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newsletter

On Progress in the Development of the European Dimension in Education

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1. Introduction

It is now nearly a century since Michael Sadler reminded us that in studying foreign systems of education, we need always to remember, first, that:

«...the things outside the schools matter even more than the things inside the schools, and govern and interpret the things inside.», and, second, that:

«...A national system of education is a living thing, the outcome of forgotten struggles and difficulties and 'battles' long ago.»

If the essential truths contained in these observations are still generally acknowledged by most students of comparative education, it follows that the great changes which have taken place in Europe, both towards the establishment and progressive strengthening of the European Community (now European Union) and towards the strengthening of links between the

wider family of European nations belonging to the Council of Europe, must inevitably have

created both new needs and new tensions in the evolution of the national educational systems of Europe.

2. The Context of the European Dimension in Education

Such needs and tensions are indeed all too evident in most European systems of education. On the one hand, in consonance with the first quotation, the new supra-national European contexts in which European nations now operate

have dictated, in theory, a renewed and more serious concern for the development in their national educational systems of a greater Europeanisation of spirit, structure and content. In particular, in the case of content of education, the importance of enhancing what has come to be termed the «European dimension of education» has become much more evident than in the past.

On the other hand, the strength of the «secret workings of national life», implied by the second quotation, have, in practice, led all too easily, in most European countries, to the maintenance of forces of opposition to the inclusion of such a dimension. Too frequently, the suspicion has been, in practice if not in theory, that concern for develo-

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ping a European dimension smacked of attaching a kind of alien body to the curriculum, apparently invading from outside each system. Even where the theory of its inclusion was fully accepted, the practical problems of disturbing existing nationally determined curricular arrangements in the schools and other educational institutions easily militated against its easy inclusion. Moreover in circumstances where pressures on education, and especially on the curriculum, are generally, already, all too great at the national level, the extra pressure which the inclusion of such a dimension can be seen to imply has by no means been universally welcomed.

Thus European systems of education now have «new battles» concerning the European dimension in education, alongside all the others of both today and «long ago». Obviously, the resolution of these «new battles», both in terms of the organisation of European education systems and in terms of the curricular arrangements of their schools, will be of the greatest importance to the long run adjustment of individual European countries to the new European realities of their situations. For the present, however, and for the most part, only the first relatively halting steps have as yet been taken towards that resolution. The final outcomes in each of the different European countries remain far from settled and clear.

3. A Slow Beginning

That outcomes are so far from settled is largely attributable to two main causes. The first is the remarkable slowness with which any real impetus

towards creating a European dimension in education was initiated. The second has been the relative lack of seriousness with which, in most European countries, its development has been pursued since that initiation took place. It is true, of course, that there has been a steady stream of educational thinkers in the past who have advocated the development of common European elements of education in all European countries. Comenius, writing almost four hundred years ago, was already one of those. Many others followed in his footsteps. However that may be, and whatever the reasons which prompted these writers - it was, for many of the early ones, more a desire to return to the supposed golden age of European culture of medieval times than a desire to reshape the European future - they had little effect on the realities of a Europe in which the development of nationalisms, in some cases to an extreme and dangerous level, was more the prior order of the day.

Certainly, as various writers have now shown in different European countries, the rise of modern national systems of education, mainly in the nineteenth century but also in the first part of this century, was closely correlated with the development of European nationalisms. And the thoughts of those who controlled and organised these systems, as well as those of the teachers who staffed their schools and other institutions, were firmly fixed on inculcating nationalism. Indeed, this objective was emphasised at the expense not only of the European dimension but also of regional loyalties at the sub-national level.

Even after the First World War, and more particularly after the Second

World War, renewed attempts to develop more European attitudes to education and to reduce national bias in European educational provision seemed to have relatively little effect on what was taught in classrooms. This was in spite of the very different climate of opinion abroad which now favoured cooperation among European nations as a way of preventing further cataclysmic wars. It might have been thought, for example, that the foundation of the Council of Europe, in 1948, would have led to greater success in this respect; but despite its early work to encourage a more European attitude to education - for example, through the exposure of bias and prejudice to be found in many history books of the time - little actual progress was achieved in schools.

Perhaps more surprisingly, the foundation of the European Economic Community in 1958 had little initial effect on the Europeanisation of education, even in its original six Member countries. It is true that some individual schools in those countries began to develop an enhanced European dimension in their work and that, at the national level, official support was sometimes given to such efforts. This was especially the case, for example, in the Federal Republic of Germany. But the general tenor at that time was that the Community had no part to play in educational matters. These matters remained the sole preserve of national governments. It was not by accident that no Article on education was included in the Treaty of Rome of 1957 and that no formal meeting of Community Ministers of Education took place before the early nineteen-seventies.

4. Progress in the Nineteen-Seventies and Eighties

Following the accession to the Community in 1973 of Denmark, Ireland and the United Kingdom, something of a changed attitude to at least some common action at Community level in the field of education began to develop. Naturally, the primacy of individual States' rights over education was left untouched, as indeed, even after Maastricht, it still is today. Nobody familiar with the situation in, for example, the USA, where control of education continues to be reserved to the individual states, even in a long established strongly Federal nation, can be surprised at that. However, by the agreement of all the Ministers of Education involved, the notion that the European Commission should nevertheless begin to concern itself with aspects of education policy where this would be helpful to the Member States was finally admitted.

So, at last, nineteen years after the signing of the Treaty of Rome, the first Community Action Programme on Education was instituted in 1976. Even so, although this programme began the initiation of various activities aimed at encouraging and enhancing the provision of a European dimension in education in the Member States, progress was still very slow. In the nineteen-eighties, of course, a start was made on the development of what rapidly became important European educational exchange programmes, eg Erasmus, Comett, Arion, Petra, Lingua and Tempus. For the most part, however, these were mainly concerned with developing European cooperation in higher education and other out-of-scho-

ol areas of educational provision. By their side, various steps were also taken to directly encourage the development of the European dimension in schools. These included the setting up of what became national Centres for European Education in each of the Member countries. But, in spite of excellent examples of innovative practice in most of those countries, general progress continued to be slow. And, in countries outside the Community, progress was generally even slower.

Part of this slowness since the 1970s can, of course, be explained in terms of the relative austerity imposed upon most educational systems by the difficult general economic climate which had prevailed since the international oil crises which occurred at that time. But, perhaps, a larger part, both since that time and before it, is attributable to a general resistance within national systems to the introduction of any suspicion of educational influence that might interfere with national autonomy in the control of the national education systems. Thus, even in the Community countries, despite generous lip service from the Authorities in favour of developing the European dimension of education in their systems, practical initiatives at national levels remained generally half-hearted and of limited effect. Outside the Community, in spite of the efforts of individual enthusiasts and of the Council of Europe, progress was even more limited.

5. More Recent Developments

By the beginning of the nineteen-nineties, a growing realisation of the

slow progress which had been made in the development of the European dimension in European education until then was complemented by a number of significant developments which, at last, stimulated progress in a more serious way. Among these, the most important were those associated with the European Community, the Council of Europe, individual Western European countries, and the post-communist countries of Central and Eastern Europe after 1989. While all these developments were interconnected in various ways it is nevertheless useful to consider them separately.

• Developments in the European Community

Towards the end of the nineteen-eighties, the Single European Act (1986), affecting the twelve Member States, had long been signed. Rapid progress was being made towards the introduction of the Single European Market and the development of a closer European Union. Yet evidence collected at that time indicated that general progress in developing a corresponding European dimension in education remained far behind. In these circumstances, in May 1988, following pressure from the European Parliament, the Council of Ministers of Education, agreed to an important Community Resolution aimed at enhancing the European dimension in education.

Much of this Resolution, which explicitly set out the main objectives which the European dimension of education should meet, was quite naturally concerned with outlining a series of actions which, in order to enhance its development, Member States needed to take, in the areas of

the schools, of teacher training and of the provision of teaching materials. However, it also outlined various steps to be taken by the European Commission to support these activities, to monitor their progress and to evaluate their achievement.

Within this framework, the Commission initiated a special European Dimension in Education Unit in 1989 which not only monitored and evaluated the increasing range of proposals being made to the Commission in this field but also contributed to the organisation of a significant series of Summer Universities on various aspects of the theme of the European dimension. These were attended by leading teacher training personnel and concerned administrators from the Member countries. The Unit also initiated and developed a significant Teacher Exchange Programme (TEX), aimed particularly at the establishment of cross-national school networks by teachers of subjects other than modern languages, and an extensive programme of cross-national teacher educator networks and groups (RIF), concerned with the development of European dimension materials and initiatives in various key curricular areas. At the same time, it helped to coordinate regular meetings of official national representatives, responsible for the development of the European dimension of education in their countries, at which progress was reported, ideas shared and possibilities discussed.

• The Contribution of the Council of Europe

Like the European Community, the Council of Europe became increa-

singly concerned in the late nineteen-eighties to promote the development of the European dimension in education in its Member countries. While, on the one hand, it did not have at its disposal the degree of funding and powers available to the European Commission for the pursuit of this policy, on the other hand, its constituency of Member countries already extended well beyond the twelve of the Community. Moreover, following the events of 1989 in Central and Eastern Europe, that constituency was on the point of growing. One post-communist country after another applied for and was accepted into membership until, today, it comprises over thirty Member countries. The Council was therefore in a position to be more influential over this wider European grouping of nations as a whole.

In this context, in 1989, the Parliamentary Assembly of the Council passed its own Recommendation on the development of the European dimension in education. In 1991, it followed this up, in Vienna, by devoting the 17th Session of its gathering of European Ministers of Education to the subject of teaching and curriculum content for this area. Taking account of the recommendations of this conference, the Council began to devote additional resources to the development of appropriate European dimension teaching materials within the context of its major «Secondary Education for Europe» Programme. It has also sponsored a variety of other activities directed at the development of the European dimension of education, not only in all its Member States but also in some ten additional European coun-

tries which have become signatories to its Cultural Convention.

• The Efforts of National and Regional Authorities

It is clear that countries which have been most seriously and systematically involved in activities aimed at enhancing the European dimension of education in their schools have been those which are members of the European Union (formerly European Community). It is also clear that the adoption of the Community's European Dimension in Education Resolution of 1988 and the support which the European Commission has been able to give through its own activities have been particularly important in helping them to do so.

Within this context, some of these countries have introduced or revised formal curriculum requirements in their schools to explicitly include elements of the European dimension in education where they have deemed this to be most appropriate. Others have recommended models for its introduction and development in their schools and have encouraged pilot networks of schools to work together to develop appropriate teaching materials and practical ways of using these to good effect. Some have supported out-of-school activities related to the European dimension. Most have organised related in-service training courses for teachers and some have introduced relevant requirements into the required curricula of their pre-service teacher education courses. Some have also encouraged the publication of relevant national teaching materials and have made these available to the schools.

For European countries outside the European Union, the pressure to develop a European dimension in their school curricula has obviously been considerably less and the support available for doing so has not been so great. Nevertheless, most of them have at least participated in various ways in the Council of Europe's European dimension initiatives and several of them, for example Switzerland and the Baltic countries, have already developed significant European dimension teaching materials for use in their schools. Clearly these countries are, as yet, less affected than European Union countries by the need to take account of the new legal opportunities and responsibilities directly affecting Union countries. On the other hand, the new economic, social, political and moral realities of their European environment raise new issues which they also need to take into account in their educational provision.

• The Case of the Post-communist European Countries

The keenness of the post-communist countries of Central and Eastern Europe to reconstruct their national lives within the context of Europe as a whole has been particularly well illustrated by the speed with which they have sought and obtained membership of the Council of Europe. Virtually all of them are now either full members of the Council or, at least, signatories of Cultural Convention which governs its educational activities.

Not unnaturally, however, the educational priorities of the authorities in those countries at the present time

appear to be related more to the re-establishment of their national identities within their new contexts than with the development of the European dimension in education. Moreover, in most of those countries, absolute shortage of appropriate resources and of the means to acquire these inevitably limit what can be done. So, although the authorities generally support the development of an European dimension of education in their countries, and although individual teachers and schools show great enthusiasm for it, little has as yet been achieved.

However, the re-integration of Central and Eastern European countries into the whole European context also poses new problems and challenges concerning the European dimension to the countries of Western Europe. Clearly, for example, their concepts of what constitutes the new Europe and, therefore, of what should be included in the teaching of the European dimension of education, need careful reconsideration in the new situation which has been created. Indeed, what is becoming increasingly clear is that there are several European dimensions to education, rather than a single one, to be considered alongside its national and global dimensions.

Taken together, all these developments have certainly led to a considerable increase in the nineteen-nineties in activity related to the introduction and enhancement of the European dimension in education in most European countries. More national and regional authorities have committed themselves to its introduction throughout Europe,

and, in Western Europe, more of them have also become involved in practical activities aimed at its development. More teachers trained to introduce the European dimension are to be found throughout Europe. More examples of good practice are becoming evident in different countries. More pertinent teaching materials are being created and published.

What is less clear is how far these new developments are being generalised over whole systems and thus made available to all young people passing through the schools. With so many different systems concerned in Europe, in so many languages, with different arrangements in different regions of some countries and, even, from one individual school to another, it is difficult to get anything like an accurate picture. Three things seem clear, however. First, the nature of what is currently being introduced differs considerably from country to country: national styles of providing the European dimension of education vary and are not necessarily compatible with each other. Second, the level of generalisation of the European dimension in education in curricular provision differs considerably from country to country. Third, in no European country, not even in those in which its provision has been legislated into the curriculum, has satisfactory generalisation as yet taken place.

6. Looking to the Future

Much therefore remains to be done to satisfactorily implement the intentions regarding the European dimension

of education to which national and regional authorities have committed themselves. What are the prospects for their achievement? On the one hand, there are those who are very optimistic, particularly within the framework of the countries of the European Union. For them, the inclusion of Article 126 in the Treaty of Maastricht, explicitly introducing education into the Treaty of Union for the first time, appears to be a giant step in the right direction. And it is certainly true that the existence of this Article has provided a solid legal base for Community-wide action within the schools which did not so obviously exist before. It is also true that the Treaty was followed, in the Autumn of 1993 by the publication of an important Green Paper on the «European Dimension of Education» and, in early 1994, of the Ruberti proposals for enlarged Community programmes in education for the period 1995-1999. However, what actual impact these will have, taken together with continued activity at national levels, remains to be seen.

For others, the limitations placed on the European Commission's action in education by Article 126, and, in particular, the careful subsidiarisation of any proposed action under the Article, do not appear to leave much more room for progress in the field of the European dimension of education than had already been achieved through the 1988 Resolution. On the other hand it is accepted that the Article does not in any way curtail what could previously be done. What is much less clear, even in the European Union countries, is how far national endeavours to enhance the European dimension in education will hold up in the future.

It is not only the authorities in Central and Eastern European countries which see other educational priorities which appear to them to be much more important. New trends in Western Europe, for example, towards greater emphasis on evaluation of performance, on the development of national core curricula, and on the development of training programmes, are increasingly taking first bites out of available resources and occupying a large part of the attention of teachers and administrators alike. In these circumstances, the degree of attention which will be devoted to the necessary development of the European dimension in education must inevitably remain in doubt.

Nor can the signs of a cooling general climate towards notions of European cohesion be entirely ignored. Euroscepticism, which for a long time has been the hallmark only of minorities in certain European countries, seems to be spreading its influence much more widely. Nationalisms, even of an extreme kind, seem to be gaining new adherents. Nor are these limited, as they previously seemed to be, only to the countries of Central and Eastern Europe. For some, these signs only heighten the urgency of developing a sound European dimension in education in all schools to act as a counter to the tendencies they foreshadow. For others, who do not necessarily see the purpose of the European dimension of education in this way, they nevertheless present a further question mark to the possibility of quickly achieving its officially intended generalisation.

That much remains to be done and that outcomes remain uncertain will of course not surprise specialists in comparative education. Unlike many less

well-equipped commentators, they are only too aware of the time which can be taken to successfully implement educational reforms, particularly in the field of curriculum. More than most, they understand the many obstacles which can lie in the path of intended reform and the considerable gap which can exist between the formulation and acceptance of policy and its satisfactory implementation. However, they are also better placed than most to understand the potential importance of the establishment of a proper European dimension in the education of all young people in European countries, not only for the sake of the European region as a whole but also for the better adaptation of individual European countries and of their citizens to the changing European situation. They are also better placed than many to contribute through comparative analysis to its effective achievement.



Dimension européenne et pluralisme culturel pour l'Europe de demain: quelques réflexions

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Le contexte

La perspective de l'Union Européenne a inscrit l'éducation parmi les grandes priorités de la Communauté Européenne. L'importance stratégique de ce secteur naît d'un triple ordre d'exigences: élever la qualité et le niveau des compétences des jeunes européens, pour sauvegarder le rôle de l'Europe dans le contexte international; permettre que l'horizon communautaire devienne une option concrète, en rendant réelle la possibilité d'une libre circulation des personnes; promouvoir le sentiment de la citoyenneté européenne.

On préconise donc une «éducation de qualité», sauf se demander quels en sont les caractères. Dans les documents de la Commission et dans les débats qui en suivent on retrouve une coexistence pas toujours pacifique entre une conception du rôle de l'éducation surtout économique et une conception qui lui reconnaît la tâche fondamentale de former des esprits ouverts, critiques et créatifs¹.

Egalement, la notion de «dimension européenne de l'éducation» est évoquée dans des contextes tellement différents que sa signification finit par s'estomper.

Cet entrelacement entre conceptions différentes peut créer des difficultés si on veut traiter, dans la perspective

communautaire, des thèmes plus authentiquement éducatifs. Toutefois, le fait que pour la première fois, à partir de 1993, il y ait un contexte juridique pour une action dans le domaine de l'éducation à tous ses niveaux -et non seulement là où elle se rattache, plus ou moins directement, à la formation professionnelle ou à l'enseignement supérieur- donne aussi plus d'haleine à des actions qui peuvent prendre en compte l'éducation dans tous ses aspects.

Ce qui paraît nécessaire est une réflexion nouvelle de la part des théoriciens et des spécialistes de l'éducation aussi bien que de la part de ceux qui y sont directement engagés, qui permette de comprendre à fond le rôle que l'éducation peut avoir, tout en respectant son autonomie.

Dans ce contexte en évolution, le lancement du Programme d'Action SOCRATES² mérite un intérêt non superficiel.

On n'examinera pas ici en détail les actions prévues par ce Programme, mais on amorcera plutôt une réflexion à partir de celui qui paraît un point fondamental du Programme même, là où il relie la dimension européenne à la coopération entre les institutions: «La coopération entre institutions d'enseignement de tous les niveaux apparaît comme un des outils les plus adaptés pour concrétiser la dimension européenne dans le domaine de l'éducation. La coopération est appelée à faire ressortir la dimension européenne de l'éducation et à être le germe qui permettra de construire, à travers l'éducation, la dimension de la citoyenneté européenne» (par. 36).

Par la démarche que ce paragraphe semble évoquer, on peut aller plus loin, en se posant la question de la possibilité (et des limites) d'une formation commune européenne, dans une prise en compte globale du pluralisme culturel à l'intérieur de l'Europe, jusqu'à une redéfinition de la dimension européenne de l'éducation.

Un des noeuds principaux de la question se trouve encore une fois dans la difficulté de réaliser un équilibre entre le respect des diversités et du riche pluralisme culturel euro-

1 Cfr e.g. *Document de travail* préparé par la Commission sur les lignes d'orientation de l'action communautaire dans le domaine de l'éducation et de la formation, COM (93) 183 déf, 5-V-1993; *Livre Vert sur la Dimension européenne de l'éducation*, COM (93) 457 déf, 29-IX-1993.

2 COM (93) 708 déf, 3-II-1994. Il s'agit d'une proposition de Décision, sur laquelle une vaste consultation a été lancée, avant sa promulgation définitive.

péen, d'un côté, et de l'autre l'exigence de communication et reconnaissance réciproques, bases indispensables pour une coopération significative dans un contexte unitaire et pour une pleine promotion et utilisation des ressources intellectuelles. La recherche d'une composition possible parmi ces exigences se réfléchit dans les accords de Maastricht. Dans le plein respect du «principe de subsidiarité», on encourage la coopération et on admet la possibilité pour la Communauté de «soutenir et compléter si nécessaire l'action des Etats membres», tout en excluant toute obligation d'harmonisation des dispositions législatives.

La politique éducative est donc confiée avant tout à des accords non obligatoires. Comme la Commission l'avait déjà affirmé, «les actions de tous les Etats membres et de la Commission devraient être destinées à améliorer la qualité générale des systèmes scolaires, en intégrant les différents systèmes dans un processus à long terme de contacts, coopération et concertation, en évitant ainsi des divergences inutiles qui entraveraient la libre circulation des personnes et des choses³». S'il ne s'agit donc nullement d'imposer aux différents pays des structures ou des programmes identiques, toutefois on ne peut pas penser à un horizon européen sans le support d'un noyau de formation commune.

Ce qu'il faut se demander est donc *si et comment* il est possible de repérer les éléments communs afin de promouvoir les compétences et la citoyenneté européennes, tout en respectant les diversités; et surtout quelles peuvent être les démarches les plus efficaces pour poursuivre un tel objectif. Il faut constater que la contribution qui peut venir de l'expérience éducative elle-même est souvent sous-évaluée. On recherche -à juste raison- dans les études historiques, philosophiques, sociologiques, économiques et politiques, les fondements d'une éducation pour l'Europe et des traits qu'elle doit avoir, mais -ce qui est moins justifié- on néglige de reconnaître pleinement le rôle de l'éducation, qui ne doit pas être simplement un canal de transmission de quelque chose qui est défini à d'autres niveaux, mais est en soi un facteur constituant, et peut donner des apports extrêmement originaux.

Quelle «dimension européenne»?

On sait bien qu'une éducation de qualité est une éducation qui demande activité et créativité de la part de tous ceux qui y sont impliqués, élèves, enseignants et autres: ceci est d'autant plus vrai dans ce moment historique, où il faut se préparer à un monde de demain qui, comme il a été dit, «n'est pas à découvrir, mais à inventer». Un rôle actif du système d'enseignement et de formation, avec tous ses acteurs, est indispensable pour la redéfinition, à son tour indispensable, de la «dimension européenne» de l'éducation:

Les sujets traditionnellement compris dans la «dimension européenne» concernent le plus souvent des disciplines telles que l'histoire, la géographie, la littérature, l'art, la philosophie, l'économie, ainsi que quelques connaissances à propos de la CEE elle-même. Mais dans la perspective d'une éducation de qualité et de l'espace ouvert européen, on ne peut pas s'en arrêter là: la formation commune doit aussi comprendre, en plus de la valorisation des compétences linguistiques, des contenus d'autre nature, des sciences à la technologie: non pas des programmes identiques dans chaque pays, mais des noyaux de connaissances communes dans plusieurs domaines, c'est à dire des connaissances partagées qui soient elles-mêmes «à dimension européenne».

D'autre part, quand on dit que la dimension européenne ne devrait pas consister à apprendre «autour» de l'Europe -comme il arrive le plus souvent- mais plutôt à apprendre à être européen⁴, on soulève un point crucial, qui renvoie à la question de ce que veut dire être européen, c'est à dire au problème fondamental de l'identité, si souvent évoqué, notamment sur le plan culturel, mais aussi sur un plan social, politique et civil. Cette réflexion entraîne avec elle un réexamen du rapport avec les autres cultures, à l'intérieur et à l'extérieur des limites de notre continent; en particulier, la question de tant de personnes qui sont aujourd'hui citoyens communautaires, mais qui relèvent d'autres traditions. La rencontre du multiculturalisme européen avec le

3 *Education and Training in the European Community. Guidelines for the Medium Term: 1989-1992*, COM (89), 236, 2-VI-1989.

4 Raymond Ryba, «Toward an European Dimension in Education: Intention and Reality in the European Community. Policy and Practice», *Comparative Education Review*, vol. 36, n.1, Feb.1992, p. 10-24.

multiculturalisme extra-européen est une question fondamentale aux fins de la détermination d'un common core, et plus en général aux fins d'une perspective d'intégration qui respecte un critère d'équité.

La recherche d'une formation commune n'est donc pas -et ne doit pas être- une recherche d'uniformité, et encore moins un appel à une «harmonisation» de la part d'une sorte d'organisme de tutelle qui serait constitué au niveau communautaire. Il s'agit plutôt d'identifier, à l'intérieur du procès à long terme évoqué plus haut, une sorte de moindre dénominateur commun dans la formation des citoyens d'Europe, en élaborant des propositions vraiment «interculturelles». Cela implique que l'on identifie des contenus qui ne soient pas seulement de sujet européen, mais qui soient surtout valables à l'échelle européenne.

Les modalités de définition -tout en tenant compte du cadre général des accords au niveau communautaire sur les objectifs et les compétences, et des démarches qui, dans chaque pays, président à l'élaboration et à l'adoption des programmes scolaires au niveau national, régional et local- doivent se confronter avant tout avec la compatibilité réelle par rapport à l'enseignement à l'intérieur de chaque système. Et c'est là que tous les acteurs de l'éducation ont une fois de plus un rôle créatif irremplaçable.

Afin d'établir combien de commun, combien de spécifique, combien d'utilité échangeable on peut retrouver dans les différents contextes, une comparaison de base est indispensable, dans laquelle les enseignants et les étudiants mêmes participent à la construction de parcours d'enseignement et de projets pédagogiques communs, notamment par une intensification des contacts avec leurs homologues dans les autres pays.

On peut ainsi viser à instaurer une circularité entre les indications élaborées au niveau communautaire et aux différents niveaux où, dans chaque pays, se fait l'élaboration des programmes, et les indications qui viennent de l'expérience directe et de la comparaison point-to-point, à travers un procès qui est certainement lent dans sa capillarité, mais qui a l'avantage de produire un résultat enraciné dans les réelles et multiformes expériences éducatives et culturelles européennes. Les propositions qui jailliraient d'un tel

procès, en effet, tiendraient compte d'une pluralité de contributions, et naîtraient d'un réseau serré d'interactions et comparaisons entre des cultures différentes, c'est à dire d'un véritable et correct exercice d'activité interculturelle.

Ainsi, à travers la comparaison et la négociation en fonction d'un résultat commun, on ne se borne pas à déterminer des contenus communs mais on réalise aussi un moment important de la formation à la citoyenneté européenne⁵. Si l'une des caractéristiques fondamentales d'être européen est de vivre avec et dans la diversité, un point essentiel de l'éducation sera de se rendre capable d'exercer cet art - comprendre l'unité/diversité d'Europe et «expliquer son propre héritage de citoyens de sociétés européennes qui interagissent richement», selon l'expression de Hellawell.

Une pareille approche maintient la nécessaire flexibilité par rapport au choix des contenus, qu'ils soient ou non «autour de l'Europe», et aux mises à jour successives. La seule condition est qu'il y ait un accord sur les éléments -connaissances, compétences et valeurs- que l'on reconnaît comme qualifiants, et donc méritant d'être transmis et développés. Ceci même les rend «européens» dans le sens le plus authentique du terme, c'est à dire reconnus importants comme éléments constitutifs de la préparation intellectuelle, professionnelle, civile, d'un citoyen d'Europe.

Une démarche de ce genre est à même de donner un produit qui correspond à celle qu'est «l'identité culturelle européenne» aujourd'hui, telle qu'elle se réfléchit dans les institutions et dans les personnes engagées dans l'éducation, bien au delà du «mythe identitaire»; et peut donner ainsi une contribution réelle à la réflexion sur la nature de cette même identité, entre le passé et l'avenir.

Ainsi l'éducation n'est pas simplement un canal de transmission, ni même seulement un terrain de vérification et d'expérimentation, mais peut devenir une source de propositions originales pour un profil d'identité européenne qui jaillisse de la réalité et se soit déjà rencontré avec les différences, ou, plus précisément, qui naisse à travers la comparaison entre les différences, envisageant aussi les inévitables conflits.

5 Gordon H. Bell, *European Citizenship: 1992 and Beyond*, texte présenté à la Deuxième Université Européenne d'Eté, 12-21 octobre 1990, Centro Europeo dell'Educazione, Frascati (Roma).

Quelle Europe?

Mais ici un problème plus complexe s'ouvre.

Souvent, lorsqu'on évoque la redécouverte/construction de «l'identité européenne», on met en garde contre le risque de construire ce qu'on appelle «l'Europe forteresse», c'est à dire une communauté enfermée dans l'égoïsme de son bien-être et dans l'orgueil d'un glorieux héritage culturel, qui dévoue ses efforts à l'amélioration de ses propres conditions, avec un oeil à la concurrence avec les autres zones développées de la planète (notamment Etats-Unis et Japon) et avec une substantielle fermeture envers les problèmes du reste du monde.

On souligne, à juste raison, qu'une éducation à l'Europe, et aux valeurs européennes mêmes entendues correctement, ne doit pas s'enfermer dans l'eurocentrisme, mais au contraire doit agir comme correctif par rapport à celui-ci, tenant bien compte de «l'interdépendance entre citoyenneté européenne et citoyenneté mondiale⁶».

Toutefois, la question de ce que nous pouvons appeler le «rapport avec la non-Europe» se trouve dans la réalité déjà bien au-delà de ce sacro-saint rappel aux responsabilités planétaires d'une éducation qui veuille vraiment s'inspirer aux valeurs du respect du pluralisme et des droits de l'homme, valeurs «européennes» par excellence. La non-Europe, en effet, est partie intégrante de l'identité européenne d'aujourd'hui, ce qui pose des problèmes encore peu explorés.

Dans la Résolution des Ministres de l'Éducation de la CEE sur la «Dimension européenne de l'enseignement» (mai 1988), on propose une série d'actions pour «renforcer dans les jeunes le sens de l'identité européenne». Or, toute action dans cette direction s'adresse en réalité à une population scolaire extrêmement diversifiée, qui comprend parmi ses membres aussi bien des citoyens non communautaires que des élèves et (en moindre mesure) des enseignants qui peuvent à bon droit se déclarer européens, mais qui ont derrière eux des traditions différentes de celle européenne et différentes les unes des autres.

Le flux séculaire qui portait les européens dans les autres régions du monde, que ce fût pour conquête, colonisation ou émigration proprement dite, s'est inversé dans les décennies passées, comme on le sait bien, ce qui a porté dans les systèmes scolaires et de formation d'Europe des pourcentages moyens importants d'élèves non communautaires, avec des concentrations très élevées dans certaines zones ou types d'écoles.

De plus, il existe une proportion qui ne peut pas être négligée (bien que très difficile à quantifier, car le plus souvent non indiquée par les statistiques en tant que groupe séparé) de personnes qui ont des racines non-européennes, mais qui sont désormais des citoyens européens à plein titre, en beaucoup de cas de seconde ou troisième génération.

Quel cadre commun européen est-il proposable, qui ne marginalise ni pénalise ces citoyens de la «nouvelle Europe»? Sur le plan civil et politique, on doit reconfirmer la garantie d'une pleine jouissance des citoyennetés, particulièrement de la libre circulation. Sur le plan du système éducatif, la redéfinition de la «dimension européenne» à laquelle nous faisons référence plus haut devient encore plus urgente et nécessaire. Le risque que la recherche d'un fondement identitaire devienne la recherche de ce qui différencie des autres et non de ce qui unit, même à l'intérieur de l'Europe, a déjà été dénoncé⁷. Et d'autre part, la recherche d'une identité européenne peut devenir une démarche raciste, tout au moins culturellement, dans la mesure où elle peut aboutir à une fermeture envers ceux qui n'ont pas les mêmes racines, ou à une ouverture conditionnée à la renonciation à ses traditions. D'autre part, pousser trop loin le politiquement correct peut à la longue faire éclater la possibilité même d'une coexistence autour de valeurs communes, et donc de la notion même de citoyenneté.

Encore une fois il s'agit de se demander s'il est possible d'identifier des éléments indivisibles par tous. C'est un défi qui constitue aussi une occasion précieuse, car, dénonçant clairement qu'il est insuffisant de rechercher seulement des racines communes dans l'histoire de

6 *Ivi.*

7 Pierre Vanbergen, «Union européenne, citoyenneté et éducation», *Actes provisoires du Séminaire PLEASE*, Birmingham, 12-15 Mai 1994, pp. 19-27.

l'Europe, il exige plutôt que sur ces racines on greffe un plus vaste projet vers l'avenir.

Il faut dire que dans ce cas l'hypothèse assimilationniste -déjà condamnée par l'histoire là où elle a été tentée⁸- trouve un puissant antidote dans le multiculturalisme même de l'Europe, qui ne propose pas une culture dominante monolithique, mais qui est à son tour à la recherche de possibles éléments de convergence.

D'autre part, la tentation séparatiste -la défense de l'identité culturelle jusqu'à l'autorélegation dans son propre groupe- dans la perspective communautaire peut conduire à une marginalisation encore plus forte par rapport à celle qu'on peut vivre dans chaque État, car elle rejette au dehors du réseau de contacts et relations qui vont s'intensifier en vue d'une plus grande intégration.

Entre assimilationnisme et séparatisme, la route à tenter est plutôt celle d'un effort pluraliste.

«Il est nécessaire qu'il y ait une conscience des valeurs de base communes dans une société qui est caractérisée par l'interdépendance et par le pluralisme. Le pluralisme implique la reconnaissance de l'identité individuelle et de groupe. Interdépendance signifie respect réciproque (y compris l'ouverture à la critique) qui peut être incompatible avec la foi plus profonde de quelqu'un. Mais quelles sont ces valeurs? Qui est-ce qui décide quelles valeurs sont valables? On comprend qu'un set ou un cadre de valeurs communes dans une société pluraliste ne sont pas quelque chose de statique, mais de dynamique. 'L'idée est que la nature du cadre doit être l'objet de négociations entre tous ceux qui sont impliqués'»⁹.

Suivre cette approche dans la tentative de jeter les fondements de la vie en commun entre cultures en Europe signifie, en réalité, appliquer et soumettre à vérification les valeurs mêmes qui sont considérées propres de la culture européenne, c'est à dire l'acceptation de la dialectique, de la diversité, de la comparaison. A cette perspective plus vaste se rattache aussi la Résolution de 1988, lorsqu'elle lie la valeur de la civilisation européenne à la «sauvegarde des principes de la démocratie, de la justice sociale et du respect des droits de l'homme», consentant, même si implici-

tement, à la dimension européenne de prendre une plus vaste signification.

Si donc un principe fondamental est celui d'une négociation entre tous ceux qui sont impliqués dans la vie sociale commune, dans l'éducation il faut choisir des démarches qui engagent le plus grand nombre possible de personnes qui vivent et travaillent à l'école, dans la recherche d'éléments de formation commune visant à permettre une facilitation de la mobilité, des contacts et de la compréhension réciproque.

Si les parcours pédagogiques et les projets d'enseignement sont proposés et discutés à travers un réseau de contacts et d'échanges entre écoles, étudiants et enseignants, il faut faire en sorte que ces contacts ne restent pas des expériences d'élite, mais voient la participation la plus vaste possible, de sorte que ce soit un secteur représentatif de la population scolaire comme elle est réellement, avec toute la richesse et multiplicité de ses racines culturelles, à donner sa contribution à l'élaboration globale. Dans son discours du Janvier 1989, Jacques Delors a solennellement exprimé l'auspice que tous les jeunes de la Communauté puissent avoir au cours de leur scolarité la chance d'expérimenter au moins une fois la vie scolaire dans un des autres Etats membres (projet des «classes '92»), et donc être personnellement protagonistes d'une comparaison active. Un tel objectif demande des efforts à tout niveau et en particulier un support institutionnel de la part de la CEE, tout en respectant l'autonomie de tous les partenaires, ce qui semble être l'intention de SOCRATES. On doit souligner l'importance de ne pas se borner à choisir pour les projets communs seulement des contenus qui portent sur des questions socio-culturelles ou sur les thèmes mêmes du multiculturalisme, mais plutôt de tenir compte d'un background culturel diversifié pour produire des matériels sur des sujets de nature différente, même apparemment «neutres». C'est la démarche même qui est importante pour une véritable confrontation interculturelle; et d'ailleurs on sait bien combien les racines culturelles influencent la façon d'aborder tous les sujets. L'objectif est celui d'arriver à un produit commun, qui sorte d'une contribution pluriculturelle où se ren-

8 Cfr e.g. CERI, *L'éducation multiculturelle*, Paris, OCDE, 1987, et *L'école et les cultures*, Paris, OCDE, 1989.

9 La citation est reprise et traduite de la version italienne de l'article de Pieter Baatelan et Jagdish Gundara, «Diversità culturale e promozione dei valori tramite l'educazione», dans *Introduzione all'educazione interculturale*, a cura di Giovanni Pampanini, Catania, CUECM, 1992, p. 52.

contrent les différentes approches portées par ceux qui constituent aujourd'hui la population de l'Europe.

Les nouveaux Programmes d'Action proposés par la Commission offrent beaucoup de possibilités en cette direction, mais il existe déjà des exemples très intéressants d'actions qui ont été engagées avec le support de la Communauté. Le RIF, Réseau des Institutions de Formation d'enseignants, qui a été actif pendant plusieurs années à partir de 1989, à travers la coopération de 130 institutions environ, regroupées en sous-réseaux, a produit, entre autres, un certain nombre d'unités d'enseignement et modules de formation, qui ont été préparés et utilisés par des formateurs et des élèves-enseignants venant de différents pays, et qui sont aussi proposés pour une diffusion et

une utilisation plus vaste, dans l'esprit de la «démultiplication».

C'est une longue route, et nous sommes à peine au début: mais si les enseignements scolaires reflètent les connaissances, les compétences, les attitudes, qu'une société croit juste sélectionner et transmettre, un «moindre dénominateur commun» européen doit respecter la multiformité de l'Europe, sans pour cela se réduire simplement à une juxtaposition d'éléments.

C'est un domaine où l'école retrouve ses problèmes concrets de même que sa richesse culturelle, et où elle peut vraiment donner son irremplaçable contribution pour une éducation de qualité, en se transformant «d'un lieu où l'on 'reçoit' le savoir à un lieu où l'on le construit»¹⁰.

10 Pierre Vanbergen, art.cit., p. 23.

The Social Participation in the Construction of the European Dimension in Education*

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Hay en Europa tantos intereses que proteger, tantos equilibrios complejos que mantener, que es difícil tomar iniciativas importantes. Además, Europa está todavía bajo el peso del recuerdo de los regímenes autoritarios y, por tanto, desconfía del Estado, de la nación e incluso de los movimientos colectivos y de las ideologías. La juventud, sobre todo, huye de los problemas sociales y políticos... Los europeos ya no son productores, sino consumidores; se sienten pertenecientes a un mercado más que a una historia. Y los que creen que esta indiferencia frente a los grandes discursos de antaño aumenta la libertad de cada individuo cometen un grave error: pues la tendencia dominante es la búsqueda de seguridad, de protección y de garantías, no de innovación y de transgresión. Hace siglos que los países de Europa no eran tan amorfos, tan apáticos, tan silenciosos como hoy... Europa no encontrará su lugar en un mundo que ha dominado durante mucho tiempo y al que ahora teme de forma tan excesiva más que si vuelve a encontrar su capacidad de comprender, de querer y de actuar de manera coherente y continua.

Alain Touraine,

«Cuando Europa entra en el mundo» (1994: 16)

Introduction

Our participation in this meeting of Board School Councils of the State and Autonomous Regions (Consejos Escolares de Comunidades Autónomas y del Estado) on «The European Dimension in Education», in order to approach from Spanish perspective the reflection about the Green Book, offers an interpretation and debate of the aspects and conceptions which, concerning the article 127 of the Union Treaty, are contained on it. To this effect, our text will be basically approached to debate the following ideas, critics and proposals:

- The need to organize a conceptual debate about the multiple conceptions and views proposed by the European Union's (EU) project as a path to reflect upon educational policy within the educational scope of the next years. Thus, we consider the EU praiseworthy aim as is an invitation to debate some aspects liable to be revised and criticized.
- We notice that the use of education in the context of the EU debate, is shaped more as a discursive element and practice (kind of pro-European rhetoric) than a praxis one. That is, to specify, of the everyday experience of social and civic life, the rhetoric and, until now, rather

grandiloquent construction of a «diffuse» idea of the so-called European Union. In front of the «pro-European rhetoric» of the great «frameworks» elaborated by «official knowledge» as the politics of *accords* or *compromises* (Apple, 1993) to which «goodwill» and idealistic abstractions can be conferred, we defend a European dimension in education organized from the closest to the citizenship and main social actors of pedagogical praxis, and local and regional aspects (autonomies in the Spanish case).

- Intending, of course, that proposals are articulated and joined by a supranational economic, social and cultural project, like the EU. This important project is trying to carry out multiple dynamics which are fed by the rich European civilisation, inherited from a common historical and cultural past, where genealogy of moral, legal and political ideas, shaping the present world, can be drawn up. In this way, we think the project is to develop a European dimension in education trusting the day by day, the unquestionable force of daily things, in terms of space-time, in front of such a son less positive and efficient discursive tradition, impossible, until now, to put into practice. For that reason, engendering a consent about a real and possible definition of a European dimension in education, as a cohesion element for the European Union, should be one of the major tasks to face.
- We defend some aspects of the Green Book as significant and positive contributions (not free of certain discursive and rhetoric legacy) opening the possibility to shape initiatives, transnational exchange programmes and new experiences, in terms of pedagogical projects and programmes able to give gradually authenticity as well as a new look to this social engineering attempt called the European Union. By the way, we defend the idea of reinterpreting the Spanish case and, in particular, from the view of the southern Spain and Europe, from Andalusia, the educational initiatives and programmes starting from autonomous and local scope. In this way, the Green Book becomes a first significant step, «a first normative paper of binding nature», as it has been pointed out on the Basque report.
- This report from Andalusia, believes in «micro-reforms», as opposed to the great changes and reforms that usually become «expert» dissertations difficult to connect with reality and civic sensitiveness. Small reforms and chan-

ges faced by the EU must be the result of a daily civic gathering (the day by day). Europe must be assumed neither as an abstract dissertation for experts and elites nor as an impersonal social engineering work, where «European citizenship» idea is consigned to oblivion. On this context, we think the EU profile, either democratic or not, lies in our view of democracy, an abridged historical legacy with the civilizing and humanistic authenticity of Europe.

- We interpret and assume, from the Green Book, a European dimension in education, as a social contribution, expressible by possible and concrete programmes inspired by the concept of an attentive and participating citizenship which provides through its actions and gestures, to the Europe we wish, the southern Europe view, inheritor of a secular multicultural wealth, and also proof of a particular economic and social reality.

Finally, in this report, we refer to some ideas seeking to complete the interpretation of education that underlies in the European dimension, in which the Green Book believes, as an imaginative framework for reflection and debate. These ideas have been elaborated thinking about the active contribution of the Andalusian Autonomous Region, in the broad sense of the construction of a European dimension in education, as a very accurate contribution to this speech.

I. Towards the structuration of a Theoretical-conceptual Debate on the European Dimension in Education

We are of the opinion that, until now, the EU idea and treatment of education, has been impregnated and determined by an eschatological and idealistic view of a Europe, which is possible as a fine ideal, possible in theory but not in practice. However, if we consider that «theory is nothing but the possibility of practice», that both to make and to act are theory's moments; it is possible that EU could be more than a theoretical project: «It is a useful idea, a programme for the will» (Mairet, 1989: 130, 134 and 153). To reconsider Europe is, then, more a philosophical

than a bureaucratic task. However, it is time to contrast philosophy and reality as historical and social process, in short.

To stand by the previous attitude implies the idea of reconsidering the European Union construction as pointed out by the French thinker Edgar Morin on his book *Penser l'Europe*. He suggests to giving up rhetoric dissertations and fragmentary ideas which provoke unreal, mixed up or imaginary Europes. Europe is misconstrued by all that simplifies it, with idealization, abstraction or reduction. Europe is a complex (*complexus*: what is prepared jointly). Then, it is best to join its greatest diversities and associate its opponents in an inseparable way (Morin, 1987: 23).

On this view, Morin explains that we are actually suffering, in every way, the crisis of closed concepts and mechanistic, linear, strictly determinist explanations. We begin to understand the insufficiency of the limiting conceptions that plunge the whole into the parts it is constituted by, or plunge the parts into the whole that includes them (Morin, 1987: 23-24). It is necessary then to rethink and reconsider the EU beyond a simple utopian, rhetoric and discursive abstraction. We must assume it as a *complexus of multiple realities* which merge *historically and socially*. Great mechanistic explanations reduce the European dimension in education to a remote speech, far from the principal citizen of today and now.

In the context of the debate proposed by the EU, we think it is appropriate to reflect here and now on the multiple conceptions still diverging from the real nature which must drive Europe's destiny. Next we will tackle it briefly, within the report's limits.

How not to Conceive the EU

Europe is not strictly, and neither must be shaped nor organized as a simple and mechanical integration of micro-economic and macro-economic factors and inputs. In the future, Europe won't be only a great products and technologies' market but also a new creative knowledge, scientific and technological market which can choose between giving all this preference over the concept of the citizen or making man and his problems (the social, equalitarian and humanistic dimension) the real protagonists of EU construction.

If we support the last option, education must play a main role as to the shape of a new European citizenship based upon a renewed democratic praxis. But, the European dimension in education also runs the risk of becoming a simple joining piece, instead of the reason to enlighten a new postmodern rationality, which trust on a EU based upon their citizens and the civilian society contribution, in the context of a supranational democracy; that is as a political and social model that stands out from other models of a more neoliberal nature.

We think the thoughts recently expressed by one of the most lucid European minds, the Ralf Dahrendorf's one, are very advisable and erudite.

Last year, the University of Urbino awarded this social theoretician an honorary degree. In the speech he delivered, he argued that «citizenship is a not an economic concept that determines the attitude of individuals independently of the particular value, but suggest that each person contributes in the economic process. It works both for rights and duties. For example, the right to vote does not depend on tax payment, even though to pay them is a duty bound to the condition of citizenship... It can be rightful to argue that duties must have the same prominence as rights, and even to propose a more limited definition of citizenship rights, but once these one miss their spontaneity, a door is opened not only to the invisible hand of the market (which can even be benevolent) but also, specially, to the visible hand of governors who tell people what to do and when to do it» (Dahrendorf, 1993: 17).

How the EU should be conceived

What should differentiate European Common Market, EU's origin, from the one of other continents is to have a real Charter of civil rights, of institutional reforms of work relationships and of an ecological balance in all respects (Picó, 1992: 285). All these social elements are floating, necessarily, around a European dimension in education that favour the processes of democratization, decentralization and active and permanent participation of social actors, in the context of a new European and supranational education. All this is expressible as the revaluation of regional-autonomic space and local scope, as the increasing participation demands of the European general partnership would seem to indicate (see Pérez Díaz, 1994).

Likewise, the EU can not be conceived as a «closed club», uncontaminated of its own social realities, not yet overcome, (structural unemployment, accumulated social «déficits», non-European citizens immigration, existence of injured social minorities, et cetera) but instead as containing certain historical, cultural and geographical realities, that connect it, like it or not, with other continents: Africa and Latin-America.

Consequently, the European dimension in education must not be organized as a eurocentral and isolationist speech, but shaped from the tolerance, the interdependence, and promotion of the European multicultural or intercultural pedagogy. This should be overlaid with the imperative of collaborative enquiry and action; and assumed as a necessary condition of international education beyond ideologies of ethnic and aggressive nationalisms, which have caused -and cause today- so many wars in our past and recent history (see Bell, 1991a; 1991b; 1993; Cole, 1992).

It is necessary to think about Europe facing what it has been and not facing a transhistorical and abstract concept. It is necessary to study Europe on «the great world book», that is our case. It must be «the great life book» as the Catalan historian Josep Fontana has just written in one of his most beautiful and calm historical works. It is, at the same time, a proof that almost for the first time, projects to rewrite the European history are consolidating. If we understand, explain and think about European history, making use of such valuable tools, then, we will be able to replace it by another one capable of analyzing the complex structure of several trajectories which are linking, separating and interfacing themselves. And also the complex structure of junctions where the choice between two different ways was possible. But not always the best way, in terms of welfare of most of men and women, was chosen... This multidimensional history will be able to aspire to be universal right, and it will restore the diversity of the European culture itself (Fontana, 1994: 154).

II. Critics of the Discursive and «Pro-European Rhetoric» Approach in Education

Education did not yet play the main role that it should fairly and necessarily in the EU process. It has been

considered as a subsidiary matter of other aspects. In the context of the EU debate, education is rather constituted as a discursive element (pro-european rhetoric) and a reproduction of the administrative and «official knowledge». It often appears in certain literature related to the international and comparative education. This literature becomes an international modified «reform-oriented-reflection on education», based upon reproducing essentially descriptive and non theoretical narratives with expectations in politics, instead of offering explanations based on concepts and theories which interpret complex realities (see Schriewer, 1988). Nevertheless, we think education must be shaped as a real and efficient intellectual support to specify the ideas that have been submitted for a long time about the EU interpretation.

In fact, it is regrettable to say that the European dimension in education actually appears as the most important structural deficit in the EU construction process, even facing other aspects of a more delicate appearance. This deficit is so great that nowadays the EU continues appearing as a sort of illuministic idea before the public opinion of important social sectors, interpreted from a certain «pro-european millenarism» by some eurocrats, that is to say the Brussels bureaucracy. It is time to break with this messianic view of the EU. It is also time to give, in this case, to the European dimension or conception of education of the basic fragments of the concrete thing, the everyday, the day by day, the social practices of the European citizen. But it does not alter the fact that we impede this everyday experience, submitting social practices to critics and exhausting alternative actions projects so that they can be improved and enriched.

The EU rhetoric view to which we refer, concerning education, is also related to the complex and remote framework of legal norms which seem to make processes more difficult rather than to make them clearer. This view is also reflected in a very large hedonist literature which considers education as if it were playing the star role that be falls it. There is a certain bibliography full of floriculture and some «snake charms». This one, with its «pro-european» anxiety, makes us believe that European education is sailing on calm and pleasant water, coming to a common and happy port. It is necessary to review this literature which leads, to a certain extent, to a legitimation

and reproduction of deficits, or sometimes mistakes, actually present in the consideration of the European dimension in education. We must recognize Europe is neither an abstraction nor a rhetoric apart from citizens.

The fact that education must be really assumed as a significant and decisive component in the EU construction process and that it is not rhetoric, can be verified if we realize, as the British social theorician Michel Mann, settled in the U.S., that the European nation-states are really young supreme realities. In real sociological terms, the origin of nation-states territorial sovereignty is more recent than was traditionally thought. That is when «masses roused from their historical political indifference, they considered themselves qualified for the contemporary development of a capitalist general partnership. They demanded political citizenship, showing off new nationalistic ideologies» (Mann, 1993a: 103; Mann, 1993b). At this moment, modern nation-states were established. To consolidate this process, it was necessary to undermine localism as well as homogenize social and cultural life. Educational systems had to play, in this matter, a very important role (like mass media union and consumer markets). Educational systems nationalized mass and acted as a vehicle for the new traditions which determined national entities.

To try to overcome this history and these social practices, being today less effective or even impoverishing, we welcome the Green Book formulations and, of course, the holding of this meeting, as a concrete progress in the difficult path in considering education as one of the main subjects to discuss on the European framework, beyond populism and false rhetoric. Perhaps one of the most productive ways to avoid them, as the British political scientist Martin Holland points out and quotes, lies in substantiating the necessary agreement to which we should arrive on the necessity for research that is grounded in theory, consistent, empirical and above all comparative (Holland, 1991: 6):

«What is now needed is to build on this foundation [of the EPC, European Political Cooperation] by comparing actions not only with stated objectives in the main policy-areas, but also with a dispassionate analysis of the factors which might bind or divide the Twelve on a particular problem, we shall be reduced to empty

generalities, speculation and the limited subject of procedures» (Hill, 1988: 215).

Precisely the most recent comparativist research on the study of the EU in the field of Comparative Political Science is overcoming the former analysis theoretical shortcomings, and is focusing on the nature of interests, the importance of the internal politics of institutional mechanisms of structures and environment which are not 'politics-free' supranational systems... instead of the more traditional and dominant «international relations approach», mainly concentrated on the attitudes of actors towards 'integration' or the general study of European *integration* (for a thoughtful analysis of approaches, see Hix, 1994). This kind of illuminating advances could obviously communicate meaningful inspiration to Comparative and International Education in order to «increase the complexity» of the scrutinized reality (since, as the Italian social theorician Danilo Zolo thinks, the development of scientific research and the increase in knowledge enlarge the complexity of the environment in modern societies, being, consequently necessary a reconstruction of democratic theory is needed; see Zolo, 1992: 11-18).

III. To Assume an Approach from the Local and Regional Arenas as Creative Praxiology which Guides the European Dimension in Education

As opposed to the «pro-european rhetoric» of integration and the speech of administrative nature associated with the «international reforming reflection» of education, it becomes necessary to contrast an authentically practical approach based upon participation, and the local and regional aspect as praxiology which make the European dimension in education possible. Beyond pedagogical diffuse speeches of generalistic nature, lacking politically and essentially naïve although promoted as «useful» (see Popkewitz and Pereyra, 1993: 3-10), we would like to propose, for the debate of this meeting, the discussion of the subject of the European dimension in education on the framework of local and regional processes (autonomous regions). We would like also to discuss the

direct participation of the general partnership in the construction of a real European pedagogical speech which, in an alternative way, lives on the keen everyday experience and the social participation of associations, movements, teaching staff trade unions, associations of parents, pupils, scientific and cultural societies and any other expression of the organized general partnership. The reorganization of Europe, produced during the present decade, is engendering great problems on the organization of the new social politics which face the more and more alarming increases in poverty and unemployment.

In fact, the age in which we are living is not the most appropriate one, but quite the opposite, to engender to the citizens of Europe a favorable opinion about the collective performances and the promotion of individual hope so that it feels participant and responsible in the construction of a welfare Europe, which affects more and more socially at-risk Europeans. Nevertheless, we think it is in the locality level and their space-time realities, where probably the nearest and most productive solutions can be found to these kind of multidimensional and structural problems. The contradictory nature of the locality itself, and the contradiction of being at the same time the means and strength where problems «release» as the place which grasp them, plays in favour of a more direct and at the same time, socially and politically emancipatory confrontation of the *Soziale frage*, «social matter» (as said by the welfare state builders of the European nation-states of the end of the 19th century) of the European societies of the end of this century and the age in which we are living. It is marked by a strong political crisis of dual nature (see Schleicher, 1985, de Swaan, 1989, Van Rees, 1991, Wagner et al, 1991).

We refer, in short, to the so-called crisis of the welfare state and the democratic fragility and delegitimization itself, which appears in the crisis of political parties and their historic leadership, in the crisis of ideologies, the civil disappointment, the distance between the citizenship and political elites, the social insecurity, the weakening and the inefficiency of social politics. It can also appear in concrete mechanisms of political citizenship participation, concerning the management and solution of its own local and regional problems. Giving that we are experiencing a worrisome historical moment in which European societies, in fear of loosing their representation and legitimacy (because of the tendency to what is now called

ungovernability), will have to rethink and reinvent the democratic paradigm. In this context it is necessary to reevaluate two aspects historically underrated by States: the participation, deconcentration and, in a more particular way, deregulation of the classic activity and function of the State to empower and improve, socially and politically, regions and localities.

It is under this theoretical and conceptual key, that we will interpret the reflection and discussion about what we must do about the Green Book in this meeting.

IV. To Construct the European Dimension in Education by Facts, Actions and Programmes

In fact, the Green Book is a possibility unique in the actual European debate of education. Although it appears as a central instrument of reflection, it offers to us, in the short-term, the possibility of carrying out combined action programmes between several European regions or autonomies and localities. According to our way of understanding the European pedagogical future, they must be the ones that guide and specify the so-called European dimension in education. This attitude is assumed in the context of educational decentralization dynamics. These dynamics characterize, one way or another, the surroundings where today education, in the different EU member states, is created and constructed.

The fact of imposing strategies of integration and interchange on the fringe of this social, historic and *pedagogical datum*, would cause the reproduction of some centralism, which appears as an element detached from the new democratic research based on the reinforcement and revaluation of the participation processes from the locality and inspired from a new important representation of the organized general partnership. The European dimension in education, which is expressed in a normative way in the last issue of the Green Book as well as in its concrete programmes, must be a faithful reflection of this special and political-territorial reality of power, widely collected and based upon the so-called conception of Europe about regions. It has been phrased in the II Conference of the European Parliament about Regions (Task Force N° 3,

December, 1991). In this way, it becomes necessary to consider regions (autonomies in the Spanish case) as bearers of a common interest under the profile of the development of democracy and the establishment of the European construction, on the multiple realities of Europe. As well as to consider a closer political integration between the different European regions on the base of the genuine efficiency and decentralization.

With regard to this, it is necessary to approach the activity of the EU by some concrete actions. On this subject, we think the III aspect of this one, becomes outstanding and it expresses the following: in an institutional way, the EU must give to regions, and if they do not exist, to local autonomies and mainly to municipalities associations, a particular function as for the promotion, programming and management of the Community initiatives. And also a function as to several significant aspects concerning cultural and social services: the promotion of training and instruction services (concerning this question, see Petschen, 1992: 294-295).

In the framework of this normative and community view, the Green Book must be a reflection of the spirit of these politics and legal principles. It must be reflected in the conception, organization, diffusion, execution and development of the whole of the programmes and actions which can guide, in the near future, the European dimension in education.

V. To Trust in the Educational Micro-reforms, Opposite to the Conception, Sometimes Diffuse, of the Great Reformist Frameworks

This idea must be understood in the context of the Green Book proposals as a suggestion belonging to the space-time component when promoting the pro-european programmes of education. To favour the locality processes, concrete school centres, key social actors, which make the pedagogical practice reality possible, their nearest surroundings, as much social as ecological-spacial and institutional and systematic. To promote educational programmes and actions leaning on this premise, supposes to shape a European dimension in education built from

bottom to top. Then, opposite to the *réflexion engagée* conveyed by the great rhetoric and reformist speeches on Pedagogy, that overdo the normativism, neglect the processes of socio-political construction of the social reality of schools and their surroundings, we should critically view schools as educational communities which are real strategic organizations for innovation and social change (see, Van den Berg, 1992).

VI. The Green Book and the European Dimension in Education: How to Interpret it as Social Participation. From the Local Aspect to the Transnational Aspect

The Green Book, considered as a «reflection about the possible tendencies of a community action on the scope of education» (*El libro verde sobre la dimensión europea de la educación* [The Green Book on the European dimension in education], presented by the commission in September, 1993) is offering for the first time, a legal frame-work which will make the execution of «cooperation actions on the scope of education» easier to the EU. It will look at the conquest and development of a quality education. In our mind, it rescues the valuation of education, its processes and participants, to the conceptualization of human capital, considering education as a key element of the process and «execution of the Single Market», by means of «education and training» as well as by the evolution of the human resources needs, opposite to «technological and social changes». In this matter (and making reference to the dominant discourse on the European teacher and his or her reconstruction, at the levels of education, training and work and staff development, as a part of the fabric of the European integration), the Icelandic scholar Sigurjón Myrdal maintains that to emphasize the contribution of the school system to the competitiveness of each nation, and, more concretely, the educational cooperation and revitalization of the European discourse on education is a prerequisite for economic growth and political integration: «It aims at overcoming cultural and linguistic barriers which could speed up cultural migration and fusion in the economic zone» (Myrdal, 1993).

From a converging view of this problem, the Swedish social theoretician of education Ulf P. Lundgren thinks the education has been developed so much that it has become a profitable investment, for the person -especially when he or she is young- as well as for the society. This evolution of the link between education and market on the one hand, and the working world on the other, has provoked an increase of education demands (Lundgren, 1990). It is a position openly related, as we pointed out as for the *human capital* theory, formulated in the decade of late 1950 and 1960. This position becomes one of the expansive elements of the education at an international level. This is a theory which becomes again the object of reconsideration and rethought, as an objective and fitting interpretation when relating the processes of the economic development (competitiveness), and necessary investment of important economic resources on the population training and education. It appears as a component of the macro-economic processes, which ends up influencing, if not determining, the levels of development, and technological and scientific progress. This component is related to industrialization and economic modernization processes of international markets, more and more competitive on the commercial and technological aspect (see Berton, 1989, Salomon, 1989, Williams, 1989).

We are living a renaissance of human capital theory (see Becker, 1992; 1993), which is been grasped by the EU policy-makers. Although the debates and research in favor of this theory arisen in the past two decades have indicated no substantial argument, and sometimes ambivalent and empirically untested, the fact is that human capital theory has not been disproved. If it made theoretically sound the post Second World War educational expansion in providing a basic justification for large public expenditure on education all over the world, human capital theory also attempted to meet the ideologies of democracy and liberal progressivism (see Fägerlind and Saha, 1983). Writing from the South, and in a time of questioning of the welfare state and the intensifying structural poverty, human capital investments may sound just «progressive». Above all that seems real in the field of education, frequently and superficially subjected to waves of «crisis» (Coombs, 1985). As stated by the French economist of education François Orivel,

«Education knew its first technological revolution when we passed from the individual preceptor to the

classroom, what allowed a spectacular increase of the productivity of the educational service. What we call crisis is, without a doubt, a misleading simplification; after which is being developing in depth the second huge mutation of a sector which, far from feeling threatened, is being destined to experience a probably unsuspected expansion» (Orivel, 1986: 211).

In this reality, Europe looks at the 21st century. It has the possibility to be able to compete, within a short-time, with the two more important blocs of economic and technological power, at this moment, that is to say the United States and Japan. That implies to support not only the application and creation of a «large market» of products, but basically to scope a future strategy of commercial competition, which supports an unusual investment in the training and education of the population. It also implies encouraging scientific and technological research.

This reality and circumstance requires the EU to support a «quality education». But quality must not be understood as a code opposed to the social notion which must guide the new pan-European pedagogical speech, by the reasons defended previously.

As such, the Green Book has a no less difficult task to do. That is to make harmoniously compatible the search and achievement of a quality education (facing international geo-economic competitiveness) with regards to a future European and social dimension of education. If the EU supports the first option (quality) and neglects the last one (social dimension of education), it may engender in the future, so many social contradictions, that Europe may regress to social and cultural levels already overcome.

The search *per se* of quality implies extreme selectivity and therefore potential social inequalities. This conception is contradictory to the Democratic State of Law concept. It also blurs the European social face on the shape of a dehumanized and socially dangerous neoliberalism. This circumstance must be clearly observed and noted in the last issue of the Green Book, under penalty of assuming the dichotomy quality-social dimension of education.

The Green Book, at this moment, shows some weak aspects that it is necessary to underline in order to avoid the

traditional reproduction of what we have criticized as «pro-european theoretical speeches». From this view, we want to collect and share some key aspects of the debate about the Green Book, which have been widely and deeply analyzed on the frame report of this Conference. However, beyond the critical component, as a profitable reflection, encouraged by the proposal itself of the Green Book, we will treat, on the second part of this report, a whole of initiatives and proposals which, from the Andalusian knowledge, are inserted in this meeting, in view of particular conditions of our autonomous region. It is due not so much to the circumstances which define some deficits to be properly appreciated by the EU, but essentially to the view of a social dimension of education which allows us to give to the Andalusian people a European opinion which defends the multicultural and secular elements, that define us historically.

Concerning this matter, we have said that Europe can not be built as a closed club beyond our own will, which forgets and neglects to assume some facts of the social reality that surrounds us. As said by a recent overview of the education in the EU countries, «what is emerging is the concept of a People's Europe, with social rights and duties of European citizens more prominently displayed than they have been in some of the individual members states of the Community» (Brock and Tulasiewicz, 1994: 19). We have likewise stated that a European view of education can not be insensitive given the real educational problem of social minorities (see Eggleston, 1990; Suárez Orozco, 1991; Rohzs, 1993). Our region knows these problems and they have a particular repercussion in Andalusia. These problems are, on the one hand, the presence of important social groups of non-European immigrants (originating basically from the old African colonies); and on the other, the existence of an important population belonging to «social minorities», of ethnic Gypsies. It is necessary to promote for them both training and real educational actions, which favour their incorporation and insertion in the European construction process (at the same dates that the Conference on «The European Dimension in Education» was hold, the first Conference of European Gypsies Communities under the sponsorship of the EU was also hold in Seville).

In conclusion, we think that we, the Spanish, and Andalusian people in particular, must pursue our

programmes and efforts in the definition of a European dimension in education, on the strategic recognition which underlies cultural, linguistic, historic, pedagogical and social wealth, represented by Latin-American countries. Spain, and Andalusia in particular, must be especially sensitive to these social, historic and political elements, when thinking and constructing a European dimension in education, as much for moral law as for geo-political principles, so that the EU does not refuse its most recent history and some social minorities which are unprotected and on the fringe, both in the speech and concrete programmes for the unity. Thus, we must support a European dimension in education, in front of not only the rest of the European countries, but also we must promote initiatives and programmes which allow the EU to project a sound relationship with their less-favoured neighbours as well as with Latin-American countries, inheritors of a common historic legacy, culturally and linguistically.

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* English translation of the first part of the report of the *Consejo Escolar de Andalucía* submitted to the «V Jornadas de Consejos Escolares de Comunidades Autonomas y del Estado». The Palace of Miramar, Donostia (San Sebastian), May 18th, 1994.

According to the 1985 Organic Law of the Right to Education (LODE), which developed Article 27 of the Spanish Constitution, Spain created a system of participation through three main types of organisms: the School Boards for the management of the schools, the Autonomous Region School Board and the State School Board (*Consejo Escolar del Estado*) as a consulting and advisory body. In the second and third organisms, these boards are formed by represents from teachers, parents, administrators, university professors, and students.

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Higher Education: Capacity-building for the 21st Century

The Collective Consultation of Non-governmental Organizations (UNESCO/NGO) has selected *Higher Education: Capacity-building for the 21st Century* as the theme of its fourth meeting to take place at UNESCO, Paris, from 2-4 November 1994 under the co-sponsorship of the United Nations University. The subject has been selected for its crucial importance:

- for the training activities managed by NGOs themselves for their members;
- for UNESCO's own programme, notably the contribution of higher education to the deliberations of the Commission on Education for the 21st Century, which will present its report early in 1995;
- for the outcomes of the World Summit for Social Development to be convened by the United Nation General Assembly in Copenhagen in 1995 (each UN agency has been requested to prepare an input which reflects the major concerns of its specific mandate in relation to the global topic).

As a unique opportunity to obtain different and productive views on both the theoretical and practical aspects of the issues involved, this meeting welcomes short papers from NGO partners which cover the social, cultural and economic aspects of the Consultation's main theme. The official working languages for the meeting will be English and French with simultaneous interpretation available.

An Information Document and the Agenda of the event are provided by:

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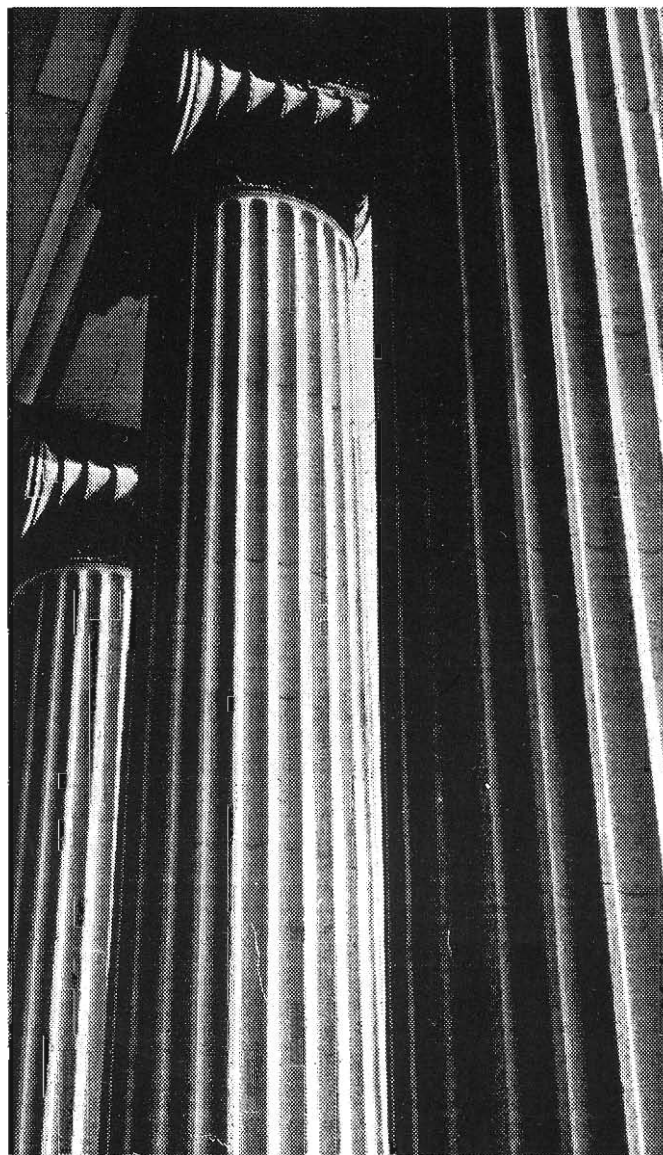
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| 1979 | VALENCIA | Instituto de Ciencias de la Educación (I.C.E.)
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| 1981 | GENEVE | I. Cavicchi-Broquet & P. Furter,
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| 1986 | GARDA | B. Orizio,
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Je soussigné, _____, connaissant personnellement le candidat (la candidate), ou connaissant parfaitement ses travaux, déclare qu'il (elle), remplit les conditions exigées par les statuts de la CESE et recommande au Comité Exécutif de l'accepter comme membre ordinaire

Nom (en lettres d'imprimerie)	PARRAIN(1)	Date
_____	_____	_____
_____	_____	_____
_____	_____	_____

(1) Toute demande d'adhésion devra comporter les signatures de deux membres ordinaires ou membres honoraires de l'Association

A RETOURNER à:
Prof. Miguel A. Pereyra
Secretary-Treasurer
CESE
Apartado de correos nº 578
E-18080 GRANADA

NEWSLETTER

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