



**CESE**

COMPARATIVE EDUCATION SOCIETY IN EUROPE

ASSOCIATION D'ÉDUCATION COMPARÉE EN EUROPE

GESELLSCHAFT FÜR VERGLEICHENDE ERZIEHUNGSWISSENSCHAFT IN EUROPA

# newsletter

19<sup>th</sup> CESE Conference

**The emergence of the  
“knowledge society”:  
from *clerici vagantes*  
to Internet**

19<sup>e</sup> Congrès de la CESE

**L'émergence de la  
“société de la  
connaissance”:  
des  
*clerici vagantes* à Internet**

19 Congresso della CESE

**Verso una “società del  
sapere”:  
dai *clerici  
vagantes* a Internet**

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## BOLOGNA 2000, EUROPEAN CAPITAL OF CULTURE

Vittorio Telmon

### Bologna "Studium": the first as Universitas Scholarium and nine-century-lasting event

#### 1. Bologna, Alma Mater studiorum, productive forefront of higher education: high and free culture to achieve high professionalism

Originally (11<sup>th</sup> century, in the Vulgar age), the term *Universitas* was not indicating the seat of higher education but the organised community of students who attended the studium and had special privileges.

The Bolognese establishment has student roots: as a rule, this specific feature differentiates it from the Paris studium, called *Universitas Magistrorum*, that was centred on a different component, or from the Neapolitan studium that was a typical creation of the political authority (Frederick II, in 1224).

As a matter of fact, in the prime of the Italian city-state culture that greatly grows in the late Middle Ages, before the creation of a lasting inclusive structure that takes shape towards the middle of the 13th century, Bologna witnesses the development of schools that appeal to the individual adhesion of students and teachers: first of all, law schools (civil law and then canon law as well) and later, schools concerning other knowledge fields (from *rhetoric practice to medicine*), these *curricula* - jurists or "artists" - being in any case interested in acquiring a composite professionalism.

That "school" model was also present in the medical schools in Salerno as well as in several other seats. An association-oriented relationship was created between a certain number of disciples and an individual teacher (at the beginning, in Bologna the eminent figure of Irnerio stood out for law): a floating interpersonal relationship which was destined to end as soon as the student reached his goal, that is to get a gratifying and profitable professional skill. The notary is the typical profession in this sense.

This relationship had such a nature that it could be easily transferred to another seat, as long as parties were in agreement.

"Students - as historians state, repeating for them the designation of *clerici vagantes* (whose average age seems to be around 35 years) - were often coming from very far-off countries". Thus they were "rootless", as shown by the typical experience of *goliardia*. They were prepared to move with their school and to accept to go with the teacher to seats where conditions were more acceptable, as teachers had the duty to take the students in premises suitable for the teaching work to be done.

The increasing importance, for the university corporation, to show itself as a unitary entity with corresponding courses, qualifications and rewards, will foster a unifying process. Think about the meaningful episode of the sentence by Bologna jurists, renowned in all Europe, where the imperial prerogatives of Frederick I were acknowledged, thus leading to the concession of particular privileges to the "Bologna Studium" in 1155.

We also have to recall the importance taken on by the *nationes*. They characterised the evolution which gave rise to a stable and final idea of university association. Some historians point out that at the beginning of the 13th century *rectores* - who were among students - and *statutes* were proved by documents. In that period "one or more, maybe four, associations (*universitas*) of foreign students had already been created regularly, with their own *rectores* at the head", while the century before we were simply speaking about two groups of *cismontane* and *ultramontane* people (Italians and foreigners). "National" bonds could offer safety and particular privileges to the groups that recognised them (first of all because a common language was used) and lived on for centuries facing also the change in the complicated historical panorama.

The prestige of Alma Mater was actually resisting, even though the "Studium" was alternating moments of less importance and flourishing periods. Even when the political and economic importance related to the presence of many students, was diminishing, the prestige of the glorious former times continued to influence positively and offered a support to resist with dignity and commitment.

Nonetheless, students continued to be an element of primary interest, or even worry, for a town whose *freedoms* were celebrated (*nihil liberius* was written at that time in the memory of an extraordinary former student!), but in which legality intended to reign supreme, to such an extent that for a certain period of time national communities had to compensate for damages caused by an associate!

## 2. Important moments in the historical events of the Bologna University and today's problems: an almost complete range with respect to cultural universalism. Quality in research and youth education

Possibly, there is no university seat in the Italian geography that counts in its historical existence a series of likewise famous personalities, mostly well-deserving people for their valid contributions in the most varied fields of culture.

A document dated 1088 linked the studium presence to the municipality that offered certain guarantees, with sure agreements. However, the municipal engagement did not usually mean an academic life regulation.

The prospect of a single seat appeared with the Archiginnasio - in the centre of town - at the height of the 16th century, during Pius IV Papacy (Medici). Room was made on one side for "leaguers" and on the other side for "artists", that is all the others. The Instruction Departments of the medical school were placed nearby, while the "anatomy theatre" was located inside.

The Archiginnasio was abandoned in the Napoleon's period, when the university seat was placed at S. Donato Street (at present Luigi Zamboni Street), in the vicinity of the Academy of Sciences founded between the end of the 17th century and the beginning of the 18th century. This institution was well-known and attended by people coming from all Europe. Strongly supported by the Bolognese Pope Prospero Lambertini (Benedict XIV), it had the honour of having Leibniz and Voltaire, and later on Luigi Galvani, as associates. Moreover, on the same road, there were the Municipal Theatre (in the Guasto area due to the driving away of the Bentivoglio family), the school of fine arts, the music school and other cultural institutions.

The Napoleon's period marks the beginning of the "royal" age - according to a unitary and bureaucratic idea of higher education - which, after the "papal" interval in the period between the Restoration (1814/15) and the Unity of Italy (1859/60), is the basis of the contemporary system that governs the Bolognese seat, like most of the university schools.

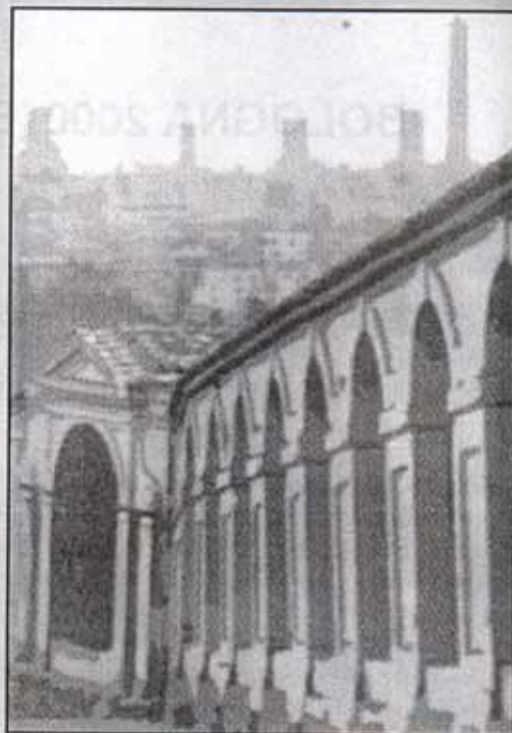
In 1888, the Bologna Studium celebrated its 800-year-old birthday and Bologna was glorified with a universal appreciation as the most ancient founder of the modern European model for higher education. The poet G. Carducci praised this event highly and connected it to the recently begun National Risorgimento, the process for civil and political independence.

Moreover, in the last decade the cultural life - but also the national and political life - has gone across the life of this ancient institution. Including some minor "detached seats", especially in the near Romagna - student population is more than a hundred thousand. In 1988/89, celebrations for the ninth centennial of Bologna University ended with the signature, by rectors from all Europe, of a MAGNA CHARTA that sanctions its freedoms. It states that "the University, placed in the heart of organised societies in a different way depending on geographical conditions and history load, is an independent institution that produces and transfers culture in a critical way thanks to research and teaching. To be open to the needs in the contemporary world, it has to have, in its effort for research and teaching, a moral and scientific independence from every political and economic power".

In the last few years, Bologna University extended its areas and engaging fields: the prospect is to cover the entire cultural panorama, in the most possible updated way. Without neglecting the initial history and the most recent demonstrations of *goliardia*, the tradition that was centred on student presence, is repeated by searching for an active confrontation with the era we are going through, by insisting on fields concerning *communication sciences*, by appealing to personalities such as the well-known Umberto Eco (and many other original scholars) and without ignoring the due role played by new information technologies.

To this end, a significant example is ALMA LAUREA undertaking (1994/98): at Bologna University and a number of associated universities, data banks are used to orientate the graduate in a faster way towards the skilled professions he/she aims at. ALMA LAUREA is intended to ensure a documentary base that encourages the most valid graduate orientation. At the same time, with the help of CINECA (a university-based organisation), the data bank available - that can be also looked up through INTERNET - aims at creating, with businesses and work sector, a real flexibility which is considered as a guarantee of suitable undertaking by the graduate.

In this way, considering the students as the central component - as in the most ancient tradition of Bologna university life - an updated contribution can be given so that young people can participate in a constructive way towards a desirable commitment within the society.



## Short introduction to the 19th CESE Congress - Bologna 2000, European Capital of Culture (September, 2000)

Not a few writers have suggested an identity between the University and Bologna because of that prestigious presence that would feature it.

The character of *Doctor Balanzone* - a university teacher who is gay and funny and has not to be taken too seriously - already means something in the folk characterisation of Bologna: you feel that its own "studium" corresponds to Bolognese people spirit.

In Roman antiquity, at the beginning of the imperial age, a Latin poet was speaking about "*cultra Bononia*" in one of his epigrams: with a touch of joke, Marziale called it a "refined" town while setting it up in a background where the public was well-disposed to life pleasure. The modern term "*Bologna the Learned*" has a quite different meaning, even if the refinement can be seen as a condition of a town that is well-disposed to life fullness. On the other hand, Bologna is also called "the fat" - a word that is related to life fullness through abundance of food - and "the red". This is because the traditional architectural structures are mainly made of bricks and anyway buildings are painted using "warm" colours, but also because of the prevailing political position of the majority (at least during the last 100 years).

Yet, the name "Bologna", formerly "BONONIA", what does it mean? Where does it come from? With the Gallic invasion, *Felsina* village (that was its Etruscan name) lost its previous name. Also present in other regions of the "Celtic" area, the new word "Bononia" is thought, in the reconstruction of names along the "roman" Emilia Road (such as Placentia, Fidentia, Faventia), to have a greeting nature, as bearer of that "bonum" which could generally be the *well-being*.

Bologna invites the various nations to benefit from this well-being on the occasion of Bologna 2000 / European Capital of Culture, and to know (or meet again) directly the town of "porticoes", of "towers" and many other attractions for which it is known all over the world.

## BOLOGNE 2000, CAPITALE EUROPÉENNE DE LA CULTURE

Vittorio Telmon

### Le "Studium" bolognais: le premier dans le temps en tant qu'Universitas Scholarium et événement durant neuf siècles

#### 1. Bologne, Alma Mater studiorum, avant-garde productive des études supérieures: culture élevée et libre pour un professionnalisme élevé

A l'origine (XI<sup>e</sup> siècle de l'ère vulgaire), le terme *Universitas* n'indiquait pas le siège des études supérieures mais plutôt la collectivité organisée des étudiants qui fréquentaient le *Studium* et qui pour cela jouissaient de privilèges spéciaux.

Les racines estudiantines sont typiques de l'institution bolognaise: d'habitude, elles la distinguent du *Studium* parisien, appelé *Universitas Magistrorum* et axé sur une composante différente, ainsi que du *Studium* napolitain, création typique de l'autorité politique (Frédéric II, en 1224).

En fait, dans la plénitude des civilisations communales en grande expansion au bas Moyen-Age et avant la création d'une structure stable qui prend corps vers la moitié du XIII<sup>e</sup> siècle, Bologne voit le développement d'écoles qui se basent sur l'adhésion personnelle d'étudiants et de maîtres: d'abord des écoles de *droit* (civil et ensuite aussi canonique) et puis des écoles concernant d'autres domaines de la connaissance (de la pratique de *réthorique* à la *médecine*), de toute façon des types de cursus étant intéressés - juristes ou "artistes" - à obtenir un professionnalisme complexe.

D'ailleurs, ce modèle d'école était présent aussi dans les écoles de médecine de Salerne ainsi que dans d'autres sièges différents. Un rapport de nature génériquement associationniste s'instaure parmi un certain nombre de disciples et un seul professeur (au début, à Bologne la figure éminente d'Irnerio brilla pour le droit): un rapport interpersonnel fluctuant, destiné à cesser dès que l'étudiant parvienne à son but d'obtenir une compétence professionnelle rentable et gratifiante. La profession de notaire est typique dans ce sens.

Ce rapport était d'une telle nature qu'il pouvait être tranquillement transféré chez un autre siège, pourvu que les parties fussent d'accord.

“Les étudiants - comme les historiens affirment, en répétant pour eux l'épithète de *clerici vagantes* (dont l'âge moyen semble être d'environ 35 ans) - venaient souvent de Pays très lointains” et ils étaient donc des “déracinés”, ce qui est montré par l'expérience typique de la *goliardia*. Ils étaient disposés à se transférer avec leur école, en acceptant de suivre le professeur dans des sièges offrant des conditions plus acceptables, lorsque les maîtres avaient la tâche d'accueillir l'étudiant dans des locaux appropriés pour développer l'enseignement. L'importance croissante, pour la corporation universitaire, de se présenter en tant qu'organisme unitaire, avec une correspondance de parcours, de titres et de reconnaissances, favorisera le processus unificateur: on peut penser à l'épisode significatif de la sentence des juristes de Bologne, renommés en Europe, portant sur la reconnaissance des droits impériaux de Frédéric I<sup>er</sup>, à laquelle correspond en 1155 la concession de privilèges particuliers au *Studium* bolonais.

D'autre part, il faut là rappeler l'importance attribuée aux *nationes* en tant qu'éléments caractérisant l'évolution qui amène à une conception stable et définitive de l'associationnisme universitaire. Quelques historiens constatent qu'au début du treizième siècle des documents attestent l'existence de *recteurs* (ils étaient parmi les étudiants) et de *statuts* lorsque “une ou plusieurs, peut-être quatre, associations (*universitates*) d'étudiants étrangers étaient déjà régulièrement constituées, avec à leur tête les rectores respectifs”, alors que le siècle avant on parlait simplement de deux groupements de *cismontains* et de *ultramontains* (italiens et étrangers). Les liens “nationaux” pouvaient offrir sécurité et privilèges particuliers aux groupes qui s'y reconnaissaient, d'abord pour l'utilisation d'une langue commune, et qui survécurent pendant des siècles même face au changement du complexe panorama historique.

Le renom de l'*Alma Mater* en fait résistait, bien que le *Studium* alternât des moments de moindre poids avec des périodes de renaissance. Même lorsque le poids (au sens économique et politique) de la présence de nombreux étudiants faiblissait, le renom d'un passé glorieux continuait à avoir une influence positive et offrait un appui pour résister de façon digne et engagée.

De toute façon, les étudiants continuèrent à être un élément d'intérêt principal, ou même de souci, pour une ville dont on louait les *libertés* (*nihil liberius* a été écrit à ce moment-là dans la mémoire d'un ancien étudiant exceptionnel!) mais dans laquelle la légalité voulait régner en maître, au point d'exiger, pour une certaine période, des communautés nationales l'indemnisation pour les dommages causés par un associé!

## 2. Moments importants de l'histoire de l'Université de Bologne et problèmes d'aujourd'hui: un éventail presque complet par rapport à l'universalité de la culture. Qualité de la recherche et formation de la jeunesse

Probablement il n'y a pas dans le cadre de la géographie italienne un autre siège universitaire qui compte parmi ses événements historiques les vicissitudes d'autant de personnages illustres, pour la plupart personnes ayant bien mérité pour leurs contributions valables dans les domaines les plus divers de la culture.

Un document de 1088 liait la présence du *Studium* à la municipalité qui offrait certaines garanties à conditions sûres; mais la présence d'un engagement communal ne signifiait pas en règle générale la réglementation de la vie académique.

La perspective d'un siège unique parut avec l'Archi-gymnase, au centre ville, en plein XVI<sup>e</sup> siècle avec la papauté de Pie IV (Médicis). On fit place d'un côté aux “ligueurs” et de l'autre côté aux “artistes”, c'est-à-dire tous les autres. Tout près, on installa les Cliniques et à l'intérieur le “théâtre anatomique”.

L'Archi-gymnase fut abandonné dans la période napoléonienne, quand le siège universitaire fut placé en Rue S. Donato (maintenant rue Luigi Zamboni) à proximité du siège de l'*Académie des Sciences*, fondée entre la fin du XVII<sup>e</sup> siècle et le début du XVIII<sup>e</sup> siècle. Cette institution de renommée et de participation européennes fut déjà soutenue par le Pape bolonais Prospero Lambertini (Bénédict XIV) et elle se glorifia de l'association de Leibniz et de Voltaire, et plus tard de Luigi Galvani. D'autre part, sur la même rue, il y avait le théâtre Communal (dans la zone du Guasto, pour l'expulsion de la famille Bentivoglio), l'Ecole des Beaux-Arts, l'Ecole de Musique et d'autres institutions de culture.

Avec la période napoléonienne, on a le début de la période “royale” - selon une conception unitaire et bureaucratique de l'Education supérieure - qui, après la parenthèse “pontificale” de la période entre la Restauration (1814/15) et l'Unité d'Italie (1859/60), représente la base du système contemporain gouvernant le siège bolonais comme la plupart des écoles universitaires.

En 1888, avec la célébration des 800 ans de l'Etude bolonaise, Bologne se glorifia d'une reconnaissance universelle pour sa caractéristique de fondatrice la plus ancienne du modèle moderne européen d'études supérieures. Le poète G. Carducci exalta l'événement en le reliant au Risorgimento National, le processus d'indépendance civile et politique qui avait été récemment entamé.



D'autre part, pendant ces dernières décennies, la vie culturelle nationale, mais aussi la vie politique, a traversé la vie de cette ancienne institution.

Quelques "sièges détachés" mineurs y compris - surtout dans la proche Romagne - la population des étudiants a dépassé les cent-milles unités. Les célébrations du neuvième centenaire de l'Université de Bologne (en 1988/89) se sont terminées avec la signature, par les recteurs de toute l'Europe - d'une MAGNA CHARTA qui consacre les libertés universitaires. Elle affirme: "L'Université, placée au coeur de sociétés organisées de façon différente suivant les conditions géographiques et le poids de l'histoire, est une institution autonome qui, de façon critique, produit et transmet la culture grâce à la recherche et à l'enseignement. Pour qu'elle puisse s'ouvrir aux besoins du monde contemporain, elle doit avoir, dans son effort de recherche et d'enseignement, une indépendance morale et scientifique vis-à-vis de n'importe quel pouvoir politique et économique."

Ces dernières années, l'Université de Bologne a été caractérisée par un élargissement de ses espaces et de ses secteurs d'engagement: la perspective est de couvrir de façon la plus possible modernisée, l'ensemble du panorama de la culture. Sans négliger l'histoire initiale ainsi que les manifestations les plus récentes de la *goliardia*, la tradition qui a voulu mettre au centre la présence des étudiants continue en cherchant une confrontation active avec l'époque que nous sommes en train de traverser, en insistant sur les secteurs concernant les sciences de la communication, en comptant sur des personnalités originales, comme celle très connue d'Umberto Eco et d'autres nombreux hommes d'études et sans oublier le rôle nécessaire que les nouvelles technologies informatiques demandent.

Un exemple éloquent dans ce sens est l'initiative explicitée dans l'ALMA LAUREA (1994/98) qui s'approche à l'utilisation de banques de données - pour l'Université bolognaise et pour les nombreuses universités associées - afin d'orienter le licencié de façon plus rapide vers le professionnalisme qualifié qu'il souhaite obtenir. ALMA LAUREA vise à assurer une base de documentation favorisant une orientation plus valable du licencié, tandis qu'à l'aide de CINECA (organisation sur base universitaire), la banque de données disponible - pouvant être aussi consultée par INTERNET - tend à créer, avec le monde des entreprises et du travail, cette souplesse réelle qui est considérée une garantie d'engagement approprié pour le licencié.

C'est ainsi que la centralité de la composante estudiantine, étant liée à la tradition la plus ancienne dans la vie universitaire bolognaise, vise à donner une contribution moderne pour une participation constructive des jeunes aux parcours vers un souhaitable engagement dans la société.

## Breve introduction pour le XIX<sup>e</sup> Congrès CESE - Bologne 2000 Capitale Européenne de la Culture (Septembre 2000)

Pas mal d'écrivains ont proposé une identité entre l'Université et la ville de Bologne, pour la présence prestigieuse qui la caractériserait. Le personnage du *Docteur Balanzone* - un universitaire bon vivant et d'esprit qu'il ne faut pas prendre trop au sérieux - signifie déjà quelque chose dans la caractérisation populaire de la ville de Bologne: considérer son "Studium" comme correspondant à l'esprit des Bolognais.

Dans l'antiquité romaine, au début de l'âge impérial, un poète latin parlait de "culta Bononia" (dans un de ses épigrammes): avec une veine d'humour, Marziale qualifiait cette ville de "raffinée", alors qu'il en parlait dans un milieu correspondant à un public bénévolement disposé aux plaisirs. Le terme moderne de Bologne la savante a un sens bien différent, bien que le raffinement puisse être considéré en tant qu'une condition d'être d'une ville bien disposée à la plénitude de vie. D'ailleurs, Bologne est aussi définie "la grasse", mot qui est lié à la plénitude de vie par la richesse dans l'alimentation, et de plus "la rouge" pour ses structures architecturales traditionnelles qui sont généralement en briques et de toute façon pour les bâtiments qui sont en majorité en couleurs "chaudes", mais aussi pour la position politique prédominante de ses majorités (au moins ces dernières 100 années).

Mais le nom même de "Bologne", jadis "BONONIA", signifie quoi? D'où vient-il? Avec l'invasion des Gaulois, l'agglomération de Felsina (d'après le nom étrusque qui l'indiquait) perdit le nom précédent. Le mot nouveau de Bononia, présent d'ailleurs dans d'autres terres de la zone "celtique", semble - dans la reconstruction des noms sur le tracé de la "romaine" rue Emilia (comme Placentia, Fidentia, Faventia) - avoir eu un caractère de vœux, porteur de ce "bonum" qui pourrait être globalement le bien-être.

A l'occasion de BOLOGNE 2000/CAPITALE EUROPEENNE DE LA CULTURE, Bologne invite les différentes nations à jouir de ce bien-être et à connaître (ou revoir) directement la ville "des arcades", "des tours" et de tous les autres attraits qui la rendent connue dans le monde.

## SUBTHEMES OF THE 19<sup>th</sup> CESE- CONFERENCE IN BOLOGNA

### Working Group 1. Transformations in Higher Education

Many European universities were created during the Middle Age and have since preserved their names, diplomas, external form and traditions. Nevertheless, in spite of such continuity in appearance, they have actually undergone profound transformations which have made them quite different from the originals. Admission is no longer restricted to a small minority, for they admit a large number of students without any distinction of class or gender; they no longer remain isolated in their ivory towers, but are open to the society in which they are situated and they also play an important role in relation to industrial, democratic and educational revolutions.

Governments now seek to use their services and Society keeps them informed of current problems and expects their assistance in overcoming them.

In these circumstances, universities should not give up furnishing the ideal *liberal education*, but access should no longer be limited to a minority of young people and they must undertake research to advance science and the national culture, as well as producing suitably educated people. Despite their requirement for enormous resources oriented to knowledge acquisition and production and committed to teaching, their institutional ideal is to be autonomous communities still open to the universality, in space and time.

The importance of the transformation in higher education justifies our consideration and debate in a comparative perspective. An understanding of the causes and the study of the circumstances will assist us to trace the path of its evolution in the future.

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### Working Group 2. Exchange, mobility and transfer in education

The circulation of people and ideas and the resulting intellectual exchange gave rise to University as a notion and a practical reality.

Mobility and exchanges proposed again today as qualifying elements of what is currently called the European and

## SOUS-THÈMES DU 19<sup>e</sup> CONGRÈS DE LA CESE À BOLOGNA

### Atelier 1. Les transformations dans l'enseignement supérieur

Beaucoup d'universités européennes furent créées au Moyen Âge et depuis lors elles conservent noms, diplômes, formes et traditions. Néanmoins, derrière les apparences elles ont subi de profondes transformations qui les ont fait devenir tout à fait différentes à celles d'origine. Elles n'accueillent plus une petite minorité mais un taux élevé de jeunes sans discrimination de classe ou sexe. Elles ne restent plus isolées dans leurs tours de marbre mais elles sont ouvertes à leurs sociétés. Elles ont joué un rôle important en ce qui concerne la révolution dans l'industrie, l'éducation et la démocratie. Les gouvernements veulent se servir d'elles et les sociétés leur montrent les déficits auxquels elles doivent faire face en attendant leur aide pour pouvoir les surmonter.

Dans ces circonstances-là, les universités ne peuvent pas renoncer à former des personnes dans l'idéal le plus élevé de l'*éducation libérale*, mais non plus limiter l'accès à une minorité de jeunes, elles doivent se livrer à la recherche autant que faire avancer la science et la culture et aussi fournir à la société de personnes convenablement formés. Leur idéal c'est d'être des communautés autonomes institutionnellement, malgré leur besoin énorme de ressources, orientées vers l'acquis de connaissances et aussi normativement engagées, demeurant ouvertes à l'universalité dans l'espace et le temps.

L'importance des transformations dans l'enseignement supérieur justifie notre réflexion et ce débat dans une optique comparée. La compréhension des causes et l'étude des circonstances vont contribuer à suivre les traces de son évolution dans l'avenir.

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### Atelier 2. Echanges, mobilité et transferts dans l'activité éducative

La circulation des gens et des idées et l'échange intellectuel qui en découle sont à l'origine même de l'Université. Mobilité et échanges qui se présentent aujourd'hui à nouveau pour qualifier la "dimension" européenne et internationale prennent des sens nouveaux et font face à des transformations et défis nouveaux. Face à ce renvoi continu



International "Dimension" take new meanings and cope with new changes and challenges.

In the light of this continuous reference to mobility – both new and traditional – we need to reflect on it in a thorough way and to somewhat redefine what are we talking about.

- Which mobility? (intellectual? cultural? physical? virtual?)
- Whose mobility? (students? teachers? researchers? theorists?)
- Mobility to do what?
- What relationship between mobility and exchange?
- Will a network of relations and exchanges lead to a dynamic plurality or to a levelling globalization?
- Under which conditions can we talk about true reciprocity (the element characterizing exchange) and not unilateral knowledge transfer?
- How are intra-european mobility and exchanges related to a broader international dynamic?

### Working Group 3. Challenges and constraints of Higher Education policies. Academic freedom vs accountability

Universities have always been challenged both by intrinsic and extrinsic powers.

History records how universities have striven hard to free themselves from the dogmatic grip of Churches and their tendency to retain control.

Today universities are increasingly confronted with new normative patterns, especially those underlying the economic sub-system in contemporary society. Have the careful funding activities of "sponsors" such as industry and banks, by exceeding their reasonable limits, turned into a new form of tutelage and a source of new dogmas? Is it urgent to recall the typical university spirit of critical responsibility and call for a new *Age of Enlightenment*?

Or is it in line both with a new academic expectation and a generally accepted new type of Higher Education policy to legitimize market-oriented and accountable knowledge production? Is educational policy intending to intervene as little as possible in order to create maximum play for the competitive market?

Are market requirements and principles to a large extent wielding the conductor's baton which otherwise would be taken both by the autonomous universities and the more

à la mobilité - en même temps nouvelle et traditionnelle – il nous faut une analyse plus approfondie et une redéfinition de nos thèmes de débat.

- Quelle mobilité? (intellectuelle? culturelle? physique? virtuelle?)
- Mobilité de qui? (étudiants? enseignants? chercheurs? théoriciens?)
- Mobilité pour quoi faire?
- Quel rapport entre mobilité et échange?
- Un réseau de relations et d'échanges ira-t-il vers une pluralité dynamique ou vers une globalisation uniformisante?
- A quelles conditions peut-on parler de réciprocité réelle (élément qui caractérise l'échange) et non pas de transfert de connaissance à sens unique?
- Quel rapport y-a-t-il entre la mobilité et les échanges intra-européens et la dynamique internationale?

### Atelier 3. Défis et contraintes des politiques de l'enseignement supérieur. Liberté académique et/ou nécessité de rendre des comptes

L'Université a toujours été défiée par des pouvoirs intrinsèques et extrinsèques. L'histoire enregistre comment les universités ont lutté pour se débarrasser de la prise dogmatique des Eglises et de leur volonté de contrôle. Aujourd'hui les universités sont de plus en plus confrontées avec de nouvelles structures normatives, surtout celles qui régissent le sous-système économique de la société contemporaine. Les activités prudentes de financement par des "sponsors" comme l'industrie et les banques – allant au delà des limites raisonnables – sont elles devenues une nouvelle forme de tutelle et une source de nouveaux dogmes? Est-il urgent de rappeler le typique esprit universitaire de responsabilité critique et de réclamer un nouveau *Siècle des Lumières*?

Ou bien est-il en ligne tant avec une nouvelle attente académique qu'avec un nouveau type de politique d'enseignement supérieur généralement accepté, de légitimer la production d'une connaissance responsable et orientée au et par le marché? La politique éducative a-t-elle l'intention d'intervenir le moins possible afin de laisser au marché concurrentiel le jeu maximum? Ce sont les exigences et les principes du marché à avoir la baguette du chef d'orchestre qui serait autrement dans les mains des

rational-synoptical policy? Is it still possible for universities to act as a source of critical-reflexive questioning of the many problems of (post-)modern society? Or will University in the third millennium accept to be no more than a producer alongside many other production systems?

universités autonomes et d'une politique plus rationnelle et synoptique? Est-il encore possible pour les universités d'agir en tant que source d'interrogation réfléchie et critique sur les nombreux problèmes de la société (post-)moderne? Ou alors l'Université du troisième millénaire va-t-elle accepter de n'être qu'un producteur à côté d'autres systèmes de production?

## Working Group 4. New technologies and problems of educational communication

- How do new technologies affect education?
- Is there a need for a redefinition of educational communication?
- Is there a specific knowledge and/or skills to be obtained or developed?
- Which are the advantages and the disadvantages of globally sharing educational informations (knowledge, experience, etc.)?
- Which are the consequences of the growing cleavage between technologically developed and non developed regions of the world?
- Which criteria are we to use in the future for educational comparison?

## Atelier 4. Les nouvelles technologies et les problèmes de la communication éducative

- Comment les nouvelles technologies influencent-elles l'éducation?
- Y-a-t-il une nécessité de redéfinir la communication éducative?
- Y-a-t-il une connaissance spécifique et/ou des compétences à obtenir ou développer?
- Quels avantages et désavantages produit la diffusion planétaire des informations éducatives (connaissance, expérience etc.)?
- Quelles conséquences produit la séparation croissante du monde développé et non-développé technologiquement?
- Quels sont les futurs critères pour la comparaison éducative?

## Working Group 5. From adult education to lifelong learning

With a few exceptions adult education has been the *poor orphan* of state educational systems, The nation-state projects of social construction of the 19<sup>th</sup> century concentrated on the provision of basic education, typically at the school level, technical education, and the maintenance of a few elitist universities. Adult education found its roots in the conscience of liberal reformers or extensions of the trades union movement. Currently this scenario has changed. With the recognition of the peculiar exigencies of economic late modernity, the collapse of concepts of a career, and anxieties about the skill levels of populations, governments – such as the Japanese – and international agencies – such as the OECD – have moved lifelong learning to the centre of educational agencies. What are the consequent problems? concepts and methodological approaches used in Comparative Education research. It is hoped that the *genius loci* of Bologna will invite participants to do so from a more detached history of science point of view.

## Atelier 5. De l'éducation des adultes à l'éducation permanente

A quelques exceptions près, l'éducation des adultes a été la *pauvre orpheline* des systèmes publics d'éducation. Les projets de construction sociale de l'état-nation du 19<sup>ème</sup> siècle se concentraient sur l'éducation de base, essentiellement scolaire, sur l'enseignement technique et sur l'entretien de quelques facultés élitaires. L'éducation des adultes a trouvé ses racines dans la conscience des réformateurs libéraux ou dans l'extension du mouvement syndical. A l'heure actuelle le scénario a changé. Vu la reconnaissance des exigences spécifiques de la tarde modernité en économie, la chute des concepts de carrière et l'anxiété vis-à-vis du niveau des compétences de la population, quelques gouvernements – comme le japonais – et les agences internationales – comme l'OCDE – ont placé l'éducation permanente au centre des programmes éducatifs. Quels sont les problèmes qui en découlent?

## Working Group 6. Learning from comparing. What knowledge is produced by comparative education research?

Conference participants will have the opportunity to visit, among the numerous scientific collections of the University of Bologna, the Museum of Comparative Anatomy established in 1814 and once a competitor of George Cuvier's collections at Paris. In a most vivid and palpable form, the Museum will remind us of the intellectual origins of comparative social science in general and of Comparative Education in particular. However, while the knowledge produced by Comparative Anatomy has played a substantial role in the development of Anatomy (as well as of Biology and Paleontology) in general, both the nature and status of knowledge produced by comparative educationalists have remained controversial. The working group is devoted to re-examining Comparative Education as an academic field of study, to establish a state-of-the-art review of its major achievements, and to re-considering the theoretical.

## Working Group 7. Young researchers.

## Working Group 8. Open.

## Working Group 9. Open.

**Abstract submission:** Abstracts on the above mentioned topics are invited. Abstracts forms will be provided in due time.

Deadline for the submission of abstracts: 1st May 2000

**Conference languages:** English and French. Simultaneous translation will be provided during plenary sessions

**Further information:** Detailed information on registration, abstract submission, payment of fees, hotel accommodation, scientific and social programme, pre and post-conference tourist programme will be circulated in due time and will appear in the web site that is currently under construction.

**Pre and post-conference tourist programme:** A pre- and post-conference tourist programme is being planned for participants and accompanying persons. It will be designed to satisfy a variety of interests.

### Conference Secretariat

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## Atelier 6. Apprendre par la comparaison: quelle connaissances produit la recherche comparative en éducation?

Les participants au Congrès auront la possibilité de visiter – parmi les nombreuses collections scientifiques de l'Université de Bologne – le Musée d'Anatomie Comparée fondé en 1814 et jadis concurrent des collections de Georges Cuvier à Paris. Dans la forme la plus vive et palpable, ce Musée nous rappellera les origines intellectuelles de la science sociale comparée en général et de l'éducation comparée en particulier. Toutefois si d'un côté la connaissance produite par l'anatomie comparée a joué un rôle important dans le développement de l'anatomie (ainsi que de la biologie et de la paléontologie) en général, de l'autre côté tant la nature que le statut de connaissance produite par l'Education Comparée demeurent controversés. Le groupe de travail s'occupe de reexaminer l'Education Comparée en tant que domaine d'études académiques, de faire une mise à jour de ses acquisitions principales, et de reconsidérer les concepts théoriques et les approches méthodologiques que la recherche en éducation comparée utilise. On souhaite que le *genius loci* de Bologne amène les participants à s'occuper de cela d'un point de vue, plus détaché, de l'histoire de la science.

## Atelier 7. Jeunes chercheurs.

## Atelier 8. Thème ouvert.

## Atelier 9. Thème ouvert.

**Présentation des projets de communication:** Des projets de communication sur les sous-thèmes proposés sont sollicités. Les formulaires pour les résumés seront diffusés prochainement.

La date limite pour l'envoi des projets de communication est le 1er Mai 2000

**Les langues de travail** du Congrès sont le français et l'anglais. Traduction simultanée pendant les séances plénières.

**Renseignements supplémentaires:** Des renseignements détaillés au sujet de: frais, leur règlement, envoi des projets de communication, hébergement, programme scientifique et socio-culturel, services touristiques, seront diffusés ultérieurement et seront aussi affichés dans le site Internet qui est à présent en construction.

**Programme touristique:** Un programme varié, avant et après le congrès, sera proposé aux participants et aux personnes qui les accompagnent.



CESE

## GRONINGEN CONFERENCE OPENING ADDRESS

**Thyge Winter-Jensen**  
President of CESE

For the 18th CESE conference we have chosen the theme: State, Market and Civil Society - Models of Social Order and the Future of Education. The three concepts: State, market, and civil society are each based on theories of their own, they each represent a literature of their own and they are each worthy of a study of their own.

Therefore, by presenting them together, as a kind of triangle, we want to underline the important fact that they are also mutually connected and interdependent. If you change the interpretation of one, there are consequences to be observed for the remaining two.

And whatever the way in which you define the triangle, there are profound consequences to be noticed in regard to education. The strong relations between state, market, and civil society on one hand and education on the other are - because of the world-wide interest they represent - a genuine theme for comparative analysis.

Unfortunately, the three concepts don't provide us with any final or ideal definitions. Their contents change with time. Take the European State as an example. Definitions of that have varied dramatically before and after the Enlightenment. Permit me to sketch some of the differences, before and after the Enlightenment, using the vocabulary "premodern" and "modern".

1) Pre-modern states were governed by a religious view of the world, which portrayed the monarch or ruler as the representative of God on earth, and the population as his subjects, owing him obedience and reverence.

Out of the Enlightenment grew a secular view of the state as composed of rational individuals who were supposed to be equally gifted in their capacity for self-government. Thus a concept of civil society was offered - to be understood by reference to its goal, the nation-state, whose legitimacy rested on the will of "the people". This implied the enfranchisement of the masses, which occurred only in the 19th and 20th centuries.

2) Pre-modern states were loosely organized, but of considerable extension, while modern nation-states tend to differ territorially from previous political units in their size and degree of consolidation. This is often explained by referring to the new scale of organization brought about by the rise of the modern bureaucratic state and the market economy, which broke down regional and local loyalties and produced wider networks of interaction.

3) Historians have told us that in pre-modern states polyethnicity was the norm, and that different ethnic populations lived in relatively

stable relations with each other in imperial units. It was only during the 19th and 20th centuries that ethnic minorities came to be perceived as a threat to the integrity of the territorial state. Modern nation-states are different from earlier units by being based on the principle that political and ethnic boundaries should be congruent. Although reality often diverges from this norm, what is striking is the States' concern for ethnic homogeneity, strongly promoted through the construction of official languages, national curricula, and the "cleansing" of minorities.

4) Pre-modern societies were localized, small-scale kinship groups marked by high rates of illiteracy and by cultural heterogeneity. Their cultural specialists (the clergy) were seldom tied to the political unit or to the vernacular folk societies but rather to a transnational church and a sacred language (Latin in Europe, Arabic in the Islamic world); and the social and economic elites were often linguistically distinct from those below. No unified national consciousness was possible.

Modern nation-states are said to be artifacts of print capitalism whose new genres - the newspaper and the novel - made the nation-state imaginable as a nation, unified by a "high" literate and scientific culture based on a vernacular language.

5) In pre-modern agrarian societies there was no integrating national class. Their economies were essentially static and localized and a range of ideologies of inequality, which resulted in a high degree of social stratification, marked them.

Modern nation-states are industrial societies, characterized by complex levels of economic interaction, within (and also outside) their boundaries. By providing large-scale career routes, they became the institutional frame for an emerging urban middle-class with a need for equal opportunities and for continuous social mobility. It was above all these middle-class groups who identified with the interests of the nation-state and who, forming political, social and economic organizations, served to integrate the masses into the new social and political order.

Apart from demonstrating how differently just one of the three concepts might be interpreted in two different historical ages, the comparison also hints at how deeply interwoven the three concepts are with each other.

But the comparison also poses a question or two to the future. Are we on the threshold of a new historical age? Are we facing a new social order? Is the triangle: State, market, and civil society consequently to be interpreted in a new way? And what are the consequences for education? I think the challenge during the next five days will be, not to find a final or an ideal answer to such questions, but to begin a dialogue within which a range of practical solutions can be framed.

Members of the conference are from 26 countries. We have historians, sociologists, psychologists, educationists etc., all - by their attendance of the conference - indicating their wish to analyse and discuss, comparatively. It looks like an exciting week.

It is therefore my pleasure and my privilege as your President to declare the conference opened.



CESE

Commentary on the 18<sup>th</sup> CESE Conference,  
Groningen: 5-10 July, 1998

**STATE-MARKET-CIVIL SOCIETY:  
 MODELS OF SOCIAL  
 ORDER AND THE FUTURE OF  
 EUROPEAN EDUCATION**

**L'ETAT, LE MARCHE ET LA SOCIÉTÉ  
 ET LA SOCIÉTÉ CIVILE: MODÈLE  
 D'ORGANISATION SOCIALE ET  
 L'AVENIR DE L'ÉDUCATION  
 EN EUROPE**

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**A** CESE conference provides an opportunity for all who espouse an interest in Comparative Education to meet and talk, share and debate new ideas and old ideals, new politics and old philosophies, new interpretations and old syntheses, both within and without the ever enlarging field of comparative education. In the conclusion to the book of the 1996 CESE conference in Athens (Kazamias & Spillane, 1998), we argued that the "quest is never ending," and this was confirmed by the contributions to the Groningen conference. These addressed a broad range of subjects, positing a Europe which is enlarging conceptually, whilst, in other respects, shrinking under the impact of globalisation. Many of the papers impinged on more than one of the key topics and regrettably cannot be done full justice here. At Athens, Nicos Mouzelis, in his keynote address, had referred to "a market fundamentalism" in higher education, which, he argued, was gradually displacing "the academic by the managerial..." At Groningen, many contributors made reference to the increasing influence of "economic" actors, a trend which clearly extends beyond higher education and which I would describe as "the rise of the Economocracy."

CESE is, of course, the Comparative Education Society in Europe, the use of the word "in" neatly defusing any controversy

which might arise were the Society to be defined as "European" or "of Europe." Then again, the concept of Europe is multi-layered and, in many ways, fuzzy, as in the case of its eastern boundaries (cultural, political and geographic), the precise location of which, and distance from (or even beyond) the Urals depends as much on point of view as on parameters. As was apparent in many papers, and providing a macro-parallel to Heisenberg's principle, the more closely the concept of Europe is examined, the more uncertain does it become.

As was mentioned in the conclusion to the book of the Athens Conference, a perennial issue, which needs to be addressed if valid comparative discourses are to ensue, is that of vocabulary and meaning. Observant comparativists will already have noticed that the dual English and French title of the Groningen conference immediately lends itself to the comparative approach. Does the English "State" really mean the same as the definitive French "L'Etat," for if Louis XIV did actually say "L'Etat c'est moi," it is reasonably certain that he was not referring to some kind of indefinite "State." Or is it that the English title is intended to conform to a particular style of English writing which, possibly in deference to post-modernism, requires that the definite article be omitted? A similar debate could no doubt be mounted over the perceived



meaning of "Le Marché" and the amorphous English "Market," and of "Civil Society" compared with "la Société civile." However, these potential disparities are minor, and may even involve the splitting of hairs, compared with those which can be discerned between the restrictive singular of "Modèle d'Organisation sociale" and the more expansive plural of "Models of Social Order" or, even more tellingly, that contained in the differing concepts of "l'Avenir de l'Éducation en Europe," and "The Future of European Education," the first being a matter of location, whilst the second is prescriptively European.

### Education and citizenship

Citizenship in Europe is a hotly contested concept and Article 8 (1) (as amended) of the Treaty of Amsterdam, in stating that "Citizenship of the Union shall complement and not replace national citizenship" does little to clarify the issue, but rather opens the doors to a multi-layered citizenship and to an identity based on communality/nationality/regional/locality. Many historical divisions are now being re-asserted, often in order to explore differences from 'the other,' thus tending to reinforce the separate identities of those either side of the divide. At Groningen, many such divisions were used, albeit often to provide convenient units for research, but invariably based on historically embedded boundaries: thus Andalusia (Jesús Luengo Navas), Carpathia (Kozma), Catalunya, (Valls Monserrat) Flanders (Santema) England (Becker) England and Wales (Bash), Friuli-Venezia (Burelli), and Scotland, by Nigel Grant, who discussed the specific issue of smaller nations and sub-national units. He advocated the development of plural identities and argued that the role of education for European citizenship should be to promote the acceptance and celebration of such diversity, a theme which resonated in other papers.

Andreas Kazamias, noting that Ralf Dahrendorf had described the 1990's as the "decade of citizenship," cited T.H. Marshall's "classic notion of citizen's rights (political, civil and social)." He contrasted the Aristotelian concepts of *politeia* (citizenship), with its relationship to civic virtue and responsibility, acquired through *paideia* (education) for the "moral, intellectual and aesthetic cultivation of the mind," with the modern concept of citizens as having individual "rights" without the corresponding "responsibilities" to participate in and belong to the political community. In proposing that it is possible that "rights" alone might be necessary, but (without participation and *paideia*) not sufficient, conditions for the creation of European citizens, and in proposing a dialogue between the 'ancient' and the 'modern,' he suggested that the consideration of the "politico-education experience of the ancients" could provide a valuable tool in our rethinking of the nature of citizenship.

Thyge Winther-Jensen, revisiting John Dewey's *Democracy and Education*, compared historical models of social organisation and, introducing the theories of Huntington, Buzan and Segal to "illuminate, but not solve" the problem, asked, "Are new forms of social organisation on the way? Will democracy and the nation-state survive? Can democracy stand alone a model for our social

organisations? And what are the consequences for education?" Such a new form could come from the "over-arching framework, other than cultural history," sought by Sigrid Luchtenburg to promote European identity and citizenship in a multicultural context. Margaret B. Sutherland identified a need to define "European citizenship," and explored problems of policies for language learning, learning styles, and varying attitudes to national citizenship. Ferran Ferrer suggested that education should aim to create a more egalitarian world by the promotion of human rights and sociability between cultures and, by providing a life-long apprenticeship, to produce autonomous, responsible, multi-skilled staff, who take a long term view and favour critical thinking.

Such a critically-thinking citizenry would be required if Roberto Albarca's proposed alternative model were to become a reality. Having noted the present-day problems of identity formation in a Western society characterised by "social, political, ideological, cultural linguistic and religious pluralism" and "the decline of the paradigms of modernity," he claimed that the "ecological crisis" is forcing Europeans to "analyse the problematic aspects of our contemporary lifestyle," and to reflect about "education [for] sustainable development." He proposed a new model, no longer based on the compromise between democracy and capitalism, but on a "Grand Compromise between social groups," sustaining them to offer a model of development acceptable to society as a whole. This new model would presumably also require the Economocracy to permit (or impose) a new compromise, between democratic self-determination, capitalist pragmatism and ecological realism.

### State, Society and the rise of the Economocracy

As was noted earlier, many contributors had observed a tendency for economic and market factors to drive or direct education at all levels and in many spheres. Indeed, amongst the current EU programmes is "Targeted socio-economic research" described by Erhard Schulte of the EU Commission as being concerned with the development of new models, in which education and training would stimulate both innovation and participation by small and medium-sized enterprises (SMEs), so fostering growth and promoting employment, social integration and equal opportunities. This, he argued, would require organisational innovation, socio-economic partnerships, and an awareness of competitiveness factors including human capital and, as also argued by Albarca, sustainable development. It thus appeared that whilst education and training might drive such new models, they were to be fuelled by economic considerations.

However, it appeared that such "new models" had already been in education and then driven, as well as fuelled by, economic considerations: thus Robert Cowen, who argued that the 'traditional' university had stood in a "triadic relationship" with the "State, civil society and the economy," suggested that contemporary concepts of "the market" had narrowed the triad, making the relationship with the State and society more tenuous. This, he suggested, had produced a novel educational pattern, more closely aligned to the economic, as possibly illustrated by the contemporary example of the mega-university. It could be added that the latter, private or



public, may now also be an enterprise which has benefited from the process, reported by Schulte, of (state) "foster[ed] growth."

Rejane de Medeiros Cervi\* discussed another and highly significant aspect of 'education,' 'states' and 'market,' but in relation to the role of the university in MERCOSUL, the supranational organisation founded in 1991 to integrate the commerce of Argentina, Brazil and Paraguay, arguing that the integration of education should go beyond exchanges of staff and students, to provide a critique and promote greater mutual awareness, so that the complex final agreements can be of value to all participating countries, with all their differing internal circumstances. Medeiros Cervi was called for higher education to overcome the bureaucratic syncretism which had previously marked the discussions and to promote understanding and equity between the countries as their economies merged.

Taking a long term retrospective view of the relationship between the state and Higher Education in Western Europe, Eleni Prokou noted greater institutional autonomy, state concern now being increasingly focused on the product and its relevance to the market, with knowledge being sold as a commodity. Anne Bert Dijkstra and Jaap Dronkers considered "the Dutch case" where state funding of private and public education facilitate parental choice and so, by promoting competition, is said to improve quality and reduce both bureaucracy and cost. The charter schools in the USA and the grant-maintained schools in England, examined by Elizabeth Sherman Swing, similarly seek to promote quality and parental choice at secondary level, without increasing the cost to the state. Cécile Perret\* reported that the 1980 reforms in Chile had resulted in a shift "from state to market" in primary and secondary education, with a system of 'per capita' funding, which created a market, intended to respond to the needs of the consumer, which favoured private and subsidised schools. The triple challenge had been decentralisation, school autonomy and the professionalisation of the teaching body. Nicola S. Barbieri discussed an unusual case of direct parental choice driving a state-parent partnership in Italy. The parents had proposed a parent-managed infant-toddler centre, the parents to pay the teachers and the Municipal Administration of Reggio Emilia to pay the other costs: after negotiation the Administration had agreed. In the present context it may be significant that the parents called their school "Agora," after "the market place of the ancient Greek cities". In each case, however, Cowen's "triadic relationship" had changed, with 'market' factors, as represented by parental choice, shaping the equation.

Approaching from the models of educational selection developed by R. H. Turner and E. Hopper, Rosamunde Becker, examined educational selection in England and the Netherlands and suggested that social, political and educational changes have led to different ideologies affecting educational processes and so these models no longer gave an adequate explanation. She concluded that there had been a shift from socialisation and equality of opportunity towards economic competitiveness and performance outcomes, leading to the "polarisation of school intake, with unpredictable social consequences." Of course, a major difficulty with schemes which rely upon competition and 'the market' to drive

up educational quality is that they assume that the customer will be well informed, that there will be an 'over-supply,' (that is, that supply will exceed demand), and that poor quality will not attract customers. However, if demand exceeds supply, at the lower levels there will be no competition. Even low quality will then attract customers, and the less-qualified customers at that, thus polarising the quality spectrum and promoting the very weakness that competition was intended to cure.

In the UK non-university sector, Leslie Bash noted the shift away from the 'liberal' 'education' of student teachers to a more utilitarian training provided, at the behest of the state, by a partnership of school and higher education institution. This, he argued, confines discourse within an ideological framework of technicism/managerialism, weakening critical discourse and eroding academic autonomy. In Belgium, a parallel move, away from the traditional, liberal, view of illiteracy, towards a more utilitarian work-force ethos was noted by Natalie Druine. In a similar vein, Hans Lingens suggested that higher education institutions in Europe had moved away from learning and research, intended to promote personal development, and towards workforce-training, whilst Reijo Raivola, Matti Vuorensyrjä and J. Oksanen discussed the new "power triangle" of the state, market and network forces, which had followed the "collapse" of the Nordic welfare state. According to Kjell Eide, in Norway, three factors are the political, the economic, and the interplay with the OECD, thus giving a not-dissimilar "power triangle."

David N. Wilson, similarly identified economic factors in the reform of secondary technological education in Canada, New Zealand, USA and UK, and concluded that the reform could be driven by international competition and the globalisation of production, commerce and informatics, but leading to 'spanning' rather than 'blurring' at the boundaries of General, Continuing and Vocational education. G. Grollios and Ioannis Kaskaris saw educational policy in the EU as being directed towards promoting both economic competitiveness and the role of Europe in International relations. They proposed a theoretical framework based on the "key" concept of "flexibility," in the context of educational policy for content and pedagogy and also in labour relations and the workplace. In the Netherlands, Martinus Santema examined the relationship between full-time vocational education and the apprenticeship system, and also the relation of both to general education "in the current transition period towards late-modernity." The study was also concerned with the "attitudes" of teachers to education just prior to new legislation, involving the integration of vocational and general education and was to be extended to the adjacent area of Germany, which was expected might generate some methodological difficulties.

In an Asia/Europe comparison, Panayiotis Persianis contrasted Singapore, where the economy has had a major influence policies for on higher education policy, with the situation in Cyprus, where the long tradition of idealism and humanism had made educational concessions to the economy more difficult, causing policy-makers to seek alternative ways to legitimate similar policies. Elsewhere, both forms of legitimisation have been used, Aaro Ollikainen