CRE-INFORMATION
QUARTERLY PUBLISHED BY THE CRE
ORGANE DE LA CRE

IN THIS ISSUE: / DANS CE NUMÉRO:

Foreword — Dr Andris Barblan, Secretary General CRE

En guise d’introduction — Dix thèses sur l’université européenne — Prof. Matěj Calinescu, Indiana

CONTRASTES

L’Université par l’Europe et vice-versa — Denys de Rougemont, Genève

Pour la sens et la qualité de la vie — Prof. Bogdan Suchodolski, Varsovie

Les fondements culturels d’un enseignement européen — André Rezler, Genève

TÉMOIGNAGES NATIONAUX

L’enseignement supérieur en Grèce à l’heure européenne — Prof. Jean Siotis, Genève

Developing an Awareness of Europe and a European Identity — Ulrich Kum

L’Université, fabrique d’Européens? — Prof. Sylvaine Marandon, Bordeaux

Conscience européenne des universités espagnoles — Prof. Heredia Soriano, Salamanque

POINTS DE VUE

A conversation with Ludwig Reiser — Alison Browning, Geneva

Universités privées et construction de l’Europe — Prof. Eduard Boné, Louvain-la-Neuve

Europe et Université — Prof. Dušan Sidjanski

Possibilités d’une politique européenne de l’Université — Prof. Ladislav Cerych, Paris

EXEMPLES

Coopération régionale entre universités volontaires de différents pays européens — Helmut Kuhrt

Formier des Européens pour bâtir l’Europe — Jerzy Lukaszewski

European academic co-operation, an example — John M. Mitchell, London

POSTFACE

American and European universities — Prof. Lawrence R. Friedman, Lausanne

New Members

University College, Cardiff

Kasımpaşa University, Turkey

SECRETARY GENERAL / SECRÉTAIRE GÉNÉRAL

Dr. Andris Barblan, Genève
Europe at University

by Professor Dušan SIDJANSKI
Association of Institutes for European Studies

To clarify my position on the set of questions I have been requested to answer, I first wish to say that I fail to share either the general thrust of these questions or the main idea governing the ten theses. Although I fully support Mr. Calinescu’s aim of creating ‘full-fledged European citizens’, I do not feel the manner in which he intends to go about it is justified. His questions on the role of a European university are biased and carry negative undertones as to the mission of the European university: ‘Does it not prepare students more specifically for jobs within the framework of the individual Nation-State?’ Also, his ten theses are based on the assumption that the European university should be ‘remodeled along the lines of the American university’.

It is true that specialized education in Europe is sometimes the preserve of Institutes for European studies which give courses on the various aspects of Europe, often from a European point of view. It is also true that most of these institutes are post-graduate centres with the exception of the Institutes of the Universities of Liège and Louvain which also grant degrees in European law. Law is in fact one of the rare fields in which European and community law can be taught in the second stage of University studies. However, this practice has not been adopted elsewhere as most universities prefer to dispense with traditional basic training with optional courses on European law.

However, the affirmation that these institutes are ‘highly specialized’ and ‘interdisciplinary’ seems rather more questionable considering the true nature of the Institutes for European studies: the vast majority of these establishments organize courses and seminars of a classical type devoted in particular to the study of European problems. They are therefore specialized courses. One year of post-graduate studies is not sufficient, however, to become highly specialized; this degree of specialization can only be acquired in an limited number of research centres, the sole establishments in which an interdisciplinary approach has usually, but not always, been adopted. In contrast, most institutes assure the coexistence of several branches of study with the same focal point but have failed to establish true multidisciplinary cooperation. My personal experience leads me to the conclusion that a multidisciplinary approach – difficult to achieve in itself – which lays considerable demands on the participants and imposes the use of a basic lingua franca, can only be established through a research project. From a pedagogical point of view, however, with the exception of a few rare cases, it involves the establishment of empirical links between certain branches (political science, law, economics and history, for example) instead of true multidisciplinary approaches.

This entire series of affirmations or questions appear rooted in a very restrictive interpretation of European university education, which has evolved along three lines:

a) During the period of promotion and militanism, the European Centre for Culture in Geneva, the College of Europe in Bruges and the first series of Institutes were founded.

b) The second generation of these establishments coincided with the development in Europe of a network of organizations and cooperation; the aim was to make a systematic analysis of these new structures in the third stage of University studies. The initial movement was shadowed and, to a certain extent, replaced by University endeavours to describe, analyze and explain the phenomenon of integration and cooperation. A number of institutes thus came into being in various countries, most of which now belong to the Association of Institutes for European studies (AIES). Founded in 1951 by six of the Institutes on the instigation of the European Centre for Culture, the Association of Institutes for European studies now counts 32 members: 18 full members, 11 associate members and 3 corresponding members. In France, 2 in Belgium, 5 in Italy, 2 in Switzerland, 2 in Germany, 1 in Austria, 1 in Spain, 1 in England, 2 in Canada, 1 in Israel and 1 in Denmark. At the same time, the idea was launched and various efforts made to create a European University, finally founded in 1976 on a more modest scale as a European University Institute in Florence.

c) A third trend gained momentum as from 1957 when a professorship of European integration was created at the University of Lusanne; the number of courses and seminars in European universities on problems relating to integration increased rapidly. To meet an evident demand, several courses, on the European Communities in particular, were added to B.A. and Doctorate syllabuses.

To illustrate the foregoing, a survey conducted in 1967 by the European Community Institute for university studies revealed that in Belgium, there are some thirty subjects taught in 4 universities and the College of Europe in

---

Europe at University

Bruges; with a few exceptions, coherent programmes have been drawn up for each subject (Degree in European law at Louvain and Liège) under the auspices of the Institutes for European studies (Brussels, Louvain, Liège and Bruges). A similar situation may be observed in the Netherlands and Switzerland where 15 and 13 subjects are taught, respectively, mainly in the Amsterdam, Leyde and Geneva institutes. A comparable survey conducted in Switzerland for the 1976/77 academic year shows that the eight universities or specialized colleges offer about thirty courses and seminars on European problems, ten of which are comprised in the programme of the European Institute in Geneva. In Germany (65), France (73), Great Britain (33) and Italy (27), however, such courses are far more dispersed: there are few European Institutes, some programmes for the third level of university education (maîtrise, M.A.'s and doctorates) and most subjects are taught at random in a large number of faculties and universities.

Thus, courses and research work on Europe are being introduced in universities in very varied forms tailored, in most cases, to fit specific requests and special circumstances. This diversity guarantees the true wealth of European education.

Of course, more than one aspect of university education in Europe is open to criticism. In certain countries, the standard of university education is dropping and large enterprises, private institutes or specialized colleges are taking over their role. But can one nonetheless contend that universities mainly train their students for jobs within the nation? On the whole, the duties of cadres in our countries are very similar, allowing for the necessary adaptation to the environment which varies not only from country to country but also from region to region within the same country.

ENA in France and to a certain extent Oxford or Cambridge no doubt help train the 'national elites'. These exceptional cases by no means constitute the 'European model'. Moreover, such executives trained in a specifically national context have little difficulty holding positions in the community institutions or in European and even multinational firms.

Although predestined to occupy the key positions in their home State, these elites, which constitute the exceptional minority, are qualified to hold both national and international posts. My feeling is that executive staff nationalism stems less from University education than from the political socialization to which we are subjected from early childhood on: family, school, mass media, environment and 'later' one's occupation are all instruments of socialization which transmit 'national, regional or European' attitudes. It is a dimension that precedes and distorts university education. Can one therefore still talk of 'national education' in the natural sciences or even in the social sciences and humanities? Physics, chemistry or mathematics are based by definition on a universal stock of knowledge and methods irrespective of nationality. Misunder references to American physics, German chemistry or French medicine can be traced either to the nationality of research workers and teachers or to a policy adopted by dominant groups in these fields, which are nonetheless part of a universal whole. These expressions have no scientific meaning but carry ideological, political or institutional connotations (government scientific policies, subsidies, location of centres, membership in an institution or national University).

These connotations have permeated the less rigorous, more nebulous fields of the social sciences and humanities to a greater degree. Here, even a purportedly scientific undertaking involves a great number of subjective, ideological or nationalistic elements. Concepts, hypotheses and questions are more often laden with values and penetrated by ideology, even when they are not designed to represent or defend these values or ideologies. In these branches, more than elsewhere, the promotion of national or international ideologies assumes the form of the partial scientific discourse. However, these more malleable branches are becoming increasingly influenced by predominantly European or Western (origin and pole of development) and universal concepts and methods. Exchanges of experiences and the borrowing of ideas accentuate this tendency characteristic of the European mind. Certainly, the pursuit of an occupation within a given country counter-balances this more broadly oriented education based on the learning of methods.

The measure of general and specific knowledge varies, moreover, according to the branch of study: in economics, political science or sociology, the 'pool' of knowledge will be greater or less depending on the slant in each field (e.g. quantitative approach, neo-liberal or Marxist approach, ...). These variations, which are equally pronounced within a country (the difference between Oxford and Essex for example, or Paris I and Nanterre), are heightened through the choice of privileged subjects of study (national, European or international society or economy, social classes, political protagonists, etc.). Law is another matter for training in the field tends to be more 'professional' than general in keeping with market and job requirements which call for a sound knowledge of national law. Nonetheless, this branch of study can also assume a European dimension: study of community law, comparative law and international law. Above all, these new dimensions provide an answer to
the need for legal norms other than those created by state institutions. Jurists
must thus pay greater attention to the common sources of law and its general
principles.

It seems to me that the right university education is based on general methods
that have proved their worth; moreover, in keeping with the European spirit,
such education, in its various forms, transcends the notion of nationality.
With certain exceptions, it prepares students to carry out tasks on various
levels: in a local, national, European and even an international ambit. It is
ture that depending on the attitude and abilities of the teachers, university
education often favours the country in which it is dispensed for this country is
 singled out and becomes the privileged subject of study: in the same way, an
exclusively ‘European’ education would tend to favour a group of countries.
Although Europe should be the subject of our studies more often, one must
categorically oppose any limitation of science or education to Europe.
‘European’ university nationalism would be as harmful as that of national
education or ‘sciences’ whether European, American, Soviet or Chinese.

I am convinced that any solid University education in Europe calls for
universal scientific methods. If the national approach persists and rears its
head at this late stage, it is more the individual teachers than the education
itself that are to blame. University education offers an insight into the world
and Europe; it is not designed to strengthen nationalistic attitudes acquired
during the first stage of political socialization. Thus, the Europeanization of
education must begin at primary school level and later be reinforced at
university through the development of European studies and specialized
institutes in addition to exchanges and cooperation between universities.
The free movement of ideas as well as of students, professors and research
workers helps to consolidate the European approach and spirit, especially if
carried a stage further to include the free exercise of professions within
Europe.

Regarding the ten theses proposed by Mr. Calinescu, my answer is as simple
as his: the American university is not a model for the European university.
First of all, which type of American University is being referred to for there
are not only private but also state universities in the United States? For me,
there is no question of advocating the reinstatement of private universities
in Europe, although I do admit that competition from certain semi-private or
private institutions would most certainly have a beneficial effect on education
and research.

In any case, let us examine the ten theses in detail. No European university
opposes autonomy — the status of universities in most countries. No one
questions the fact that a University must be responsible to the city, the region,
the State and Europe. However, in American Universities, privileged links
have been forged between the university and business circles. This is an
aspect that the author fails to mention and which renders the ‘American
model’ unacceptable for most members of the European university com-

munity. Although some yearn for greater co-operation with the economic
agents, most reject any form of dependence or influence. Autonomy must not
work in a unilateral manner vis-à-vis the State, the Länder or the Canton
but also with regard to any hold the economy might gain over the university.
In this line of reasoning, co-operation with trade unions and state companies
is all the more desirable since it guarantees ‘dimensional’ links and effec-
tive autonomy. The situation is quite different in the United States where
business and foundations clearly influence the orientation of research work
and education.

Of course, it is necessary to ‘denationalize and decentralize’ wherever this
has not already been done, for, contrary to Mr. Calinescu’s view of universi-
ties in Europe, they are in fact highly regionalized except in France and Ita-
ly; these two countries follow the Napoleonic tradition of national univer-
sities, the counter-model of a European university. But this is only an excep-
tion. In Germany and Great Britain as well as in Switzerland, universities are
regional and cantonal rather than ‘national’. They are largely autonomous
and open to teachers whatever their nationality. The model for a European
university exists in Europe; there is no need to cross the Atlantic in search of
one. The basic task is therefore to popularize this model. In fact, in France
and Italy, the general trend is also towards regionalization and a more open
attitude in universities towards teachers and research workers from other
European countries. From this point of view, freedom to exercise a profes-
sion within Europe and the suppression of borders remain key factors.

Can one depoliticize universities while at the same time seeking to politicize
the European Community? It is evident that universities must remain
untainted by ‘State ideology’. But in our democracies, this ‘basic ideology’ is
especially pluralistic. Universities cannot but reflect through their tolerance
and diversity this fundamental pluralism. European universities thus appear
to me more truly pluralistic than American or Marxist universities. In other
words, if I espouse the idea that it is necessary to prevent the State or any one
party or intellectual clique from dominating the university, I think it is normal
for parties and cliques to come into conflict in the city as in the university.
Europe at University

The only problem here is to secure the autonomy of the university with regard to ideologies, political forces and interest groups. Quality and freedom are the only acceptable criteria.

Otherwise, I share Mr. Calinescu’s theses on the need to end the university’s splendid isolation, reinforce the spirit of emulation between universities, institutes and teachers and step up the free movement of students and teaching staff. But I nevertheless cannot accept the idea that would ultimately turn universities into translation and publishing strongholds. Although I consider these activities important, they are not the exclusive province of the university, despite the contribution it should make in this field. One could envisage a number of solutions including the creation of translation centres and a network of incentives and support.

In conclusion, European models do exist. They partake of European tradition and views. The main task befalling the universities and European authorities is to conceive and create the necessary structures to extend and develop these models in a spirit of pluralism and diversity — the most quintessentially European traits.

Possibilités d’une politique européenne de l’Université

par Ladislav CERYCH, Directeur
Institut d’Education
Fondation Européenne de la Culture

ES universités d’Europe peuvent-elles préparer leurs étudiants à une conscience de leur appartenance à une culture commune, marque de leur identité spécifique face au reste du monde ? Telle est la question de ce bulletin.

Disons tout d’abord que s’il s’agit de « fabriquer des Européens », nombreux seront les manifestations d’une résistance sans réserve. Il en sera ainsi tout simplement parce que ces mots évoquent une université par trop « marchande » liée, pour certains, à l’idée d’une école de militants incompatible avec l’idéal d’une institution dont le but suprême reste la poursuite et la transmission de la connaissance.

Au même temps que le rôle des universités « formatrices d’une conscience culturelle commune » ne peut être qu’indirect ou implicite quoique important. Nous voudrions également affirmer que nous nous trouvons face à une relation réciproque : la construction européenne a autant besoin du concours de l’université que l’université a besoin de la construction européenne. Cette relation réciproque nous semble également la base possible d’une politique universitaire européenne.

L’université et la conscience européenne

CERTAINS ont analysé la conscience européenne et, à travers ce concept, défini aussi la notion de culture européenne, culture à la fois ouverte, diversifiée et spécifique, universelle et particulière. Inutile de rappeler ici, ne serait-ce que les noms de ces auteurs dont les plus récents furent ainsi Salvador de Madariaga, Denis de Rougemont, Henri Brugmans ou d’autres encore.

Il serait prétentieux de vouloir ajouter à leur analyse des éléments inédits, voire de tenter une rédéfinition de la culture ou de la conscience européenne. Essayons plutôt d’aborder le problème d’un point de vue que l’on pourrait qualifier de systématique. Certes, le concept est à la mode mais ce n’est pas pour cela que nous l’utiliserons ici. Il nous semble en effet qu’il représente un instrument bien adapté à l’analyse d’une réalité aussi complexe que celle de l’université et de ses rapports avec le reste de la société, donc également avec l’Europe.