the university for their exams the next day looking haggard after a poor night's sleep. Similarly, during *Birzeit* University's first semester of

the 1994/95 academic year, around one-third of its 350 students from Gaza were not granted permission to attend any of the semester. Midway through the semester, Israel agreed to grant permission to around two-thirds of the students, on the condition that they signed a declaration saying they supported the current peace process (Birzeit University Newsletter, 1995, p. 2).

The Israeli restrictions and violation of academic freedom and educational rights for Palestinians affected even their rights to participate in academic conferences or to travel for educational purpose. For example, *Birzeit* University Newsletter (1995, p. 2) reported that a delegation of staff and students from *Birzeit*'s Institute of Archaeology were invited by the Jordanian *Yarmouk* University to participate in an archaeological excavation in Jordan. This opportunity provided the students with essential field experience and a hands-on knowledge of archaeology. Israeli military law required the students to apply for permission to travel abroad. When each student returned to his home district to apply, two were refused permission and a third was informed that he would only be granted permission to leave the country for either one or nine months, not for two as required for the programme. In the end the trip was cancelled largely because several permits were still outstanding as the travel date came and went, despite appeals from the university to the Israeli offices responsible for granting the permits (Birzeit University Newsletter, 1995, p. 2). Also, the Israeli military closed the universities and schools many times for months and sometimes even years in the West Bank and Gaza during the Palestinian *Intifada* (Johnson and Naughton, 1995).

The financial basis of the universities and higher education institutions may also threaten academic freedom. In this context, the lack of financial support of the Palestinian universities has an effect on the education level of these universities (Johnson and Naughton, 1995). The limit of the financial support of the higher education institution threatens academic freedom for academics and other staff members in many universities. Hammad (1995) pointed out that the general budget of the Khartoum University in Sudan doesn't cover the staff salaries. Also, the cut of the library budget affects the students and staff freedom to receive books, journals and other publications. Again as, Caston (1989) pointed out, the degree of academic freedom depends on the freedom of the society, the wealth of the society and the incidence of poverty. In rich societies there is more freedom

for academics in their institutions and more opportunities for scholars, scientists and artists.

Another form of threat to academic freedom in the higher education institutions is the threat to the students academic freedom because of their extra-mural activities, especially, political activities. The government threat to academic freedom may manifest itself in the use of military force. For example, the Jordanian security forces arrested forty-two faculty members and students for union activities at *Yarmouk* University in 1986 (Erazo, Kirkwood and Vlaming, 1996). Also, Slaughter (1994) pointed out that from 1970 to 1990, 1.589 faculty were dismissed from their position in the American higher education institutions because they criticised the administration publicly, because they tried to organise a faculty senate and because they brought a grievance. In contrast, Evans (1999, 15) stated that academic staff in of UK universities have freedom within the law to question and test received wisdom and to put forward new ideas and controversial opinion without placing themselves in jeopardy of losing their jobs.

Moreover, the outside control of the appointment of academic staff and interference in the internal affairs of the universities is considered to be an important limitation of academic freedom. Hammad (1995) pointed out that the President of the Sudan Republic has the right to appoint university vice-chancellors upon the recommendation of the Minister of Education. Also the president of the republic has the power to interfere in every day functions of the university. Another example of the threat to laws and policies on academic freedom is that in Egypt in the Human Rights Bulletin 13. It was reported that, in June 1995 the Cairo Court of Appeals had delivered a ruling that ordered Dr. Nasr Hamid Abu-Zeid to divorce from his wife. Dr. Abu- Zeid had been faced with charges of apostasy, related to his writings as a professor of Arabic Literature at the University of Cairo. After the 1995 verdict, the militant Islamist group *Al Jihad* issued a death threat against Abu- Zeid, and, in September 1995, he and his wife subsequently went into exile in Spain, and later the Netherlands, where he is now teaching at Leiden University. On 25 September 1996 the *Giza* Court of Urgent Cases suspended implementation of the divorce order (Country Reports Africa, 1997).

Another threat to academic freedom is the threat of the higher education institution itself to academic freedom. Academic freedom is needed to protect the independence of professors from the trustees, colleagues, administrators, students, alumni, and public opinion (Haag and Van, 1964). In this sense, Louis (1996) pointed out that colleges and universities have control over the freedom of speech through the limitation of subjects which can be discussed in the classroom, or subject matter restrictions which are part of education, teacher authority in the classroom which banned students from using abusive or profane language inside the classroom. Moreover, the students evaluation system of academics may be considered as an institutional threat to academic freedom in respect of promotion, tenure, and salary. Haskell (1997) pointed out that the administrative practice of student evaluation of faculty is a threat to academic freedom. On the other side, Stake (1997) pointed out that the student evaluation of faculty members could strongly influence the behaviour of teachers, and for the worse. He supported his view by saying that academic freedom is freedom for the academy to teach and research without control from outside, not for faculty members to be free from constraints imposed by the faculty or administration. But the fact remains that the design and use of evaluation results is an important issue. If these results are used to promote or decide the academic salary, it is a violation against academic freedom. In general, if academic institutions want to benefit from the fruits of academic freedom they have to be free from any source of threat and control.

The Importance of Academic Freedom

The importance of academic freedom appears from the need for a high quality or standard of higher education outcomes from academics and scholars. Also, because of the need for people and citizens to be able to find and search for the truth. For that reason academic freedom is considered to be the most important component of higher education universally (Poch, 1993).

The importance of academic freedom stems from its role in enabling the academic community to pursue the truth (Poch, 1993). According to Pincoffs (1975) the main tasks for the universities are to teach the truth, to conduct research, to learn, to publish findings. To achieve these tasks university members must be free from any threat. He pointed out also that universities are committed to the pursuit of truth. For that reason

universities must provide full freedom for their members to pursue the truth. He also emphasised that academic freedom is the freedom of academics in their life as citizens. Academic freedom is a condition for universities to successfully pursue truth and to achieve their mission in the society. Academic freedom is important to realise its goals. In this sense, Poch (1993) pointed out that the purpose of academic freedom is the free exchange of different opinions and exposure to different mores, which give the academic institutions the ability to select their students according to their criteria.

Academic freedom protects teachers and students in higher education from threats that may inhibit them from studying freely and investigating whatever they are interested in, and from discussing, teaching, or publishing freely whatever conclusion they have reached (Fisk, 1975). Academics need academic freedom because they will not be able to do what is required of them without this freedom. Academics have a right to speak openly on moral and political matters to better determine what we as a society ought to do. Students or scholars also should have the right of academic freedom in order to enable them to carry on their roles (Fuchs, 1964). Academic freedom is important for scholars to investigate an area, to locate data, to interpret their findings into the general fabric of knowledge available to them at the time, and to communicate considered conclusions to anyone willing to listen (Morris, 1964). Dworkin (1996) also pointed out that the independent institution and independent scholars provide the best chance of collectively reaching the truth about a wide range of matters, from science to art to politics.

As academic freedom allows academics to pursue the truth it is required from academics as an obligation. Alstyne (1975) pointed out that the academic's position in society requires them to be accurate in their activities. Also, in this context academic freedom realizes free exchange of different opinions and exposure to different mores, which gives the academic institution the ability to select its students according to its criteria, (AAUP and AAC, 1940, cited in Poch 1993).

University Autonomy

This part aims to consider university autonomy in terms of meaning, university autonomy types, selection and appointment of academic staff, researchers, and administrators, in selection of students, in the creation and design of programme and curricula, in the award of degrees, the importance of university autonomy and threats to university autonomy.

University Autonomy

According to the American Heritage Dictionary (1992) autonomy is the capacity to manage one's affairs and make decisions, also self-government or the right to self-government, and self-determination. Autonomy is a process involving other people in which reasons are demanded and given in dialectic (Bridges, 1997). It means to have control over our lives. Also, the concept of autonomy means the making of decisions about what one should do, taking of full responsibility for those decisions and for what one does subsequently (Reddiford, 1993).

The general meaning of autonomy is to manage one's condition without interference from any external or internal control. In this sense, Hodgkin (1967) pointed out that university autonomy means that academics should have the power to appoint the university staff and to control the admission of students, curricula, examinations, the award of degrees, and everything included in the notion of academic standards, student discipline, and matters of university policy. Similarly, university autonomy means the self-government of higher education institutions in regulating their affairs in enrolment criteria, promotion and discipline of faculty and staff (Sawyerr, 1996). Furthermore, university autonomy means university self- rule in matters of selection, education, recognition, and appointment of future scholars and scientists for the maintenance of standards and the development of methods of teaching and research (Lowenthal, 1975).

The power of a university to take decisions related to its affairs is the most common element among definitions of university autonomy. The Lima Declaration of academic freedom and university autonomy (1988, cited in Daniel, Hartley, Lador, Nowak and Vlaming, 1995, pp. 230) defined university autonomy as the independence of institutions

of higher education from the State and all other forces of society, to make decisions regarding its internal government, finance, administration and to establish its policies of education, research, extension work and other related activities. Similarly, Warnock (1992) pointed out that university autonomy applies to institutions that are self-governing. Such self government relates to all its decisions, admission of students, how many and what level, appointment and conditions of service of teaching and other staff, the provision and maintenance of buildings, the number and extent of libraries and laboratories, and investment in all kind of equipment.

The nature of university autonomy requires independence from external control in every single decision, especially with regard to resources. Likewise, Groof, Neave, and Svec (1998, pp. 9) pointed out, that university autonomy or university governance means that the individual university possessed very real and substantial power of self determination in the use of the resources assigned to it and in the decision to raise other resources. It is also that the individual university controlled independently the appointment, promotion, identification, recognition and reward of academic excellence amongst its students and its staff. Again, Ajayi, (1996) defined University autonomy as the freedom and independence of the institution of higher education to make its own internal decisions regardless of the nature of those decisions with regard to the academic affairs, student affairs, business affairs, and external relations. Furthermore, the International Association of Universities (1998) pointed out that the principle of institutional autonomy can be defined as the necessary degree of independence from external interference that the university requires in respect of its internal organisation and governance, the internal distribution of financial resources and the generation of income from non public sources, the recruitment of its staff, the setting of the conditions of study and, finally, the freedom to conduct teaching and research.

Moreover, university autonomy implies that the university enjoys freedom from government regulation in respect of the internal organisation of the university, its governance, the internal distribution of financial resources, generation of income from non-public sources, the recruitment of staff, conditions of study and, finally, the freedom to conduct teaching and research (Groof, Neave, and Svec, 1998, p.75). Again, Ndiaye (1996, p.299) pointed out that university autonomy targets the management of a

university, which comprises the creation of structures, the recruitment of those responsible for these structures and the relations of management with the other structures of the state and the nation; this type of management is based on self-government.

From these definitions of university autonomy there is agreement on which criteria to consider when deciding whether any university is an autonomous university. These are the freedom of the university to select its students and its staff and to determine the conditions under which they remain in the university, the freedom of the university to set its own standards and to decide to whom to award its degrees, the freedom of the university to design its own curricula. The freest university in world is the university which has the power to appoint its academic staff without any interference from external authorities, accept its own students according to criteria, establish the structure of degrees, evaluate its students performance, supply its academic staff with a high degree of professional autonomy and academic freedom, establish an internal governance system that permits academic structures to work without any external interference or control (Altbach, 1998 and James, 1965).

Furthermore, the power of the university to decide the content of its courses is considered an important criterion of university autonomy. Universities in western countries have the power to determine the general content of their courses, independence in the appointment of staff and in the assessment of their achievement (Groof, Neave, and Svec, 1998).

In general, there are five criteria by which a university achieves autonomy:

1. The selection and appointment of the senior members of the university- its teachers, researchers and administrators.
2. The selection of its students of various grades.
3. The objectives and patterns of the curricular programme, which the students will pursue, and standard of award of the degrees.
4. Their choice of research programme.
5. Their design of facilities required and allocation of resources among different interests, services and activities.

Types of University Autonomy

As the above discussion shows, studies of university autonomy have identified different criteria which universities consider autonomous. These criteria emphasise the importance of university autonomy in helping universities to realise their mission. These criteria were formed or grouped by scholars and researchers to form different types of university autonomy. Groof, Neave, and Svec (1998, p.76) distinguished three aspects of university autonomy according to the range of activities in which the institution have in each one:

1. Substantive autonomy is the right of a university to determine its own study programme and its goals. This also includes management of admission of students, permanence and evaluation of students' knowledge.
2.
3. Procedural autonomy is the right of a university to determine the means it shall devote to fulfil priorities agreed upon beforehand and assigned to it as part of national policy.
4. Organic autonomy recognises the right of institutions of higher education to determine their own academic organisation whether it is to be based on faculties and departments, schools, institutes or professional areas.

Similarly, the International Association of Universities and Unesco (1997) and Groof, Neave, and Svec (1998, p.80-82) distinguished among three dimensions of university autonomy according to the legal perspective on autonomy as opposed to either the sociological or historical. One sees autonomy in terms of independence from the state. Another stresses the principles of self-administration. The three dimensions of university autonomy are:

1. External autonomy is a pre-eminently formal criterion. As a university stand independent legal personality.
2. Organic autonomy confers upon the university the capacity to determine its own internal forms of academic organisation.
3. Administrative autonomy is the university freedom to choose priorities and to decide duties and opportunities. This dimension embraces the power to set complementary

detailed procedures for institutional administration, budgetary control and personal policy.

Furthermore, Clark and Neave, 1992, p. 1282) distinguished among four models of governance: the collegial model, the bureaucratic model, the professional model and the political model.

1. The collegial model emphasises non-hierarchical co-operative decision making and a significant degree of self- determination by academic staff. In this model academic staff have a significant degree of self-determination. Universities in this model exist as separate corporations, responsible for their own management for admission of students, for curriculum and for hiring academic staff (Clark and Neave, 1992, p. 1321). Also, in this model, there is no direct and comprehensive chain of command and the notion of an order being issued from one person to another is generally felt to be alien to the way in the univeristies should govern their affairs (Moodie and Eustace, 1974, cited in Clark and Neave, 1992, p. 1321).

2. The bureaucratic (continental) model depends on the formal hierarchies and legal rational authority. In this model, the essential matters of academic work would be seen as the responsibility of the individual institution, including the conditions of student admission, the validation of courses and diplomas, the size of academic staff and the formal structure of internal management and governance (Neave, 1988, cited in Clark and Neave, 1992, p. 1319).

3. The professional model emphasises the authority and legitimacy of experts and the links between loose confederations of horizontally differentiated units.

4. The political model examines governance in terms of political conflict between groups with contending values, views and interest.

However, conceptualisation of the overall pattern of higher education governance is still at a relatively early stage (Groof, Neave and Svec (1998, p. 1282). So the different models of university autonomy aimed to find an organised approach to realise university autonomy as a right of the higher education institutions from any control or interference. Also, these different models of university autonomy aimed to give the universities diversity in the form of a university autonomy which they can adopt in practice.

University Selection and Appointment of Academic Staff, Researchers, and Administrators

University self-selection and appointment of academics, researchers and administrators are considered important criteria in university autonomy. So the procedures by which universities appoint and select its members (academics, administrators) prove the extent of its autonomy. If a university has its own roles and own procedures to appoint its members without any interference, it is considered an autonomous university. But nowhere in the world is there an has a university with complete autonomy, because there are many sorts of powers which look to control the university's activities. Also, there is no shared or single concept of university autonomy. For these reasons, complete university autonomy does not exist in any society (Thorens, 1996).

The university's right to appoint and dismiss its own staff members has not been realised completely in any society, as other authorities may force the universities to appoint certain staff members. This kind of control may take different forms, one of these forms is the state legislation which decides who has the power to appoint university staff. Another form of this control is the hidden structure of social relations which may force the universities to appoint some people because they have special influence, which comes from their position in society or their influence on the decision making process.

In this sense, the decision of appointing an university officer, or the vice-chancellor for example in the British university system, is made by the governing body itself or in the American universities, by the governing body or by state legislation (Alexander, 1931 cited in Hetherington, 1965). In some countries, university vice-chancellors or university rectors or university presidents are appointed by general election from university academics and administrators. This procedure has been applied in some European countries, as higher education management consists of rectors who are elected by senate from amongst academic staff with rank of full professors or associate professors and an administrative board of full time professionals acting under the rector's authority (Groof, Neave, and Svec, 1998).

On the other hand, in other countries the minister of education or higher education has the power to appoint the university vice-chancellor or president. For example, the Belgian government has the power of appointing rectors as well as academics and tenured academic personnel. Also, the government commissioner has the right and duty to participate in all meetings of the administrative councils of the public universities (Neave, Vught, 1991). Furthermore, the government authority can reserve the right of appeal against decisions already taken. In the same way, Sawyerr (1996) pointed out that in African countries state governed universities appoint vice-chancellors and other leaders of institutions.

Similarly, the autonomy of the Lebanese universities is subject to the interference of trusteeship and the Education Minister, especially in the appointment of academic staff and admission of students (Zurayk, 1965). In addition, the Lebanon Ministers Council has the power to appoint university rectors' after recommendation by the Education Minster. In some countries the highest authority in a state has the power over higher education institutions. For example, Kivinen and Rinne (1991) pointed out that the President of the Republic decides the appointment of full professors in Finnish universities.

Again, Moroccan universities have only semi-autonomy in the appointment of academic staff. The appointment policy starts from the university faculty, which evaluates applications, interviews candidates, and makes proposals to the Ministry of Education (Mekouar, 1996). This policy in its first step protects the university's right to select its own staff members, but the following step which is the approval of the Ministry of Education harms autonomy by deciding the number of positions available at each faculty or school.

In addition to the difference among countries on the extent of university autonomy, there is difference between the extent of private and public university autonomy in the same country. For instance, free universities (private universities) in Belgium have full autonomy in the area of appointment of staff (Neave and Vught 1991).

In debate over university autonomy in appointing academic staff, vice-chancellors or presidents and administrators, there is agreement that universities must have the power to do so without any external interference or control. Also, there is agreement that until now there is widespread interference throughout the world in university decisions about appointment of staff.

University Autonomy to Create and Design its Programme and Curriculum

To consider any higher education institution as autonomous, it must be free to determine the content of its courses, to create its own programme or faculties or to establish its own research centres. But throughout the world no higher education institution has complete freedom to do this, because there are so many factors which affect university policy and decision making. Certainly, the financial, political, security and social factors play central roles in the universities decisions. For example, the departments and faculties in Israel have the power to determine curricula and standards, but the Planning and Budgetary Committee has the power to approve any new programme and any structural or curricular changes to existing programmes (Iram, 1995). Also, the Lebanese government has the power over universities in establishing new faculties or institutions (Zurayk, 1965). In most countries, government agencies have the upper hand in university decision making regarding establishing new programmes or curricula and capital, as they are the only financial support to these universities and, because of this, universities have to concede autonomy to receive the required support.

On the other hand, some countries allow their national universities the power to determine matters concerning the creation or establishment of courses and programmes; this is a normal requirement for higher education institutions to achieve their mission in their societies. To guarantee continuous autonomy for these universities, a legal form of legislation should be created in which the university determines its own affairs. Such legislation has been organised in different ways through higher education laws, university charters or special laws which protect university autonomy. For example, the Spanish constitution emphasises that university autonomy is recognised by law and, according to the law, such university autonomy has the power to formulate legislation, choose the governing body, manage the budget and relations with other institutions, formulate its

study programme, admit students and evaluate students' knowledge and dtermine the selection and training of academic and non- academic staff; and finally, to confer degrees (Gonzalez,1991).

Furthermore, the Spanish General Education Act emphasises that universities will be autonomous and will define their own procedures for assessing knowledge and the teaching and research framework and system within the limits of the present law and the norms established for their development (Gonzalez, 1991. But, this does not guarantee the universities autonomy in all cases or in all circumstances because the government may suspend the statutes of a university if serious academic, administrative or financial crises make this necessary (Gonzalez, 1991.

University autonomy to determine or create their own study and research programmes is a requirement for higher education administrators and academics in all countries to help the universities achieve their goals through their own techniques. For example, the achievement of the institutional autonomy in Vietnam requires self-selection and self-job assignment. Moreover, it requires autonomy in training and retraining, transfer between institutions and establishing an incentive and reward system, determining modes, forms and fields of the curriculum and universities should have the power to award academic degrees at all educational levels (Do and Morgan, 1999).

University Autonomy in Selection of its Students

Universities throughout the world have limited freedom to apply their own criteria in the selection of students. This capacity is limited by external control over the universities to accept students according to other citizens. The external pressure usually comes from two sources; these are governments and societies. In all cases, governments have controlled state universities admission policies and determined the numbers of students admitted. Such governmental control is explained by political, economic and social reasons and, as a consequence, state universities are not free to admit holders of secondary school leaving certificates according to its own criteria (Thorens, 1996).

So the number of students depends on political decisions, not on the university's ability to accept students. As a result of the governmental control over the admission policies, the universities have sometimes no participation in formulating the admission policies. For example, the majority of Arab countries universities have not created their own criteria for student selection. The common criterion is the general secondary school certificate examination result and some form of quota for specific groups of students which decide who is eligible to be admitted to the university education (Massialas, 1991).

This method is adapted by those countries which limit the universities autonomy to select their students according to their own criteria. For instance, in Poland the Minister of Supervising Institutions of Higher Education sets the principles and limits of admission for the first year of university studies. Admission to university studies takes place through entrance examinations. The scope of this examination is determined by the Minister in consultation with the main Council of Science and Higher Education. Also, the number of places in the first year is determined by the number of people attending institutions of higher education (Mrozica, 1994). This kind of threat or control of students admission is not peculiar to one country, but is a common element in state relations with universities across the globe. In this context, in some African countries, the state controls universities through domination of governing bodies, interference in university management, for example, state pressure to increase enrolment, state control of freedom of expression and association, and use of the power to control university decisions of the purse (Sawyerr, 1996). Furthermore, governments across the world may control every single decision regarding the admission policies even the student number to be accepted in each faculty or department. This is a condition for granting public funds to these universities (Groof, Neave, and Svec, 1998).

By contrast, some governments have granted their universities full autonomy to accept candidates and to manage their own affairs. For example, in Hungary, the Higher Education Law, which is approved by the Hungarian Parliament gives Hungarian universities the power to decide all matters that concern them. Such as, appointment of academic staff, allocation of internal funds, curriculum design, and numbers of students' to be accepted (Groof, Neave, and Svec, 1998). Universities which are able to carry out

these functions according to the law, without interference from any source, should be considered autonomous universities.

In general, it is an important aspect of the university autonomy to be able to select students on its own criteria of admission. Such power of the university in selection of students is another indication of autonomy (Scott, 1968).

University Autonomy in the Award of Degrees

Each university should have own criteria for the award of its degrees without interference from other sources, whether external or internal. University autonomy to award degrees should be on solid criteria applied for all people regardless of any other factors. These criteria might be created to award degrees by examination or any other means (Hetherington, 1965). For example, the new Chinese education law gives higher education institutions the power to appoint their personnel, to develop new degree programmes, to award degrees and to design new curricula. Also, they can enter into academic exchange and collaborative research agreements with overseas universities. Furthermore, they can establish links with domestic and foreign industry and business as well as higher education institutions (Guoguan, 1996). This power of the universities in awarding academic degrees according to certain criteria prevents the universities from interference which may damage the whole academic fabric.

The Importance of University Autonomy

The importance of university autonomy stems from its part in helping universities to plan for and to succeed in their mission. Autonomy has a different meaning among higher education systems throughout the world, but the common element is the importance of this term for higher education institutions. (Cowen, 1975).

First of all, universities are created for mankind and society, so the fundamental role of any university, as an institution of higher education, is to educate and to conduct research. This includes the pursuit of truth, progress of knowledge and its dissemination. In order to achieve this mission of the university it must have independence of mind,

(Thorens, 1996). Moreover, universities need autonomy for two reasons. First, to produce rational people able to face all facts about a subject or a situation and to be responsible toward society (Niblett,1968). University autonomy and academic freedom are basic issues, which are necessary for the pursuit of truth. Also, the appropriate way for a university to achieve its mission is through autonomy. This is because universities work to solve societies problems through teaching and research, so universities will be able to convince others that self government is the most appropriate way to organise science, and serve social interest in scientific results (Berchem, 1985).

The university need for an adequate level of autonomy is essential also to develop university potential (Altbach, 1998). Universities, which want to gain the respect of the international academic community and participate in the international knowledge system, must be autonomous. University autonomy is required to function effectively. External control over universities functions in research or teaching affects standards, because interference in such functions by people or organisation without academic competence is bound to create tension. Also, universities with an adequate level of autonomy are able to create new ideas and structures and thus support the democratic society which finances them (Dilemans, 1989). Furthermore, university autonomy is a condition for change and desirable development. This is because academics as professional people are looking to maintain standards of talent and erudition by controlling admission to the profession (Mennel, 1972). So policy makers should understand the university need for autonomy. University autonomy is a pre-condition for universities to focus their efforts for the improvement of education and research quality.

In general, without such autonomy, universities have no chance of success in their mission, as the interference in their academic and scientific work from different sources in the society will distract and distort the routines. In the same way, higher education institutions must be given autonomy to manage their internal affairs, but with this autonomy must come clear and transparent accountability to the government, parliament, students and the wider society (UNESCO, 1998). But, this is self-accountability in which universities are responsible for their own affairs, taking into consideration society needs. Also, to be open for any questioning in terms of explaining and verifying matters to governments and to public.

Threats to University Autonomy

There are three main threats to university autonomy. First, the state or government threat. Secondly, the threat from the society in which the university exists. Thirdly, the threat from within the university.

Universities face a variety of pressures from different agencies, but the most dangerous is the pressure of outside agencies, including governments, industries, and corporations. This pressure is expressed by withholding or withdrawing of funding. A state or government threat to university autonomy is realised in different ways and for different reasons. Government wishes control over its higher education institutions since these are funded by public money and it needs to ensure proper use of these funds. Consequently, government may attempt to determine appointment of academics or other staff members and admission of students (Hetherington, 1965; Groof, Neave, and Svec 1998; Altbach, 1998).

Also, governments assume control over higher education institutions to ensure that higher education provision meets the individual needs for high quality education and research, which are consistent with students' intellectual and physical abilities, regardless of their income or their family origin (Groof, Neave, and Svec, 1998). As a result of the public funding of higher education institutions and because of the increase demand from these institutions on such funding, government interference in the higher education institution has increased, creating the potential for conflict between the state and higher education institutions. This conflict led some governments to give universities the extra mission of developing the society under its control (James, 1965). For example, the Government of the United Kingdom expects higher education to make more contribution to the development of the economy which requires some changes in the higher education sector (Johnes and Taylor, 1990), so that it is more responsive to the needs of industry and commerce.

Higher education must be less dependent on public funding and look to independent sources of income, whilst higher education must be widened to give greater access to its services. The purpose of this change is to encourage universities to accept extra students,

to make universities more responsive to the students' demands, to make universities more dependent on their own financial sources and to reduce unit costs. As, Clarke, Hough, Mechael and Stewart (1984) have argued, such external pressure on higher education institutions has resulted in many problems for these institutions. This pressure has required these universities to serve society by improving its management of public funds; teaching and researching in areas that will result in the revival of sagging economies and solve community problems. Such requirements of the higher education institutions has affected the universities ability to choose and carry out their mission according to its own academic and scientific base.

The interference of governments, not only for public accountability reasons but also for others, extends in some countries to every single internal matter of higher education. For instance, the Ministry of Education in Denmark has the power to decide the general structural rules of university curricula of the different study programmes. Also it has the power to decide which programme a university is allowed to run (Rasmussen, 1998).

Similarly, the Chinese Government has the power to directly control higher education institutions. These institutions have no power to make decisions. Government and its educational agencies have the final say in subjects related to enrolment, students' job allocation, course offering, curriculum design, use of textbook, and finance (Guoguang, 1996). As a result of this pressure and interference in the affairs of higher education institutions protest followed. As a result, some countries have created special agencies to control higher education institutions. These agencies have different names such as the Higher Education Council, Ministry of Education or Ministry of Higher Education. For example, higher education in Tunisia, Morocco and Algeria are governed by the Ministry of Education. This Ministry controls the universities activities such as curriculum design, the admission of students, teacher recruitment and promotion policies (Sack, 1991). Furthermore, some faculties are controlled by technical ministries. For example, the Faculty of Agriculture is governed by the Ministry of Agriculture (Sack, 1991).

Such councils or ministries which control the activities of higher education institutions, work under direct supervision from the state or government department. For instance, higher education councils typically govern universities in the Arab world (Massialas,

1991). The common functions of these councils are: the planning of admissions policy, student numbers intake, distribution of students among different branches and disciplines and university financial support. In the absence of such councils or ministries, another form of control is created. For example, university autonomy in the USA is limited by the federal government regulations dealing with specific university policies, such as access to information or aspects of hiring staff (Altbach, 1998).

The second source of threat to university autonomy is society itself. Such interference in the universities' academic and professional work takes different forms. First, interference in admission of students by placing pressure on the universities to accept more students than it can sustain. Secondly, the society's morals, traditions and religion may prevent universities from following certain research topics. Thirdly, the societies pressure on the universities to appoint specific people to key positions in the universities. Fourthly, the society may interfere because the universities programmes do not serve or are not compatible with the society's culture or values. These forms of interference in the universities mission may stem from both individuals and from organisations. In terms of the latter, some professional organisation such as industrial companies may, for instance interfere with the universities because of their financial support.

For example, in the USA, sixteen percent of the federal research fund went to the universities and colleges which indicated the potentiality for influencing the policies and direction of the research undertaken (Beals, 1969). Also, such interference may touch the universities academic curricula in terms of its content and length (Clarke, Hough, and Stewart, 1984). Hetherington (1965) found that there is strong pressure on the university to modify its curriculum to comply with the requirement of the external organisation. The industrial funding of higher education institutions might affect negatively the extent of university autonomy (Warnock, 1992). For example, a recent incident at the Hospital for Sick Children (University of Toronto Teaching Institution) indicates the sort of problem that may result. A member of Toronto's Faculty of Medicine, Nancy Olivieri, found herself in a dilemma, when she began to suspect in 1995 that the new drug she was testing was doing her patients more harm than good. Having agreed to confidentiality concerning her research findings when she accepted funding from the pharmaceutical firm Apotex, she found that when she wanted to warn the medical community and her

patients, Apotex objected and reportedly threatened her with legal action. When this action became public in the summer 1998, it sparked a debate about the effects of corporate influence on academic freedom in pharmaceutical research (Horn (1999, p. 344). This is because commercial interests want to improve their profitability rather than contribute to higher education itself. The missions may be fundamentally incompatible.

The third source of threat to university autonomy comes from within higher education institutions. Such threats occur for different reasons, such as the political activities of students or academic staff (James, 1965). The students' political activities may lead the universities to ban certain activities or to minimise student freedom to avoid any criticism or interference from the state authorities, who may otherwise interfere directly in university decisions regarding such manners.

Equal Opportunities

This part presents equal opportunities specifically in terms of students' admission to higher education institution and students' selection of their study field.

Equal Opportunities

The International Dictionary (1977, p.123) defined equal opportunity in education as a political belief that individuals should have equal educational chances to develop their abilities and aptitudes to the fullest extent, regardless of family background and social class. Also, in the American Heritage Dictionary (1992) equal opportunity is defined as the absence of discrimination in the workplace based on race, color, age, gender, national origin, religion, or mental or physical disability. Historically, equal opportunities are related to the eighteenth century concept of natural justice and to the twentieth century assumption that discrimination on the grounds of sex, race, colour, disability or irrelevant distinction is contrary to natural justice (Weiner, 1990).

Simply, this concept comprises two aspects. The first is equality, which means that each should be treated the same, and the second is opportunity, which refers to something highly individual, subjective and non-quantifiable or the power or permission to do something. So equality of opportunity is the response to several forms of discrimination (Stables, 1996; Winch and Sharp, 1994). The liberal interpretation of equal opportunity has been concerned with ensuring that the rules of the game (employment, access to examination) are set out fairly. The more radical conception of equality of opportunities has been concerned with widening access to courses, or to employment through action designed to redress past imbalances (Riley, 1994, pp. 13).

Equal opportunities have three levels. These are: equal opportunity as equal chance, which means non discrimination, equal opportunity as equal access, and equal opportunity as an equal share (Straw, 1989).

The core of the equal opportunities concept is the absence of discrimination, for any reason and for all persons. In this context, equal opportunities are concerned with all

groups in society which experience disadvantage and discriminatory treatment (Leach, 1989, cited in Bagihlo, 1997, pp. 42). All people or groups of the society should have equal opportunity treatment including disabled people. As the concept of equal opportunities means in its simplest form the absence of discrimination, it is also linked with the concept of justice. It is difficult to separate the two concepts of justice and equality (Warnock, 1975). Historically, the two concepts are taken as twin. From linking equality with justice, the equal opportunity concept takes a new form. This form means that everyone has an equal right to education, and everyone has a right to equal education. The second one emphasised that everyone should be the same as everyone else. Equal opportunity in education has two aspects. First, people should have a certain amount of education; secondly, they should have a chance to get more than this if they want it. Someone has a duty to provide education and another has a right to receive this education. This is not just the opportunity to receive but there must be compulsory education.

The equal opportunities concept has been adopted in every branch of human activity, especially in those developed countries which support peoples right to justice and have the means to achieve it. Regardless of the extent of success of these countries in realising the equal opportunities principle, they have created a special policy to do so. The equal opportunities policies are concerned with the equality as a norm to which societies strive. These policies are concerned with realisation of the equal opportunities for all members of the group picked out by the policy. Equal opportunities policy is concerned with the equal treatment of the members of the relevant reference group. For example, the United Kingdom has created special legislation to promote equal opportunities in their society such as the Disabled Persons Employment Act 1994, which requires organisations of more than twenty people to employ at least three percent registered disabled people (Riley, 1994). This also might be realised by adopting antiracist policy which will be part of a broader equal opportunities policy (Leicester and Merrill, 1999). But the most important thing is to formulate such policies by working party which includes teaching and non-teaching staff and students and considering curriculum, resources, staff recruitment, teachers, students recruitment and marketing and publicity policy (Leicester and Merrill, 1999).

The preliminary conclusion is that equal opportunity policy is concerned to ensure that the members of the relevant group have the same permission in practice as in theory to pursue desirable outcomes as any other members of the group. According to these policies and to the aims of the equality of opportunities, people should be treated in ways that enable them to enjoy the same level of well being or quality of life as everyone else.

One of the most important fields in which people seek equality of opportunities is in education. This is by giving them equal access, equal treatment and the same quality of education regardless of their race, color, age, gender, national origin, religion, or physical disability. Equal opportunities principles in education aim to provide primary, secondary education and university education for all children free of charge on the basis of equality. This has been applied in many countries through making education available for people regardless of their race, color, age, gender, national origin, religion, or physical disability. This equality of opportunities in education has applied in the primary and some times at the secondary education level but it has not applied completely at the university education level. For example, Jordan's National Constitution (1952) emphasised that basic education (6-16 years old) is compulsory and free of charge. At the international level, paragraph twenty six of the International Declaration of Human Rights (1948), states that everybody has the right to learning and education, that primary and basic education, at least, must be free for everybody, and should be compulsory and that there is a duty to popularise technical and vocational education. There should also be open admission to higher education for all people according to their capabilities. According to the governmental and international interest, equal opportunities have been achieved at the basic and secondary level.

These policies are created by different agencies and organisations such as societies, universities and state departments. In the universities for example, such policies aim to ensure that students get equal treatment and equal opportunities regardless of their race, color, age, gender, national origin, religion, or physical disability. Also, equal opportunities in the university should document the ways that power and control shifts among the teacher, the student, and the institution (Ashcroft, Bigger, and Coates, 1996). Furthermore, every one could have as much education as he/ she likes and the right to have it means that no one can rightfully prevent it (ibid).

The fields in which equal opportunity principles can be applied in the universities are very wide. One of these fields is the admission of students and the students' selection of their study field. Applying equality of opportunity in this field is the intention of different governmental and regional or international organisations. This is because equality among citizens in the education field realises an important democratic principle in which co-operation, justice and other democratic values may be realised. So on the different levels, there are efforts to realise equal opportunities among people regardless of race, color, age, gender, national origin, religion, or physical disability. Equal opportunities in admission and selection of study fields in higher education has until now not got the same commitment from governments as basic and primary secondary education.

Equal opportunities in higher education refers to open admission to those who are able to benefit from it regardless of colour, sex, origin, language, religion, and social and economic background and to students' selection of the study field, which appeals to their interests. In this sense, Marshall (1994, cited in Bagihlo, 1997, pp. 33) pointed out that equality of opportunities has three types. First, there is equality of opportunity, which is relevant to the provision of equal opportunity of access to institutions and social positions among relevant social groups. Secondly, equality of condition is relevant to access and the circumstances of life for different social groups. Third, equality of result or out-come which is the application of different policies or processes to different social groups in order to transform inequalities of condition at the beginning into equalities at the end.

There is finally a fundamental agreement that, equal opportunity means the absence of discrimination in the education field based on sex, gender, colour, origin, social or economy background, religion and language.

Equal Opportunities in the Admission of Students

Admission to higher education has two aspects; equal opportunities of access to higher education for people from any social economic background and an equitable share of the cost of higher education among the beneficiaries of the service (Mora, 1997). Integral to the admission policy is the equal opportunities policy which explains the universities

commitment to equality among applicants, regardless of any background factor except their academic merits. The equal opportunities policy is a strategy, a programme of action (Straw, 1989). The main feature of this policy is the elimination of unlawful discrimination practices and the promotion of measures designed to combat the effect of past discrimination (Straw, 1989).

Furthermore, an equal opportunities policy among students to access higher education institutions has been defined as being connected with the equal ability of students to be accepted on a course of higher education, regardless of colour, race, sex, disability, previous qualifications or other special circumstances (Parker, Emmett, Mclintock and Smith, 1990). To find out the equality of the admission policies among applicants, admission policies have created criteria of admission to realise the equality. These criteria should be based on the equal opportunity principles. This is by giving equal consideration to all qualified candidates (Gutmann, 1987). Equal consideration means that equal cases must be treated similarly. In this sense, Neal (1997, p. 20) emphasised that the Robbins Report emphasised that courses of higher education should be available to all those who are qualified by ability and attainment to pursue them and who wished to do so. Also, a part from the universities commitment to realise equal opportunities principles, there is the universities duty to make clear to applicants what courses they offer and who is suitable for them. This is by several methods such as advertising the fact in prospectuses and any other publicity material such public advertisement should encourage people from different groups in the society to apply, regardless of gender, social class, ethnic origin, age, and language (Lewis and Habeshaw, 1990).

For the purposes of realising equal opportunity principles in higher education, admission criteria differ from one country to another. Despite these differences among countries, there are common procedures in applying equal opportunities policies. These are short listing, selection tests, teachers' estimates and interviews (Davey, 1971; Straw, 1989). At the same time, universities which apply such techniques should ensure that people who carry out this function are highly qualified. For example, in the UK, the Higher Education Quality Council emphasised that during the admission, institutions must ensure that staff are suitably trained to select all types of applicants and to make fair and sound judgements having regard to the admission criteria (Ashcroft, Bigger and Coates, 1996,

p.19). This is to ensure perfect practice to the principles of non-discrimination in the admission of students, which means that the qualification or standards set for university places must be relevant to the legitimate purposes of the university and all applicants who qualify or satisfy these standards should be given consideration for admission (Gutmann, 1987). This is because equality of access to the higher education institutions may become crucial to the survival of the institution both in attracting students and providing the kind of educational services required by the local community and the country as a whole, especially in socio-economic terms (Parker, Emmett, Mclintock and Smith, 1990, 371).

This equality of opportunities in access to higher education institutions is reflected by using general school secondary examinations as the only criterion to accept students or entrance examinations beside general secondary school examinations. For example, the admission policy of higher education institutions in France reflects the distinctive higher education system. This is spilt into two systems: the *Grandes Ecoles* or forty traditional elitist establishments for highly qualified personnel of nearly every kind, and the universities, which cover the whole field of studies. To get into any of the *Grandes Ecoles* an entrance examination must be passed. Also the number of available places is restricted by the intake capacity of each school. The French universities on the other hand are open to everybody who has passed the final examination of upper secondary school. Generally, higher education institutions accept anyone who holds upper secondary schools certificates (Richter, 1988).

Again, to realise the equality of opportunities in access of students to the German higher education institutions, the German federal court has created rules for admission to higher education which gives every qualified applicant a right to higher education (Richter, 1988). This decision of the German court opens higher education to all applicants with certificates from the upper secondary schools or equivalent. Also there is a special admission programme, set up by the state, to decide in which fields of study to use the special admissions policy. Also, the central authority decided the available places in the university. The admission policy of students to higher education is based on 10% for special admissions (foreign students, hardship cases); 55% on the basis of ability; 35% free assessment (ibid). Students ability means a combination of marks 55% and testing 45%, but 10% out of 55% of places are reserved for the best test results. Free assessment

means interview for 15% of all applicants and special reasons such as the waiting period, work experience and military service for 20% of all applicants. Two members of academic staff conduct the interview. But, if the number of applicants for the interview is more than available places at the university, selection for the interview is done by lottery (Richter, 1988). Similarly, Australian procedures for the admission of students depend on the student's successful completion of year twelve (Benn, 1995).

According to the different policies and criteria in the admission of students, the realisation of equal opportunities principles has not been fully achieved. Many examples from the literature support this proposition. For example, expansion of higher education coincided with equal opportunities policy in the public sector and equal opportunities discourses. The social demand for higher education and the increasing number of students required realisation of equal opportunity principles. For instance, the survey of 106 universities, made by the Commission on University Career Opportunity (CUCO) found that 93 percent of the responding institutions had a formal equal opportunities policy, 79 percent had anti-harassment policies and 72 percent had guidelines on requirement and selection. (CUCO, 1994, cited in Neal 1997 p. x). Despite the large number of equal opportunities policies for the admission of students across the world, the universities commitment to realise this policy has not been achieved, as there is a wide gap between principle, practice and interpretation (Heward and Taylor, 1993, cited in Farish; Pake; Powney and Weiner, 1995). For example, Parker, Emmett, Mclintock and Smith (1990) found that in Britain 1988/88 only 1000 sixth form applicants to higher education came from students originating in lower socio-economic groups. This is because of the perceived disincentives in the system, which are designed to create failure. The major disincentives are the admission process itself and the inability of some institutions to provide flexible part-time study.

Another example, is the case study of equal opportunities at Metropolitan University in Manchester in 1992/1993, 59 percent of the university's full time students (undergraduate and postgraduate) were male students, and 41 percent female students (Farish, Pake, Powney, Weiner, 1995). Again, the minimum requirement to access higher education in Sweden is the general entitlement or the minimum qualifications. These minimum qualifications depend on the student's field of study in the *gymnasium*. Students who

studied natural science had the chance of access to 80% of available places whilst students who studied social studies were qualified for only 50% of available places (Jones, 1985).

Admissions policies to higher education institutions require certain qualifications or work experience. Some of these requirements affect the realisation of the equal opportunities policies in terms of imposing so many requirements for admission over and above the personal merits for applicants. In this sense, American higher education is open to all applicants who have a high school degree and can afford the tuition (Gutmann, 1987). In other words, students with a high school certificate, but without the ability to afford the fees, have limited chance to access higher education. Also, women students until recently are under represented and under achieving in certain subjects (Bagihlo, 1997). To realise the principle of equal opportunities in the admission of students regardless of sex, religion, ethnic minority, social class, and economical background, many countries have adopted a quota system, which gives different groups in society the right to enter higher education institutions. For example, in France, access to higher education has been widened to include students from more disadvantaged backgrounds (Dionysios, 1998).

Although certain countries have adopted the quota system to give students from different levels or background a better chance to access and choose their field of study, this system did not realise equal opportunity principles among those who adopted it. In this sense, Naser and Alrashdan (1995) studied the extent of realising equal opportunities principles among students at the basic stage in Jordan. They used a questionnaire to collect data from four different areas, the study sample of 150 schools. This study concluded that the extent of realising equal opportunities in the educational services differs from one area to another. Some areas like *Amman,* have a high realisation of equal opportunities in school educational facilities, while others such as *Zarka* have fewer facilities than other areas. Finally, there were no equal opportunities between these areas with regard to the availability of the educational facilities.

Equal Opportunities in Student Selection of their Study Field

Students' selections of their study field depend on their academic merits and aspiration. Equal opportunity principles are not only required in admission policy, but also in students' selection of the study field and choice of university. Students must be treated equally in their selection of their study field, regardless of any reason related to their background. This could be achieved through formal regulations or laws to realise the principles of the equal opportunities policy in admission and selection of study field. For example, the official goal of education in the socialist countries was to give citizens the right to choose their profession, occupation, and job according to their vocation, abilities, professional training, and education, and in consideration of country's social needs (Peschar and Popping, 1991, p.154).

Students selection of their study field does not always depend on their aspirations, because of different factors such as the inequality of the admission policies or admission criteria. For that reason, many students have suffered from discrimination against their choice. For example, the majority of access courses for black students were found to be in the social sciences and applied social/ community studies (Godfrey, Gus, Nanik, 1987). There are fewer representatives in BA honours in social work courses, postgraduate certificate in education courses, postgraduate diplomas in youth and community work courses (Godfrey, Gus, Nanik, 1987). Also, the students family background has a high influence on subject choice both in secondary and higher education (Pautler, 1981). In addition to the social class factor which influences student choice of study field, the sociological and geographical dimensions are also influential. In general, the basis for equity in higher education is not in entrance, but in the previous environmental conditions of students (Coleman, 1990, cited in Mora, 1997). For example, in Germany 80% of the civil servants wanted their children to obtain the highest school leaving certificate which would lead to university entrance as compared to 26% percent of working class parents, (Weiss and Steinert, 1996, cited in Mora, 1997).

So the affect of the social environmental conditions of students has played a main role in their selection of the study field. Also, Salameh (1984, cited in Aldawood, 1994, p.31) concluded that students' selection of study field is often by chance when completing the

acceptance application form. This selection was not related to the content, aims of study subject or students desires and abilities. In the same way, Al-Metlek (1984, cited in Aldawood, 1994, p. 31) concluded that the majority of community colleges students in Jordan are from similar social and economical levels, which affected their selection of community colleges, but did not affect their selection of study field. Again, the number of female students in the academic fields was greater than male students, but male students outnumbered female students in the technical fields.

Generally, many students discover, after or during the first year, that they have chosen inappropriate departments or even an inappropriate university (Davey, 1971). So universities must make more effort to help candidates to make the right decision. On the other hand, some countries such as Germany offer their students full chance to select the subject which appeals to student aspiration and ability. This is because students who obtain a grammar school leaving certificate are guaranteed admission to any university of their choice (Spence, 1981).

Summary

The principal aim of this chapter has been to examine the literature relating to the three main themes of the study, academic freedom for academics and students, university autonomy and equal opportunities in the admission to the higher education institutions and selection of study field. The most important issues in terms of academic freedom, meaning, difficulties, and importance, which had wide focus in the literature, are summarised.

The concept of academic freedom has been formalised since the eighteenth century with continuous development until now. The review of the literature shows that there are two important common elements to the concept of academic freedom. First, to whom does academic freedom apply? Secondly, which academic activities does academic freedom cover. The review of the literature of academic freedom indicates that academic freedom is the right of all academic community members, academic staff and students at the higher education institutions, to work honestly without interference or repression from any authority and this work must be compatible with the value of the academic mission.

In the same way, the literature review of academic activities, which academic freedom includes are: to express one's views, conduct research, publish research findings, teach one's subject, receive information and publications on one's interest areas and to participate one's related academic activities. Similarly, the students activities which academic freedom covers are to express their views, select their study field, receive information and publication, form associations, to learn and to select their university.

These activities, which the literature considers as common for academic community members, will be treated in this study as the main variables of academic freedom to be explored by the research questions. There are also three sources of threat to academic freedom: the government, the academic institution itself, and the society in which higher education institutions are located.

Furthermore, the importance of academic freedom stems from helping academic institutions to achieve their goals, protects academic community members and enabling them to study and investigate freely without threat.

Also, in the review of the literature on university autonomy, the concept of university autonomy among many studies has been defined with some differences, but the most common definition is the independence of a university from any outside control over its affairs, such as the appointment and removal of its academics and administrators, admission of its students, the award of its degrees, the formulation of its curricula, creation of its programme and the allocation of its resources.

From such definitions emerge criteria by which to judge any university as an autonomous institution. These criteria are:

1. University power to select and appoint academic staff, researchers, and administrators.
2. University power to select its students.
3. University power to design its curricula.
4. University power to create its programme.
5. University power to allocate its resources.

University autonomy has an important role in university development. It helps a university to create new ideas and structures to achieve a genuine quality in education. Furthermore, university autonomy is of three main types. These are substantive autonomy, procedural autonomy and organic autonomy. Also, there are three dimensions of university autonomy external autonomy, organic autonomy and administrative autonomy.

Finally, there are four models of governance of universities. These are: the collegial model, the bureaucratic model, the professional model and the political model

Furthermore, in conclusion, the concept of equal opportunity among people is of great importance, as a result of its benefit to people as a society. Generally, equal opportunity is related to absence of discrimination in every activity of human beings based on sex, religion, colour, social or economic background, language, physical disability and origin.

Equality of opportunity in higher education has two aspects. First, equal access to higher education institutions regardless of sex, religion, colour, social or economic background, language, physical disability and origin. Secondly, equal chance for applicants to select the study subject which appeals to their desire and ability regardless of sex, religion, colour, social or economy background, language, physical disability and origin.

In both aspects of equal opportunity in higher education, applicants who are identical in everything must be treated equally in access and selection. To realise equal opportunity in higher education, many countries have created special criteria to admit applicants. These are general secondary school certificate, entry examinations, interviews and shortlisting. These criteria have been used to accept applicants to higher education institutions as well as to determine their field of study.

The next chapter presents the methodology used in the research and gives specific information about the study population, sampling, research approach, pilot study, data collection methods and data analysis methods.

Chapter Four

Methodology

This study examines the extent of realising academic freedom, university autonomy, and equality of admission policy in the Jordanian universities, with special reference to the public universities.

This chapter describes, in general, the procedures used in the study. Information is provided regarding the entry into the study, population, sampling methods, pilot study, data collection and data analysis methods.

Entry into the Study

As stated in the introductory chapter, the researcher noted weaknesses in realising academic freedom, university autonomy and equality of admission policy in the Jordanian public universities. This weakness appears in many features, such as equal opportunities among students in admission to study at the universities, with many people complaining about this. Also, there are complaints from students inside the universities about unequal opportunities in choosing their fields of study. In addition, the realisation of academic freedom for students has faced many difficulties, accompanied by protest activities against university procedures. Furthermore, the principles of university autonomy and academic freedom have been subjected to a long debate at the Jordanian public universities.

Fortunately, Jordan has taken real steps towards building a comprehensive system of democracy as a lifestyle in all fields, especially political, economic, social and educational ones. Many initiatives have been taken towards building a democratic system such as, the abolition of martial law, free parliamentary elections and liberalisation of the press.

In order to get permission to pursue this study, the researcher used a letter from his supervisor to facilitate access to the field in order to collect relevant data and information. This letter was sent to officials in each public university in Jordan (university

administration) with a covering letter explaining what was required. The researcher received a written letter from each university approached giving him permission for data to be collected and to interview people involved in higher education affairs, both in the universities (students, staff members) and as members of the HEC (policy makers). The researcher presented this letter to relevant officials each time he contacted individuals about his research.

The Population

The body of individuals investigated is known as the research or study population (Labovitz & Hagedorn, 1971). Table 5 explains the distribution of the study population.

Table 5

The distribution of the study population at the six public universities*

Students Body			Academic staff Rank						Policy Makers		
Higher & Vocal. Diploma	MA	PhD	Prof.	Assoc. Prof.	Assist. Prof.	Instruct	Lector.	Teach. & researcher. Assist.	Uni. President	Uni. Trustees council	Others
883	4891	369	501	643	1022	257	257	167	6	7	5

*Source: Higher Education Council, The Annual statistical Report on Higher Education in Jordan 1999.

From Table 5 the largest population of this study comprises the following groups:

1. All Jordanian public universities postgraduate students.
2. Academic staff members who teach, conduct research, and work at administrative tasks in their universities.
3. Higher education policy makers holding responsibility for development and planning Jordanian higher education, members of HEC, presidents of the public universities trustees councils, president of each public university, private universities representative, private community colleges representative, the general secretary of HEC and five experts of higher education in Jordan.

The academics, policy makers and postgraduate students comprise the main population of this study. Their opinions and views are very important since they are involved in the realisation of academic freedom, university autonomy, and equality of admission policy at their universities.

The Sampling

The ability to collect data from the whole population of the study was limited because of inaccessibility, time constraints and prohibitive cost. Therefore, information was collected from a sample. The aim of sampling is to save time and effort, but also to obtain consistency in terms of whatever is being researched, (Sapsford and Jupp, 1996). Fink (1995, p.9-12) and Cohen and Manion (1985, p.99) have pointed that there are two main types of sampling:

a. Probability samples: provide a statistical basis for saying that a sample is representative of the study or target population. In probability sampling, every member of the target population has a known, non-zero probability of being included in the sample, (ibid.). These include the following sampling methods:

1. Simple random sampling: here every subject or unit has an equal chance of being selected from the sample or list.
2. Stratified random sampling: the population is divided into subgroups or "strata", and a random sample is then selected from each subgroup.
3. Cluster sampling: the clusters are randomly selected, and all members of the selected cluster are included in the sample.
4. Systematic sampling: involves selecting subjects from a population list in a systematic rather than a random fashion. The starting point for the selection is chosen at random.
5. Stage sampling: stage sampling is an extension of cluster sampling. It involves selecting the sample in stages, which involves taking a sample from samples. One type of stage sampling might be to select a number of schools at random, and from within each of these schools select a number of classes at random.

b. Non probability sampling: the probability of selection is unknown. There are five methods of this type:

1. Convenience sampling: includes choosing the nearest individuals to serve as respondents and continuing that process until the required sample size has been obtained.

2. Quota sampling: the population divides into subgroups such as, male and female younger and older. The researcher than estimates the proportion of people in each group.

3. Purposive sampling: the researcher hand-picks the cases to be included in his sample on the basis of his judgement of their typicality. So, he builds up a sample that is satisfactory to his specific needs.

4. Dimensional sampling: is a further refinement of quota sampling. It involves identifying various factors of interest in a population and obtaining at least one respondent for every combination of those factors.

5. Snowball sampling identifies a small number of individuals who have the characteristics that he requires. Then those people are used as informants to identify others who qualify for inclusion and these, in turn, identify yet others.

The whole population of this study consists of postgraduate students, academic staff members and policy makers at Jordanian public universities, which are distributed throughout the country. Jordan has six public universities and the sample was taken from all six. The researcher believes that this sample is representative of the population and generally acceptable. Therefore, the success of the study sampling procedure depends upon the accessibility to the study field, and the availability and the willingness of people to co-operate.

The sample of the first population, postgraduate university students, was selected from the six public universities for response to the questionnaire. They were selected according to the simple random sampling technique because this technique gives every member of the study population an equal chance with others to be selected in the sample.

The sample of the second population, academic staff members were selected for response to interview from the same universities. Academics also were selected randomly, for interview, the researcher contacted them in their universities from different faculties to arrange interviews with them. Some academics agreed and gave appointments, while others apologised for personal reasons. Forty academics were interviewed during the period of January to the end of April 2000.

The sample of the third population, higher education policy makers, members of the HEC was selected for the interview response. The researcher contacted the higher education policy makers' offices to arrange interviews with them. Ten were interviewed at their place of work during the period of January to the end of April 2000.

The researcher also took any opportunities to interview people with experience of higher education at university level in Jordan.

Sample Size

As this study triangulates qualitative and quantitative methods, it uses different methods to estimate its sample size. To generalise the survey results, it must chose a representative sample of the study population. There is agreement among statisticians that in sampling a small population (500-1000); the sample should be not less than 20% of the whole population. In the same way, when sampling a large population, the sample should not be less than 5% of the whole population.

Although, the population of this study is considered a large population (students, academics and policy makers), the researcher for the questionnaire purpose selected 10% from the postgraduate students which comprised 763 students. Qualitative researchers usually work with smaller samples of people in fewer global settings than do survey researchers, (Miles and Huberman, 1984). For this reason, this study is not exceptional in generalising its qualitative results (interviews and documents analysis) from a small sample of forty academics from different faculties and ranks, with ten policy makers of higher education also interviewed.

Research Approach

This study triangulated by using multiple methods and data sources to enhance the validity of the research findings. According to Cohen and Manion (1985) triangulation may be defined as the use of two or more methods of data collection in the study of some aspect of human behaviour. It may be also defined as using different data sources, investigators, theories and multiple methods to study the same problem or programme (Patton, 1980). The triangulated data was collected by using three different methods. Interviews were used to produce data from academics and policy makers regarding academic freedom, university autonomy and equality of the admission policy. Documentary search was also used to collect data regarding the same themes; the questionnaires were used to gain students' perceptions toward the extent of realising academic freedom and equality of the admission policy. The data produced from the interviews was analysed qualitatively to examine the academics and policy makers' views about the extent of realising academic freedom, university autonomy and equality of the admission policy and to validate the students responses extracted from the analysis of questionnaires. This variety of data and methods used to examine the study themes provided richness and reliable information. By this approach, which triangulated qualitative and quantitative data, the researcher avoids bias by obtaining the required data from multiple sources and by multiple methods (Davis, 1981, cited in Albashereh, 1998, p.130). Also, it helped in data analysis through verification by checking out the consistency of the findings generated by different data collection methods, and checking out the consistency of the findings generated by different data sources using the same methods (Patton, 1980, cited in Albashereh, 1998, p.130).

Data Collection Methods

The researcher took the following steps in collecting the data required for this study:

1. The researcher got a letter of permission from each university which allowed him to work in the field to collect the data, e.g. JUST (Jordan University of Science and Technology) permission letter in appendix 4.

2. The researcher presented the letter of permission to the academics in order to conduct interviews (with them) and to distribute questionnaires to their students.

3. After obtaining permission, the researcher personally distributed the questionnaires to students in the Jordanian public universities. The researcher asked the participants to read the questionnaires carefully and asked them if there was any thing which needed clarification (Students questionnaire in appendix, 3)

4. The researcher collected the questionnaire on the same day or the day after.

5. During the distribution of the questionnaire, the researcher conducted the interviews with academic staff members and policy makers at their offices.

The Questionnaire

There are many reasons for using a questionnaire in this study. A questionnaire is a common tool in the social sciences. This is because of its apparent simplicity, versatility, low cost and ability to provide data of a good enough quality to both test hypotheses and to make real world policy suggestions (Break, Hammond, and Schaw, 1995). Also, questionnaires are considered a convenient technique to obtain information from a large number of people, especially when they are spread over a wide geographical area (Thompson, 1975). The student population of this study is considered as a large number over a wide geographical area. For this reason, the questionnaire was the main instrument used because it gave the researcher an opportunity to elicit from university students their views regarding the realisation of academic freedom and equality of the admission policy in the Jordanian public universities. The questionnaire was designed structurally to provide easy comparison, reliability and analysis.

In constructing the questionnaire, the researcher carried out a comprehensive review of the literature related to academic freedom, university autonomy, and equality of the admission policy. The questionnaire was constructed originally in English in consultation with the supervisor. During the construction of the questionnaire, regular notes and valuable comments helped the researcher get the final draft version in English. This version was sent

to academics in the Faculty of Education at *Yarmouk* University and at Jordan University who held doctoral degrees in Education from the UK or the USA. This was to ensure high content validity in the English version of the questionnaire. The suggestions and comments offered helped the researcher to set a further revision before coming to the final form. As the postgraduate students in the Jordanian public universities are Arabic native speakers, the final form of the questionnaire was translated to the Arabic language by the researcher. The translation into Arabic language was careful that the essential and crucial meaning was not destroyed. The translation was examined by Jordanian academics who were reading for doctorates at British Universities. Some suggestions were offered and another version was made.

To check the suitability and validity of the Arabic version of the questionnaire and detect any ambiguities of the questionnaire, the Arabic version was then sent to a number of very experienced academics, in the Faculties of Education at *Yarmouk* University and at Jordan University, all of them with a PhD in Education. These academic staff members were asked to comment freely on the questionnaire with regard to content and length. Helpful remarks were offered which further modified the questionnaire. Also, to assess the validity of the questionnaires from the students perspective, the questionnaire was given to a sample of thirty-three students, selected randomly and asked for any suggestions to improve its clarity. Also, students were asked about the clarity of the questionnaire in relation to comprehension and understanding. The final form of the questionnaire was accompanied by a covering letter which explained the purpose of the study, the necessity of completing the questionnaire and assuring that the responses would be treated confidently.

The students' questionnaire was designed to examine the views of the students on the realisation of academic freedom for students and equality of the admission policy and to identify differences within the experimental cohort based upon several factors. The questionnaire comprised three parts:

Part one asked the students general and personal information such as their university, gender, branch of study, level of study and age.

Part two asked about academic freedom for students. These questions were arranged on a likert scale. They asked about one dimension: the realisation of academic freedom at their universities. The response options were completely realised, realised, acceptable, unrealised, and completely unrealised.

Part three asked about the equality of the admission policy. These questions were also arranged on a likert scale. They asked about one dimension: the realisation of equality of the admission policy at their universities. The response options were: completely realised, realised, acceptable, unrealised, and completely unrealised.

The Interview

The interview is a flexible and adaptable way of finding things out. The human use of language is fascinating both as behaviour in its own right and for the virtually unique window that it opens on what lies behind our actions. Observing behaviour is clearly a useful enquiry technique, but asking people directly about what is going on is an obvious short cut in seeking answers to research questions (Robson, 1993, p. 229).

The research interview according to Cannell (1968, cited in Cohen and Manion, 1985, p.291) has been defined as a two-person conversation initiated by the interviewer for the specific purpose of obtaining research relevant information and focused by him or her on content specified by research objectives of systematic description, prediction or explanation. However, it is obviously possible for research interviews to involve more than two people. The interview method involves the gathering of data through direct verbal interaction between individuals. It allows for greater depth than is the case with other methods of data collection, (Cohen and Manion, 1985).

To get substantial information to the research questions, face to face interviews were selected. These were interviews with academics and higher education policy makers.

In formulating the interview questions, the researcher reviewed many books about the ideal form of the interview questions. Also, the researcher used common vocabulary and terms from the educational literature and from the Jordanian universities culture which

both the respondents and the researcher know very well. This was to avoid any confusion that may arise (see interview questions in appendix 2).

In order to facilitate the interviews with academics and policy makers, the researcher's supervisor sent letters to the six public universities administrators explaining the purpose of the study and asking permission to collect the data (see the student supervisor letter to JUST in appendix, 5). These letters were sent in November 1999 well before the field study began. The researcher, through his supervisor, received letters of permission from the public universities to carry out the field study during the scheduled time (January-April 2000).

As soon as the field study began the researcher made contact with the public universities administrators to confirm when he would be at their universities. Also, the researcher made contact with the policy makers to gain their co-operation in conducting the interviews; at the same time the researcher made arrangement with academics to conduct interviews with them and to distribute questionnaires to their students. Among the interviewees were one president of public university, two vice presidents of public universities, one ex-president of public universities, one ex-general secretary of the HEC, one ex-Minister of Education, two deans of faculties, two heads of department and forty academics from different academic ranks and from different faculties.

Based on the interviewees professional positions, semi-structured interviews were conducted with academics and policy makers. These interviews aimed to cover the following themes:

1. Academic freedom for academics, to teach their subject, express their views, select their research subject and publish its results, participate in the decision making, promotion from academic rank to another and participation in the social and political activities.
2. Academic freedom for students to express views and ideas, select their study field, select their university, participate in social and political activities and in decision making related to their affairs.

3. University autonomy in terms of admission of students, appointment of academics, establishing new programmes of study and research, administration of students affairs and university autonomy from the *Wasteh* (The *Wasteh* means pressure of the society's).

4. Admission policy in terms of the equality of the criteria.

The semi-structured interview gives the researcher a greater opportunity to get responses to the topics on his reserve list. It also gives him greater freedom in the sequencing of questions in their exact wording and in the amount of time and attention given to different topics (Robson, 1993, pp. 237). For these reasons, the researcher used this form of interview with academic and policy makers. These were conducted in the form of the face to face interview. This form of interview is a conversation initiated by the interviewer for the specific purpose of obtaining research relevant information and focused by him on content specified by the research objectives of systematic description, prediction or explanation (Cohen and Manion, 1989, pp. 307).

In social science research, some ethical dilemmas may appear as obstacles to make the researcher's mission difficult. This is because of the nature of the research subject which is critical for social, personal, security or political reasons. This research was confronted with such dilemmas many times during the field study. For example, the researcher used to ask the interviewees their permission to use a tape recorder and in some cases, this was refused. Alternatively, the researcher adopted the note taking procedure. This has not affected the accurate covering of the research questions. Such difficulties in the social research should be resolved by respecting the individual privacy (Beals, 1969). This is one of the researcher's responsibilities in building the social science profession (Beals, 1969).

However, all interviewees', whether academics or policy makers, requested that their names or positions should not be made known to the public or stated openly in the thesis. The researcher has taken this request as part of the confidentiality of the research which must be respected. This is a part from the researcher's responsibility to apply ethical research principles which emphasises sincerity for others rights at all times (Beals, 1969). In spite of that, the positive view of the researcher as a neutral, scientific observer is largely rejected in social science research; the researcher is recognised as a complex human being with

subjective values and experiences (Cohen and Manion, 1994, cited in Canto, 1999, pp. 180). In this study, the researcher as a staff member of the University of Jordan had both advantages and disadvantages. The advantages of being a staff member were that the researcher knew the key figures of higher education policy making and also the academics in the Jordanian public universities. Again, being a staff member gave the researcher easy access to the public universities and HEC which facilitated his mission. Finally, being a staff member gave the researcher full knowledge about the research problem and its aspects in which he managed to gather full data covering its details.

The disadvantages were that the researcher had to diminish possible biases and prejudices. This was by using three methods of data collection (interviews, questionnaires and document search). Moreover, being a staff member created some hesitation among interviewees about recording the interview and talking openly regarding some issues in the research. Furthermore, for academics, policy makers and students, it was the first time that they had been asked such questions, so it was a diplomatic task for the researcher to explain the purpose and the nature of the research.

The length of the interview ranged from thirty minutes to one hour each, determined by the available time of the interviewees and the researcher intention. However, the average time was around forty minutes. To arrange the time and the location of the interviews, the researcher presented the covering letter, interview schedule and a general statement about the research to the interviewees in which they were asked to decide a suitable time to conduct the interview (see the interview schedule and general statement about the research in appendix 1). Also, the researcher used the telephone to arrange interview times with some academics and policy makers, after he had explained the purpose of the research to them. The interviews took place in the academics and policy makers' offices or elsewhere, as they preferred.

It is worth mentioning that the interview as a qualitative data instrument applied in this study was remarkably effective in gathering relevant data, in spite of the fact that the interview was still a relatively new research instrument to the Jordanian people compared with the questionnaire. This is because most academics refused to change what they learned and used in their own graduate studies. As, they have not used interviews and any other

qualitative instrument in their studies, it is difficult for them to begin to do so. Most of these academics studied in the USA and conducted surveys in their studies. Recently, some academics who studied in the UK have started using qualitative methods, as they had experience of conducting such methods in their academic studies.

Documentary Search

Document analysis is considered an important method in this study as well as in the qualitative research. This importance stems from its ability to "check against information gathered using other methods, (Odeh and al khalely, 1996, p.108). Documents as sources of information "whether in writing, figures, or electronic form", are important, as they can function both as the main source for the researcher's conclusions and to supplement information from other sources, (Finnegan, 1996, p.138). There are many types of document that social science researchers use to gather their data, including life histories, diaries, newspapers, letters, stories, essays, official documents, records and research reports, (Jupp, 1996 p.300-302). In this study, written documents were considered as a second source of information. This is because there is very much information about higher education in Jordan in written documents. These documents are spread between the HEC and the public universities. They include the Higher Education Law, each public university law, statistical year book for every public university, students guidance book, regulations for the appointment and removal of academics, presidents and administrative staff, regulation for the promotion of academics, regulation for the award of degrees, criteria for admission policy, documents related to the trustees council of public universities and any other documents related to higher education in Jordan. The information collected from such documents is analysed as a preliminary to each chapter of the findings and discussion.

Data Analysis Methods

The researcher's experience, consultation with his supervisor, and consultation with academics at Faculty of Education in the University of Jordan, together with a review of some statistical books led to an appropriate way to deal with such a large body of data and information collected from the respondents.

The statistical package for social sciences (SPSS) was appropriate for the analysis of quantitative data collected by the questionnaire. It was necessary to use this package to code all questionnaire data collection. Each response was given a number to give it a weight and to make it easy to analyse by computer. In the analysis of students questionnaires, mean scores, standard deviation, T-test technique and one way analysis of variance (Anova) Technique were used.

The T-test is used to evaluate differences between two respondents to specific means. For example, the difference between, the female and male participants. The One Way Anova Technique is used to examine more than two means because the T-test is limited to the comparison of two means. In this study the One Way Analysis of Variance (Anova) is used to examine if there are any statistical differences among the six universities, degree of study, and age. These study used 0.05 level of significance, which is acceptable in educational studies (Cohen and Holiday, 1979). The 0.05 significance level means that 95 times out of a 100 the decision is probably correct. In this study the probability value (P) means that if the p- value is greater than 0.05 then the result is not statistically significant and if it is less than 0.05, then the result was significant (Carter, 1997).

The study used three different methods to collect the data and applied two different methods in analysing the findings. The SPSS package was used to analyse the questionnaires finding. The interviews and the document findings were analysed by categorising contents under specific criteria.

Framework for presentation of research findings and discussion

The preliminary findings of each of the three themes are presented before the presentation of the interviews and questionnaires findings. They are the results of the document analysis, which took place before the field work in Jordan. The documentary search aimed to compare the documents contents regarding academic freedom, university autonomy, and equality of the admission policy with the findings of the interviews and questionnaires. Also, it aimed to build a picture of academic freedom for academics, in terms of academic freedom to express views and ideas, freedom to select course contents, freedom to select research subjects, freedom to participate in social and political

activities, freedom to participate in the decision making and freedom to be promoted from one academic rank to another. Furthermore, it aimed to build a picture of university autonomy in terms of admission of students, appointment of academics, establishing new programmes of study and research, the administration of students affairs and university autonomy from the *wasteh* (the pressure of society). Moreover, it aimed to build a picture about the equality of admission policy in terms of knowing the criteria used.

Frames of analysis: the interviews

The findings of the interviews with academics and policy makers of higher education are presented subsequently. The interview results are presented according to each of the three themes. The findings of the interviews regarding academic freedom for academics identified six categories of academic freedom in which the results are presented and discussed. These are: academic freedom to express views and ideas, academic freedom to select course contents, academic freedom to select research subjects, academic freedom to participate in social and political activities, academic freedom to participate in the decision making and academic freedom to be promoted from academic one rank to another. Also, the findings and the discussion of students academic freedom are presented and discussed under those issues covered by the students questionnaires. Furthermore, the interview findings and discussion of university autonomy are presented according to the following categories: admission of students, appointment of academics, establishing new programmes of study and research and autonomy in administration students affairs and from society pressure.

Finally, the equality of the admission policy findings and discussion from the interviews are presented according to the main components of the admission policy. These are the *Tawjihi* scores as criteria of admission and the quota criterion of the admission policy.

Frames of analysis: The student questionnaires

The findings are presented and discussed according to the two components of the questionnaire. These are the academic freedom for students and the equality of the admission policy. The results are discussed under each component according to the

students' responses to each question in the questionnaire, (see students questionnaire, appendix 3).

Summary

This chapter has presented the scientific approach used in constructing the study and the motivation that led the researcher to carry out this study. Also, the chapter describes the study population which consisted of academics, postgraduate students and policy makers of higher education in Jordan. Furthermore, it described the study sampling which comprised 763 students, forty academic staff and ten policy makers of higher education in Jordan. Moreover, the chapter described the data collection and analysis methods for the questionnaires, interviews and document search. Finally, this chapter presented the framework for analysis of the study findings from the documents, interviews and questionnaire. This framework comprised three main themes, first, academic freedom which in turn, comprised also from six categories; freedom to express views and ideas, academic freedom to select course contents, academic freedom to select research subjects, academic freedom to participate in social and political activities, academic freedom to participate in the decision making and academic freedom to be promoted from academic one rank to another. Secondly, university autonomy which comprised four categories; admission of students, appointment of academics, establishing new programmes of study and research and autonomy in administration students affairs and from society pressure. Thirdly, the equality of the admission policy which comprised the *Tawjihi* scores as criteria of admission and the quota criterion of the admission policy.

In the next chapter, the analysis and discussion for academic freedom is presented according to the framework established. This framework presents the findings according to sub- themes of academic freedom.

Chapter Five

Academic Freedom for Academics and Students

This chapter aims to examine the extent of academic freedom in the Jordanian public universities in the following aspects:

1. Freedom to express views and ideas
2. Freedom to select course contents
3. Freedom to select research subjects
4. Freedom to participate in social and political activities
5. Freedom to participate in the decision making
6. Freedom to be promoted from academic rank to another.

Preliminary Findings for Academic Freedom

This part presents what documents from higher education institutions have said about academic freedom for academics and students

Jordanian public universities have no separate statement of academic freedom for academics or students. But, at the national level, the Jordanian National Charter (1990) has emphasised that:

> Jordanian universities are an important part of the country's fabric. They ought to function as beacons of intellectual enlightenment and scientific progress. To achieve this, the universities must be provided with the requisites and guarantees of academic freedom. They must be provided with the means to develop their curricula, keep abreast of knowledge, develop their capacity for scientific research and enhance their role in developing Jordanian society and meeting its needs. They must have the capacity to help build the country's institutions, provide good instruction and qualify the country's youth to solve problems and meet the challenges of the future.

Also, each university has its own regulations relating to academic and student rights, duties and responsibilities. In this sense, academics in the University of Jordan have complete freedom to think, express their views, publish, exchange views which are related to teaching, scientific research and other university activities; all of these are

guaranteed by the limit of laws, systems and regulations, (University of Jordan, 1999, p. 52). Furthermore, according to the universities regulations, academic staff members have specific duties, such as teaching and evaluation of their students, the conduct of research and creativity studies, supervision of students' dissertations, reports, and scientific, and social research which guides them morally and intellectually, (University of Jordan, 1999, p. 53). Yet, academics have no right to participate in certain activities. For example, academic staff members have no right to participate in political party activities inside the university, (University of Jordan, 1999, p. 59).

Jordanian public universities have their own criteria for the appointment and removal of academics. According to these criteria, an academic staff member must be some one with a master's degree or higher in a specific field and with the ability to teach in the university. Such academics are categorised according to the following ranks: instructor, assistant professor, associate professor and full professor. Each rank has specific criterion to realise; for example, appointment to assistant professor requires a PhD degree or its equivalent. The Appointment and Promotion Committee has the authority to appoint and promote academics. This committee consists of six faculty deans who are elected from the Deans' Council itself. This committee has authority to appoint academic staff by recommendation from the department and faculty council to which the applicant applied.

Furthermore, this committee has the authority to promote academics from one rank to another with reference to specific criteria. For example, promotion to associate professor requires at least five published pieces of research, with the candidate considered as the main researcher in at least two of them. Also, 300 marks or good average are requested in the evaluation of teaching report. Furthermore, a good average is requested in the joint report, prepared by the faculty dean and head of department.

On the other hand, removal of academic staff members depends on specific criteria. These criteria are acceptance of their demotion, end of their service in the university as a result of unfitness, dismissal from the university, arrival at the retirement age of seventy or loss of job for specific reasons. In the same way, the university may punish academics if they break university regulations, systems and traditions. Academic staff members have freedom to take their holidays according to specific regulations.

Again, there is no specific statement of academic freedom for students. The universities have specific regulations for the students' activities. For example, there are regulations for student discipline, regulations for the award of degrees, regulations for students' council, regulations for students cultural clubs and sport clubs, regulations for the study system syllabi.

Academic Freedom

The information thus gained from the document analysis was regarded as insufficient to answer the research questions. The interviews aimed to gain supplementary information about the realisation of certain aspects of academic freedom. These emerged from the educational literature and from the interview itself. The findings and discussion are presented according to these aspects which are academic freedom:

1. To express views and ideas
2. To select course contents
3. To select research subjects
4. To participate in social and political activities
5. To participate in the decision making
6. To be promoted from academic rank to another.

Academic Freedom to express Views and Ideas

Academic freedom to express views and ideas depends on certain factors. The relation of the subject of the lecture with the course content, the relation of the subject of the lecture with the society's religion and culture, the agreement of the subject of the lecture with government policy. With regard to the relation of the subject of the lecture with the course syllabus, academics have full freedom to express views inside classrooms on subjects contained in the course syllabus, but no freedom of expression about subjects outside the course syllabus. For example, academics can not express their views on political issues, for example, on peace with Israel, if it has no relation to the course being taught. One academic staff member pointed out that:

Freedom of expression is guaranteed if we express our ideas on subjects of the course syllabus, which means you cannot express your views on any subject not relevant to the course syllabus. (Quoted from F.S. interview).

This is laid down by the university regulations, which require completion of the course syllabus. In the same way, freedom to express views on academic affairs is guaranteed by the university regulations and national charter which emphasised that freedom of expression is a right for citizens. But, in practice, freedom of expression for academics is guaranteed on academic and educational issues, rather than on other issues which are related to political matters. In this sense, one academic staff reported that:

We have a wide freedom to express our views on the academic affairs or such subjects of discussion inside the department and classroom. (Quoted from A.H. interview).

This is considered the predominant view of academics in the six public universities. Each university has a prescribed syllabus for each course which is required to be accomplished by the academic staff. So, academics work within the syllabus and on the educational issues, which are compatible with the society's religion and culture and with the state policy. On the other hand, freedom to express views and ideas on subjects related to and especially against state policy is not possible, even if these subjects are within the course syllabus. This applies strongly to the majority of academic staff. They can not express their views freely, because they will be questioned by the university administrators or even from outside the university. But for some academics who are considered public intellectuals, this restriction does not apply. Public intellectuals work both in the academy and relate also to the public using media and publishing. They may or may not hold an academic position. Public intellectuals become well known in the Jordanian society because of their presence in the Jordanian society's public life. As public intellectuals they express their views in different ways against or for the government policy. For example, one of them expressed his experience when he wrote an article in a daily newspaper regarding the ideal criteria for appointing presidents of public universities, criticising the current technique. As a result, he was questioned and criticised, but was not dismissed or punished because of his high profile in the society and the university. Such people are exceptional cases.

For other academics, it is difficult to criticise or express views against government or the university policy. For example, academics who criticise the Islamic prohibition of alcohol and the government's policy enforcing this, will face criticism and may be dismissed from their posts. In the same way, academics who expressed views against the university decisions regarding the students' council election system would face a threat to their freedom of expression. This may take different forms, including removal from the university. So, in practice there is no academic freedom in subjects, which are against, or not in sympathy with the society's culture, religion and state policy, even if these subjects are related to academic affairs or educational issues. One academic staff said:

> Freedom of expression depends on the subject that we discuss; there are some critical issues which are difficult to discuss or express your views on it. For example sexual or religious issues. Any one who expresses opinions or discusses them will be attacked. On the other hand on the academic side we do not have any restriction over freedom of expression. (Quoted from R. S. interview).

Freedom to express views and ideas is restricted in subjects such as sex education, which are considered critical subjects, potentially threatening to the society's religion, culture, morals, values and traditions. By contrast, in subjects which are seen as purely educational and not related to critical subjects, academic freedom to express views and ideas is guaranteed. In this sense, one academic pointed out that:

> In the academic affairs we have freedom to express our views, but in other subjects like political or religious issues we have to be careful about it. (Quoted from T. K. interview).

Of course, the definition of what is academic and what is not, is also a source of dispute and a potential threat to academic freedom. Freedom of expression in academic affairs therefore depends on the field of study. For instance, academics in the natural sciences have more freedom to express views than do those in the social or political sciences, as the issues of discussion in the natural sciences are apparently less related to state policy or to the society's culture. However, there are some issues in the natural sciences, which have a close relation to government policy or to the society's culture. For example, the pollution problem and the government's policy towards it is a critical issue, which means freedom of expression about it is restricted. Any academic who expresses controversial views about it will face sanctions, such as

delay in promotion from one academic rank to another or even be dismissed. Also, some fundamental issues in the natural sciences are considered critical and freedom of expression on these issues is restricted for cultural and religious reasons. For example, the theory of Darwinism may be taught to students, but without declaring it as truth. If academics teach such a theory as some thing true, they may face threats or criticism from the society or from the university. As a further example, the cloning technique which appears in the western countries, is rejected by Moslem scholars, as its process and purpose is not acceptable to the Islamic religion.

In the social sciences many subjects deal with issues considered as critical. For example, academics in the political sciences have many restrictions on their freedom of expression, even in subjects which form part of their course syllabus and freedom of expression depends on the academics willingness to speak or not. In the political sciences, academics who express controversial views on political issues are mainly those who have established themselves as public intellectuals. Other academics are not able to express their views because of threat may they face. Public intellectuals are regularly seen in the media as leaders of opinion in the society and because of their high profile position they have more freedom than others. Although, many political issues have been discussed by members of political parties', this is not possible for academics, as they work in public (state) organisations, which requires from them support of the state policy or, at the very least, silence about it.

Another example, is that academics in the Faculty of Islamic Studies (*Shareah*) can not express their views openly on the application of Islamic law in contemporary Jordanian society. If they do so, they face difficulties. In this context, one academic staff reported that:

> There are no restrictions on the freedom of expression except concerning the society's traditions, cultural habits, and political issues. In these issues freedom of expression depend on the range of freedom in the whole society. (Quoted from Y. S. interview).

This is obviously a very considerable range of restrictions. Freedom in the society reflects the range of freedom in the universities. For instance, before 1989, the year of the abolition of the martial law and the beginning of the democratic process in Jordan, it was impossible to express views against the government. This meant that the range

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of freedom in the society generally was limited, as well as in the universities. After 1989 the range of freedom in the society increased rapidly and therefore in the universities also. Despite this, there remain restrictions on academic freedom, as academics still may not express their views on some affairs explicitly. Their views should agree with government policy. One academic staff pointed out that:

> We do not have any restriction over freedom of expression inside the classroom. No restriction over teaching methods and discussing of ideas, but the experience says that you may pay the cost if you express frankly about your views. In other words you have to be with the general attitude of the university. (Quoted from S. A. interview).

In the same way, another academic pointed out ironically that:

> Freedom of expression is available and it has a wide range or high level if you agree with the government policy, but there is no freedom of expression if you are against the government policy. (Quoted from A. A. interview).

Another academic reported that

> We have a high level of freedom to express our views in the academic affairs, but some subjects, which might affect, or be related to the security of state we can not express our views on it. On other things I am satisfied about the extent of freedom in it. (Quoted from N. K. interview).

This is a reference to the importance of the academics as leaders of opinion in the society and their views have influence in the whole society as well as the academic community.

Furthermore, academics may not express their views on some decisions that are relevant to academic affairs and their technical work. For example, academic staff members have no participation in decisions about the forms of course assignments. Yet, each academic staff member has to carry out certain form of evaluation, at least two written examinations of the students taught; all public universities have the same requirement for academics to fulfil. This interference in the academic technical work is contradicted by the universities formal regulations. Academics consider this is a threat to their freedom to choose the form of evaluation that best suits the course and the students.

In this sense, academics have to be aware of their professional future, especially if they express views contrary to university policy or government policy. For example, Dr. Mustafeh Hamarneh, Director of the Centre for Strategic Studies in the University of Jordan was dismissed from his position, as a result of some surveys that the Centre conducted regarding the Jordanian-Palestinian relationship and peace with Israel. The case of Dr. Hamarneh was lately resolved and he was re-appointed to the same position, but only after the Cabinet changed and a new Prime Minister was appointed. Dr. Hamarneh's meeting with King Abdulah II, who promised to raise the level of freedom of expression in the society, was crucial to this. Most others have no chance to meet the King and may lose their academic positions if they express views against government policies. So they prefer to remain silent rather than risk their future.

From the perspectives of academic staff members, freedom of expression depends on:
1. Whether the subject relevant or irrelevant to the course syllabus.
2. The field of study.
3. The agreement with the government and university policy.
4. The agreement with the society's religion, culture and traditions.

So any discussion or expression of views will be constrained by one or more of the above. On the other hand, policy-makers have justified these restrictions from their point of view. As a university provides knowledge in different fields, so academic staff should cover the course of the study without introducing other issues not relevant to the course content. Academic staff members have full freedom to discuss the course subjects without any restrictions from the university or any other source. In fact, that is true if we look to the university regulations and the documents which emphasise the freedom of academics to express their views like any citizen in the society who has this right according to the Jordanian constitution.

According to the extent of freedom of expression in the Jordanian universities academics should express views on subjects relevant to the course taught and this inside the classroom, taking into consideration the agreement of such views with the university and state policy. In the same way, freedom of expression on irrelevant subjects inside the classroom is restricted and not permitted. This agreed with the educational literature which emphasised that academics should express their views on issues related to their course content, but not any thing else, especially inside the

classrooms. Also, the freedom of expression outside the classroom should be to find and search for the truth. Furthermore, freedom of expression should not harm the society's religion.

The higher education policy makers view is that they do not restrict academics from the freedom to be against the government, but what is not permitted is the use of the university classes, facilities or campus to propagate ideas against the government. This view agreed with the American Association of University Professors (AAUP) which pointed out that teachers are free to discuss their subject inside the classroom, but they must be cautious not to discuss other subjects not related to the class subject. Also they have the freedom to discuss matters relevant to the subject laid down by the syllabus.

In general, freedom of expression of academic staff members in the Jordanian public universities is restricted for reasons which are political, social, cultural, or simply arbitrary. In all ways and under all conditions, freedom of expression for academics should be guaranteed, especially in things which do not harm the society's religion or culture. The importance of freedom of expression for academics is that it is essential for them to produce knowledge, find the truth and improve the society. They should be free to express justified views and evidence about any issue of their academic interest.

Academic freedom to select course content

Academic staff members in any university have specific duties. These duties are teaching, to conduct research and to serve the society. These duties are derived from the university's mission or the university's objectives. In terms of academic staff members duty to teach their subjects, they should have freedom to select the course contents, as they specialise in a specific field. In this sense, the interviews with academic staff members in the Jordanian public universities and with the policy makers of higher education in Jordan aimed to clarify if the academic staff members have freedom to select the course contents of the subjects which they teach.

Interviews with academic staff members confirmed that there are one or more restrictions over the academic freedom to select the course contents. These restrictions

come from the university system or from the university regulations, which decide what is the content for each course. The procedures which prescribe course contents are almost the same in each of the Jordanian public universities with little differentiation. For example, the University of *Al-al Bayt* has tougher regulations than other universities. These regulations require so many bureaucratic procedures to be fulfilled with the course syllabus prescribed at the departmental level and then sent to various academic councils to credit. In University of *Al-al Bayt*, the current procedure technique for setting course content restricts the academics freedom, as academics have little participation in this process. This is because the university president desires to prove such contents.

The process starts from the departmental level which prescribes the content for all courses and sends it to the faculty council and later to the deans and university councils. This process theoretically works very well but, from academics point of view, it restricts their freedom as the course content which they prescribed at the department level is changed completely in the HEC. This is an example of the HEC interfering with the academics work, as their participation in these councils is restricted. Academics are not satisfied with the changes prescribed by the HEC, as the higher councils' members are not specialists in the academic content of the courses. Yet, academics have no chance to present their views regarding the content of the course that they teach. In this sense, one academic staff member pointed out that:

> Academic staff members are controlled by the syllabus as it comes from the syllabus committee, but they can not discuss the contents freely. In case they want to make some changes to this syllabus they need to discuss that with the department, faculty and the university council. (Quoted from M. H. interview).

In this particular university, an academic staff member receives a ready-made syllabus from the university council which decides the content of each course. This procedure, considered from academic staff members' point of view, restricts their freedom to participate freely in prescribing the course which they teach. In this sense, one academic staff reported that:

> We have bureaucratic procedures to prove our syllabuses from different councils of the university, from the department council to the university council. These bureaucratic procedures restrict academics from working freely to change or modify or suggest new subjects to the course syllabus. (Quoted from K. S. interview).

Moreover, in this university the interference extends even to the academics freedom to specify the time for each subject to be completed, so academics have no opportunity to work flexibly with their ready prescribed syllabus, but must rush to complete the syllabus in the specified time. In this way, academic freedom is tightly controlled and there is limited time to finish each subject in the course syllabus, for example, courses such as quantitative research methods are prescribed in detail and each section has a specific time in which to be completed. In this sense, one academic staff member pointed out that:

> We participate in the syllabus description, but the university administration interferes in every detail of this syllabus, for example they determine how many hours for each subject. (Quoted from K. S. interview).

Another academic staff member pointed out that,

> Professors are controlled by a prepared syllabus from the university council and they can not discuss any subject outside this syllabus. Moreover, the university president interferes with academics and even approves which type of questions must be used in the students examinations. The syllabus is discussed in the university council, not in the deans council and the final decision is the university president's decision. (Quoted from T. M. interview).

In contrast, other universities have less control over academic freedom to decide the course syllabus. In these universities academics are presented with the course name and the objectives to be realised. The academics then prescribe the course content at the departmental level, especially for the courses which have more than one period during the academic term. Also, there are some limitations from the university regulations which required the first and final evaluation as written examinations. This restriction applies throughout the public universities. This restriction is to ensure that students receive a common form of evaluation. At the same time, academics are not free to use other forms of evaluation, such as essays or presentations. In this sense, one academic staff member pointed out that:

We have freedom to prescribe contents of the course, but university regulations required first and final examination be a written examination. So we do not have freedom to select the form of evaluation that we want. (Quoted from K. S. interview).

Furthermore, although academics have, to some extent, freedom to prescribe the course syllabus, some courses are considered critical. Academics are not free to prescribe the content of such courses and they have to present them according to the university and state policy points of view, even if this view is not that of the academic. In this sense, one academic reported that:

We discuss and describe academic course contents, but with critical subjects, like the peace with Israel, professors can not describe or suggest any thing in it. (Quoted from A. Sh. interview).

Another restriction is to the freedom to change or modify the syllabus. Academics have no freedom to change or to modify the course contents before a specific period of time, which is four years. This is considered as a real threat to the academic freedom which prevents academics from developing their course syllabus according to the latest developments in their field of study.

In short, the extent of realising academic freedom for academic staff members in the Jordanian public universities to describe the course contents varies from one university to another. Some universities control academic freedom in describing details of the course contents, Other universities have controlled some aspects of academic freedom to decide the course contents, such as freedom to choose the form of evaluation for students. All Jordanian public universities control this aspect of academic freedom by insisting on first and final written examinations.

Academic freedom to select a research subject and publish its results

To conduct research and publish its results is considered an important duty for academic staff members in any university. In Jordan, public universities have specific duties to the Jordanian society. These are derived from the University Law and from the Higher Education Law, which are, to conduct scientific research, serve the Jordanian society, and to teach. A key part of the academics mission is to conduct the

scientific research. To carry out this mission, academics need freedom to select a research subject which appeals to their interests.

Moreover, they need freedom to publish the results of the conducted research without any restrictions. Academic freedom for academic staff members to select the research subject and publish the results is an important component of the academic freedom for academic staff. In this sense, Oberleitner (1996) emphasised that academic freedom is the right of academics to teach, and to research; it is the right to choose the research subject, the method used, and to publish the results.

Academic freedom to select and publish depends on different factors. The nature of the research subject that is acceptable to or compatible with the society values. In this context, one academic staff member pointed out that:

> Academic staff members have freedom to select their research subject freely, but they have to be aware of the society's values and its culture. (Quoted from A. O. interview).

This is a reference to the unity between the university and the society, as the university can not be isolated from the society and its values. In this sense, universities have to work within the society's culture, religion and tradition, not against it. Also, there is the question of the compatibility of the research subject with the state policy. In this case, academic staff members can research and publish, if their work is compatible with the state policy. Academics will not be able to conduct their research or publish its results if this research is against such policy. If academics conduct and publish research which criticises or questions state policy, they may face questioning or be dismissed from their job. So academics are concerned that the subjects they research avoid any problem with the university or with the government. In this sense, one academic staff member pointed out that:

> Selection of and publication of a research subject depends on the nature of this subject. If the subject is with government policy you have freedom to run this research; other wise you cannot. (Quoted from A. Sh. interview).

This is a reference to the influence of the Martial Law, abolished in 1989, but which still has an influence in people's minds and on state attitudes toward academics and their freedom. Another factor, which influences academic freedom to conduct

research and publish, is the lack of university financial support of academics for research projects. So academics who want to research or publish are restricted because of the absence of financial support. In this sense, one academic pointed out that:

> We do have full freedom to select the academic research subject that we want to research, but always we have to reduce the cost of this research as there is a limited support for this research. (Quoted from A. B. interview).

Although, this is perhaps a universal problem, the quotation is a reference to the financial problems which are facing Jordanian public universities generally. All Jordanian public universities have a financial crisis which affects the extent of support of academic staff members' research. This lack of financial support for academic research is more explicit in the scientific faculties than the humane faculties, as these faculties need special facilities, materials and equipments.

Another factor which affects academic freedom to select and publish is the availability of approved journals. Six Jordanian public universities publish among them only three approved journals, which are not enough for the universities academic staff. The approved journals are those journals which are accredited by universities in Jordan. The universities in Jordan have specific criteria to consider any journal as an accredited one. These criteria emphasise the high reputation of the editorial board of these journals, the standard of research in these journals, and that the journals should be focused on specific fields of study. According to these criteria the Jordanian public universities have a very limited number of approved journals in which academics can publish their research. These journals are not enough for academics to publish research work, as, the number of academics in the Jordanian public universities and private universities exceeds 3,000. In this sense, one academic pointed out that,

> In the University of Jordan we have just one journal to publish our research and this is not enough for academic staff members. (Quoted from R. H. interview).

Academics in the Jordanian public universities have complained about the limitations of publishing only in some Arabic journals which are more accessible to them rather than in the international journals, where there is strong competition across the world

to publish and a cultural preference for the anglophone contributor. From the academics point of view, there is a need for more journals dedicated to their academic research.

From the policy makers' point of view, there is no interference from the universities toward academic freedom to select the research subject and publish its results. The only constraints are the university regulations and the society's culture. These regulations are essential to organise and control the research quality. Academics have full freedom to select and publish, but without harm to the society's culture and to state policy. In this sense academics cannot research topics or issues in contradiction the society's morals or state policy; this is laid down by the regulations and law. Also, these regulations have set as criteria to judge whether academic research is related to an academic's speciality. So academics have to take into consideration three main criteria in their selection of research subject. First, compatibility of the research subject with society religion and culture, secondly, the state policy, thirdly, the compatibility of the research subject with their speciality. The last, is essential if academics want their research to be part of their promotion process, if not they are free to research and publish in any subject of their interest as long as it is compatible with the society's culture and state policy. In this sense, one policy maker reported that:

> According to the laws and university regulations, academics have full freedom to research in any subject which appeals to their interests. But they have to respect the nation and the society's morals and culture. (Quoted from S. S. interview).

Another policy maker reported that:

> There is no interference in the selection of the research subject or to publish this research. (Quoted from W. O. interview).

Beside such restrictions, there are restrictions explained by different reasons, such as lack of financial support and lack of approved journals.

Academic Freedom to Participate in the Social and Political Activities

Academics in the Jordanian society have high respect, as they are highly educated people. Their participation in civil society's activities and public organisations requires them to discuss different issues in the public interest. Such participation by academics develops the concept of the public intellectual (referred to earlier) which gives academics more status than before. Academic participation in the social and political life of the society regardless of the nature of these activities is considered part of their academic need for free participation.

The extent of participation of the Jordanian academics in social and political activities was clarified by interviewing academics and policy makers of higher education in Jordan. From the academic staff members' point of view, academic freedom to participate in the social and political activities depends on the nature of these activities. Academics are free to participate in the political and social activities as long as this activity does not interfere with their academic work, society's traditions, university policy and state policy. Also, as long as they do not use the university facilities to propagate their ideology to the students. In this sense, one academic staff pointed out that,

> Academics have a freedom to participate in the political parties or activities unless this affects his academic work or he uses the university facilities to propagate his ideology. (Quoted from A. R. interview).

This is a reference to the university regulations, which emphasised that academics are free to participate in political activities without using the university facilities or to propagate ideology to the students they teach. This is emphasised in the educational literature which states that:

> "Academic freedom includes the idea that academics should be free to carry out research in the fields in which they are interested; to publish the results of their work; and to teach the subjects they are competent to teach, without interference or victimisation; that they should not be expected to conform to any particular ideology, nor to impose any ideology on their students; and that they should be able to express their views as freely as other citizens on controversial issues." Hodgkin, (1967p.109).

Academic staff members have freedom to participate in social organisations as members of civil society, but they may not occupy any leadership positions, such as

the director of an organisation. This is relevant to the place of the university as an institute for the pursuit of knowledge, not for ideological conflict between academics or between academics and students. It is very important to keep the university clear from any conflict which may contradict its mission in the society. Also, academic staff members have freedom to join political parties as long as they do not propagate their ideology on campus. In this sense, one academic staff pointed out that participation in political activities on campus is prohibited. This is because they may distract academics from doing their academic work properly.

From the policy makers point of view, academic freedom to participate in the political and social activities is not prohibited, but there are some limitations in the university regulations which prohibit academics from occupying leadership positions or membership of company boards or councils, unless the university gives permission to do so. Also, there must be no propagation of ideological beliefs on the university campus. This refers to the university policy makers' views that academics leadership position in any organisation affects the standards and impartiality of their academic work. The Jordanian public universities do not support or encourage academic staff to participate in political activities, as it will affect the academic work. In this sense, one policy maker pointed out that:

> There are no restrictions in the academics participation in the political parties but I do not support their participation, as it will affect academic work. (Quoted from S. S. interview).

Another policy maker pointed out that:

> Academic participation in political activities or societies is guaranteed as long as it does not interfere with the mission of the university. But freedom of thought for academics is not restricted. (Quoted from W. O. interview).

Academics have much more freedom to participate in social and professional activities than in political ones. Academics have freedom to join scientific societies or organisations in their fields of study. One academic staff member pointed out that:

> We have freedom to participate in any activity except a political one. (Quoted from A. Sh. interview).

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But, even if academics have not taken leadership positions in political parties or expressed views which criticise state policy, they may still face sanction if the university considers they are in some way disreputable to their accreditation. One academic staff member reported that he was removed from his job because he expressed views against the university president and also criticised the state policy on some issues. In other words, academic participation in such activities depends on the agreement of their views with the university policy and government policy. In general, academic participation in political activities may be guaranteed, if such activities agree with the state policy.

Academic Participation in the Decision Making

In terms of academic staff members' participation in university decisions which affect their work, interviews with academic staff and policy makers confirm that such participation should be understood as participation in the appointment of academic staff members, heads of department, faculty deans, and university presidents.

The interviews with academic staff members confirmed that there were many differences among the universities regarding academic participation in such decisions. Some universities consult academic staff in the appointment of new staff, but the power to appoint this person or that is restricted to the faculty dean or to the university president. But, such consultation is not guaranteed in official regulations. In the cases in which academics have participated, their views were not taken into consideration. In this sense, one academic staff member pointed out that:

> With regard to the appointment of professors in any department usually this department nominates one after discussion and election but many times a head of department is appointed without recommendation from the department. (Quoted from T. D. interview).

So, there is no fixed statement which lays down the academic staff role in the appointment of new colleagues. It depends on the attitude of those in authority; whether they want include academics in the appointment process or not. One academic staff member stressed that:

> Academics are not always consulted in the appointment of new staff. It depends on the mood of the hierarchy. (Quoted from K. S. interview).

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The academic body is the second largest component of the university after the student body. It is a body better qualified to choose or select academics according to objective criteria than any other group in the university or in the society. Yet, academics have no chance to select or participate in appointing academics or administrators in the university, as the current process of appointment is undemocratic. The next quotation presents this view:

> Appointment of academic staff and administrators usually made in an undemocratic way, as the deans consultation, approved by the president is the power to appoint to these positions. So we need criteria to guarantee that any appointment is achieved in a democratic way. (Quoted from K. S. interview).

Academic staff members do not participate effectively in the appointment of new academic staff, although they are professionals in the academic work and their views should help in the selection of the right person. This situation is not restricted to one public university, but was common to all public universities, because all public universities use more or less the same regulations to appoint academics and depend in practice on the personal relations among the different groups in the decision making positions.

Similarly, the academics have no participation in the appointment to administrative positions such as head of department, faculty dean, and university president. They have no official participation in appointment to the administrative positions. In other words, no separate regulations set out or provide for the academics role in the appointment process.

The university president is usually appointed through systematic procedures. These procedures start from the university trustees council which nominates one or more applicants for the post of university president. Those nominated applicants are sent to the State Cabinet which selects one, who is appointed later with a royal decree. According to these procedures, academic staff members have no participation in the appointment of the university president. In this sense, one academic staff member pointed out that:

No body is consulted in the appointment of heads of department, deans, and presidents. Trustees Council, and the Cabinet with a Royal Decree appoints the president. The university president has the power to appoint whom he wants as vice presidents, and as deans. (Quoted from T. M. interview).

From the academics point of view, these procedures are considered undemocratic and bureaucratic. One academic staff member pointed out that:

The way that deans and presidents are appointed is bureaucratic and it depends on the personal relationships. So we do not have any freedom in this case. (Quoted from A. Sh. interview).

Another academic staff pointed out that:

In the past, academics were consulted in the appointment of their faculty dean, but now there is no consultation. With regard to the university president academics have no freedom to nominate or participate in the selection of the president. (Quoted from M. K. interview).

Also, according to the current procedures, university presidents nominate the vice presidents and the faculty deans who are later appointed by the university trustees council. In this sense, academic staff members have no participation in the appointment of deans, vice presidents, and presidents.

In the interviews with academic staff members, it emerged that the view was that academic staff should participate officially in the selection of the university presidents, vice presidents, faculty deans, and head of department, as academic staff believe that the current procedures are undemocratic. This is because many people secured a high position as a result of their personal relationships, rather than because of their qualifications, academic merit and experience. This affected the standard of the academic and administrative work. In other words, personal relations come first and then the academic qualifications. In this context, an academic staff member pointed out that:

We do not have objectivity in the criteria for the appointment of administrators. The faculty deans appoint the heads of departments and he reports that to the president. So we do not have democratic criteria or objectivity in the appointment process. We hope to participate in decisions of appointment deans, heads of departments, and university president positions. (Quoted from M. M. interview).

Academic staff members would prefer a system of participation in the selection of candidates for administrative positions, which would give them the opportunity to select people on objective criteria such as, academic qualifications, experience and their personal character.

Some academics have suggested other procedures for the appointment of university administrators. They prefer election to the preferential appointment of people to administrative positions and to choose persons for the university administrative positions according to objective criteria, rather than according to personal relations which do not serve the academic work. In this sense, one academic staff member pointed out that:

> We must elect faculties deans from the academics of each faculty. Also, the President and his vice presidents should be elected on democratic criteria. (Quoted from R. M. interview).

Also, academics have emphasised that:

> The election of the university president would be an improvement on the current situation. (Quoted from M. H. interview).

This is a reference to the current criteria, which do not pay any attention to the academics views in the appointment process. In this sense, academics emphasised that they have no idea about the criteria of appointment for people in the administrative positions. They stated that the current criteria depend on the personal relationship of those who are appointed to these positions. In this sense, one academic staff member pointed out that:

> We do not know what are the criteria of appointment of presidents, vice presidents, and deans. Qualifications and seniority are not taken into consideration in the appointment of deans, president and the vice presidents. Just the personal relationship decided who is appointed. (Quoted from A. R. interview).

However, academic staff members would accept a combination of the election system and the appointment system. Such a combination is considered a good opportunity to appoint highly qualified people. For example, academics could put forward two or more academics for the office of university president and the trustees council could then select one according to qualifications and experience.

In the same way, some policy makers emphasised that the current procedures are unsatisfactory, as the deans and heads of department are under the control of the president. Because the president appoints the deans, he has the power to decide what he wants and the dean has no power to say no, as the opportunity to appoint some one else is in the president's hands. Similarly, the dean has the power to appoint the head of department and directors of programmes and centres. So the dean controls every aspect of their work and some times interferes directly in the work. For these reasons, there is a need to change or improve the current procedures.

On the other hand, policy makers emphasised that the current procedures are generally suitable and see no need to change them. According to the policy makers' view, this is because the Jordanian democracy is not mature enough to give academic staff the power to participate. In other words, academic staff members are not yet qualified to participate in the selection process. Furthermore, policy makers believe that academic staff members are not experienced enough to participate and will select according to personal criteria and personal relations which will not get the right people to the administrative positions. In this sense, one-policy maker pointed out that:

> I object to the election of head of departments, deans, vice presidents, and presidents at this stage, as our democratic experience is not yet mature enough to do that. But in future after 10-15 years I support election, as a technique to select and appoint. (Quoted from S. S. interview).

Another policy maker pointed out that:

> I prefer the current criteria and I do object to academics participation in this process, as they are not qualified to elect or participate in this process. (Quoted from W. O. interview).

But, the fact is that Jordanian public universities have been established since 1962 onward and the number of academics has increased from eight originally to more than 3,000, many with high qualifications and long experience. So the moment to give them the opportunity of selection or election of administrators is long overdue. It would give them the experience necessary to select and elect suitable people for the university administration. The appropriate thing is to give academics the opportunity

of participation. In general, academic staff members have considered the current procedures or criteria in appointment administrators as harassment procedures, which harms academic freedom to participate in the appointment process.

In general, the policy makers' point of view does not serve the academic freedom in the universities, as academics should be given a chance to participate and in so doing they will gain the judgement to select the right persons.

Academic Freedom to Be Promoted from Academic Rank to Another

In terms of freedom to be promoted from academic rank to another, interviews with academics and policy makers again confirmed different views regarding this right. These concerned the criteria of promotion itself and what is happening behind closed doors.

From the academics point of view, the criteria of promotion do not take into consideration their role in teaching and in the service of the society. These criteria depend only on academic research. In this sense, one academic staff reported that:

> Criteria of promotion are limited to the research production of academics without any value for teaching or society service or university service. Although, university regulations consider teaching and university service as important criteria to promote academics. The current usage of these criteria is against the academic and professional right of the academic staff members. (Quoted from Y. A. interview).

Another pointed out that,

> Promotion from academic rank to another depends only on the academics research productivity and this is against the university aims which is scientific research, teaching, and society service. (Quoted from K. K. interview).

The current criteria do not take into consideration teaching and social service; for example the conduct of lectures about issues of social interest, such as the learning difficulties of school children or the contribution of academics to solving some problems of the local society, such as reduction in the pollution rate in some areas.

Some academics emphasised that if academics are good in teaching and social service, this will not help them to be promoted, but if an academic staff is weak in his or her teaching and social service this will affect negatively promotion possibilities. It will delay academic promotion. The next quotation presents this view.

> The social service and teaching take in the negative side only. For example, if you do very well in the teaching and in society service, this will not be taken into consideration, but if you are weak in these two areas, this will be taken into consideration against you. University aims are scientific research, teaching, and society services. (Quoted from A. Sh. interview).

This emphasis in the promotion criteria on the scientific research led academics to concentrate on the research, more than on teaching and on society service. This neglect by the promotion criteria of academic teaching and social service affected quality of both.

The criteria of promotion emphasised academic publications in international journals or other approved journals, which are very limited in number. Academics considered it a real threat to their right to promotion, because they have few opportunities to publish in the international journals or in the specified journals from the university. The competition to publish in these journals across the world is very strong and the universities do not have enough journals in which academics can publish freely and without delay. Also, the numbers of Arabic journals which are accredited by Jordanian public universities are very few. The difficulties of publishing in accredited journals could be solved by increasing the number of journals sponsored by the Jordanian public universities and by giving Jordanian academics flexibility to publish in other Arabic and regional journals. In this context, one academic staff pointed out that:

> We do have some criticism about the current criteria of promotion. These are restricted to publication in specific international journals and some Arabic or Jordanian journals. In other words these criteria restrict our freedom to publish freely. (Quoted from A. Sh. interview).

Another problem is that the criteria for promotion are not stable, but changeable from one year to another. These changes make promotion possibilities much more difficult. For example, *Yarmouk* University modified the minimum promotion criteria of the assistant professor from four research publications to five. So an academic who works

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to fulfil criteria of promotion in a certain year, may find new or different criteria the following year. In this sense, one academic staff pointed out that:

> We have changeable criteria from year to another. Also the delay in the promotion decision may take more than one year. (Quoted from M. K. interview).

Such criteria do not encourage teamwork in doing academic research. Academics must work individually to gain more points in order to get a better chance of promotion. Academics should work and publish in their own name rather than associate with other academics, this condition affected co-operation with their colleagues. For example, the number of books published by groups of academics is very few, although, publishing books which are the product of co-operative efforts is considered an important aspect of academic work in the developed countries.

Furthermore, another weakness of the current criteria of promotion is that the deans' council has the power to decide if an academic is to be promoted or not, as the council has the power to overrule the academic referees advice to promote academics. This power of the deans' council allows personal relations to play the main role in the promotion process. From the academics point of view, this power of the dean's council is not justified and is undemocratic.

Another academic view on the current criteria of promotion is that academics have not participated in their identification and formation. People who have already been promoted for a long time have formulated these criteria and they make it much more difficult than before. So, new academics or academics who are not yet promoted, have no chance to participate in the formulation of the promotion criteria. In this sense, one academic staff pointed out that:

> These criteria are undemocratic and an injustice, as academic staff members had no right to participate or to be consulted in formulating them. These criteria are decided by people in high academic and administrative positions, without any advice or views from academics. (Quoted from M. K. interview).

Furthermore, in some universities academics have pointed out that the yearly contract restricts academics from conducting research. As the contract is renewed according to the university's satisfaction with the academic staff, academics have no tenure to give

them stability to work without being worried about the contract renewal process. In this sense, one academic staff pointed out that:

> According to the yearly contract we do not have the guarantee to work next year. The university should think to tenure academics to give stability and security to work and research. In this situation, the academics are always under the stick and they have no power to express their views or fulfil their ambitious to research. (Quoted from M. K. interview).

This system is applied in *Al al Bayt* University, which has not given academics tenure. Academics in this university have to wait until their contract is renewed. This system has not given academics stability, and security to work or search for promotion as they work this year but they do not know if they will be employed next year. To get high quality of academics work, teaching, research and service to the society, academics should have full security to fulfil their professional duties without fear from any source.

Some academics emphasised that the current criteria of promotion are general for all fields of study. These criteria do not take into consideration the speciality of each field of study. Academics believe that each field of study has its own conditions, therefore, those fields of studies which are similar should have different criteria from other fields.

Moreover, Jordanian public universities use a students evaluation system for the academics. This system aims to get feedback about the academics teaching standards. The evaluation results at different times are used as a criterion to promote academics. Academics who receive low evaluation from students at different times find their promotion will be delayed or suspended until they improve the standard of their teaching.

Interviews with academics confirm two different views. One against the evaluation system and the other for the system, but with conditions.

Those who are against students' evaluation for academics, believe that students have not evaluated according to objective criteria. They evaluate according to the result which they get, so if they get high marks they will give high marks to their professor

and if they get low marks they will give their professor low marks. In this sense, one academic pointed out that:

> I consider the students evaluation system for academics harmful towards academic freedom. As student evaluation depends on unobjective criteria such as their results. Students who get high result in the teacher evaluation will give the teacher high evaluation marks. (Quoted from J. A. interview).

According to this view, students evaluation for academic staff should be used as an indicator for academic staff to improve their standards, rather than primarily in the promotion process. In this sense, one academic staff pointed out that:

> Student evaluation system for academics depends on the way that we use it. If we use it as an indicator to help academic staff toward improvement, that is fine but what we use it for now is as a stick to slash academics and this is against academic freedom. (Quoted from F. A. interview).

From policy makers' point of view, this evaluation helps the university and the academics to get feedback about the standard of teaching for future improvement. Also, policy makers believe that using the evaluation result in the promotion criteria encourages academics to improve their standards of teaching without delay. They reported that using this evaluation in promotion criteria gives it meaning and motivates academics for improvement.

In contrast, academics do not agree with this view as they are under threat of this evaluation and they would prefer to use it for self improvement rather than give it any value in the promotion criteria.

Those who are against this system believe that academics are under student pressure to satisfy them with high marks. So academic staff will satisfy students to get the high evaluation on which promotion depends. In this sense, one academic pointed out that:

> Student evaluation system for academic is a thorn on the academics heads. Academics have to give what students want to get a good evaluation. (Quoted from R. SH. interview).

Another academic staff pointed out that

> Student evaluation system for academics is the worst thing that University of Jordan has created and the worst goods that were sold to other universities. Academics are required to get good average at least in this evaluation to have a chance for promotion. (Quoted from T. A. interview).

At the same time, some academics accept this evaluation with two conditions. First, if it is not used in the promotion processes. Secondly, if academics had the opportunity to design the evaluation form. Without those two conditions the evaluation system is seen as being used to delay academics' promotion rather than to improve the academic standards.

These two conditions were applied even by those who got high marks in the evaluation. One academic who got 95 percent evaluation, emphasised that there is a need to use the result of this evaluation as an indicator for improvement, rather than in the promotion. Also, he emphasised that many excellent academics got low marks in this evaluation because they are serious in their teaching and they are very strict in evaluation of students, which is an unfortunate paradox.

Students Academic Freedom

Interviews with academic staff members and policy makers were also conducted in Jordan about the issue of students academic freedom. Also, questionnaires were used to collect data from postgraduate students (higher diploma, master, and Ph.D.). The analysis of completed questionnaires took place in Jordan in Al-Fahed Library Centre by using SPSS computing package. This analysis aimed to answer four main questions:

i.   To what extent is academic freedom for students realised in the Jordanian public universities?

ii.   Are there any significant statistical differences among students' responses to the extent of realising academic freedom according to: university, gender, branch of study, level of study, and age?

iii.   Do students have equality in the admission policy to the universities?

iv.   Are there any significant statistical differences among students' responses to the extent of realising equality of the admission policy according to: university, gender, branch of study, level of study, and age?

The interview process aimed to discover academic staff members and policy maker views about the extent of students academic freedom in practice.

Academic freedom for students has different aspects, as stated in the educational literature, (see appendix, 3). In terms of student academic freedom to form their associations, interviews with academic staff members have confirmed that students have freedom to elect their representatives in the students' council freely without any restriction in some public universities. Some universities such as *Al al Bayt* University and Jordan University do not permit students to form students unions. These two universities have established students' councils, which have a small number of students representatives while the university control the appointment and election of other members. This control by the university affects the students' freedom to form their association according to their interest and decision. This situation led academics to consider that students have no freedom to form their academic associations and clubs. One academic pointed out that:

> Students do not have freedom to form their associations and clubs and they
> have no student union. They do not have freedom to express their views
> and those who speak in a political matter will be questioned and punished.
> (Quoted from T. M. interview).

Although other Jordanian public universities have similar regulations and a similar system, some, such as *Yarmouk* University have given students freedom to form a students' unions, while other universities have not yet given them this right. For example, the Jordan University president has the decision to appoint 50% of the students council members, in addition to the president of the council. The common view of academic staff in all public universities is that students do not have freedom to form students association or freedom to elect their own representatives. With these limitations over student freedom to organise or to elect and with the current extent of freedom, students have no power over or participation in decisions related to their affairs. In this sense, one academic staff pointed out that

> Students do not share in the decisions making, their union has no effective
> role in the decisions related to their affairs. Students union has the role to
> organise small activities such as trips and parties. (Quoted from A. R.
> interview).

Many decisions are taken without consulting the students' body, although these decisions affected students future. For example, many universities have changed their students evaluation system from a percentage to a coding system without any consultation of the students' body. In this sense, one academic pointed out that:

> There is no effective participation for students in decisions related to their
> affairs. Also students representatives in the union have ineffective
> participation. (Quoted from A. S. interview).

From the academics point of view it is difficult to consult students over certain decisions, as these are technical matters which needs professional judgement. In this sense, one academic staff pointed out that:

> Some decisions students have no idea about them, so we do not share them.
> For example, the students evaluation system changed from the percentage
> to the coding system without consulting students as they have no
> knowledge or experience about it. (Quoted from S. A. interview).

In spite of the shortage of the students' experience regarding decisions related to their affairs, students have the desire to present their views in these matters. The formal

communication between the students body and administrators is very limited. The form of communication between students and the university administrators which exists in the British universities has no place in any of the Jordanian public universities. Such joint consultative committees comprised of academics, students' representatives and university administrators, give students a good opportunity to express their views on decisions related to their affairs.

Also, academic staff interviews confirmed that students have no representatives in the different councils of the university, except the university council which only contains one student, again selected by the university president. Other councils have no provision for student membership. This lack of communication between the universities and their students has become a negative phenomenon in the public universities, affecting the democratic consideration of students views on many decisions related to their affairs.

Students influence on the decision making happens therefore in an indirect way such as through protest or demonstrations against unpopular decisions. For example, the universities decision to increase study tuition fees failed after huge demonstrations. This way does not always achieve success and aggravates relations. For instance, the University of Jordan's decision to appoint half of the students' council and its president in 2000 faced big demonstrations without any response from the university administration. The result of this demonstration was tear gas against the demonstrators. Also, the situation was repeated in *Mutah* University in the same year following the university decision to change student council regulations. This led the Islamic students group to break off participation in the students' council election.

From the policy makers' point of view, students have a students council or students union, which is seen as enough for them to express views about university affairs, which are compatible with the society's religion, culture, and morals. Furthermore, policy makers emphasised that students participation in the university councils is not possible or desirable, as these councils have technical work which makes it difficult for students to participate. In this sense, one-policy maker pointed out that:

Students participation in the university councils like department council and faculty council are not available as these are technical councils and their work related to academic affairs and students have no idea or benefit to participate. (Quoted from A. S. interview).

Academic freedom from the students' point of view has been measured by using the questionnaires. A thousand questionnaires were distributed in the six public universities. The returned questionnaires were 763, with a return rate of 76% which is considered very good. All returned questionnaires were analysed by computer, with the technical assistance of a data processing specialist. Data statistical analysis took place at the *Alfahed* library and statistical centre with the help of the SPSS programme.

As chapter four stated, the questionnaires were divided into three main parts; the first part asked students for general information such as, university, gender, branch of study, level of study, and age. The second part asked students about the academic freedom for students and part three asked students about the equality of the admission policy. The second part will be analysed in this chapter and the third part will be analysed in chapter six.

The questionnaires aimed to answer two questions:

1. To what extent is academic freedom for students realised in the Jordanian public universities?
2. Are there any significant statistical differences among students' responses to the extent of realising academic freedom according to: university, gender, branch of study, level of study, and age?

To answer the first question, the students were given eighteen statements and asked to record their responses on the five-point scale. The statements were grouped under the following heading: the extent of realisation academic freedom for students. The following statistical techniques were used to answer the first question: means and standard deviation for every item and for the whole items together. Table 6 explains means and standards deviation for students' responses to the extent of realisation of academic freedom:

Table 6

Students' perceptions of the extent of realisation academic freedom for students

Item no	Item	Mean	SD
1	Students' freedom to pursue knowledge	3.63	0.93
15	Friendly relationship between students and academics	3.26	1.01
7	Students' freedom to participate in social activities	3.26	1.18
3	Students' freedom to express their opinions	3.14	1.08
17	Students' communicate with academics freely	3.06	1.06
6	Students' freedom to study the subject that appeals to their interests	2.98	1.21
4	Students' freedom to form associations according to their interests	2.95	1.08
10	Students' freedom to arrange their course schedule with their teachers	2.72	1.23
13	Teachers' attention to individual differences among students	2.67	1.01
9	Students' freedom to select their courses	2.67	1.17
2	Students' freedom to choose their teachers	2.64	1.22
5	Students' freedom to select the university they want	2.62	1.25
18	Students' participate in the decision making, which related to their affairs.	2.61	1.13
14	Failed students have a chance to reset and succeed	2.59	1.03
11	Students' freedom to arrange their examination schedule with their teachers	2.42	1.16
12	Students' freedom to discuss their examination results with their teachers	2.36	1.12
8	Students' freedom to participate in political Activities	2.19	1.13
16	Students' freedom to participate in designing the course syllabus	2.09	1.06

Table 6 shows that students have negative attitudes or perception toward the realisation of academic freedom, as only five items out of eighteen had a mean of 3 or more which is the theoretical mean of the study.

The freedom to pursue knowledge is realised in the Jordanian public universities, as question one "Students' freedom to pursue knowledge" had a mean score of 3.63. This indicates that academic freedom of students was realised which agreed with the academics and policy makers view which emphasised that students have full freedom in getting their education without any restrictions. This is because this type of freedom is related to the main mission of the university and of students, which is to provide and gain education. This mission for students is guaranteed by the university regulations as long as students are committed to gain education for itself. Also, this freedom is guaranteed by academics who give students full opportunity to gain education. Furthermore, the educational facilities in the Jordanian public universities support this type of freedom to be realised; the relationship between students and academics is considered friendly.

As the survey found that, question fifteen " Friendly relationship between students and academics" had a mean score of 3.26 in which the relationships between academics and students were completely friendly. This referred to the importance of the good relationship in developing the educational process and motivates each side to get benefit for its future. Also, this referred to the academics concern with the effective role of the friendly relation between academic and students in students' success in their education. Similarly, students response on question seventeen" students' communicate with academics freely" had a mean score of 3.06, which indicates that free communication between students and academics has been realised. In considering the reasons for this, one explanation might be that academics, as they give students freedom to express their views, gave them freedom to communicate as there is no freedom of expression without free human communication between academic and students. Also, this kind of relationship between academics and students plays a main factor in realising this level of communication.

In the same way, students practise full freedom to participate in social activities, as question seven " Students' freedom to participate in social activities" had a mean score of 3.26 in which the students have complete freedom to participate in social activities such as trips, parties or any other social activity. This is because of the nature of these activities, which have little relation to political activities or any kind of threat to the society's religion, culture and government policy. In other word, as long as students' activities are not concerned with these matters, there is no problem. By contrast,

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question eight" Students' freedom to participate in political activities" has a mean of 2.19 which indicate that students freedom to participate in these kinds of activities completely has not been realised. This refers to the nature of such activities, which may threaten the university's security and that of state, and are seen as not compatible with the students' main mission which is to gain education rather than to participate in political activities.

Also, the universities administration does not give students any chance to participate in such activities and any students who does participate may face real punishment. This derives in part from the general restriction on political activities inherited from the pre-1989 period. Although, the situation during the last ten years is more open for people to engage in political activities than any time before, student participation is still restricted for security reasons. The survey also, found that freedom of expression is realised, as question three" Students' freedom to express their opinions" had a mean score of 3.14 which indicates that students freedom to express their view has been realised. This refers to the free atmosphere in the universities, especially inside the classrooms. As the academics confirmed that they have no restriction over students freedom of expression as long as these views do not harm the society's religion or culture; this also agreed with the policy makers' point of view, which emphasised that students have full freedom to express their views in their studies on matters or things which do not harm the society's religion or culture.

The results of the questionnaires further revealed that students did not select the study field freely or according to their interest. In fact, question six" Students' freedom to study the subject that appeals to their interests" had a mean score of 2.98 which indicate that students had not selected their study field according to their desires. In other words, students' freedom to study the study field that they want has not been realised. The reasons for this are the criteria of admission, which do not give students wishes any weight in the selection process. This agreed with the academics point of view which emphasised that students had no decision in the selection of their study field, as just those who get high scores in the *Tawjihi* have the freedom to select the study field that they want.

In response to question four of the questionnaire Students' freedom to form associations according to their interests" had a mean score of 2.95 which indicate that

students freedom to form their academic clubs, associations and union has not been realised. This is because of the university administration; fear of associations which may engage in political activities which are not permitted for students. This view of students agreed with the academic point of view, which emphasised that there is no freedom for students in forming associations (see admission policy in appendix six).

There is a similar finding in the students responses to question ten" Students' freedom to arrange their course schedule with their teachers". This had a mean score of 2.72 which indicates that freedom in arranging a course schedule completely was not realised among students. The reason for this, is the large number of students in the courses which makes it difficult for academics to give freedom to each student to arrange the course schedule as he or she likes. Also, it is difficult for students to agree on one schedule for their course. So the only thing that possible is that academics or the academic department arrange the course schedule, as they like rather than as the students like. Again, there is no staff students' consultative mechanism.

Furthermore, students responses to question thirteen "Teachers' attention to individual differences among students" had a mean score of 2. 67 mean which indicates that students' freedom to get treatment according to their abilities has not been realised completely. The main reason is the number of students on the courses which academics teach. The large number of students in each course has not helped the academics to give attention to every student, as some courses have sixty or seventy students which makes it difficult for the academic staff to know even their names. This problem does not only affect the teacher's attention to the students' individual differences, but also, affects the general standard of the education that they gain. In addition, it limits the teachers freedom to choose the suitable methods of education, as the large numbers make it difficult for them to do so.

Question nine" Students' freedom to select their courses" had a mean score of 2.67 which indicates that students freedom to select the course that they want has not been realised completely. This is despite the fact that the Jordanian public universities apply the credit hour system, which theoretically gives students freedom to select the course and the teacher of the course freely without any restrictions. This is because the number of courses available for students each semester is very few compared with the large number of students who want to register for these courses. This shortage of

the courses is explained by the shortage of academic staff. Many courses in the student's syllabus have no specialised academic staff to teach them. Also, because of the lack of academics, there is a limited choice of courses available for students each semester. So it is normal to find that many students did not register for their full complement course because the number of students who want certain courses is too great. Also, this finding is supported by the students responses to question two of the questionnaire" Students' freedom to choose their teachers" which had a mean score of 2.64. This indicates that the students' freedom to choose the teacher that they want to teach them has not been realised. This refers to the large number of students in comparison with the numbers of academics. For example, the average number of students to one academic staff in the Faculty of Education is 30:1, which is very large. With this situation it is difficult for students to choose the academic staff that they want.

In response to question five of the questionnaires" Students' freedom to select the university they want" had a mean score of 2.62 which indicates that this freedom completely has not been realised. This refers to the admission policy and to the CUCA which has the power to distribute students to the universities and to the fields of study regardless of their desires. Also, the *Tawjihi* scores are the only criteria of admission for students, so according to the students scores they are distributed to the university regardless of their personal preference.

Furthermore, in response to question eighteen of the questionnaire" Students' participation in decision making related to their affairs", there was a mean score of 2.61. This indicates that students have no participation in decisions related to their affairs because of the university regulations which restricted such participation by students. This refers also to public universities administrators who interfere in the students affairs without any form of consultation with them. In other word, public universities administrators maintain the view that students are not able to participate in decisions related to their affairs.

Question fourteen of the questionnaire" Failed students have a chance to re-sit and succeed" had a mean score of 2.59 which indicates that students who failed in their study have no freedom to re-sit or to improve their academic situation. In other words,

students who failed in their first or second examination have no or limited opportunity to succeed, as academics have a large number of students in their classes which prevent them from giving students second or more chances to succeed. Although, the university regulations do not prevent academics from giving students a chance to improve their academic performance, there are no specific regulations which decide whether students have a right to re-sit. So, for undergraduate students, it depends on the academic staff if he or she gives students another opportunity.

The question " Students' freedom to arrange their examination schedule with their teachers" had a mean score of 2.42, which indicates that students' freedom to arrange their examination schedule with their teacher has not been realised. This again refers to the large number of students in the classes, which prevents academics from taking into consideration students' desires about when to arrange examination or evaluation. Also, the university regulation sometimes prevents academics from taking into consideration students desires, as the university decides the date of examination, which academics have to follow without change. Similarly, students have no freedom to discuss their examination results with their teachers" as question twelve had a mean score of 2.36, which indicates that students freedom has not been realised. This refers to the teachers' belief that, with the large number of students, they can not discuss students examination results with each individual student. If the class has sixty students it is very difficult for the teacher to discuss results with each one individually for two reasons; the inability of the teacher to treat each student equally and the time needed to meet all students. But, at the same time, students have the right to appeal if they find that their marks are incorrect.

Question sixteen of the questionnaire had a mean score of 2.09, which indicates that students' freedom to participate in designing the course syllabus has not been realised. This is explained by two factors, the academics themselves noted; it is difficult to consult the students about the course contents because they have no knowledge or experience in setting course contents, and the fact that the universities regulations decide the course content or the general syllabus. So, students have no chance to participate in the course description. For that reason, the content of many courses do not match the students' interests.

Question two was divided into five sub-questions, these are:

1. Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of sex?

2. Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of university?

3. Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of branch of study?

4. Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of level of study?

5. Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of age?

To answer the first question " Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of sex". The T-test was used to find out if male students responses are different from female students. Table 7 explains the T-test results.

Table 7

Results of the T-test for the statistical differences students responses according to their sex

Variable	Frequency	Mean	Standard deviation	T- ratio	Sig. of T
Male	470	50.47	12.24	1.85	0.3*
Female	293	48.85	10.94		

* It has significant statistical differences on $P \leq 0.05$

From Table 7, it is seen that there are significant statistical differences between male and female students' responses according to their sex. Male students practise academic freedom more than female students, as they got a higher mean score than female students. This is explained by social and cultural attitudes in the Jordanian society. The freedom of male students to participate in different activities according to interest is much more open. By contrast, female students have limited freedom to participate in such activities. These restrictions stems from the society which influences the university atmosphere and discourage females from participating in the university activities.

To answer the second question" Are there any significant statistical differences between students' responses about the extent of the realisation academic freedom according to the variable of university. The One Way Analysis of Variance (Anova) was used, as shown in Table 8,

Table 8

Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	df	Means of square	F - ratio	Sig. of F
Between Groups	4069.085	5	813.817	6.06	,000
Within Groups	101647.36	757	134.277		
Total	105716.44	762			

* It has significant statistical differences on P≤ 0.05

Table 8 shows that the university variable has affected the realisation of academic freedom for students. To find out the source of this affection, the Tukey technique has used. Table 9 shows the results of Tukey technique.

Table 9

Results of Tukey test of the sources of differences

Variable	Yarmouk University	Al al Bayt University	J U S T	Mutah University	Alhashemite University	University of Jordan
Yarmouk University						
Al *al Bayt* University	-5.66 *		-8.42*	-4.30*	-3.83*	-2.45*
J U S T						-5.97*
Mutah Uni.			-4.12*			
Alhashimite Uni.			-4.59*			
Uni.of Jordan						

Table 9 shows that *Al al Bayt* University is different from *Yarmouk* University, *Mutah* University, and *Jordan* University in the realisation of the academic freedom for students. This difference is in the interest of *Al al Bayt* University. This may be because *Al al Bayt* University was established only recently compared with the other universities and the number of students and their appreciation of the importance academic freedom has not yet developed as in other universities.

In the same way, the Tukey test shows that there is a difference between JUST and University of *Jordan*. This deference is in the interest of JUST which means that JUST students have more options than University of *Jordan* students. This is because students numbers in JUST are fewer than in the University of *Jordan* which affects the standard of the academic facilities. For example, students' communication with academics is affected by the staff student ratio.

Again, there is a difference between *Alhashimite* University and JUST in the interest of *Alhashimite* University. This is because *Alhashimite* University is a new university and it has small number of students compared with the JUST which has threefold the students of the *Alhashimite* University. This affects the different aspects of the students academic freedom for example, student communication with academics is affected by the student numbers inside the classrooms and in this case students in the *Alhashimite* University have a better chance to communicate with their teachers than those in the JUST.

Furthermore, there is a difference between *Mutah* University and JUST in the interest of *Mutah* University. This is because *Mutah* University teaches social sciences which need fewer facilities and support than the natural sciences. As JUST has only natural sciences which need special facilities and equipment, it may be that university finds it difficult to provide continuous support. For example, the large number of students in the laboratory classes affected the students freedom to pursue knowledge freely when compared with standard lecture classes, as they need to practice and conduct experiments individually under teachers supervision and this is not possible with large numbers and limited facilities.

To answer the third question "Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the branch of study variable? To answer this question the T-test was used. Table 10 shows the results of T-test.

Table 10

The T-test result of comparison between humanities and scientific faculties students responses

Branch of study	Frequency	Mean	Standard deviation	T-value	Sig. of T
Humanities	400	48.44	11.66	-3.48	0.79*
Natural Sciences	363	51.39	11.73		

* It has significant statistical differences on P≤ 0.05

Table 10 shows that there is no statistical significant difference between students responses according to the branch of study variable. This is because students perceptions are similar in the humanities and scientific studies, as they are practising similar extent of academic freedom and they experience the same condition which affect their academic freedom.

In the fourth question " Are there any significant statistical differences between students' responses about the extent of realisation academic freedom according to the variable of level of study?, the One Way Analysis of Variance technique was used (Anova), Table 11 shows the result of this analysis.

Table 11

Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	Df	Means of square	F - value	Sig. of F
Between Groups	3554.26	2	1777.13	13.22	0,000*
Inside Groups	102162.18	760	134.42		
Total	105716.44	762			

*It has statistical significant on the ratio of P≤ 0.05

Table 11 shows that there are significant statistical differences between students responses according to their level of study. To find out the source of these differences, the Tukey technique was used. Table 12 shows the results of Tukey analysis.

Table 12

Tukey Analysis Results

Level of study	Diploma	Master	PhD
Diploma			-8.58*
Master			-6.58 *
PhD			

The source of differences between students responses according to the level of study variable appeared between the diploma students responses and the PhD students responses in the interest of the Diploma students. Furthermore, the Tukey analysis shows that there are statistical differences between masters students' responses and PhD students' responses in the interest of the master students. This is because diploma and master students are less concerned with the academic freedom aspects than PhD students. For example, PhD students' communication or relationships with academics is more closely related to and influential on their study affairs. Also, it is probable that PhD students are more aware of the importance of the academic freedom and the limitations which restrict its practice than diploma and master students. Furthermore, this may be explained by the nature of the PhD degree itself, which aims to prepare researchers and give a high quality of education and that affects the satisfaction of PhD students with the practice of academic freedom compared with the diploma and masters students.

To answer question 5" Are there any significant statistical differences between students' responses about the extent of realisation of academic freedom according to the variable of age? The One Way Analysis of Variance was used. Table 13 shows the results of Anova analysis.

Table 13

Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	df	Means Of square	F - value	Sig of F
Between Groups	428.23	2	214.12	1.55	0,21*
Inside Groups	105288.21	760	138.537		
Total	105716.44	762			

* It has no significant statistical differences on P≤ 0.05

From table thirteen we can confirm that there are no significant statistical differences among students responses according to the age variable. This is because students from the different ages have experienced the same extent of academic freedom.

Summary

This chapter presented the analysis and discussion of the first theme, academic freedom for academics and students. The findings were gathered from the study sample by the study's main three instruments.

The higher education documents stated that academics have complete freedom to think, express views, publish, exchange views which are related to their academic work, scientific research, and other university activities. This freedom is guaranteed by the limit of the university law and regulations. However, these documents also emphasised that academics have no right to participate in certain activities because of its effect on their academic work.

Jordanian universities have set specific criteria for promotion academics from academic rank to another. Also, there is no specific statement about students' academic freedom, as students have specific regulations to organise their academic work. For example, the regulations for student discipline, regulations for the award of

degrees, regulations for students' council, regulations for students cultural clubs and sport clubs and regulations for academic syllabi.

This absence of a formal statement was emphasised in the findings of the interviews and questionnaires. According to the interviews findings, academic freedom to express views and ideas is restricted by different sources such as the society at large, the government and the university regulations themselves.

Regarding academic freedom to select the course contents, academics have limited freedom to select the courses content as the universities different councils have the power to decide the courses contents. Also, regarding the academic freedom to select the research subject, academics have the freedom to select the research subject as long as this subject does not harm the society's religion, culture or the state's policy. Similarly, academic freedom to participate in social and political activities depends on the nature of these activities and its compatibility with the above. Moreover, academic freedom to participate in the decision making depends on the university administrators' mood, as there are no specific regulations to decide the academics role in the decision making process. The interviews confirmed that the academic freedom to be promoted from one academic rank to another is limited with many difficulties which stem from the inequality of the criteria of promotion and the bureaucratic procedures which make up the promotion process.

Regarding the students' academic freedom, the questionnaire confirmed that students academic freedom was restricted in a number of ways. Students' academic freedom is restricted by the universities administrators decisions, regulations, social pressure (wasteh) society and government policy. For example, students have no participation in decisions related to their affairs. Also, students have limited opportunity to choose the university or the study field that are wanted.

In the next chapter, university autonomy is examined in more detail in terms of admission of students, appointment of academics, establishing new programmes of study and research, the administration of students affairs and university autonomy from the society's pressure.

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Chapter Six
University Autonomy

This chapter aims to examine the extent of university autonomy in the Jordanian public universities. This is examined under the following aspects:

(a) admission of students,

(b) appointment of academics,

(c) establishing new programmes of study and research,

(d) the administration of student affairs and university autonomy from the *wasteh*.

Preliminary Findings for University Autonomy

Jordanian universities are autonomous in terms of their internal affairs. This is according to the Higher Education Act, and the Special Act for each university and the Regulations of each university.

The Jordanian Universities Act (1998) and University of Jordan Act (1972) have emphasised that Jordanian universities have financial and administrative legal autonomy and have the right to take legal action against any person or organisations. Similarly, other people or organisation can take legal action against the university. These universities have the right to buy, sell, donate, accept donations, and make loans and pledges. Furthermore, they may empower their authority in the judicial procedures to the attorney general or any empowered person or any lawyer appointed for this purpose.

In the same way, Jordanian universities are scientifically autonomous. This means autonomy to establish their research programme, training and studies curricula, hold examinations, award scientific degrees and certificates, create jobs in scientific, administrative and technical positions. Furthermore, these universities are autonomous in their decision to establish faculties, departments, research centres, education, training and consultation centres, hospitals, special programmes and practical schools inside or outside a university campus, (Jordanian Universities Act, 1998).

In spite of government funding of the public universities, these universities enjoy autonomy in all their affairs, (Altal, 1998). In this sense, the university trustees council has a duty to support autonomy of these universities to help them to realise their missions, (Jordanian Universities Act, 1998, p. 37). Jordanian public universities are autonomous in their decisions, which relate to appointment, removal, and promotion of academics. University autonomy in terms of admission of students depends on a university trustee council policy which specifies the admission policy according to recommendations of the university council. The deans council in every public university has a duty to create criteria of admission of students and the numbers of students that the university should accept, according to Higher Education Council regulations.

In spite of this policy of admission of students, the central system of admission of students continues. This system is realised through the Co-ordination Committee of Uniform Admission. This committee receives students applications and deals with them at a national level according to the Higher Education Council admission criteria. This committee distributes students to eight public universities according to their *Tawjihi* results.

University Autonomy

The chapter examines the extent of autonomy from the point of view of academics and policy makers'. University autonomy is viewed as the independence of the higher education institutions from the State and all other forces of society, to make decisions regarding its internal government, finance, administration, and to establish its policies of education, research, extension work and other related activities, (Lima Declaration, 1988).

The Admission of Students

In terms of university autonomy to admit students, according to its own criteria and according to its technical abilities, interviews with academics and policy makers have confirmed that there were different views about the extent of autonomy. The admission criteria are created by the HEC without effective participation from the universities in creating this policy or criteria. The admission process carried out by the CUCA, which received applications of the *Tawjihi* graduates who got sixty five percent or more as an average. This committee deals with the applications according to the HEC criteria of admission, (see appendix six, the admission policy criteria).

Academic staff members are of the view that autonomy in admission policy, in terms of criteria of admission and the work of the CUCA, has not been realised. Jordanian public universities to be autonomous should create their own criteria and select students according to these criteria and this is not realised in any public university. The criteria of admission is created by the HEC and applied to all Jordanian public universities. The universities have no autonomy in creating these criteria, as political factors play the main role in formulating them. These political reasons are reflected in the Jordan government policy towards higher education.

In other words, the HEC applies the government policy towards university admission. Social, political and economical factors influenced the government to formulate the admission policy. The HEC, headed by the Prime Minister, applies the government policy rather than considerations which are related directly to the universities work. The HEC, each year conducts several meetings in order to set or formulate the admission criteria. This formulation includes a decision on the number of students which each public university should accept, the minimum requirement of admission and modification of the quota component. For example, in 2000, the HEC applied the Royal Decree which decided to increase number of students from the Palestinian refugee camps from 100 to 200 students every year. So any new criteria and any modifications to the admission criteria is a responsibility of the HEC. This responsibility of the HEC ignores the question of university autonomy.

In this sense, one academic staff pointed out that:

> The admission policy or the admission criteria do not express the university autonomy as the university does not admit its students on their own criteria but according to general criteria created by the higher education council and on the *Tawjihi* result which are out of the university's hands. The university to be autonomous, should create it own criteria such as admission examination for their faculties. For example, the scientific faculties should have a different examination for its students to those who are admitted to the humanities faculties. (Quoted from H. At.interview).

The HEC interference in the universities autonomy is clear in the failed efforts of the universities to formulate the admission criteria themselves. These universities could not set their own criteria of admission. The council use the *Tawjihi* scores as the only criterion of admission. This examination is created by the MOE as a requirement for those who finished the secondary school stage. Also, this examination measures students general knowledge, not students knowledge in specialised fields of study. So, academics view that public universities should create their own criteria to accept students and they suggest using entrance examinations or interviews for admission purposes.

The *Tawjihi* examination measure students knowledge in seven or more subjects and none of these specific results are take into consideration in the admission to the university. It is just the total average which decides if a student is accepted or not. So, there is a need to give the universities the autonomy to measure students' abilities in one or more subjects for admission purposes, as in the developed countries. For example, British universities require students who wish to study medicine, to get high scores in specific subjects. But the case in Jordan is different, as the average *Tawjihi* score forms the only criterion. In this sense, one academic pointed out that,

> The *Tawjihi* examination as the MOE reported, is not designed for the admission purposes. It is for work or as a record of secondary school, students have to take this examination. This examination is not developed to the university admission purpose, but public universities use it instead of creating special admission examination. So the university admission criteria are not from own their making and it is not suitable to the admission purposes. *(Quoted from T. D. interview)*

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This view of academics is compatible with the principles of university autonomy, which emphasised that to consider any university as autonomous, it should accept its students according to its own academic, technical and financial facilities.

These factors, which universities depend on in admitting students, have not been taken into consideration in any Jordanian public university, because of the external influences on the universities decisions. This influence satisfies state and society interests, as the number of students accepted by the universities is many more than appropriate. This is justified by the huge number of the *Tawjihi* graduates every year who have satisfied the admission requirement and accordingly should be accepted to the university, according to society and to the government. This pressure stems from the social regard given to university education. Jordanian citizens highly respect the educated person; although, the unemployment among university graduates is also high, as most initial graduates wait at least four years to get an appropriate job suited to their speciality or level of education. This high regard for the university education affects the university autonomy, obliging it to accept more students than its technical abilities warrant. One academic pointed out that,

> The university is not autonomous completely in admitting its student numbers and this is because the number who finished *Tawjihi* is much greater the universities abilities to absorb them. So the university admits the numbers that the higher education council and the government want. As the society pressure on the government to increase the students' number so the government pressures the universities to admit more students, (Quoted from Y. AS interview).

Academics have confirmed that some criteria in the admission policy are harmful to the university autonomy. For example, the quota criterion has harmed the university autonomy, as more than fifty percent are accepted according to the quota system, which means that just a few students or those who got high average in their *Tawjihi* are admitted on their personal ability criterion. The number of quotas exceed eighteen and make university autonomy in admitting students not possible (see admission policy criteria in appendix six), as each quota decides the number or percentage of students who should be accepted to the public universities. For instance, students who are accepted according to the quota of the underprivileged areas comprise more than 2000 students every year. This quota does not help people from these areas, as the real need is for improvement of the

educational facilities to give the people a better opportunity for high achievement in their school study. These quotas have not given them generally a better chance to access the university and the need is still for improvement of the general educational standards.

Similarly, other types of quotas have not served university autonomy, as people who are admitted to the university are admitted on exceptional criteria, such as, the parent's occupation, rather than on their personal competencies. Universities should accept students on the basis of the university criteria regardless of any other factors. Students who are from poor areas, should be given support on the national level for their areas to improve educational standards to the level of other areas in the country and then they will be admitted on the their personal competencies and not according to their area conditions. This is to give such people a real opportunity to improve their conditions, which will help them to be like any other citizen, in terms of abilities and education.

At the same time, this will help the universities to be fully autonomous and to maintain academic standards, as students from underprivileged areas, according to current quotas are not sufficiently prepared to succeed in the university education. Those students and others who have been accepted according to quota have weak academic standards and can not finish their study properly or succeed without further help which is not available. In the meantime, students from such areas should be given quota for admission until they reach numerical equality with other areas in the standards of educational facilities. Also, such students should be given appropriate training to prepare them for the university life and its requirements. With regard to the other quotas, academics view that these are a threat to university autonomy as the educational standards in these areas are not poor. On the other hand, many students who benefit from the quotas have a better educational standard than those who have not entered through quotas. For example, students whose parents are members of the HEC have better educational facilities than others who have no quota to access the university. The quota system not only harms university autonomy, but also harms the citizens right for social equality. This is demonstrated by the existence of a quota for some citizens with high educational and life standards while others have no quota, although they experience poor educational and life conditions. The appropriate thing is to abolish the quota for all except for those from the underprivileged areas until

the general educational standards are improved. The system as it stands is illogical and contradictory.

This admission policy is implemented each year by the CUCA, headed currently by the *Jordan* University vice president, with other representatives of the public universities and the HEC. The effect of this committee on the university autonomy from the point of view of academics and policy makers' varies. One view considers this committee as facilitating the admission process and reducing the cost by dealing with applications together, instead of dealing with the applications to each university separately. The committee is doing the job of the universities. In other words, it is an external threat to the university autonomy. Those who consider the committee as facilitating the admission process, believe that the committee co-ordinates the admission procedures by applying the admission criteria to the applicants without considering any other factor. This committee helps the universities to reduce the cost of dealing with the admission procedures and it helps the universities to save the time and reduce the routine in dealing with these applicants. As long as the universities are not given power of decision in formulating admission policies and criteria, the CUCA remains the best way to admit students according to the current criteria of admission.

In contrast, those who are against the committee, reported that it affects the university autonomy through controlling such a key aspect of the universities work. Moreover, it has distributed students to the universities unequally. In other words, this committee has sent excellent students to the University of *Jordan* and the less well qualified students to the other universities. So it has harmed universities autonomy by forcing them to accept students with lower scores in their *Tawjihi*, than the University of *Jordan*. The fact is that University of Jordan is considered a prestigious university at which most students wish to study. The fact is also that students with high scores usually choose this university, as their first choice which the CUCA confirm. For that reason, the threat to the universities autonomy is not only from the CUCA but also from the admission policy and its criteria which interferes in every aspect of the admission process.

In general, as long as the universities do not have the power of creating their own criteria and as long as the CUCA distributes students to the university according to the HEC

criteria of admission, the CUCA should continue. It is undeniable that the system reduces the cost of dealing with applications and helps the universities to receive students in the same way as if the universities dealt separately with the applications.

From the policy makers' point of view, the current admission policy has affected the university autonomy. In terms of the criteria of admission and the work of the CUCA, policy makers have two views. First, that there is a need to cancel the admission policy and CUCA and give the universities freedom of selecting their students on their own criteria and on their technical abilities. In contrast, the second view defends the admission criteria and the CUCA, as it facilitates procedures of admission and there is no need to cancel it as long as the admission criteria have not changed. In this sense, one academic pointed out that:

> The unified admission is very necessary to organise the admission and to control its procedures. And it helps the university to reduce the costs and routine of the admission process. (Quoted from S. S. interview).

Both views emphasised that there is a need to change the admission policy by giving the universities decisions of selection their students on the own criteria. This emphasises the importance of changing the current admission criteria, to give the universities autonomy in the selection of students.

The admission policy has not realised university autonomy for different reasons. First, the source of these criteria is not from the universities, as it is created by the HEC; secondly, the responsibility of changing or modifying this policy is with the HEC, not with the universities; thirdly, the responsibility of implementing this policy is with the HEC, not with the universities; fourthly, the admission policy has not realised university autonomy, as the *Tawjihi* score is the only requirement and the quota system provides more that fifty percent of the total number of accepted students. Generally speaking the admission policy in its current format has not achieved university autonomy for any university among the Jordanian public universities.

University Autonomy in the Appointment of Academics

In terms of university autonomy to appoint academics and other administrators, interviews with academics and policy makers aimed to clarify the extent of university autonomy.

From the academics point of view, Jordanian public universities do not have complete autonomy in the appointment of academic staff to its different faculties and there are many factors affecting the university autonomy. These factors come from outside the university, like the *wasteh* (social pressure or favoritism), and the government agencies.

With regard to the *wasteh* pressure, academics have confirmed that public universities are influenced by the pressure from those who benefit from *wasteh*. So in many cases, the university appointed academic staff in this way. The *wasteh* is always successful if it comes from people in a high position. There are formal procedures by which the universities fill its positions e.g. by advertising in the newspapers about their need. After the applications arrived to the department, a committee of the academic staff is established by the Dean of the Faculty. This committee has the power to select those who are qualified by the job description. At the same time the social pressure on the members of this committee in many cases forces them to appoint people unsuitable for the job. In this sense, one academic pointed out that:

> The society has its influence in the appointment of academics in the universities. As the people who have power in the society influence the university to appoint their sons, or relatives and this is not justified by the quality and the ability of those people, (Quoted from T. M. interview).

However, university appointment decisions and the university response depends on the power of this pressure. The universities have responded to this pressure as part of the social expectations which take place in Jordan. These have their influence in every activity of the society in which people are appointed to office. From the point of view of academics and policy makers *wasteh* is considered a socially negative habit because it does not realise the equality among people according to their personal merits and also it does harm the universities right for autonomous decisions. So there is a necessity to remove it from the social life. Also, public universities responded to this pressure because

such pressure comes from powerful or influential people in the society. For example, if such a person contacts academic staff with a request to appoint some body to the university, academic staff will respond positively because of the power of this person. Such examples occur regularly in the appointment of academics and others to the universities.

In terms of the university autonomy from state interference, academics have emphasised that nobody can be appointed to the university without recommendations from the government security agency. Some academics have supported the university's duty to take the government agency's recommendation into consideration. They believe that the universities are a national organisation and those who are appointed should be loyal to the country and should agree with national policy. So, in consultation, the agency helps universities realise the national aims. People who are a threat to the government security have no chance of appointment in the universities. Also, people engaged in certain political activities have no chance to be appointed to the university positions. This is because, universities are established by the State which has the power to appoint those who are with its policy, not against it. Some academics argued that consultation with governmental agencies should be to ensure that applicants have no criminal record, rather than to investigate their ideological or political background and that consultation with governmental agencies for any other purpose is not acceptable.

The majority of academics have confirmed that the universities requirement to consult with the government agency is a real threat to the university autonomy. The fact is that no official regulations force Jordanian universities to consult in such a way when appointing academics. But, in practice they do so. The reasons are not clear but the universities do wish to avoid appointing academics who are known opponents of the state policy and to avoid any problem with the government in the future. There is a covert hidden agreement between the government and the universities to consult in this way.

Some academics pointed out that the extent of the university autonomy from such pressure depends on the university president's personality, on whether the president is firm enough in taking decisions, regardless of any interference or fear from any source. Otherwise there will be no autonomy. In this sense, one academic pointed out that:

It is the universities desire to consult the government agency, not the agency's, as the university president decides if he wants to consult or not, (quoted from A. M. interview).

From the policy makers point of view, consultations with the government agency are justified by security reasons, to make sure that the person concerned is not a danger to the society or the state. Also, policy makers emphasised that academics appointed to the university should prove that they are not wanted by any authority for any reason. So universities depend on the government agency to provide such information about applicants. So if the agency recommends the appointment of somebody, they will be appointed and if not, they will be rejected, even if they are well qualified academically for the position.

The security check up in the appointment process is a business of the government agency. According to the policy makers' views, all other procedures of the appointment are carried by university decision and there is no interference in it from any source. Consultation with the governmental agency may be acceptable for one reason; to check if the person is wanted by any authority for criminal reasons or has a criminal record. Other reasons are not acceptable. Blacklisting some one for being against the government policy is against the human right of freedom of expression and freedom of thought. Also, it contradicts the Jordanian National Constitution which emphasises the Jordanian citizens' right of freedom of expression. Furthermore, it is against the academics and the university's mission in society, which is to search after the truth without restriction.

University Autonomy in Establishing New Programmes

Jordanian public universities have similar fields of study, but the differences among these universities emerged from the availability of some fields in one university and not in the others. For example, *Yarmouk* University has a fine arts department which awards bachelor's degrees in theatre, music, and decoration, which other universities do not have. The decision of establishing fields of study in the universities is a decision of the HEC. This decision depends on the society's needs, the labour market and the university's technical facilities to provide such a programme.

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In terms of academics views of the university autonomy in decision of establishing new programmes, there are four factors affecting university autonomy in this regard. The policy of the HEC, the society's needs, the labour market and the financial support.

According to the Higher Education Act (1998), the HEC has the power to establish higher education institutions and to determine the fields of study in all its levels. Furthermore, it has the power to determine any changes in the study fields and to co-ordinate between the universities in this regard. In all cases, Royal Decree confirms the establishment of a new university. For example, Maan City petitioned King Abdulah II for a university in their city. Following a visit the King has announced the foundation of King Hussein University. The HEC now has to implement the Decree by establishing and taking decision about which fields of study should be followed, although, each university has a trustees council which should make decisions like this, once the university is established.

This power of the HEC affects university autonomy and has not considered the needs of higher education in respect to the labour market, as 99 percent of the universities have the same fields of study. This prevents the universities from having different fields of study in which they can complement each other and help the labour market to fill needs from different types of specialisation.

Academics considered this power of the HEC as a threat to the university in terms of interference in the university affairs. They reported that if universities are to be regarded as autonomous, they have to establish programmes according to their academic capacity and internal abilities and to their knowledge of the society's need for the field of study. Furthermore, some academics reported that there are external factors which forced the HEC council and the universities to establish or close programmes. These factors emerged from the external fund for the universities, which comes through governmental agreement with foreign countries. For example, the World Bank, and the European Union, and other governments or international organisations which have supported the universities in establishing specific programmes. This kind of fund in many cases influenced the universities to establish or re-modify some fields, as the support will not

be given without satisfying the fund provider's conditions. The following view was commonly heard among the respondents:

> Establishing new programmes depend on external factors, which influence the university to establish new programmes. For example, the university created three programmes which have no relation to the Jordanian society and its needs, such as, the American studies programme, the women's studies programme and the international leadership programme. (Quoted from O. B. interview).

This view of academics about the external financial interference with the university autonomy in establishing new programmes is confirmed by several examples from academics regarding some fields of study which have been established and others closed. In this sense, academics in the University of *Al-al Bayt*, reported that the World Bank's sponsorship of the university was associated with the closing of the Institute of Astronomy.

In contrast, some academics expressed the view that the HEC does not interfere unduly with university decisions in establishing programmes, as the Council has a co-ordinating mission among the universities on the national level, to create programmes according to the country's needs. This is because the HEC is comprised of the public universities presidents and trustees councils presidents who are well aware of their universities ability to establish any programme. This protects university autonomy in establishing programmes without necessitating directly its participation in decisions. Also, the HEC has a specific mission regarding public universities according to the Higher Education Law. This mission is achieved through the participation of the universities presidents who are responsible to their universities without harming university autonomy.

In fact, the participation of public universities in the HEC has not harmed the university autonomy of these universities, as decisions to establish new programmes comes without prior study of the labour market and society. The most common feature of establishing new programmes of study is the lack of consideration of labour market and social needs and the limited diversity in the universities fields of study. This is because the HEC was established the same fields of study in all public universities, even the latest two universities established in 1999/2000.

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Yet, from the policy makers point of view, there is no interference in the university autonomy, as the universities must take the society's need into consideration when establishing new programmes. With regard to the HEC'S role, policy makers consider it to be a necessary co-ordinator among the universities and any decision taken respects university autonomy. All presidents of the public universities are members of the council, which gives the universities full opportunity to present their views in establishing any programme. This is according to the universities technical abilities and according to the labour market needs. This is theoretically true, but the fact is different, as no technical study carried out by the HEC or public universities to specify the labour market need for certain fields of study.

Policy makers report that establishing new programmes by external fund has no effect on the university autonomy, as universities, before they establish any programme of study, must consider their ability and need to do so. Also universities study the society's need for such a programme. They reported that any conditions attached to external funds are taken into consideration, and whether they are harmful to the universities autonomy or not. If not they accept the assistance, otherwise they do not. For example, sending academics to study in Europe, as a condition of financial support does not harm the university autonomy, as the universities have sent academics to study in Europe over many years. Conditions such as this have no effect on the university autonomy in practice; but the fact is that public universities have no real autonomy, as universities are constrained to send their scholars to work in areas which they do not necessarily need. For example, Faculties of Education in the Jordanian public universities may not send their scholars to study Arabic and Islamic teacher education in Arab countries such as Egypt or Syria, because the external fund requires them to study general teacher education in Europe.

University Autonomy in Administrating Students Affairs and from the *Wasteh*

The student body is the fundamental component of any university. To consider any university as autonomous in the administration of its affairs, it has to administer that of its own students' body. Jordanian public universities are not exceptional in this respect. To examine the extent of such autonomy, interviews were held with academics and higher education policy makers. Interviews with academics confirmed that there are many factors influencing university administration of students' affairs. These factors come from two sources, society and the state.

Jordanian universities are not exceptional as the society has its influence on their decisions. This pressure is represented individually in different forms. From the academics point of view the *wasteh* influenced the universities in certain academic affairs and notably students' affairs. This *wasteh* takes many forms for different reasons. The most common reasons of such interference is to realise benefits for certain groups and individuals of the society. For example, there is pressure to force the universities to admit certain students or to cancel disciplinary action against them.

But, universities concede to this pressure especially when it comes from people in high positions in the society. Also, this pressure comes from relatives and friends because the social relationships are very strong. For example, students who receive disciplinary action from a university will use their personal relations to cancel this action. In many cases, these relations succeed in preventing such action. In the same way, academics receive hundreds of phone calls and personal visits from students' relatives or friends at the time of students' evaluation. Academics in many cases respond to such pressure according to its power and influence.

Furthermore, as the admission policy left one or two fields of study where the universities could accept students according to their own criteria, universities receive huge pressure to accept certain students. For example, the department of fine arts at *Yarmouk* University and Physical Education at all public universities, each year has a committee to select students according to their personal abilities in different aspects of the fine arts field. The

members of this committee are subject to huge pressure to accept some students and many students are accepted because of this pressure rather than because of their personal abilities.

Another example, of the society's pressure is that to register students for courses before the specific time of registration. This is explained by the high pressure of demand on the university course, which is not compatible with the students numbers. Academics justified this pressure by considering that the universities are social organisations, which are influenced by the society's pressure. For academics, this pressure is applied individually and must be resisted if academic work and university autonomy are to be protected.

The second source of threat to the university autonomy in administering students affairs is from the governmental security agency. As mentioned earlier in this chapter, the government agency interferes in the universities autonomy in the appointment of academics. Its influence also appears in students' affairs. For example, it interferes in the nomination of student council members. This is indirectly as it contacts students individually and persuades them to nominate themselves for the council election. This is explained by the government agency's preference for certain students to be on the students' council rather than others. Furthermore, it has the main influence in supporting those who are nominated and who will win in the election. For security reasons, universities are under high pressure from these agencies to take certain decisions related to their students' affairs. This finding is supporting by the finding of the students' responses to the questionnaires. Students freedom to form associations according to their interests has not been realised completely, as it has a mean of 2.95 which is below the study theoretical mean, (see chapter five).

This is interference to the extent that some academics reported that universities have limited freedom in taking decisions related to their students' affairs. In this sense, one academic pointed out that:

> Jordanian universities have no decision with regard to its students' affairs and it is not free. There is great pressure on the universities over the conduct of students' affairs and this is referred to security reasons. There is not any political students' activity. (Quoted from T. M. interview).

The reason for this interference in the students' affairs is explained by security reasons, which means that students' activities should be limited to ensure that they do not endanger the state policy or the society.

From the policy makers' point of view, this pressure affects the university autonomy, if the university and its academic staff respond to it. So universities and its academics should fight this kind of pressure to keep the university and its educational standards autonomous. In the same way, policy makers emphasised that the society's pressure tried to influence the university decisions. For example, because of the financial crises which face the Jordanian public universities, they decided to increase the tuition fees, but they have not succeeded because of the society and the students community pressure. The social pressure becomes greater in decisions regarding students' affairs, as the main link between the society and the universities is the student; the pressure comes from relatives or parents of students.

Summary

This chapter analysed and discussed university autonomy in terms of admission of students, appointment of academics, establishing new programmes of study and research, the administration of students' affairs and university autonomy from the society pressure. The document analysis suggested that Jordanian public universities have financial, administrative and legal autonomy. Also, the universities have scientific autonomy which means that universities are free to establish their research programme, training centres, curricula, hold examinations, award degrees and create jobs. Furthermore, these universities have full autonomy in appointing, removing and promoting academics.

On the other hand, interview analysis confirmed that there are many restrictions over the universities autonomy. These restrictions come from different sources, society, governmental agencies and from the universities regulations. With regard to the

university autonomy in admitting students, HEC has the authority to decide the criteria of admission and the number of students in each university. Also, in the appointment of academics, Jordanian universities do not have complete autonomy again because of the interference of the society and also of governmental agencies in this process. Moreover, Jordanian public universities are not autonomous in administering students' affairs and from the *wasteh*. Yet again threats come from the society, government agencies and from within the universities. For example, the *wasteh* has affected the university decision regarding disciplinary action toward students, in term of cancelling such actions.

In the coming chapter, the analysis and discussion of the equality of the admission policy theme presented, in term of the equality of the criteria of admission.

Chapter Seven
Equality of the Admission Policy

Equality in admissions policy is an important aspect of daily debate in Jordanian society. Each year thousands of students' graduate from the *Tawjihi*, with the uncertain hope that they will get a chance to enter the university or the field of study that they want. This chapter aims to find out whether the *Tawjihi* scores as the only criterion for admission and the quota system have achieved equality among Jordanian students in access to public universities regardless of background factors.

Preliminary Findings for Equality of the Admission Policy

Equal opportunities in education means the absence of discrimination based on race, colour, age, gender, national origin, religion, social or economic background and language. In Jordanian law or the constitution of the State, no discrimination among people is allowed for any reason. The Jordanian Constitution (1952) emphasises that

> Jordanian men and women are equal under the law. There shall be no distinction between them in rights and obligations regardless of difference in race, language or religion. They shall exercise their constitutional rights and uphold the higher interest of the state and the national ethic in such a manner as to ensure that the material and spiritual resources of Jordanian society are freed and directed towards achieving the national objective of unity, progress and building a better future.

Also according to Article Six of the Jordanian Constitution (i) Jordanians shall be equal before the law. There shall be no discrimination between them as regards to their rights and duties on grounds of race, language or religion. (ii) The Government shall ensure work and education within the limits of its possibilities, and it shall ensure a state of tranquillity and equal opportunities for all Jordanians.

Furthermore, the Jordanian National Charter (1990) emphasises attaining equality, justice and equal opportunities for all citizens, male and female, without discrimination. Also, the Jordanian National Charter (1990) emphasises that

The system is also based on respect for the individual as pointed out in the Almighty's dictum: "We have bestowed blessings on Adam's children." State institutions must, therefore, ensure the dignity and rights of all citizens, as guaranteed by the Constitution and affirmed by international conventions. Individuals and groups must play their part in protecting these rights and observing the principles of justice, equality and equal opportunity for all.

According to the Jordanian national legislation, Jordanian citizens are totally equal in terms of civil rights and no discrimination among them is allowed. Equality among Jordanian students in the admission policy and in their selection of the study field is included in this legislation. The admission policy emphasises that students should be treated equally based on their *Tawjihi* scores. Also, students' selection of their study field depends on their desires and attitudes. In practice, students are asked to nominate twenty fields of study that they wish to study and eight universities. In other words, students who get high scores (80% or more) in their *Tawjihi* have more opportunity for admission and to select their study field while students who get low marks (65%-79%) have less opportunity for admission or selection of their study field according to their preference. In other words, equality of admission policy has only been realised for those students with high *Tawjihi* scores, as they are admitted to the university and field of study that they want. Academically, this is not exceptional, as students' academic merit should be used to judge their ability to access university, but this opportunity does cover less than 10% of students.

However, according to the different documents of higher education in Jordan and the state documents, Jordanian citizens should be treated equally regardless of their background factors. This is not realised because of the discrimination in the admission policy criteria, which is discussed next.

Equality of Admission Policy

The admission policy to the Jordanian public universities is comprised of two main components, the *Tawjihi* scores and the quota system. Interviews with academics confirmed that there are many factors, which suggested that this policy does not result in equality of opportunity among Jordanian citizens.

The *Tawjihi* score is the only academic criterion for admission and students selection of their study field. However, it is not the most suitable, as it is not designed specially for the purpose of admission. This is because the *Tawjihi* examination does not measure all aspects of the student's abilities or fitness for advanced and specialised study. It just measures the student's ability to memorise information; other aspects of a student's personality are not measured by this examination. In other words, If the score is high the extent of opportunity high and if not becomes very limited. This refers to the admission policy itself, which requires twenty choices to be filled in the application form. Students with *Tawjihi* scores between (65-79%) have no chance to access any course from their first five choices. So they accept any other course offered which is better than not entering university at all. In this context, one academic stated that:

> Students desires in selection of the study field are not realised in the admission policy, as just those who get high scores have the opportunity to select the field which they want. Others can not, even though they made twenty choices. So if student scores under 79% his opportunity to study one of his last five choices of twenty choices much greater than studying one of his first five choices. There is a need to find new criteria taking into consideration students' desires of which field of study they want. (Quoted from M. AB. interview).

This criterion discriminates among students, as an elite group of students have the chance to access the university and also have the chance to select the study field that they wish. Also, there is no weight given to the student scores in the examination subjects in the admission and the selection of the study field, The only factor is the students cumulative average. For example, students who get high scores in physics and biology have no opportunity to study medicine unless their cumulative average is 97% or more. So the *Tawjihi* examination is not the most appropriate method of selection for university study.

Indeed, the *Tawjihi* examination is considered as something which increases inequality. The following quotation gives this view,

> Students are accepted to the universities on the basis of the *Tawjihi* examination, which is not designed for admission purposes as the Ministry of Education has declared many times. Universities are using this examination to accept students, as they have not designed an entrance examination for the admission purposes. The universities have to design an entrance examination which is completely autonomous. (Quoted from T. D interview).

In fact, the *Tawjihi* examination is designed by MOE as a requirement of the end of the secondary school stage. The MOE has not designed it for the purpose of university admission and the universities have the duty to create their own criteria of admission which may include the *Tawjihi* or not. From the academics point of view, universities should accredit the *Tawjihi* examination along side their own criteria, in order to measure the whole aspect of a student's personality. Other criteria taken with the *Tawjihi* will measure all abilities of students and this might achieve equality of access and selection of study field for students. An academic staff member expressed his view:

> The *Tawjihi* examination does not realise equality among students; many other criteria beside the *Tawjihi* are needed to be able to realise equality among students; for example, the personal interviews or even an entrance examination. (Quoted from D. M. interview).

Also, students responses to the questionnaires confirmed these findings, as students equal opportunity to select the study field was not realised completely. An academic pointed out that:

> The students desires in selection of their study field are not realised, as the *Tawjihi* score is the only criterion of admission. High percentages from students are looking to change their study field or transfer from the university. The only students who have equality are the excellent students in their *Tawjihi* scores. (Quoted from T. M. interview).

Thus, the *Tawjihi* is not suitable for the admission purpose. But, academics confirmed that in the present circumstances the *Tawjihi* is the most objective criteria. This is because such criteria have protected the admission process from threat of *wasteh*. In other words, the *wasteh* mentioned in chapter five has the chief influence over universities decisions,

but the *Tawjihi* scores have mitigated such pressure because of the high confidentiality which covers the different stage of the examination process. For these reasons, any other criteria of admission must have high confidentiality. In the same context, one academic stressed that:

> The most objective criteria of admission students are the *Tawjihi* examination, so if we find other criteria with the same objectivity we can change the admission criteria. For example, if we design a highly objective entrance examination, it will be a good chance to change the admission criteria. (Quoted from R. H. interview).

Although, some academics considered *Tawjihi* scores as the most objective criterion of admission to the universities, as the *wasteh* has no influence on its results, they also emphasised that the *Tawjihi* examination is not suitable for the admission purpose. As other criteria may realise the equality more than the Tawjihi, such as an entrance examination or interview which completely designed for the university admission.

The second component of the admission policy is the quota system which gives certain groups of students the right to be admitted to university (see the quota system in the admission policy in appendix six). This component has been criticised by many people in terms of its inequality among students. It is discussed here in terms of its equality among students in admitting them to university education. More than 50 percent of students accepted at the university, are admitted through some kind of quota. Most students have no quota, so they must enter through their *Tawjihi* scores which should be high scores (more than 80 percent). Students who have no quota and have not achieved high scores in their *Tawjihi*, have no chance to enter any public university.

The quota component is given for students because of certain conditions. Students from underprivileged areas (rural and Bedouin areas) have a ten- percent quota of the total number of students accepted to the public universities. The number exceeds 2000 students. The majority of academics are against this kind of quota. They agreed that the quota policy realised some equality for students of the underprivileged areas, but argued that the right thing to do, is to provide people in such areas with the same standard of educational services, regardless of their area conditions. It was pointed out that:

The quota policy does not realise the equality between students, as there is a need for equality in the educational facilities standards as well as in the admission to the universities. Student should receive the same quality of education in all areas regardless of any other factor. So I support the idea of ending the quota policy and replacing it with an entrance examination carried out by the universities. (Quoted from T. M. interview).

Another academic said:

The quota policy is an inequitable policy, as the right to do thing is to improve the educational facilities standards generally not to give them quota. This does not help them to get a better standard of education. They have been to the university by the quota policy, but their educational standards do not help them to cope with the university educational standard. So they fail in the university. (Quoted from A. AS. interview).

From the academics point of view, the quota policy for underprivileged areas should be maintained only for a short period of time until these areas achieve high standards of education, such as other areas in the country. This is through a national plan to improve standards of life and education in these areas. Without this plan, the quota policy is against the citizens' right to get equal access to the educational services. This is because of the differences between students from the underprivileged areas and others who come from cities or rural areas. These differences among students have resulted in the failure of quota students in their university study. Students from these areas who achieved the minimum requirements of the admission policy (65 percent) have a chance through the quota to access public university. Other students, who achieved the minimum requirement of admission or even more, but have no quota access, have no chance to study in any public university. Also, it rare to find students from the underprivileged areas achieving high scores in their *Tawjihi* examination, which emphasises the importance of improving the educational standards generally, rather than maintaining quotas. This view of academics was commonly held.

Some academics oppose the quota policy as students from underprivileged areas have accessed the universities with the minimum requirement of admission, which is 65% in the *Tawjihi* scores, while other students can not access the university with 79% scores, as they have no quota. This, from the academics point of view, does not achieve equality

among students and it prevents the best students from going to the university. This situation realises neither social nor academic equality. The appropriate thing to do, according to academics, is to give access to the university education to students with high scores before those with low scores whilst improving general educational standards in the underprivileged areas and resisting the *wasteh*. This would achieve the social and academic equality. In other words, student academic standards should be given consideration in the operation of the quota. In this context, academics confirmed that universities should aim for high quality students, in terms of their academic standards. In this sense, one academic pointed out that:

> The current quota policy harms other students right, as students from underprivileged areas are admitted to the universities, while students from other areas could not get a chance to access the university, although their *Tawjihi* scores are greater than those from underprivileged areas. (Quoted from T. M. interview).

The second aspect and particularly inequitable, is the quota for students whose parents are working or retired from certain types of jobs in the society. For example, academics in the public universities, members of the Jordanian military forces, members of the HEC. (see admission policy in appendix six). These students, according to the admission policy, are eligible to access the university education and this is in a sense, diametrically opposed to the quota for the underprivileged areas. Both are unequal in their conditions. Students who have no quota and whose parents do not work or are not employed in nominated jobs, have no chance to enter the university if their *Tawjihi* scores are not of the highest. So the equality among students is not realised as some students have the right to access and others have no right or opportunity to access the university education. The academics view is that this type of quota should be abolished. This would realise equality among students regardless of their background, while all citizens serve the society and develop it and none should be privileged. In this sense, one academic staff member remarked that:

> I always ask my self, people in the military force are serving their country as well those in the other sectors are serving the country; for example, employees in the electricity company are serving the country and may face the death like

soldiers. So they have the right to get quota for their children like those who are working in the military or universities. Also, students from underprivileged areas who get quota to admit to the universities, it is the state responsibility to supply all people in the country with the same educational facilities regardless of any other factor. (Quoted from R. H. interview).

Another academic emphasised that

> Every area has it own conditions, people of the rural and Bedouins area have the right to access the university according to special criteria considering their conditions. But, the problem is with the quota for the other people who are working in military force or other organisation; they have no right to get this quota as every body in the society serve the society like those who are in the military or universities. The quota in its current form harms the equality between people, which emphasised by the Jordanian State constitution. (Quoted from M. AB. interview).

This type of quota does not realise the equality among Jordanian citizen. Although, the Jordanian constitution emphasises that Jordanian citizens are equal in their duties and rights. In this sense, the Jordanian National Constitution reported that:

> (i) Jordanians shall be equal before the law. There shall be no discrimination between them as regards to their rights and duties on grounds of race, language or religion; (ii) The Government shall ensure work and education within the limits of its possibilities, and it shall ensure a state of tranquillity and equal opportunities to all Jordanians. (Jordanian National Constitution, Article 6).

The Jordanian constitution in this article emphasises equal of opportunity among all Jordanians in which they should be admitted to the university education regardless of any background factor. The equality emphasised in the constitution has not been realised yet in the admission to the public universities.

The current quota system for admission to the public university whether for underprivileged students or for whose parents work in certain jobs contradicts the equality of opportunity principle stated in the Jordanian National Constitution and also the views of academics.

However, policy makers of higher education emphasise that the quota policy for the underprivileged areas is necessary, as the educational facilities standards are poorer than other areas. This is until education standards and life conditions become uniform throughout the country.

As a matter of fact, the conditions of these areas can not be improved in a couple of years, as it needs a long-term plan. Such a development needs huge financial support which is not easily forthcoming. So is argued, the only thing that the government or the state can do, in the short term, is to give students access to university education through a quota. One policy maker stated that:

> I am with the quota policy for those who are from underprivileged areas, as their areas do not have good educational facilities, such as good teachers: Until we realise the equality in all areas in terms of the educational standards; we need to keep the quota policy to give those poor people a chance like rich people who have good educational standards in their areas. (Quoted from A. M. interview).

This situation has existed for thirty years or more, so the need to improve the conditions of these areas has become an urgent necessity and the work of improvement could be divided into stages of a couple of years, to improve specific aspects of conditions in these areas. This is to ensure that the required improvement is achieved. To this extent, there is not a great division of opinion between academics and policy makers.

However, certain groups of people are given a quota because they work in key jobs, such as the military, spending only a minimum amount of time with their children which affects the quality of their education. The quota is also an incentive to take up such work. But, this is not the case for the HEC members who are highly placed and whose children receive a high quality of education. So this kind of quota is simply privilege, regardless of the aim of equality among citizens. All citizens serve the society and all have the right for equality on the basis of personal abilities, regardless of socio-economic, gender, religion, or other such factors.

The third aspect of the admission policy is the minimum requirement of admission, which is 65% as cumulative average in the *Tawjihi* scores. This minimum requirement is

considered by academics as harmful and increases inequalities among students. Students who get an average between 50-64% have no chance to access any public university. Students who get an average between 60-64% have a chance to study in a private university, which will accept them without any further condition, but the study tuition fee in the private universities is fivefold that of the study fees in the public university. Those students who get an average of between 50-59% had no chance to study in any Jordanian public or private university, until September 2000, when the HEC lowered the minimum requirement of admission to the private universities to 55 %.

From the academics point of view, this minimum requirement of admission in the *Tawjihi* harms students right for equal access to the university education and contradicts the basic right of citizens for equal access to education. So, to realise equality among students on the basis of equality, admission criteria should give access to the university education on the ground of success in the entrance examination, interviews, or other criteria which also identify students' personal abilities and motivation.

From the policy makers point of view, the 65% is a minimum requirement of admission and is necessary, as long as the admission criteria have not changed. This is to ensure that only good quality students access university education. This is realised, as few students are accepted to the university with 65% scores; only those within a quota have a chance to access the university education. Other students have the chance to access by free competition which restricts access to the university education to those who get 75% scores or more each year, but, without an entrance examination or criteria examining the student's personal abilities, *Tawjihi* examination cannot control the quality of students, especially those who get an average between 50-64%, who are very weak. So other criteria besides the *Tawjihi* should be used to allow access to university education. A university president who is a member of the HEC expressed his view, that:

> The *Tawjihi* examination is not enough as a criterion for admission to the university; there is a need for more criteria beside the *Tawjihi*. Also, the admission policy has limited access to the university by 65% of the Tawjihi

examination, which is not acceptable, as every student who passed the *Tawjihi* has the right to study in the university. The main criteria by which to decide who access the university should the university's technical ability to receive them. (Quoted from ES. AL. interview).

How Can Admission Policy be Made Equal

Interviews with academics have confirmed that there are many criteria which can realise equality better than the *Tawjihi*. One of these is the entrance examination. Academics have different views about the entrance examination as a criterion of admission. Some academics believe that this examination should be used with the *Tawjihi* scores to ensure that high standards of equality among students will be realised. The next quotation explains this view:

> Entrance examination of admission students should be conducted in the departments or faculties. This examination will realise equality among students better than the *Tawjihi* scores criteria. This examination would take into consideration students' scores in the *Tawjihi* in addition to their result in the entrance examination. For example, a student who gets good scores in the *Tawjihi* and with good scores in the mathematics entrance examination could be accepted to the mathematics department. (Quoted from K. AS. interview).

So by combining students scores in the *Tawjihi* examination with their scores in the entrance examination, high standards of equality among students can be achieved. The entrance examination was not the only criterion which academics suggested to be used with the *Tawjihi* or instead of it. They also argued for specialist performance to be identified, e.g. student scores in the individual *Tawjihi* subjects could have weight in the admission to the university. For example, students' scores in religion should be considered for students admitted to the Faculty of Islamic Studies. If this student chooses the Faculty of Islamic studies and he or she has high scores in this subject whilst satisfying the minimum requirement of the admission in his cumulative average, then he should have the right to be accepted to the Faculty of Islamic Studies. In this context, one academic pointed out that:

> The current admission policy does not realise the equality among students, I prefer to give weight to the students scores in their *Tawjihi* result in admitting

them for some fields of study or to conduct an entrance examination for every faculty. (Quoted from R. SH. interview).

Furthermore, interviews combined with other criteria realise equality among students, as they take into consideration students personal abilities. So, using entrance examinations and interviews, as criteria for admission may achieve a greater level of equality among students. The next quotation emphasises this:

> The *Tawjihi* examination does not realise the equality among students; there may be other criteria beside the *Tawjihi* better able to realise the equality among students, for example, the personal interviews or entrance examination. (Quoted from D. M. interview).

In fact, it is difficult to conduct interviews with students to establish their academic merit, as the number of students who apply to the university education each year exceeds 30,000 students. For that reason, an entrance examination used in conjunction with the *Tawjihi* cumulative scores and their scores in some subjects may realise the equality if the universities work hard to design the entrance examination and deal with students responses objectively.

From the policy makers' point of view the *Tawjihi* examination is not enough to realise equality among students and the need to change and modify the admission criteria is a necessity. Modifying or changing the admission criteria should give more weight to the students' personal abilities in the fields of study that are preferred. Also, the form of admission criteria should consist of an entrance examination, *Tawjihi* scores in specialist subjects of examination and any other criteria that might help to realise full equality among students. In this sense, one policy maker pointed out that:

> There is a need now to modify the current system by giving weight to the student scores in the *Tawjihi* examination subjects, for example, who wants to study physics he has to get high scores in the physics and mathematics subjects. (Quoted from D. M. interview).

The equality of the admission policy from the students' point of view has been measured by using the questionnaires. A 1000 questionnaires were distributed in the six public universities. The returned questionnaires were 763, with a return rate therefore of 76%.

All returned questionnaires were analysed by the computer with technical assistance of a data processing specialist. Data statistical analysis took place at the *Alfahed* Library and Statistical Centre with the help of SPSS programme, in Jordan.

The questionnaires were divided into three main parts. The first part asked students about their university, gender, branch of study, level of study, and age. The second part asked about academic freedom for students (analysed in chapter four) and the third part asked students about the equality of the admission policy. The third part will be analysed in this chapter. This part of the questionnaires aimed to answer two questions:

1. Does the admission policy to the Jordanian public universities realise equality among students in admission and in their selection of study field?

2. Are there any significant statistical differences between students' responses according to their: university, gender, branch of study, level of study and age?

In order to test the extent of equality which has been realised among students, students responses were requested on a five-point scale (completely realised, realised, acceptable, unrealised, and completely unrealised). The mid-point is "3" for this scale. The average answer (mean) of "3" or above indicates a positive answer (the higher numbers tending towards" completely realised") whilst a score below "3" indicates a negative answer (the lower numbers tending towards a completely unrealised response).

To answer the first question, the students were given nine statements and asked to record their responses on the five-point scale. The statements were grouped under the following heading: the equality among students in the admission policy and in their selection of study field. The following statistical techniques were used to answer the first question: means and standard deviation for every question and for the whole questions together. Table 14 explains means and standards deviation for students responses to the equality in the admission policy in admitting and in the selection of their study field:

Table 14

Students' perceptions of the extent of realisation equality in the admission policy in admitting students and in their selection of study field

N	Question	Mean	S.D
8	Conduct entrance examination to admit students realise equality among students.	3.45	1.23
1	*Altawjihi* scores as criteria for admission students realise equality in the admission policy.	3.40	1.21
6	Competition system in the admission policy realises equality among students in the admission to the university.	3.17	1.19
7	Postgraduate admission policy realises equality among students.	3.06	1.02
2	*Altawjihi* scores as criteria for admission students realise equality in selection of the study field.	2.86	1.15
3	The quota system in the admission policy gives students equal opportunities in their admission to the university.	2.68	1.09
4	Admission policy takes into consideration students gender in students distribution to the study field.	2.35	1.11
5	Admission policy realises equality between male and female students in their admission to the university.	2.17	1.06

Table 14 shows that the equality among students in the admitting and the selection of their study field has not been realised completely, as the means scores range between 3.45-2.17, which shows that equality is regarded as realised in some aspects only of the admission policy. The aspects in which equality has been realised appear in four answers. The equality among students may be realised by an entrance examination, as question 8 (conducting entrance examination to admit students realise equality among students) had a mean score of 3.45 which indicates that students believe that the entrance examination has the ability to realise completely equality of opportunity among students in the admission to the university education. This agreed with the academics point of view, which emphasised that an entrance examination would be able to realise equality of opportunity among students better than the *Tawjihi* scores. The students believe that an entrance

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examination and interview have the ability to measure students personal qualities which the *Tawjihi* examination can not.

Similarly, students views about the equality of the *Tawjihi* examination as the criterion of admission had a mean score of 3.40 which indicates that students believe that *Tawjihi* scores realised equality of opportunity completely among students in getting access to the university regardless of the field of study that they want. This refers to the objectivity of the *Tawjihi* examination, as the *wasteh* has no interference in its results. Also, the *Tawjihi* scores as criteria of admission have very high objectivity, secured in free competition, unlike other criteria, such as the quota. So, if students compete on the basis of their *Tawjihi* scores the extent of equality of opportunity will be greater than with other criteria, such as interviews. This refers also to the students belief that *wasteh* may interfere in such criteria.

The *Tawjihi* scores realises equality among people regardless of their area or social conditions and this is support the need for another set of academic criteria of admission which considers applicants conditions. So, students from underprivileged areas access university education by quota and by their *Tawjihi* scores. This view of students conflicts with that of the academics and policy makers, which emphasised that using *Tawjihi* scores only has not realised equality among students. It refers also to the partial understanding of students of the equality of the *Tawjihi* scores, as they consider the *Tawjihi* scores separate from the other criteria. In contrast, academics consider the criteria together in terms of their equality of opportunity.

The respondents also considered the admission to universities without any other criteria except the *Tawjihi*, as equalised between students. In this sense, question 6 " Competition system in the admission policy realises equality among students in the admission to the university" had a mean score of 3.17 which indicate that free competition between students on the base of their *Tawjihi* scores without any other quota realises equality among students. This refers to the inequality of the other criteria in the admission policy, which affects the extent of equality. This agreed with the academics point of view to end the quota, which affect the extent of equality, which may be realised with the *Tawjihi*

criterion only. But, it does not agree with the policy makers point of view which emphasised that the quota alongside the *Tawjihi* can realise high level of equality among students, as some groups of students have special conditions and, without the quota, they will not be able to access the university education.

Question seven" Postgraduate admission policy realises equality among students " scored 3.06 which indicates that the admission policy for the postgraduate students is considered to have realised equality of opportunity among them. This is because the number of postgraduate students who applied to study is very small; which gives every opportunity to be accepted. This view of students did not agree with that of the academics which emphasised the need for other criteria for admitting postgraduate students, not only their cumulative average in the bachelor's degree.

Although, students considered *Tawjihi* scores as equalised among them in terms of access to the university, they considered it as could not equalise between students in the selection of the study field that they want. This although question two (*Tawjihi* scores as criteria for admission students realises equality in selection of the study field) which had a mean score of 2.86. This mean indicates that the *Tawjihi* scores do not realise equality among students in the selection of the study field. This is because of the twenty choices, which each student should fill in the admission application form, and refers to the inability of the *Tawjihi* examination in measuring students abilities. Also, because students with high scores in the *Tawjihi* have the chance to select the field of study that they want. Students views agreed with the academics view which emphasised that using the *Tawjihi* scores as the main criteria has not realised the equality in students selection of the study which they want.

The survey also found that the quota criterion has not achieved the equality among student, as question three (The quota system in the admission policy gives students equal opportunities in their admission to the university) which had a mean score of 2.68. This refers to the students' awareness for the negative aspects and effective of the quota policy on the equality among students regardless of the social conditions of some students. As the quota gives certain students with low *Tawjihi* scores the opportunity to access

university education, while students without a quota, but and with higher *Tawjihi* scores have no chance to access this education. This agreed with the academics view, which emphasised ending the quota policy altogether. Again, the students view did not agree with that of the policy makers, which emphasised the quota policy to as a means to realise equality of opportunity.

Furthermore, the survey revealed that there was no equality between male and female students in the selection of the field of studies, as question four (Admission policy takes into consideration students gender in distribution to the study field) had a mean score of 2.35. This indicates that the admission policy has not achieved the equality between male and female, because this policy has not taken into consideration gender in the admission policy. The admission policy treats male and female students in the same way according to their *Tawjihi* scores. The result of this absence of the gender factor in the admission policy means that some fields of study exclusively male, which others are female. For example, the majority of students in the faculties of medicine, sciences are male, although, many female students want to study in these faculties. This result disagrees with the academics and policy makers view which emphasised that the admission policy has not made any differences between the students in the admission to the university according to their gender. In other words, the admission policy does not discriminate between male and female in the base of their gender. However, in practice the equality among female and male students in the admission policy is not realised.

It is also noteworthy that equality among female and male students has not been realised in admission to or selection of the university that they want. In this regard, question 5 (admission policy realises equality between male and female students in their admission to the university that they want) had a mean score of 2,17. This means that the admission policy has not realised the equality among students completely according to their gender in the admission to the universities. This refers to the admission policy, which has not distinguished between students on the base of gender. Yet, this caused inequality in the admission to the university with some universities. Again, this view disagreed with that of academics and policy makers which emphasised that the admission policy does not distinguish between students according to their gender; and this is a positive point in the

admission policy in which all students are treated on the base of their *Tawjihi* scores. This is not the case, as certain groups of students are given a quota because of certain conditions, while a student's gender is not given any consideration. A consequence is that some universities are dominated by either male or female students. For example, of the total number of 1804 students who enrolled in the *Alhashimite* University in the academic year 1997/1998, 1109 were female.

To answer the second question, Are there any significant statistical differences between students' answers according to their: university, gender, branch of study, level of study and age?

This question was divided into five sub-questions as follow:

1. Are there any significant statistical differences between students' answers according to the variable of gender?
2. Are there any significant statistical differences between students' answers according to the variable of university?
3. Are there any significant statistical differences between students' answers according to the variable of branch of study?
4. Are there any significant statistical differences between students' answers according to the variable of level of study?
5. Are there any significant statistical differences between students' answers according to the variable of age?

To answer the question (a)" Are there any significant statistical differences between students' answers according to the variable of gender?", the T-test was used to find out if male students responses are different from female students. Table 15 explains the results.

Table 15

Results of the T-test for the statistical differences between students responses according to their gender

Variable	Frequency	Mean	Standard deviation	T- ratio	Sig. of T
Male	470	23.11	5.33	0.27	0.78
Female	293	23.22	5.29		

From table 15, there are no significant statistical differences between students' responses according to their gender. This refers to the agreement between male and female about the equality of the admission policy in which their views are the same regardless of their gender. This agreement between male and female students indicates that both of them have the same views regarding the admission policy.

To answer the question (b) "Are there any significant statistical differences between students' responses according to the university variable?", the One Way Analysis of Variance (Anova) has used, as explained in Table 16,

Table 16

Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	Degree of Freedom	Average of Means	F - Ratio	Sig of F
Between Groups	564.49	5	112.898	4,09	,001*
Inside Groups	20915.95	757	27.630		
Total	21480.44	762			

- It has statistical deferences on P ≤ 0.05

Table 16 shows that the university variable has affected the realisation of equality in the admission policy. To find out the source of this affection, the Tukey technique has used. Table 17 shows the results.

Table 17

Results of Tukey test of the sources of differences

Variable	Jordan uni.	Yarmouk university	Al al- Bayt university	J U S T	Mutah uni.	Alhashimite Uni.
Jordan uni						
Yarmouk university	-1.65					
Al al- Bayt university	-2.21					
J U S T						
Mutah uni.						
Alhashimite Uni.						

Table 17 shows that there is a difference between *Yarmouk* University and Jordan University in the realisation of the equality in the admission policy, in the interest of the former. This is because *Yarmouk* University has applied its own criteria of admission in some fields of study more than Jordan University. For example, *Yarmouk* University applied its own criteria in two faculties, Fine Arts and Physical Education. In contrast, Jordan University applied its own criteria in the Faculty of Physical Education only. Also, *Yarmouk* University has greater diversity, in terms of student background. This not the case with the University of Jordan which is considered a prestigious university and is dominated by students privileged background.

In the same way, the Tukey test shows that there is a difference between *Al al- Bayt* University and University of Jordan in the interest of the former. This is because *Al al- Bayt* University has applied its own criteria of admission at some levels of study. For example, the university applied more than one criterion, such as interviews and bachelor degree scores in accepting postgraduate students. Also, *Al al- Bayt* University has the advantage of accepting students from other countries, Moslem or non Moslem, without reference to the HEC criteria of admission. In contrast, Jordan University applied always the HEC criteria of admission. In addition, there is greater social diversity of students in

the *Al al- Bayt* University compared with Jordan University. It is located in a Bedouin area, which gives it diversity in student background. Students come from every area in the country and from all social backgrounds. This diversity gives students the belief that there is equality in the admission policy at their university.

To answer question (c) "Are there any significant statistical differences between students' answers according to the branch of study variable?", the T-test was used. Table 18 shows the results.

Table 18

The T-test result of the students responses according to the branch of study variable

Branch of study	Frequency	Mean	Standard deviation	T- value	Sig of T
Humanities	400	22.62	5.52	2.93	0.004 *
Natural Sciences	363	23.74	5.01		

*It has statistical significant on the ratio of $P \leq 0.05$

Table 18 shows that there is a statistical significant difference between students responses according to the branch of study variable. This difference is in the interest of the natural sciences branch students, as they achieve a mean of 23.74, which is higher than that of the humanities students'. This is because students in the natural sciences have accessed the university with high scores in the *Tawjihi*, because of the high competition among them. For example, the minimum scores acceptable in the Faculty of Medicine is 85%. In contrast, the humanities fields of study only required 65% to achieve access. This result agreed with academics views, which emphasised that only students who get high scores in their *Tawjihi* have a real chance to enter the university. In other words, they have the opportunity through their high *Tawjihi* scores rather than the admission policy criteria taken overall.

To find out answer of question (d) " Are there any significant statistical differences between students' answers according to the level of study variable" the One Way Analysis of Variance technique was used. Table 19 shows the results.

Table 19

Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	Degree of Freedom	Average of Means	F - Ratio	Sig of F
Between Groups	457.96	2	228.98	8.28	0,000*
Inside Groups	21022.48	760	27.66		
Total	21480.44	762			

*It has statistical significant on the ratio of $P \leq 0.05$

Table 19 shows that there are significant statistical differences between students responses according to their level of study. To find out the source of these differences, the Tukey technique was used. Table 20 shows the results.

Table 20

Tukey Analysis Results

Level of study	Diploma	Master	PhD
Diploma			-2.71 *
Master			-2.79 *
PhD			

The source of differences between students' responses according to the level of study variable appeared between the diploma students' responses and the PhD students' responses in the interest of the Diploma students' responses and between master students' responses and PhD students' responses in the interest of the masters degree students. This is because the diploma and masters students' have easier access to university education than the PhD students who have stronger competition to get access to their level of university education. The numbers accepted to the PhD are very few compared with the diploma and master students, as PhD students need more academic facilities than the former.

To find the answer question (e) " Are there any significant statistical differences between students' responses according to the age variable?", the One Way Analysis of Variance was used. Table number 21 shows the results.

Table 21
Results of the One Way Analysis of Variance

Sources of Variable	Sum of Squares	Degree of Freedom	Average of Means	F - Ratio	Sig of F
Between Groups	241.68	2	120.84	4.32	0,014*
Inside Groups	21238.76	760	27.95		
Total	21480.44	762			

* It has statistical significance on the ratio of P≤ 0.05

From table 21, there are differences between students responses of the extent of equality in the admission policy according to their age. To find out the source of this difference, the Tukey technique was used. Table 22 shows the results.

Table 22
Tukey Analysis Results

Age	25 years and less	26-30	31 or more
25 years and less			1.36 *
26-30			
31 or more			

From table 22, The source of differences between students' responses according to the age variable appeared between the twenty five years old or less and thirty years old in the interest of the former. This is because the younger students have a close relation to the age of acceptance, which is eighteen years old. Their experience is still fresh unlike the older students whose experience with admission and its consequence may be affected by the gap in years. Also, the admission policy gives priority of admission for students who finished their *Tawjihi* examination in the same year. In other words, 95% of students who accept to

the universities age of eighteen years old and only five percent of students accepted to the university are nineteen years or more.

Summary

In this chapter, the equality of the admission policy has been clarified by the analysis and the discussion of the study findings. The document findings confirmed that all Jordanian citizens are equal and no discrimination among them on the ground of race, language, sex, origin, colour and social class.

The interviews findings revealed that equality of the admission policy among students has not been completely realised. Students with high scores in their *Tawjihi* examination are admitted together with and students admitted through the quota policy. Such students greater opportunity than the majority of students, both in the admission to the university and in the field of study that they want.

Furthermore, the admission policy does not take into consideration students abilities in the subjects that they wish to study, as students are distributed to the university according to their average in all *Tawjihi* subjects; their scores in individual subjects are not given any weight in the admission to the university education.

The next section presents the study conclusion, together with the implications for enhancing academic freedom, university autonomy and equality of the admission policy. The study's contribution to the specific knowledge of Jordanian higher education and to knowledge generally is also noted, together with recommendations for future research.

Conclusion

Throughout the thesis, academic freedom for both academics and students has been emphasised as a significant component in developing their professional work and in developing their individual personality, by giving them full ability to teach and search for the truth. Also, university autonomy is emphasised as a significant component for the universities to achieve their missions without fear of control from any source. Furthermore, equality of the admission polices of the universities is considered an important component in realising both the universities aims and the nation's satisfaction with them as a positive and integral part of Jordan's development.

It has been observed that Jordanian public universities practise academic freedom, autonomy, and equality of the admission policy to a common extent. However, this is not sufficient for any of the Jordanian public universities to achieve and realise its aims, mission and objectives. As a matter of fact, many factors prevent the universities from fully realising the three main principles.

The Implication of enhancing academic freedom for academics and students

Freedom to express views and ideas is guaranteed on educational issues, compatible with the society's culture and religion and with state and university policy. However, there is no freedom to express views and ideas on subjects, even within the course syllabus, if they are contrary to the society's culture and religion, to state and university policy whether expressed inside classrooms or outside.

Jordan has experienced a significant movement toward democracy since 1989 with the aim for it to be a way of life for every body in the society. Academic rights for freedom to express views and ideas are an essential component of the general democracy of the society. For example, most writers and journalists can express their views and ideas on many issues which academics can not do, which is a social paradox. But for academics such freedom is more limited because of the direct and indirect interference from the university regulations and the state agencies. It is necessary to give academics freedom to

express views and ideas, to help them to educate their students towards the truth, without fear of government or university restriction, as long as their views do not harm the society's religion or culture. This freedom helps academics to express their views regarding educational and any other issues related to the course subjects. Also, this freedom helps academics to express their views on any issue in the society because they too are leaders of opinion or public intellectuals. In the same way, the availability of this freedom for academics should be without condition from any authority. To develop democracy in the whole society, it is necessary to realise the purpose of creating universities, which is to search, find and publish the truth. Without such freedom for academics, the general democracy of the society has no chance to develop and the purpose of creating dynamic universities has no chance to be realised.

The extent of realising academic freedom for academics to select course contents is restricted by the university regulations, which gives little chance for academics to select their course contents. This participation begins in the academic department, which sets out the course content, which is sent to the faculty and deans councils for approval. In many cases, the contents of these courses are modified or changed in the higher councils which have the power to do so, even if they are not specialised academically. These procedures affect the freedom to prescribe the course that academics want to teach and affect their freedom to update such courses. Universities, to achieve their aims, have to rely on academics who specialise in different fields of study. This reflects the academics ability to teach courses they are familiar with and depend on their participation in prescribing courses contents. Therefore, giving academics this right to design the course that they will teach, defends academic freedom and ensures that a high quality of education and high quality of work from academics will be presented. It is necessary to give academics the general aims and objectives of the courses or the general guidelines about the contents of the courses that they will teach and then give them the full freedom to prescribe the details and subjects. This gives academics positive motivation to teach and realise the aims of their courses.

It is necessary for academics to have full freedom of selection of the research subject and to publish its results because they are committed to find the truth and disseminate it to the public. Also, this freedom is part of their academic mission to create universities as

centres of research and scholarship. Furthermore, the availability of good standard journals is a condition to realise academic freedom for academics. It is essential for academics to be able to publish their research findings without restrictions or censorship. Jordanian public universities should work together to establish good standard journals. These are defined in terms of quality of the research published, quality of the referees, and the status of its editorial board. This could be achieved by establishing a co-operation link between public universities and private universities and with regional and international organisations and foreign universities.

Academic freedom to participate in social and political activities depends on the nature of these activities. So academic participation in activities in harmony with the society's traditions, state and university policy is fully guaranteed. But academic participation in activities against such policies is not possible. As mentioned early, academics are members of the Jordanian society, so their work or activities should always be with the society and to its benefit. However, the restrictions over academic participation in certain activities should be removed, as it is against the public and government intention towards the democratisation of Jordanian society. Also, it is against the Jordanian Constitution, which emphasises that citizens are free to participate in the society's activities within the limit of the law. Academics are citizens, so they have the right to participate in such activities. Furthermore, academic participation in such activities helps the society to build its democracy and to improve the range of freedom in the whole society. In addition, such participation gives academics greater ability to be involved in and to contribute to social life.

Academic freedom to participate in the decision making in the universities has not been realised to the satisfaction of academics. Academics have no participation in decisions regarding the appointment of academics or administrators such as the head of department, deans and the university president. The procedures in all Jordanian public universities require that the presidents and deans have the power of decision to appoint people to the university. The university president is appointed by a Royal Decree after nomination from the HEC and the trustee's council. Academics in the public universities are the second main component in the universities and they have the knowledge, experience, and ability to participate in appointing the right people to the university positions. Their participation

in decision making would help the universities to get a higher quality of employees, now mostly appointed according to their *wasteh*. The academics participation would improve the practice of democracy in universities which would reflect the range of democracy in the society. Universities are the appropriate place for academics and other members of their community to participate in decision making, as they are knowledgeable and experienced people.

With respect to the academic freedom for academics to be promoted from one rank to another, many constraints from different sources affect academics right to be promoted. These come mainly from the criteria of promotion and from the procedures associated with the promotion process. The academics research productivity is the chief criterion which academics must realise to get promoted. Academics in the universities carry out many types of work such as teaching, social activities, supervising students' dissertations and conducting seminars, but these activities have no weight in the promotion process. This lack of comprehensive criteria for promotion affects academic concern about the quality and worth of the different responsibilities that they carry.

Academics are much more concerned about research than teaching, as the latter has no weight in the promotion. So they work hard to produce an acceptable quality and quantity of research. The criteria should be changed or modified to give weight in the promotion process to every activity of academics. This will improve the quality of academic work and give academics their right for promotion according to broad and objective criteria. Also, the bureaucratic procedures which delay academic promotion for years, should be streamlined. A clear mechanism for dealing with the academic promotion would improve academic work and raise the standards of education and research in the public universities.

With regard to the academic freedom for students, this, like that for academics, is restricted for different reasons. Students freedom to select the field of study that they want, freedom to select the university, to form associations according to their interest and other aspects of academic freedom have not been realised in any public university (see chapter five). So the right action is to promote freedom for the future generation by giving them freedom to achieve these rights and select according to their interest, within

the law. By giving students such academic freedom, the establishment of democracy and the improvement of the quality of graduates will be only a matter of time. Once students are given their academic freedom, so principles of democracy will grow in the whole society, not only in the universities.

Implications for enhancing university autonomy

University autonomy is the second theme examined. As discussed in chapter five, university autonomy comprised university autonomy in admission of students, appointment of academics, establishing new programmes of study and research, the administration of student affairs and university autonomy from the pressure of society.

In terms of university autonomy in admitting students, Jordanian public universities have no autonomy to do so according to their own criteria. The criteria of admission or admission policy are created and modified each year by the HEC and there is no effective role for the universities in designing them. The HEC has the decision of how many students will be accepted by each public university. Also, the mechanism for dealing with applications is controlled by the CUCA without university participation. Universities, to be autonomous, should create their own criteria of admission, decide who is eligible to study and decide the number of students that can be accepted. This gives universities opportunities to set criteria for admission on the basis of academic merit of students, not on their background conditions. Therefore, universities which admit students on their own criteria will receive high quality students to study in their different departments. Furthermore, universities which admit students according to their own criteria, will accept students according to their technical and academic abilities. Student numbers affect the standard and quality of the university education, as large numbers of students in the classrooms affect the academics ability to teach or even communicate with students. Moreover, universities which create their own criteria of admission and accept students according to their academic merit will be helped in realising the academic equality among them.

With regard to the university autonomy in the appointment of academics, Jordanian public universities are influenced by different sources in the appointment of academics.

This influence comes from both government and society. In many cases, the person appointed as a result of such influence is not the right one for the job. The consequence of such appointments is a lowering of the standard of academics appointed to the universities, which affects the quality of education generally. So universities, to improve their academic standards, should select their academic staff without influence from any source.

University autonomy in establishing new programmes of study and research is considered an important factor if the university is to achieve its mission. Fields of study and research programmes in the Jordanian public universities are created by the HEC, so any change or modification must be approved by the council. Furthermore, other factors affect university decisions in establishing programmes of study and research, such as external funds. Such funds do not always affect university autonomy, but in some cases do so. Universities should have full autonomy in establishing and creating their own fields of study and research programmes which depend on their own academic and technical ability. Also, it should depend on the society's need for specific programmes, as universities work for the society and their members. Universities by establishing programmes of study and research, according to their own decision, could create the most appropriate ones according to their technical abilities, not according to external pressure.

The main component of the university is the students' body. It is important and critical, as the universities are created to educate and give service to this body. The administration of students' affairs in the Jordanian public universities is affected by the influence of the society and government. The government influence over the universities regarding students' affairs is justified by security reasons. For example, students who wish to demonstrate against government policy are prevented from doing so. The society's pressure on the universities does aim to support some interest of the student body. For example, the society has placed great pressure on the universities preventing them from increasing the course fees. This pressure influences the university's administration and the academics individually. So university autonomy is affected by such pressure. If it comes from people in high positions the university will respond directly, but if this comes from individuals without such authority or influence, then the universities will not respond to it. This kind of pressure from the government and from the society prevents

the university from achieving its aims and missions in the society, with some key decision being taken without academic approval.

It is very important for the universities as academic institutions to achieve and take their own decisions according to their own criteria which will be determined by their effect on academic work and the mission of the institution. Universities are part of the society and they have the duty to serve this society. At the same time, they have the right to take their own decisions, according to their interest and according to their conditions, not according to the interest of pressure groups within the society. The starting point in this situation is for the universities to be solid enough in face of the society and government pressure. In the beginning universities will face real threats, but in time they will be able to stand against undue pressure.

Implications for enhancing equality of the admission policy

The third theme, which this study examined, is equality in the admission policy for the Jordanian public universities. Universities are institutions of knowledge created to teach worthwhile values and to make these values something practical in people lives. Universities across the world are committed to the equality of opportunity among students and employees. The first place in which such policy is tested is in the admission of students. Students from different backgrounds apply to study in the different fields of study, then the reality of the universities commitment to apply the policy of equality appears. This is measured through the criteria of admission, whether they are equalised among applicants or not. Jordanian public universities apply the HEC council criteria of admission. From the study findings, these criteria could not realise the equality among all groups of students. The admission of students depends on the *Tawjihi* scores as the only criterion apart from the quota system. The *Tawjihi* scores are not equalised among students, as it could not take into consideration student desires about the field of study and the university. Also, the quota component of the admission policy does not realise equality among students, as students with the quota have access to the university and those who have no quota, even thought with higher scores in the *Tawjihi* fail to do so. Furthermore, the reasons behind giving some people quota for their children does not realise equality among citizens, as some people are privileged according to the kind of

work that they do. For example, military and HEC members' employees have special quotas for their children. Yet, all people are serving the society and all should have the right to give their children access to university education.

Jordanian public universities are affected by this policy of admission from two sides, the equality of admission students and the autonomy of the universities. To realise genuine equality among those who are accepted, the universities should have the right of creating their own admission criteria. These criteria should take into consideration students desires of which field of study that they want to study and their capacity to study and their university preference. These criteria should be diversified to measure all aspects of students abilities and should include an entrance examination, interviews and *Tawjihi* scores.

Recommendations for further studies

This study was conducted after eleven years of the democratisation process, which began in 1989. It deals with three issues related to the Jordanian public universities. It is hoped that this study can put forward a baseline and highlight the road for all who are concerned with academic freedom, university autonomy and equality of admission policy in order to improve and bring it to a better extent of practice. The following is a summary of many suggestions for possible further research:

1. There is a need to study the extent of equality of opportunities for academics. This is to find out whether academics have the same treatment regarding their duties and responsibilities.
2. There is a need to study academic freedom, university autonomy and equality of admission policy in the Jordanian private universities to compare that with the study findings.
3. There is also a need to study the extent to which women academic staff practise academic freedom in comparison to men.
4. There is a need for further studies to investigate the foreign funding agencies interference in the universities internal affairs.

5. University financial autonomy needs to be studied separately in terms of its extent, characteristics and difficulties.

6. There is a need to study the equality of opportunities for disabled academics and students to find out the extent of equality and the requirements to improve it.

Contribution to Knowledge

This thesis is an individual effort that has examined the extent of realising academic freedom, university autonomy and equality of the admission policy in the Jordanian public universities. The literature review of academic freedom, university autonomy and equality of the admission policy confirmed that little has been done and especially within an Arab context to examine or measure these three themes by empirical studies. Thus, this study provides a source of information about academic freedom, university autonomy and equality of the admission policy within a strong factual context.

This study also, contributes substantial information about the specific development of Jordanian higher education institutions, especially the development of academic freedom for academics and students, university autonomy and the admission policy. This is by taking into consideration the study recommendations to overcome the weaknesses of practising each theme. Due to the limited scope of the individual research, this study has not examined other issues related to the research themes, for example, the universities' financial autonomy, women as a specific group and disabled members of staff. The core principle of this thesis is to give an answer to the crucial question of to what extent Jordanian public universities practise academic freedom for academics and students, university autonomy and the equality of their admission policy and to increase and develop this extent through its recommendations. It is considered original for several reasons. It stems from its contribution to the study of Jordanian universities specially, but within the intellectual framework of international standards for higher education policy and practice. The study has clarified the weaknesses in practising and realising academic freedom, university autonomy and equality of the admission policy which give these universities good opportunity for improvement and develop these aspects in practice. This will impact on the achievement by the universities of their aims and missions.

The system of higher education in Jordan (and Arab countries, generally) has lacked dedicated studies of this type. Indeed, it is the first time that such issues have been examined critically in terms of its approach, length and level. Furthermore, it is the first time that academics and policy makers have talked about these themes critically. Also, it is the first time that students of the public universities have answered questions about their academic freedom and admission policy. For all of these reasons, the study contributes to the understanding of Jordanian higher education, especially public universities. It has opened the door for further studies which will also aim to solve related problems within the higher education institutions in Jordan.

Finally, the contribution of this study to the general knowledge has been realised by its examination of three important, indeed fundamental themes in higher education institutions in a practical setting. Although, many scholars have written about academic freedom, university autonomy and admission policy, it is the first time that the three themes have been examined in different universities, by a combination of methods and with all levels of informant, with the aim to find out the actual level of practice. Despite cultural and political differences, the environment of higher education institutions is similar across the world, so all should benefit from the approach of the thesis. It is hoped that they will apply some of its findings and recommendations for their own improvement; carry out similar studies on the same themes in their own settings.

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APPENDIX 1

The Cover letter, Interview Schedule and general Statement about the research

University of Nottingham

School of Continuing Education

Jubilee Campus

Wallaton Road

Nottingham NG8 1BB, UK

Email: gill.morgan@nottingham.ac.uk

Telephone: 0044 115 951 4393

Dear Colleagues

I am a PhD student at University of Nottingham/ United Kingdom. I am investigating academic freedom for academic staff members and students, university autonomy, and equality of the admission policy in the Jordanian public universities.

I wish to include you as a respondent because as a staff member, you have first hand experience of teaching and researching. In addition, your experience in the public universities will add to the validity of my enquiry.

I am carrying out the fieldwork necessary for this research in February, March and April 2000. I hope you will be able to spare no more than one hour for an interview to be organised at your office during this period.

I would be very grateful if you would let me know the date and time that is most convenient to you on the interview schedule form enclosed. It would be appreciated if you would return it to me in the envelope enclosed.

Thanking you in anticipation

Yours' Faithfully

Mohammad Sayel Naseraleh Al-Zyoud

PhD. Candidate

Interview Schedule

Name: ....

Title: ....

Department: ....

Faculty:...

University: ....

Telephone:..

Email: ....

Please indicate the date and time that is most convenient to you for an interview session to be organised, by ticking relevant boxes.

January		1st week		Saturday		A.M
		2nd week		Sunday		
		3rd week		Monday		P.M
		4th week		Tuesday		
		5th week		Wednesday		

February		1st week		Tuesday		A.M
		2nd week		Wednesday		
		3rd week		Thursday		P.M
		4th week		Saturday		
		5th week		Sunday		

March		1st week		Wednesday		A.M
		2nd week		Thursday		
		3rd week		Saturday		P.M
		4th week		Sunday		
		5th week		Monday		

April		1st week		Wednesday		A.M
		2nd week		Thursday		
		3rd week		Saturday		P.M
		4th week		Sunday		
		5th week		Monday		

Interview Guide

Interview
No.:...

Interviewers Name:...

Interviewee's Name:...

Location:...

Date/Day:...

Time:..

B. What is the purpose of my research?

2.2 The purpose of the research is to examine the extent of realisation of democracy of education in the Jordanian public universities.

2.2 Specifically, I would like to examine the extent of realisation of academic freedom for academics and students, equal opportunities in students' selection of study field and admission policy, and university autonomy.

2.3 I hope this research project, when completed will contribute effectively in improving the practise of democracy of education in Jordanian public universities.

C. Who will be interviewed?

3.1 Sample from academic staff members at Jordanian public universities.

3.2 Sample from higher education policy makers.

B. Interview Confidentiality

4.1 The information you provide will be treated in the strictest confidence and its will not be identified in my thesis.

4.2 Any quotation will be coded.

4.3 If necessary, I will summarise your interview to form with others a general conclusion.

D. To avoid missing any of the interview information, I ask your permission to record the interview using my tape recorder.

APPENDIX 2

Interview Questions

I. Academic Freedom for Academics

Q1. Do you think academics are free to teach their subjects?

Q2. Do you think academics are free to publish their research?

Q3. Do you think that academics are free to express their views?

Q4. Do you think that academics are free to participate in the society activities (social and political)?

Q5. Do you think that the current criteria for the promotion of academic staff restrict their academic freedom?

Q6. Are there factors which restrict your academic freedom?

Q7. Do you think students' evaluation of academics restricts your academic freedom?

Q8. What are your suggestions for improving academic freedom for academics at Jordanian public Universities?

Q 9. Do you think that academics have freedom to participate in the decision making process?

Probe:

Q1. In selection of the subject and its content.

Q2. In selection of the research topic and publication of result.

Q3. Inside and outside their classrooms, in their course topic or in general issues.

Q4. Social organisation, political parties

II) **Academic freedom for students**

Q1. Do you think that students are free to express their views?

Q2. Do you think that students are free to select their study field?

Q3. Do you think that students are free to select a university at which to study?

Q4. Do you think that students are free to participate in social and university activities?

Q5. Do you think students are free to participate in the decisions that relate to their affairs?

Probe

Q1. Inside their class rooms and outside and in the course subject or general issues.

Q2. According to their desire or attitudes.

Q3. Social organisations, political parties, university council, and academic clubs inside university campus.

Q7. The content of their course, the schedule of their course, and discuss their exam result with their teachers?

III) University Autonomy

Q1. Do think that the current policy of student admission has realised university autonomy?

Q2. Do think that the current criteria for appointment and removal of academics have realised university autonomy?

Q3. To what extent do you think Jordanian public universities have autonomy to create their programme and to design courses?

Q5. Do you think Jordanian public universities are autonomous to make internal decisions which relate to students' affairs?

Q6. Do you think Jordanian public universities are free from government interference?

Q7. Do you think students' political activities affect university autonomy?

Q8. Do you think Jordanian public universities are free from *Wasteh* (social pressure)?

Probe

Q2. A location of financial source and students numbers to accept.

IIII) Equal Opportunities

Q1. Do you think that using General Secondary School Certificate (GSSC) examination (Altawjihi) results as main criteria to accept students realise the equal opportunities principle?

Q2. Do you think the quota system for the admission of students realises the equal opportunities principle?

Q3. According to the current policy of admission, do you think the equal opportunities principle in student selection of study field is realised?

Q4. Do you think that an entrance examination as a criterion to accept students is better than the current policy?

Q5. What do you suggest to improve the admission policy in order to realise equal opportunities principles?

Q6. Do you think the current criteria to select students for a university realises equal opportunities principles?

Probe

Q3. Students whose father working or worked in the armed force, education sector, public universities, living in the rural and Bedouins' area.

Appendix 3
Students' questionnaire and its covering letter

Dear Colleagues

I am a research student investigating the extent of the realising Academic freedom for students and the equality of the admission policy in the Jordanian Public Universities. Would you please help me by answering this questionnaire, which will take about twenty minutes to complete? It has been designed to provide further information, about the realisation academic freedom for students, equal opportunities in students' admission and in their selection of the study field.

The content of this questionnaire will be treated absolutely confidentially and information identifying the respondent will not be disclosed under any circumstances.

Thanking you in anticipation for your co-operation.

Yours Faithfully

Mohammad Sayel Al-Zyoud

Personal Data: <u>**Please tick one item**</u>

A. University:

☐ University of Jordan   ☐ Al al Bayt University

☐ Yarmouk University   ☐ Hashemite University

☐ Muta'h University   ☐ Jordan University of Science and Technology

B. Gender: ☐ Male ☐ Female

C. Specialisation:

☐ Humanities

☐ Scientific

D. Degree: ☐ Diploma ☐ Master ☐ PhD

E.   Age: ☐ less than 25 years old

☐ 26-30

☐ 31 and more

Depending upon the degree of realisation and unrealisation of the following items, please tick the appropriate box (**CR for Completely realised, R for realised, A acceptable, U unrealised, and CU completely unrealised**).

Items	CR	R	A	U	CR

Section One: Students Academic Freedom

1. Students' freedom to pursue knowledge ☐ ☐ ☐ ☐ ☐

2. Students' freedom to choose their teachers ☐ ☐ ☐ ☐ ☐

3. Students' freedom to express their opinions ☐ ☐ ☐ ☐ ☐

4. Students' freedom to form associations according to their interests ☐ ☐ ☐ ☐ ☐

5. Students' freedom to select the university that you want. ☐ ☐ ☐ ☐ ☐

6. Students' freedom to study the subject that appeals to their interests ☐ ☐ ☐ ☐ ☐

7. Students' freedom to participate in social activities ☐ ☐ ☐ ☐ ☐

8. Students' freedom to participate in political activities ☐ ☐ ☐ ☐ ☐

9. Students' freedom to select their courses ☐ ☐ ☐ ☐ ☐

Items	CR	R	A	U	CR
10. Students' freedom to arrange their course schedule with their teachers	☐	☐	☐	☐	☐
11. Students' freedom to arrange their examinations schedule with their teachers	☐	☐	☐	☐	☐
12. Students' freedom to discuss their examinations results with their teachers	☐	☐	☐	☐	☐
13. Teachers' attention to individual differences among students	☐	☐	☐	☐	☐
14. Failed students have a chance to reset and succeed	☐	☐	☐	☐	☐
15. Friendly relationship between students and academics	☐	☐	☐	☐	☐
16. Students' freedom to participate in designing the course syllabus	☐	☐	☐	☐	☐
17. Students' communicate with academics freely	☐	☐	☐	☐	☐
18. Students' participate in the decision making which related to their affairs	☐	☐	☐	☐	☐

Section Two: Equal Opportunities

Items	CR	R	A	U	CR
1. Altawjihi scores as criteria for admission students realise equality in the admission policy.	☐	☐	☐	☐	☐
2. Altawjihi scores as criteria for admission students realise equality in selection of the study field	☐	☐	☐	☐	☐
3. The quota system in the admission policy gives students equal opportunities in their admission to the university	☐	☐	☐	☐	☐
4. Admission policy takes into consideration students gender in students distribution to the study field	☐	☐	☐	☐	☐
5. Admission policy realises equality between male and female students in their admission to the university	☐	☐	☐	☐	☐
6. Competition system in the admission policy realises equality among students in the admission to the university	☐	☐	☐	☐	☐
7. Postgraduate admission policy realises equality among students	☐	☐	☐	☐	☐
8. Conduct entrance examination to admit students realise equality among students	☐	☐	☐	☐	☐

Appendix 4: The JUST Permission Letter

بسم الله الرحمن الرحيم

Jordan University of Science & Technology

Office of the President

جامعة العلوم والتكنولوجيا الأردنية

مكتب الرئيس

هاتف ١١١ ٢٩٥ (٢-٩٦٢) – فاكسميلي ٢٩٥١٢٣ (٢-٩٦٢)

ب)٣٠٣٠)إربد (٢٢١١٠)،الأردن

Ref. *16-6-8C-6400*

Date. 20th November 1999

الرقـم :

التاريخ :

المرافق :

Professor W.J. Morgan
School of Continuing Education,
Center for Comparative Education,
Jubilee Campus, Wollaton Rd.,
Nottingham NG8 1BB
UK.

Dear Professor Morgan,

Thank you for your letter dated 9th November regarding Mr. Al-Zyoud's research toward his Ph.D. degree. I am happy to inform you that we have no objection to granting him permission to interview, distribute questionnaires and to have access to documents at Jordan University of Science and Technology during the period January - May 2000.

With my best wishes,

Yours sincerely,

Sa'ad Hijazi MD, Ph.D.
President

Cc. Professor Wajih Owais, Vice President

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Appendix 6: The Admission Policy Criteria

First, students are accepted to the bachelor degree in Jordanian public universities according to the following conditions:

1. Student should have the *Tawjihi* or its equivalent

2. Students in the scientific branch are allowed to apply to any study field in the universities,

3. Students from the literacy and Islamic studies (*sharah*) branch are allowed to apply to social and humanities faculties,

4. Students from the professional branches such as, industrial, nursing, and agriculture, are allowed to apply to their specific field of study,

5. The minimum average of *Tawjihi* for students admitted to the Jordanian public universities is 85 percent for the faculty of medicine and dentistry, 80 percent for the faculty of engineering, pharmacology, veterinary and other medical sciences fields, other fields of study 65 percent,

6. Students admitted to the universities according to their selection and according to their *Tawjihi* results,

7. Each university has the right to add extra conditions for admission purposes.

Secondly,

1. Jordanian public universities have to accept those who get excellent average in their *Tawjihi* in every province. According to the Ministry of Interior Affairs divisions, the total number of such students is 2100 students or more every year,

2. Twenty percent from students who accepted in every faculty should be from students who are parents are working or retired from the military forces, public security, civil defence, *Mohkabarat* (intelligence agency) or other security agencies who send them to study.

3. Fifteen students should be accepted in every public university from those students whose their parents martyred in the military forces, public security, civil defence, and *Mohkabarat* (intelligence agency).

4. Five percent from students accepted in every faculty should be from students who are parents are working or retired from the Ministry of Education,

5. i. Student who gets highest average in the scientific branch in each province should be accepted to the Faculty of Medicine,

ii. Student who gets highest average in the scientific branch in each province should

be accepted to the Faculty of Pharmacology,

iii. Two student who get highest average in the scientific branch in each province are

eligible to admit to the Faculty of Pharmacology,

iv. The highest seven average in the Tawjihi in the scientific branch in each province should be accepted to the Faculty of Engineering in the public universities, except Mut'ah University which accept highest two averages from the scientific branch from every province from those who applied to study at Mutah University,

6. The children of the HEC members are eligible to be admitted to the public universities and one of their first class grandchild,

7. It is possible to accept one child of the University Trustees Council previous member or one of their first class grandson in each public university,

8. One child of the previous higher education council member or one of their first class grandson should be accepted to one public university,

9. It is possible to admit children of the university councils members (university and faculty councils), children of the academic staff who are still working, children of previous academic staff who worked ten years or more in the university, and children of academic staff who finished their work in the university because of illness, retired, and death.

10. It is possible for each university to accept two percent or less from the total number of students from their employee children who are not academics in the university,

11. i. Students admitted to the Faculty of Physical Education according to their Tawjihi results with conditions of passing the medical test which applied from special medical committee. This committee is measuring their physical and health ability. Also, the universities may decide other condition.

ii. Admission to the fine art department at *Yarmouk* University apply according to the following criteria: fifty percent to the *Tawjihi* students result and 50 percent to technical abilities test which applies from the university,

iii. It is possible for each public university to accept a number of students according to their excellence in the sport or fine arts fields according to special criteria decided from the same, in all condition this number should not be exceed twenty excellent students in sport field in all university faculties, twenty excellent students in the physical education faculty, ten excellent students in the fine arts field in all university faculties, and ten excellent students in fine arts department,

iv. The HEC form a committee to set a suitable technique to select excellent student in the sport field,

12. The university president has the decision to admit a limited number of children of those parents who are working in the Jordanian embassies abroad and Royal Jordanian Airline, and they are studying *Tawjihi* abroad, taking into consideration the condition of each case,

13. Mr. *Ayman Hejawy* has given four university places in the *Alhejawy* Technology Faculty at *Yarmouk* University according to the minimum admission criteria in this faculty, (Mr. *Hajawy* sponsoing this faculty with an annual grant).

14. limited number of university places in the faculties of medicine, pharmacology, dentistry and engineering have given to the children of academic staff members who their parents are working in the Jordanian public universities as follow:

Field of Study	The university who benefit from these seats				Total
	Mutah	Alhashemite	Al al- Bayt	Al balqa	
Medicine	1	1	1	1	4
Dentistry	1	1	1	1	4
Pharmacology	2	2	2	2	8
Engineering	-	10	10	-	20

The distributions of these seats to the public universities, which have these fields of study as follow:

i. faculties of medicine, dentistry, pharmacology in the university of Jordan should accept one student from the children of the academic staff members who are working in the Mutah and Al Balqa university,

ii. faculties of medicine, dentistry, in the University of Science and Technology should accept one student from the children of the academic staff members who are working in The Hashemite University and Al Al Baiet university,

iii. The Hashemite university andAl al-Bayt university have two places for two students in the faculty of engineering in the University of Jordan, Yarmouk university, Mutah university, and Jordan University of Science and Technology,

15. The percentage of those who are admitted according to what is mentioned in items secondly should no be exceeded more than twenty percent from the total of those who are admitted to faculties of faculties of engineering, medicine, and pharmacology, but if the number exceed more than twenty percent, the advantage to those who have higher result in theTawjihi,

16. Ten percent from the students who are admitted to the university should be not Jordanian (overseas) except the university of Al al-Bayt which has the decision to accept more than this percent by decision from the HEC,

17. Number of students (no more than 5 percent of the total number of those who admitted to the public universities) should be accepted from the Jordanian students who are studying Tawjihi or its equivalent abroad with condition that their average should be no less than those who admitted in faculty or field of study,

18. Number of students (5 percent no more) should be accepted to the public universities from the graduation of Tawjihi in previous years with condition that their average should be not less than those who are accepted in the faculty or field of study,

19. Ten percent from the total number of those who admitted to the public universities should be from rural and Bedouins areas (underprivileged), those are nominated by special committee,

20. The higher education council have the decision to accept limited number from disables students,

21. Two students who got high marks in the Tawjihi from the School of Mosaic have admitted to the Department of Archaeology and Fine Arts in the University of Jordan,

Thirdly, it is possible in special condition accept twenty students (not Jordanian) to study in the public universities even if the criteria of admission do not apply to them by decision of the HEC.

Fourthly,

a) the unified office of admission students has the responsibility of admit students, this office has direct contact with the higher education council president,

b) the unified office of admission students is located in the university of Jordan, the head of this office is the university of Jordan vice president, with membership of the director of university admission unit and the director of the computing centre in the university of Jordan,

Fifth, the student Tawjihi average is the only criterion of admission students to the public universities in the academic year 1997/98.

All Jordanian public universities receive students according to these criteria.