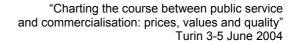**EUA Conference on the occasion of the 600th anniversary of the University of Turin**

In partnership with ACU

"Charting the course between public service and commercialisation: prices, values and quality"

Turin, 3-5 June 2004

Conference Proceedings

"Charting the course between public service
and commercialisation: prices, values and quality"
Turin 3-5 June 2004
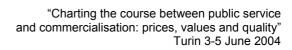
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Conference on the occasion of the 600th Anniversary of the University of Turin under the auspices of the Italian Ministry for Foreign Affairs

Host
Rinaldo Bertolino
Rector, University of Turin
Committee Chairman for the
Celebration of the Sixth Centenary of the University of Turin

EUA Organisation
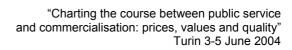Lesley Wilson, Secretary General

Andree Sursock, Deputy Secretary General

Joanne Dee, Conference Organiser

ACU Organisation
Michael Gibbons, Secretary General

Dorothy Garland, Deputy Secretary General

Svava Bjarnason, Head of Policy Research
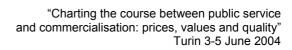
Local Organisation
Luisella Giorda, Committee Coordinator for the
Celebration of the Sixth Centenary of the University of Turin

Rossella Bonomi, Conference Office, Agenzia Uno

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INTRODUCTION

The Turin conference, co-organised with the Association of Commonwealth Universities and co-hosted with the University of Turin on the occasion of its 600th anniversary, was the second in a series of three EUA conferences in 2004 which focussed on the social relevance of higher education and research for the development of a knowledge society. The first conference discussed the engagement of stakeholders in universities (Marseille, April 2004). The Turin conference provided an opportunity for international participants to address the implications for academic values of opening up universities to the world around them. The outcomes of the discussions in Turin provided the foundation for the EUA conference examining the role of research training in Europe (Maastricht, October 2004).

The higher education environment has changed considerably in recent decades and this transformation presents both threats and opportunities to the sector. The conference brought together international participants to discuss the implications of this new environment, both in terms of general higher education policies and the specific activities of individual institutions.
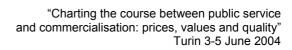
- The acceleration and changing nature of globalisation have generated a set of uncertainties concerning the respective roles and importance of the State and higher education institutions. Michael Gibbons, Peter Scott and others have demonstrated how increased globalisation has resulted in a new form of knowledge production (mode 2 research), a greater emphasis on vocationalism in education, the commercialisation of "knowledge products", and a new way of organising academic work.
- The massification of higher education and the erosion of commitment to fund it through the public purse have led to increased pressures for commercialisation as reflected in the diversification of income sources and the rise of for-profit activities or for-profit institutions.
- Increased commercialisation and transnational education have led to discussions regarding the further inclusion of higher education in the GATS negotiations and demands for a global quality framework to deal with obstacles to mobility and the uncertain quality of cross-border providers.

These trends can be construed as representing a major threat to the historical core values of higher education, for example in impeding the free exchange of research results, weakening blue-sky research capacity, and eroding the values of a liberal education (*Bildung*) and the civil role of higher education.

Through an examination of the three-dimensional mission of universities – teaching, research, and service to society – the conference identified the values and principles that higher education should embrace within this new environment and highlighted implications at both the policy and institutional operational levels. The identification of values and principles set the context for a discussion of the preconditions necessary to enable universities to conduct themselves in a principled and ethical way, the re-organisation of the university's academic and administrative environment and the actions to be taken by the university community worldwide to ensure that its international activities are pursued according to agreed principles and core values.

Eric Froment, EUA President

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OPENING CEREMONY & PLENARY SESSION I

<u>**Welcome addresses**</u>

Professor Rinaldo Bertolino, Rector, University of Turin, Italy

1404-2004

Alma
Universitas Taurinensis

For the University of Turin, there is very special significance in the opening of this joint Conference of the EUAand the ACU in this historic hall Palazzo Carignano and in this year of 2004.

I am grateful to the Board of the EUA and to our President, Eric Froment, for permitting us to organise the Conference here, in these days; and I am grateful too to all of you, my Colleagues, for honouring us with your presence.
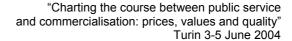
This hall was the Chamber of the Subalpine Parliament, where the Italian Risorgimento, forerunner of the unification of our nation, took democratic shape. As the European Union expands to include a total of 25 Member States, I think that it is auspicious to begin our work in this venue. The year 2004 is the six hundredth anniversary of the foundation of our University: like many other Universities in Italy and indeed throughout Europe, as old or even older, the memory of its origins is evidence of the fertile tradition of our history and of the irreplaceable contribution that the Universities have made to the promotion of culture and civilisation in Europe.

All this encourages me to expect, as it invites me to forecast, the best possible results from our work.

To examine the role of the University in a world that is undergoing the radical transformations of globalisation is to acknowledge the crisis in terms of the very concept of a university; and this is true for many reasons, all of which take us back to the central question: whether what we call a university is an obsolete instrument or whether the forms taken by globalisation prove incompatible with the idea of humanity and universality that has been the kernel of all university institutions.

This is a general question, but for historical reasons it is particularly pressing in the context of Western culture. And the answers, positive or negative as they may be, are to be sought prevalently – though not exclusively – in the heart of the West. For we must establish that is not a "heart of darkness", bearing within itself the roots of its own disintegration, but rather a heart that we can welcome the reasons and the needs of this "new world" in the name of that shared, dramatic nature of which humanity is constituted.

The question of responsibility is surely central if we do not want to limit our discussion to taking the measure of the aspects of a phenomenon that involves us all. It is a question that goes hand in hand with the history of the university, and one that has become increasingly important as the results of research, of study, of educational growth have accompanied, supported and made their own contribution to the construction of the world in which we now live. This is even more true of modern times, which take on that qualification of "modernity" thanks to the relationship established

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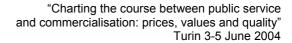Turin 3-5 June 2004

between science and society: a relationship which in the recent past has not infrequently put considerable strain on the idea of the University as a place of knowledge and learning, whose *raison d'être* Is to be found in the independence of science and research. It is a relationship that was for the most part distorted by the intrusions of the political power, which attempted to bend various forms of knowledge to its own purpose. There have been many variants of this tendency in past c centuries, but it was to reach its extreme manifestation in the totalitarian regimes of the 20th century, which, directly or indirectly, gravely influenced the development of research and education in line with the internal and external political rule of the state and society. And we are all aware of the catastrophic results, culminating in Auschwitz, where power and morality were kept rigidly separate, where the borderline between the rational and the human was erased, with consequences that can only be defined as unacceptable.

On the other hand it must be admitted that in the free world too, although it had offered a refuge to the many intellectuals from European universities who were fleeing from living and working conditions that had become unbearable, the violence of the clash and the demands of war ended by wounding the idea of the universality of the human: the dramatic nature of changes experienced was taken as a justification for choices that were destined to produce profound pressures and tendencies, such as the acceleration of technological innovation, of applied science financed by huge investments, in a hierarchy of knowledge radically redesigned in the crucial interest of survival, but with the same inevitable marginalisation of the ethical dimension. A dramatic instance of this discrepancy, at one and the same time the product of modernity and the mark of its contradictions, is to be found in another symbolic site: Hiroshima, that epoch-making triumph of technology, of man's control over nature, but at the same time irreparable damage to the sense of what is human.

In the years that followed, the rupture represented by this development was to some degree attenuated by the drive to overcome the wounds inflicted by war: an unprecedented phase of well-being led to the success of the Western social model, of its power of penetration, of the processes of democratisation that accompanied it, though for an admittedly restricted proportion of the world population.

For the first time it seemed that the world was unified by communications systems, ways of life, cultural models that seemed able in a short space of time to level out the differences that were felt to be the residue of a past that had been, or was to be, overcome. Rapid technological advances went hand in hand with the ideological gap in the face of the difficulties of managing complex societies. Within a few years the failure of this approach was apparent in a certain number of failures and a significant accumulation of material and moral rubble: the growth of internal disparities in every country and, to an even greater degree, on a worldwide scale; the increase and spread of violence and insecurity. Young people in the developed countries in particular saw their future as uncertain and unstable; the young in those countries that were undergoing uncontrolled globalisation felt that for them the future was impossible. Such a world is in urgent need of research and education at a high level, in order to face the problems that lie in wait for us.

This is no time for lacking commitment. On the contrary, if we think of the University in worldwide terms as the place where some of the great problems of our planet can be faced with an effort of rationality, intelligence and understanding, it can be an extraordinary time. But we must re-establish a ground of credibility, or rather of shared

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morality, so that knowledge and the institutions dedicated to knowledge truly belong to humanity. It is the ethical dimension, then, that must be attended to first and foremost, with the choices and conduct that must direct those who teach and those who carry out research. The disillusionment, the indifference that many universities all over the world are noting with concern on the part of young people towards scientific disciplines may have an explanation that it would be in interests of us all to verify: a certain lack of motivation, a loss of interest in a competition that is as dishonest in its means as in its end.

What is to be done? It is not easy to offer an answer to that question. It is certainly important that a conference like this identify certain subjects which can be the basis for keeping a careful watch over the problems of which we are all aware: a sort of permanent international forum in which every discipline would be able to engage in open discussion, and whose main task would be to develop, on the basis of concrete experience, an ethical code of the worldwide university community. The new Europe that is being constructed can make a significant contribution in this direction, because, not through its own merits but because of the responsibilities of the painful lessons of recent history, this Europe is perhaps more markedly aware of the responsibilities of the managerial and intellectual classes not only to those peoples from whom they are drawn, but to the world with which they must come to terms.

Perhaps Europe has a method, or can look for a method, which in the face of the problems confronting humanity will obstinately repeat this question: what is the end that must be the primary concern of that ensemble of intelligences and that make up the university? What is the scale of priorities? And perhaps most important of all: what is the hierarchy of the questions that each of us must ask, that the university must ask id it id not to betray its mission at its very roots?

Professor Piero Tosi, President of the Conference of Italian University Rectors (CRUI)

First of all let me thank you for your being here at this important conference on an item of great relevance in the academic debate nowadays: the relationship among universities and their stakeholders in the construction of a "learning and competitive society" and within the contest of a global economy.

The environment for higher education has changed considerably in the last years and presents both some risks and opportunities to the universities.

It is extremely important to reflect on the new role of the renewed university in a rapidly changing society. To ask ourselves about the function of universities means to directly explore our society, the role of knowledge, and the value of progress and of cultural production in a world that is increasingly global and multicultural.

Universities are "communities of knowledge" and they have a major responsibility in ensuring and promoting intellectual work that leads to the production and transmission of knowledge.

This responsibility means to be able to guide socio-economic growth and development; the reference point for universities is not only the international framework of the various

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scientific communities, as well as the national framework for the growth and development of our country, but also the specific geographical areas in which individual universities are located.

For this reason, we need to update the terms of a new alliance especially with the local stakeholders, with a redefinition and appreciation of forms of regional co-ordination in order to plan suitable strategic measures and create network models. This alliance will drive a mutual benefit in terms of resources and competition.

Another fundamental element in strengthening research and development is certainly the interaction between universities and industry: universities must succeed in having a greater impact on the market of innovations by becoming aware that the transfer of technology, and the production of results of research that can be used by industry, amounts to passing a test of efficacy, as well as constituting a specific accreditation.

However, the idea that changing and renewing the university should imply assuming an industrial model is extremely wrong. And also the concept of competition between universities would be wrongly understood if its meaning were reduced to the economic model typical of business undertakings, a model based on the production of goods, sales, prices, and profits.

Competition between universities, instead, is a matter of quality. It must seek to create areas of excellence; it must be able to meet social expectations; it must foster processes of long-term improvement; it cannot separate itself from the making of projects and investments; it must be aware of the economic costs that its social function really involves. In referring to universities, the word "competition" thus acquires a very special value, and this shift in meaning encompasses all the difficulties, but also the fascination, of a noble challenge made up of improvement and progress.

Dialogue is the only way to avoid the misunderstanding between public service and commercialisation of the university value: a positive interaction between the world of universities and the world of labour, which must be complementary and can give an added value in building up a shared vision for social development.

There is another risk related to the misleading vision of universities within a purely economic and competitive model, because the privatisation of higher education systems - a growing tendency in many countries in the world – leads to develop an industrial education model opening the door to a sort of "academic capitalism" at the new frontier of transnational education markets. Even without disclaiming the utility of this new model, it must be clear that it can not be an alternative to the university one and that it can not present itself as "university" service.

It is time to legally protect the name of "University" in the international context as the specific environment where a well defined production and diffusion of knowledge, recognised by a strong interaction between teaching and research, take place.

In spite of its long historical tradition, the nature of the academic undertaking must be again clarified and defended.

Training courses of various natures and provided by various actors (more and more often claiming the name of "university") should not put universities under pressure to change their nature and become profit making "firms" selling private knowledge.

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Opening more sectors to competition requires that some forms of intellectual property are safeguarded by common international standards and also "University" should be regarded as a collective mark that should be protected.

Knowledge is a public good in the sense that the use of a part of it does not prevent its simultaneous use by many other persons.
These arguments lead to a very slippery ground, because they provoke a question: is there a line between knowledge produced and freely transmitted by universities and knowledge that can be privately owned by its discoverers?
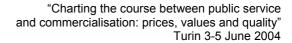
There is no precise answer to this question, but it is very important to reflect on these aspects, as they represent logical consequences of our concept of the role of universities in the changing and global society: we can be sure that this line will change when we move from a closer economy ruled by one single State to an open economy with many States and partners.

In the world economy each national state could believe that its citizens get only a fraction of the investments in public knowledge while they can gain the full benefit of the investments in private owned knowledge because the latter are not shared with the citizens of the other countries. So, universities producing "public knowledge" may be perceived as a sort of waste of money with the consequence of decreasing their funding or the tendency to force them to move from the production of public open-access knowledge to private intellectual property.

Economic globalization is developing its own rules and these rules are not the result of any process that can call itself democratic and therefore cannot be presented as universally acceptable.

We do not have the rules to govern it; we do not have a body of shared principles and values to found it. But even before, we do not have the instruments to understand its complexities. I think these complexities have to be understood and studied by Universities. Universities have to take a more encompassing perspective on humanity's interests.

The complexity of the patterns of globalization is inconsistent with the separation of sciences: the different dimensions of globalization require an interdisciplinary approach to be understood. It is true, although only to a certain extent, that specialization is needed in modern business; it is however debatable that universities should be the institutions in charge of providing this specialized knowledge. It is also debatable that universities can meet the competition of other learning institutions in this field. And finally, if it is true that people should be prepared for the idea of changing their job more than once during their lifetime, as it seems likely, then the importance of an interdisciplinary background should not be underestimated. Universities are probably the only institutions that are equipped to promote and cultivate the interconnection of the different fields of knowledge, and can study the complex patterns of globalization.

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Universities should as often as possible remark that basic and public knowledge is a global good that must be appropriately safeguarded and funded at global level; at the same time they should resist the pressure to change their nature. In this respect a collective mark may not only save the original mission of universities.

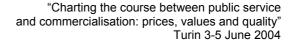**Michael Gibbons, Secretary General, Association of Commonwealth Universities**

Rector, Distinguished Guests, Fellow Students,

It is a special honour for me to have the opportunity to welcome you as delegates to our conference celebrating the 600th anniversary of the University of Turin.

It is an honour for me in a number of ways. First, during my tenure as Secretary General of the Association of Commonwealth Universities, I have promoted the idea of an open Commonwealth. As evidence, I cite the last but one meeting of Executive Heads of the Association held in Cyprus in 2001, the theme of which was "New Configurations in Globalisation: Forging Links between the Universities in the Commonwealth and the European Union and other Regional Groupings." Among the reasons for moving in this direction were: to draw attention to the growing commonality of interest between the universities in the Commonwealth and the collaborative research programmes and mobility schemes sponsored by the European Union. But we also sought to respond to the reality that in many Commonwealth countries there are now populations of considerable size whose associations, and in many cases loyalties, remain closely connected with their host communities in Europe. Here, stronger links with EU programmes could assist universities in maintaining relations with the indigenous European communities that originally sourced their local communities.

There was, however, a second reason for promoting closer association between Commonwealth universities and the European Union. Through this conference, we intended to call attention to the fact that we now live in an increasingly interconnected environment, as evidenced by the explosion of new alliances, partnerships and networks across a range of social institutions.

Universities, which have for so long seen themselves primarily as members of their national university body and, perhaps, an international one such as the European Universities Association, the International Association of Universities, or the Association of Commonwealth Universities, are now in experimental mode. While they have continued to be members of established international organisations, the are actively pursuing policies of, what I have often referred to as, multiple network occupancy. I use this phrase to denote the fact that universities now see that they must be active in a variety of networks. Depending on their particular circumstances, they seek alliances with other similar universities, be they large or small and they from partnerships with other non-academic institutions by launching joint teaching programmes and research collaborations. In particular, they join associations of universities with which they perceive they have a common interest. These associations are often based on regional ties, as seen, for example, in the ASEAN university network, the Association of African Universities or SARIMA, the South African Research and Innovation Management Association. In all cases, membership of these

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networks is not fixed and members persist in a given network only as long as their interests are served.
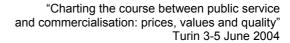
Other, more specialised alliances are also forming. Different universities are now working together, as seen in Universitas 21, the World Universities Network or the much debated relationship between MIT and Cambridge University. Links have been forged between universities and industry – for example, IBM, Motorola or British Aerospace. Universities also collaborate with other providers of higher education services, some of which is electronically delivered. In many ways, the identity of a particular university is increasingly defined by the networks in which it can actively participate.

Working in partnership with European University Association in this conference fits naturally into ACU's own long term strategy of encouraging multiple network occupancy. If ACU can assist its members in forming links with other networks, then I believe it is indeed strengthening the Association. The European University Association holds a similar view and that is one reason why we have planned this conference jointly. I believe that a closed network does not fit the reality of contemporary society. This is true whether it be the Commonwealth, or indeed the European Union itself.

The University of Turin is this year celebrating is 600th anniversary. The University has undoubtedly changed a great deal over that time span. Historical study would, I am confident, reveal that, as with all social institutions, the University of Turin has adapted and changed over this period and in all likelihood in its current manifestation it would probably be unrecognisable to its forebears. The constancy of the name simply masks the degree of change that has taken place over the centuries, as well as the changes that it is currently undergoing.

With Turin as our backdrop, this conference provides an excellent opportunity to reflect on our own institutions; on the balance we are striking incremental and radical innovation; on the impact of multiple network occupancy on our aims and the values we are seeking to promote.

I welcome you most warmly and wish you a successful conference.

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Keynote speeches

The speeches addressed globalisation issues from a variety of perspectives, identifying opportunities and threats, and discussing which core values should be maintained and which new values embraced:

Keynote Address by Senator Maria Grazia Siliquini, Undersecretary Italian Ministry of Education, University and Research, Italy

La valutazione delle prospettive della globalizzazione – opportunità e rischi: quali valori fondanti devono essere mantenuti? quali nuovi valori devono essere introdotti?
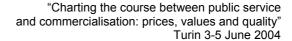
Nel marzo 2000 a Lisbona il Consiglio europeo ha legittimato un nuovo potenziale ruolo per l'istruzione, riconoscendo che l'Unione europea si trova dinanzi "ad una svolta epocale risultante dalla globalizzazione e da una economia basata sulla conoscenza". Dopo Lisbona, si è avviato un processo consolidato dai successivi Consigli, a partire da quello di Stoccolma del marzo 2001: il livello qualitativo e quantitativo della cooperazione comunitaria nel settore dell'istruzione si è ulteriormente elevato qualificando il "valore aggiunto" dell'azione dell'Unione, prefigurato dai Trattati.
Le conclusioni del **Consiglio europeo di Lisbona** hanno, in sintesi, sottolineato che, se l'Europa vuol raccogliere la **sfida della globalizzazione**, gli Stati membri devono adeguare i propri sistemi d'istruzione e di formazione professionale alle esigenze della società basata sulla conoscenza.

Che ruolo spetta all'università nella moderna società dell'informazione e della conoscenza? Quale scenario evolutivo è possibile prospettare per questa protagonista della vita contemporanea, divenuta un cantiere aperto dell'innovazione, capace di raccogliere nuove sfide, di giocare ruoli un tempo per lei inusuali e di accollarsi il peso di responsabilità sociali sempre più complesse?
La formazione universitaria è un sistema sensibile, delicato, mai come oggi in continua evoluzione, in quanto deve adattarsi a quel complesso fenomeno mondiale chiamato globalizzazione.

Oggi l'Università deve saper anticipare ciò che il mondo del lavoro, sempre più sofisticato e alla ricerca di professionalità attualizzate, richiederà tra dieci anni, e nello stesso tempo deve resistere ad una fortissima richiesta di professionalizzazione sempre più spinta, in quanto il profilo richiesto ad un laureato non contempla solo un'alta istruzione professionale ma anche una solida cultura di base che consenta una notevole flessibilità. Inoltre, l'Università deve oggi attrezzarsi per fornire istruzione, orientamento, consulenza e aggiornamento professionale durante tutto l'arco della vita, e cioè un'istruzione permanente. Vocazioni e missioni che non possono prescindere dall'importanza della ricerca, della formazione alla ricerca e della promozione dell'interdisciplinarietà per il miglioramento e lo sviluppo della qualità dell'istruzione superiore ed il miglioramento, più in generale, della competitività dell'istruzione superiore europea. Serve creare un'integrazione tra università, come luogo di produzione della conoscenza e l'università come volano per il miglioramento sociale, economico e non ultimo della qualità della vita. Deve essere inoltre rafforzato il rapporto tra ricerca universitaria e mondo produttivo con attività di trasferimento tecnologico, di brevettazione e di collaborazione con l'industria, garantendo alle Università l'eccellenza nella ricerca di base, nell'insegnamento e nelle attività formative.

Ma c'è un'altra forte vocazione delle Università nel mondo contemporaneo che ottempera anche alla sfida della globalizzazione: la vocazione

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all'internazionalizzazione, questo potente strumento atto a stimolare il dialogo interculturale e la fertile diversità nell'approccio ai problemi che è fonte di innovazione e qualità della ricerca. L'attuale concetto di internazionalizzazione accademica prende le mosse dall'impatto che la Società della Conoscenza e la Globalizzazione hanno nei processi di creazione e diffusione della Conoscenza, così come della preparazione di nuove competenze di profilo internazionale, competitive, attrattive per il resto del mondo e di qualità.

La qualità è al centro dello sviluppo dello Spazio Europeo dell'Istruzione Superiore, che ci siamo impegnati a realizzare entro il 2010. Nel corso della Conferenza di Berlino sul "Processo di Bologna", svoltasi il 18 e 19 settembre scorsi, quaranta Ministri europei si sono formalmente impegnati a supportare l'ulteriore sviluppo della garanzia di qualità a livello istituzionale, nazionale ed europeo.

A Berlino abbiamo sottolineato la necessità di sviluppare reciprocamente i criteri condivisi e le metodologie relative alla garanzia della qualità, concordando che, conformemente al principio dell'autonomia istituzionale, la primaria responsabilità per la garanzia della qualità nell'istruzione superiore compete direttamente ad ogni singolo istituto e fornisce la base per una reale responsabilità nei confronti del sistema accademico all'interno del quadro d riferimento nazionale della qualità.
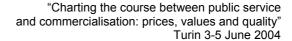
Per questo motivo a Berlino abbiamo concordato che a partire dal 2005 i sistemi nazionali di garanzia della qualità dovrebbero includere:

- Una definizione delle responsabilità delle strutture ed istituzioni coinvolte;

- Valutazione dei programmi o delle istituzioni che includano una valutazione interna, una revisione esterna, la partecipazione degli studenti e la pubblicazione dei risultati;

- Un sistema di accreditamento, di certificazione o procedure comparabili;

- Partecipazione internazionale, cooperazione e networking.

I Ministri europei hanno fatto appello all'ENQA, European Network for Quality Assurance in Higher Education, attraverso i suoi membri, con lo scopo di sviluppare un insieme concordato di parametri, procedure e linee-guida concernenti la garanzia della qualità, al fine di esplorare i modi per assicurare un adeguato sistema per il giudizio di merito relativo alle agenzie o strutture che si occupino di garanzia della qualità e/o di accreditamento, e riferire nuovamente alla Conferenza che si svolgerà nel 2005 a Bergen, attraverso il gruppo dei seguiti. Nel contesto di questo grande progetto europeo, l'attività svolta dal Comitato nazionale di valutazione rappresenta non soltanto un punto di riferimento costante per le decisioni da assumere ma, soprattutto, uno stimolo per l'elaborazione di proposte innovative e di doverosi confronti internazionali.

Alta sfida a cui sono chiamati gli Atenei, contestualmente ad processo di internazionalizzazione, è la progettazione e realizzazione di quell'insieme di attività che vengono definite "educazione transnazionale".
L'educazione transnazionale indubbiamente introduce nuove opportunità, amplia l'accesso all'istruzione superiore e contribuisce alla diversificazione dei corsi di studio. Insorgono però situazioni conflittuali con i singoli sistemi educativi nazionali allorquando dei *providers* non ufficiali e non soggetti a regolamentazione si pongono sul mercato educativo, non ultimo via Internet, senza alcuna garanzia di qualità. Sorge allora l'esigenza di proteggere il consumatore, e cioè lo studente, da forme di sfruttamento da parte di possibili organismi fraudolenti che rilascino titoli di bassa

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qualità. Tale settore non è a tutt'oggi regolato da norme giuridiche concordate tra Paesi.

E' in questo scenario che si è posta la proposta degli USA di definire l'istruzione superiore come un "servizio" che dovrebbe essere regolato dagli accordi internazionali sul commercio nei servizi, il cosiddetto GATS.

Tutti noi sappiamo che i Ministri dell'Istruzione dei Paesi aderenti al Processo di Bologna, nelle Conferenze di Praga nel 2001 e di Berlino nel 2003, hanno voluto chiaramente ribadire che accordi internazionali sul commercio non possono in nessun modo restringere o limitare l'autorità dei governi nell'espletamento delle loro essenziali funzioni pubbliche nei confronti dell'educazione.

Nel Comunicato di Praga del 2001, i Ministri "…hanno sostenuto l'idea che l'istruzione superiore debba essere considerata un bene pubblico e che essa è, e rimarrà, una responsabilità pubblica…".

Nel Comunicato di Berlino del 2003, i Ministri hanno ribadito "… la loro convinzione che l'Istruzione Superiore sia un bene pubblico e una responsabilità pubblica. …e che negli scambi e nella cooperazione accademica internazionale dovrebbero essere sempre i valori accademici a prevalere".

Intendimenti chiari, proposti espressi con grande risolutezza. E difatti, trovare un ragionevole compromesso tra la liberalizzazione che conduce ad un "mercato libero del commercio nei servizi educativi" e la preservazione degli interessi nazionali legati all'istruzione superiore è, per tutti i governi europei, un imperativo.

Non si tratta di adottare una politica protezionista, quanto di preservare dei valori di base, nello stesso momento in cui ci si prepara ad adattarsi al cambiamento dei tempi. Tali valori di base consistono nel considerare l'istruzione superiore come una responsabilità istituzionale e un servizio pubblico che, al giorno d'oggi, è diventato sempre più complesso, in quanto comprende la creazione del senso della cittadinanza europea e di valori di rilevanza sociale. Sono valori etici che richiedono che le Istituzioni riconosciute di istruzione superiore continuino ad avere un ruolo di leadership.

Davanti alla sfida posta dall'emergente "apprendimento virtuale", il problema centrale è il problema della valutazione della qualità, per costruire una base comune di comparabilità tra i vari titoli europei.

E' pertanto necessario poter valutare la qualità dell'educazione transnazionale, regolamentarla e nello stesso tempo incentivare la competitività e l'attrattività dello Spazio Europeo dell'Istruzione Superiore attraverso la trasparenza e leggibilità dei titoli, il riconoscimento di titoli spendibili in tutta l'Europa, più stretti legami con il mondo del lavoro, networking strategici di Università di diversi Paesi, nonché mediante una stretta convergenza delle politiche dei Governi.

Non bisogna, concludendo, sottovalutare il ruolo che un'ulteriore liberalizzazione dei servizi educativi potrebbe giocare nella promozione dell'internazionalizzazione. Ma la riduzione degli ostacoli agli scambi internazionali nell'istruzione superiore deve essere portata avanti nel rispetto dei meccanismi e delle convenzioni che a livello internazionale regolano la cooperazione universitaria, prima fra tutti la Convenzione di Lisbona. Con una seria garanzia di qualità, eviteremo che i nostri studenti acquisiscano il ruolo di semplici utenti/acquirenti di un servizio.

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The Honorable Rex Nettleford, Vice-Chancellor, University of the West Indies, Jamaica
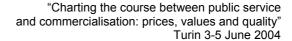
The University and Globalisation
Opportunities and challenges to core values; what new values should be embraced

The theme of this Conference which seeks to explore core academic values in the context of a changing higher education landscape characterized by globalization, internationalism and massification is timely if not for the entire Planet, certainly for both Europe especially in its present dispensation as the multi-national, multi-cultural European Union and the multinational, multicultural Commonwealth both of which share one thing in common – namely, a creative cultural diversity on which the dynamic and future of both entities shall have to depend for their survival. In this the Commonwealth, I daresay, has been somewhat ahead in facing the challenges of unity in diversity which has given to the world arguably the smoothest transition from colonialism to an amicable relationship between diverse members of a fellowship who with minimal rancour and enmity, know how to agree to disagree agreeably and to use the ties that bind not as shackles but as basis for promoting the contacts (continuing, formal and informal) through the very creative diversity that facilitates change without ignoring the regulative principles which do underlie all change. It is a value that is central to higher education designed to prepare people for peaceful co-existence.

As far as Higher Education is concerned those who tenant the Commonwealth are particularly concerned about a particular dimension of the new globalization (itself a transmuted form of the old imperialism). It is what a West Indian colleague (Tewari) describes as the "liberalization of trade and services" which the WTO now applies to higher education to become effective in 2005 under the umbrella of the General Agreement on Trade and Services (GATS). Admittedly, the world economy has been transformed into a "competitive knowledge-based environment in which Trade and Services have assumed new significance in international trade", but the outcome of a tightened hegemony of one part of the world (a third of it) over the two-thirds **"Other"** is cause for concern expressed by many who lead in that Two Thirds world, a large chunk of which is to be found in the Commonwealth. The old-time promise to old-time imperial powers of a would-be permanent hegemony – economic, social, moral and cultural over -- so-called weaker and lesser races now seem to be renewing itself in the new globalization, forcing on to the knowledge market such hypotheses as the 'clash of civilisations' (according to Huntington) or a renewed war of religion between a crusading Christianity parading under the cloak of democracy and Islam which with fundamentalist zeal proudly invokes its ancestral pedigree. Europe itself has much to resolve in dealing with the dilemma of difference, having recently enticed into a multivariate Union some ten new member-states each with its own language and other specific cultural attributes which must now be accommodated if the Union is to survive.

There was once, lest we forget, a Holy Roman Empire which ended up being neither Holy, Roman nor Empire. There was, indeed, much **"pluribus"** but little **"unum"**. So much, then, for **"e pluribus unum"**, the model motto which was to serve the purposes, albeit symbolically, of multi-cultural nations which followed.

The hierarchical structure of relating is then a challenge for higher education in generating, transmitting, diffusing and giving meaning to disparate bodies of knowledge which must in turn facilitate appropriate designs for social living.
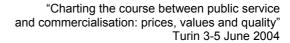
An almost linear perceptual trajectory of such a brand of relating has persisted to this day and now flourishes under the umbrella of what is called **"globalization"**. To some it is **"economic globalization"**, since there is clear enough evidence (however reluctantly acknowledged by an arrogant North) that there can be no monopoly by any one civilization of cultural certitude, intellectual supremacy, moral authority, or social ranking. Yet the new globalization – a new name for old obscenities – while dominant in the realm of economics in its profile, is seeking to hijack to its defence as allies, cultural, moral and certainly social variables in the equation. The communications technology is certainly doing its best to assist in this particular. The print and electronic media of the North Atlantic dominate the news and entertainment fare dished out to the developing world, which provides ready and voracious consumers. If Marie Antoinette haughtily advised the French authorities in the late 18th century to let the poor eat cake when they asked for bread, as we are reminded, the rich nations in the early 21st century 'shout let them have computers', when the poor of the world ask for food and respect.

It is the venomous all-pervasiveness of the virus that challenges most in the Two Thirds World (in both the discourse and practical programmes and policies of that struggle to **"be"**) to look seriously at these challenges, cross the boundaries that have been traditional hurdles and enter the dialogue of the new Millennium as full-fledged participants – vocally constructive, actively creative, sharply focused and with a sense of direction rooted in self-interest as well as in the greater good. This takes into consideration one's *capacity* to make definitions about the world and of self on one's terms and to build the *capability* to proceed to action on the basis of such definitions; in other words, for the impoverished developing world to become part of the solution rather than remain **"the problem"** which it silently and invisibly is seen to be in the rhetoric that describes the challenges of the millennium in the multilateral fora of the world. This is indeed a major boundary to be crossed and an operation in which universities must be involved as they always have been.

The scientific intellectual inquiry or pursuit which has become the hallmark of the Western university's remit must go back to the pedigreed responsibility of having this particular value of higher education informed by the arts of the imagination. The wheel has, indeed, come full circle starting with Medieval and Renaissance institutions of higher education which from Padua to Oxbridge, did embrace the indices of culture in shaping foundational mechanisms of learning and knowledge-generation by engagement with issues of language, religion, kinship patterns and the products of the creative imagination expansively and liberally exercised. It is such engagement which led to intellectual curiosity, creative scepticism, a sense of daring on the route to cognition to produce icons from Newton through Rousseau to Marx and Einstein. And all emerged from the specificity of the cultural reality of each to a universality which has benefited all of humankind.

I was challenged, therefore, to address the question posed by the last general conference of the Association of Commonwealth Universities as to whether Universities were still guardians of culture in the broadest sense of that concept and if so, did it matter. Well, these questions remain relevant. The communications technology revolution, arguably the most effective driver of present-day globalization, has introduced rival agencies of cultural formation. Internet, cd-rom, radio, television, and visual images from the galactic spheres transform the entire planet into a 'global village' as the saying goes. In parts of the Commonwealth the CNNisation of consciousness is all but complete. The entire world now knows what Iraq looks like

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and gets nightly news of terrorism in action. Lifestyles not only of the rich and the famous but of the poor and the destitute unfold minutely on the box. And people rush from campus classrooms to dorms or private homes to catch the going American soap operas that keep us in serialized animation.

The University no longer has a monopolistic or near monopolistic hold on our cultural consciousness if ever it had! The WTO, as indicated, is going after higher education in its commodification enthusiasm and is about to liberalise Higher Education as a *service*. The borderless education that distance learning already offers throughout the Commonwealth from Australia and the South Pacific to Canada and the Caribbean is about to be enhanced by the free access to the minds of different people in the name of globalization. Many see this as a threat to the deepening and heightening of specific cultural investigation, analysis and explanation which have long enriched the business of higher learning and the advancement of knowledge into equations of mixed variables giving to universal life and living the textured diversity which the very globalization which threatens homogenisation will need to have the tenants of Planet Earth live together rather than side by side.
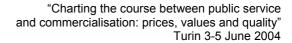
Universities have traditionally provided such a laboratory space in the preparation of skills and expertise which have gone beyond the walls and groves of academia to make a difference in a wide range of fields ranging from the arts and humanities through the social sciences to the natural and medical sciences. So, *does the loss of such cultural guardianship matter*? Yes, it does. And it matters even more to those of our more recent universities faced with the task of positioning themselves in a fluid globalised environment which must surely mean firm rooting in soil even while the branches spread into the open but must so do with the strength to withstand the whirlwind of dynamic change.

The vision of a future dedicated to the development of education towards a more resourceful, constructive and creatively dynamic Commonwealth, is regarded as a given. It is easy to assume that anyone endowed with a natural love of learning would equally want to address the question" "*learning to what end?*"
The uncertainty of where we go and how we make the journey into the third millennium continues to haunt us, as it does all the political directorates throughout the developing world, despite the expressed commitment of most to education as a priority instrument in development strategy, both as medium and long-term initiatives.

What is obvious is that the education that is required for the Commonwealth's developing countries has to be output and throughput concentrated, in order to supply the resourceful and creative human beings needed to face the harsh realities of existence by developing communities in a world said to be increasingly globalised in the face of the communications technology revolution and the parallel rapid changes in world views and world order.

The universities of the Commonwealth (including my own UWI) are endangered, and are likely to be of little use in the foreseeable future if they ignore the implications of tying education narrowly to a specific job or skill area. For such jobs contribute the **"text"** while University education is concerned no less with the "context". The University dare not yield, then, to the temptation of churning out Management Studies graduates bereft of knowledge of the deeper forces of the society in which they function and this includes the wider world in these days of voluntary migration. For such forces

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take on ideal, form and purpose precisely at the point where people spend most of their waking lives - the workplace. The training of the engineer must produce more than a technical wonder. He or she ends up, after all, "engineering" situations involving human beings whose emotional quotient may figure more than the IQ expected in any given set of circumstances. This is as true for the civil engineer called upon to construct a bridge on terrain where the soil structure is unsuitable but which must be erected at a certain spot because of the political interests of a particular MP who must deliver to his constituents or lose the next elections. The trained lawyer without an inkling of jurisprudence or of the sociological/political/cultural realities of his arena of practice (the wider society) is likely to become the jackass many say the law already is. The education of such key skills for development and survival requires more than over-specialised technical training.

We will have to join other forces in the world and look at education in ways that make sense for the foreseeable future. This Conference jointly sponsored by the **EUA** and **ACU** is therefore welcome.
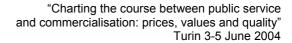
The Commonwealth's own *global* location in the world should give support to the concept which rests education on four pillars as outlined by the Jacques DeLors Commission in a Report to UNESCO - "Resting on four main pillars - learning to know, learning to do, learning to be, and learning to live together - the learning process should be designed so as to enable every individual to develop by making the very most of his or her abilities. The concept of education can then be enlarged in time and in the social space to embrace that of learning throughout life" [DeLors Commission Report, 1995.]

The notion of "learning throughout life" is very germane to the topic of the presumed gap that exists between educational development and cultural reality, which is itself a lifelong reality, between education and the community, the cradle of culture, this lifelong reality!

One area of serious concern for all of us is the delivery of the sort of education to our people so that they grab a hold of their destiny, take decisions in their own interest consonant with the demands of a country that may be poor in material wealth but rich in human resources, so that they can take hold of the legacy of that spirit of independence, of self-reliance, individual initiative and the capacity for co-ordinated social action towards mutual growth.

We must never forget that there are a certain number of human values that need to be activated and kept alive in human-scale communities in both Europe and the Commonwealth - values such as the dignity and responsibility of the individual, the freely chosen participation of individuals in communities, equality of opportunity and the search for a common good and cultural certitude, all of which can be realised through the field of education.

In many places the neglect of culture as integral to education persists among many in the public bureaucracy and the teaching profession, despite some of the clearest evidence that many of the people who have had anything of value to say about life and living are those who have exercised their creative imagination to make sense of their countries and regions. This is certainly true of the many Commonwealth countries which have plumbed the depths of their reality through study of their historical experience and existential reality.

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The economists and planners notwithstanding, it is the artist as cultural activist who has plumbed the depths of our anguish and our possibilities, producing words and music, movement and myths, syntax and satire. With these have come hard cash or precious foreign exchange to the monetarists and bottom-line advocates who are yet to view them as productive variables in the development equation rather than self-indulgent exercises that cannot contribute to the per capita income, the GNP and the GDP. Where there is a change in perception, such change finds drive and energy in universities of the Commonwealth.

Planet Earth needs the lessons which cultural activists (individual and collective) have taught for the journey into the new millennium. For nothing short of an expansiveness of thought embracing a new vision of a groping rainbow world, a new sense of self and new ways of knowing to underpin new ways of living, can guarantee us safe conduct into that millennium.
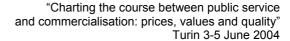
The best among many Commonwealth artists, by definition, have no problem with being the creatures of all their ancestors the textured, complex, concentrated, offspring of the wilful accidents of modern history. This is true of Commonwealth Caribbean artists like Walcott, Brathwaite and Lamming as it is of Ngugi of Kenya, Gordimer of South Africa, Achebe of Nigeria, Arondhati Roy of India – all of whom will have read Shakespeare, Marlowe and Dickens. That this reality endows the educated Commonwealth person with a unique knowledge of the crafting of a new sensibility, not out of some void as in the Book of Genesis but out of the disparate elements of differing cultures, is cause for celebration rather than for self-negation, self-contempt or self doubt.

Despite the myriad influences via the colonial conditioning of yesteryear and cultural penetration in these electronic times, the human being is able to retain a capacity for self-reflection and self-realization. That sense of self must be manifested in our capacity to distinguish through our actions what in us is autonomous from what is determined. Contrary, to still commonly held beliefs, the writing of poetry, the composition of a piece of music, the creation of a play, the painting of pictures and so on are all forms of action and not modes of escape from reality. They are valid routes to cognition which the educational system and higher education ignore at their peril.

For every true artist understands the tension that exists between becoming self and having that self as agency in a wider whole. All art is, after all, mediated by social reality and the self has to reach out as well as in, if it is to appreciate the world we tenant.

The wider implications for art and culture in the development process are therefore far less removed from the *action* of artists than first meets the eye. It is now universally recognized that the importance of culture to development has to do with the enhancement of the social capital, the sustaining of an ambience of civility (and civilization) based on the intellectual and cultural bedrock of any social aggregation whether it be tribe, nation or region. And with the massification of higher education the university must avail itself for ready access to far more people than previously, from diverse classes, races and religions. Perhaps this is one of the best things to come out of globalization.

Walcott, the Nobel Laureate was exposed, as were all of his generation who received an education, to antiquity and that meeting point of cultures in the Mediterranean which

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gave to humanity not only Greece and Rome (to be hijacked by those who were to feel they had a monopoly on civilization) but also Egypt and the great monotheistic religions, thought systems and value-configurations of the Orient. An understanding of such civilizations is not possible without knowing the cultural context in which they flourished. Universities have long been an effective agency of transmission of this meaning of human life and living for moulding character.

The pluses for character formation are legion. The discipline that underpins the mastery of a craft through which all art finds expression, the demands made on continuous re-creation of effort and application, the challenges encountered on the journey to excellence, habits of realistic self-evaluation, the capacity for dealing with diversity and the dilemma of difference, whether in academic disciplines imaginatively pursued, the performing arts or in the key branches of sports, (themselves for me part of the performing arts), constitute excellent preparation for *learning to be* (which is the stuff of ontology), *learning to know* (the substance of epistemology), and *learning to live together* (the essence of the creative diversity which characterizes human existence, a fact which is about to overtake the entire world). It is of seminal importance that University Education must not only teach people to *make a living,* it must also teach them *how to live*.
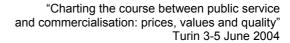
Adaptability, flexibility, ready code-switching, innovativeness and a capacity to deal with the complexity of complexity, are all core values of higher learning and attributes of the creative imagination which provide yet another route to cognition other than the Cartesian rationalism we have inherited. For if we *are* because we think, we also exist because we *feel*.

The educational system, of which the university remains a vital hub, with the help of those who are charged with directing it (including governments), should take full responsibility for the promotion of dynamic interaction and co-ordination between cultural, artistic, intellectual creativity and other policy domains such as education itself, working life, urban planning, and industrial and economic development strategies for the benefit of all.

Part and parcel of this is the phenomenon of unity in diversity. One here speaks culturally to a totality of human experience as well as to a totality of meaningful articulations of environmental integrity - the cause, occasion and result of one's culture. The teaching of science would do well to start with this rather than with the computer. It is this bifurcation of knowledge into science and the rest that has served to misguide many among the educated.

It is now conceded in large measure that both capitalism and apocalyptic socialism, two European legacies, in their would-be purest of forms have been basically a-cultural in their approach to development. Neither has had a place for the specificities of experience culturally determined over time and among particular sets of people. Development, it was felt, had to be scientifically determined and pursued universally according to immutable laws, whether of the market or on the basis of unrelieved class conflict.

Any invocation of cultural particularities and differences has been considered reactionary or revisionist. And although popular cultural expressions have been tolerated, they have been obliged to appear, in both dispensations, as an ornamental folkloric element only. Many who have abandoned this position have drifted

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indiscriminately towards another panacea - the culture of technology. But the task of higher education has to be to ensure that the source of technology - science - finds a central place in the process without prejudice to the Humanities.

Perhaps it is culture that really counts at this time in the important pursuit of education defined on traditional lines but adaptable to the changed and changing circumstances of the contemporary world. I see governments, teachers, academicians and the institutions of learning in whose name they labour as major contributors to, and principal facilitators of the cultivation of the kingdom of the mind with rank shoots of creativity sprouting from the exercise of both intellect and imagination, and these in turn working in tandem to produce a self-reliant, self-respecting, tolerant, enterprising and productive community of souls on all of Planet Earth.

Pierre de Maret, Rector, Université Libre de Bruxelles, Belgium

Choice of words is always telling, and so the theme of this EUA Conference "*Charting the course between public service and commercialization*" seems to trap the University in a purely utilitarian logic.

And yet, this gathering is intended as an "*opportunity to address the implications for academic values of opening up the universities to the world around them*".

Indeed, there has been in recent years a huge amount of discussion and publications on globalization, massification, commercialization, internationalization and the like, of higher education.

In comparison, besides expressing concern in vague and general terms on how those changes may pose a threat and impact the core values of higher education, that issue has received only scant attention.

This is hardly a surprise. The so-called "*Entrepreneurial University*" is becoming part of the Business world, where one speaks more about values and ethics than one practices them, as many scandals remind us.

Because universities belong to an ever evolving world and because universities are significantly contributing to this evolution, they are subject to increasing new pressures from society. Those growing expectations are often as contradictory as society itself.

At the global level there is a wide spread request for ways to integrate the social and human aspects in the globalization process. Universities may and must play a crucial role in building a more stable and a more equitable world. Universities have created the World Wide Web; it is time to see how they could cast a new institutional or research network to contribute to the ongoing changes, to promote the dialogue of civilizations instead of the clash of civilizations, to favor brain gain instead of brain drain, to foster solidarity instead of competition.

The University is not the Middle Age one, nor the one of Humbold or New man. It has, as one of the oldest institutions, always managed to adapt, but loosing its humanistic and universalistic values, its freedom of inquiry, its rational and critical spirit would be unacceptable.

We will be debating those issues in the coming days but allow me to approach the problem from a different perspective and to look at what has been named "*the global village*".

The "*world is a village*" is both an interesting and a reassuring image.

After all we have been living within local villages and communities for millennia, and the more the globalization process impacts the world, the more it sparks communities and identities responses usually at a very local level.

Let's look at this village metaphor and the place of the university in it. Villages are usually built around the church and the market place. Interestingly, in today's collective representation, the university is somewhere symbolically between a place of worship and a market place, more precisely in today's mentality, between a church and a supermarket.

As a temple of knowledge, Universities have often a tower as a focus point, like churches or mosques they are often directed by Rectors. Science has become a sacred force, invoked at all time for marketing purposes.

Laboratories are sanctuaries and the researcher dedicates his life to science and wisdom. There are many parallels.

As a supermarket, Universities produce, give and, more and more often, sell their services, products and facilities to an ever widening range of customers, being students or politicians, elderly or businesspeople, journalists or philanthropists. Hence, the concept of multiversity.

The sacred nature of the University and at the same time the profane, even commercial nature of the University, is not without influence on its image, the expectation it generates and the value it encapsulates.

When I say that the University is symbolically today both a church and a supermarket, it is also emblematic of the tumbling walls between the church and the world, between the economy and the church, between the University and the world.

The original University of the Middle Ages like Torino six centuries ago was as much as possible protected from the outside world, a shelter for collegiality.

Today as the walls between the University and the outside world are falling down, the walls inside the university, between disciplines and departments are also shaking or disappearing.

If science is an object of cult, for many, the power of economy has become a faith, the market is a god who knows better, a magic force that we all worship with its mysteries, its oracles, its priest, its gurus.

In this world, where do we stand in the local village or city, as well as in the global village?

What do we do with the "global" university?

What could be the added value of the "global" university?

Modernity and University shared for most of the previous two centuries a common set of values: universality, critical and rational inquiry and debate, freedom of speech and opinion, education and research to foster progress, preservation and transmission of culture and knowledge, democracy and social equity.

If there seems to be a general, although soft consensus, on what is usually regarded as the old core values of the university in the western world, it should be determined if this is indeed still the case and if it is true around the world, as here also ethnocentrism lurks.

It is important to determine the key values and roles that must be preserved during the present period of transformation. But the problem is that our global civilization seems to undergo changes of a magnitude never seen before. We are witnessing an accumulation of transformations, whose interactions at the individual and collective

level, at the psychological and cultural level are best described not as post-modernity, but sur-modernity or even ultra-modernity.

Individualism, the search for immediate pleasure, the rupture of traditional and institutional bonds, heterodoxy, heterogeneity and rampant commercialization lead the ultramodern individual to a plurality of ideals, often incompatible and paradoxical.

Thus results are the only thing that matters, never mind the means. That is the motto in business and more and more in education.

I could go on for a while, but what it comes to is that the value of the world at large and the University values are parting.

In fact, we are facing a fast widening gap.

How do we behave in a world that has lost its values?

How do we cultivate virtues in today's ultra-modernity?

Answering this seminal question is not easy and I am not going to attempt to do it in the few minutes I have left.

After all, this is the question that society asks to philosophy, to science, to sociology, to psychology.

But where do we practice science, philosophy, psychology today? Where do they dialogue? **In the University.**

It is the responsibility of our institutions in today's world, besides generating riches, besides generating knowledge, besides in short, generating material or intellectual gains, to tackle this fundamental issue.

Universities have a special responsibility for its core values to prevail.

This is a major challenge not only for the university, but also for democracy. It is crucial that the university keeps its autonomy vis à vis of public or private powers. The media, controlled by megalomaniacs or by financial conglomerates whose objective is not striving democracy but to maximize profit, has lost much of its freedom.

We must make sure that the University not only contributes to our societies directly by educating and researching, but also indirectly, by criticizing. But, as with the media, that capacity is also jeopardized by the quest for consensus and the politically correct.

In avoiding debates and controversies, universities are moving away from their fundamental values and their major contribution and that is to promote the true exercise of the democratic debate.

But other changes impact the university. As major transversal paradigms, models and ideologies have progressively been replaced by a very relativistic attitude. Thus the intra-institutional link and some references to universality have weakened, favoring a withdrawal into discipline or sub-discipline with an increasing fragmentation. This also leads to a form of teaching where knowledge is atomized, making it difficult for students to re-elaborate, to reincorporate, to link and to prioritize.

The danger is then that everything may seem equivalent.

Cell phones, faxes and emails also lend to the feeling that one has to react immediately, that everything is urgent. "**Time is money**".

The generalization of this type of functioning transforms our research to the one performed by consulting firms rather than by universities.

This rampant influence of the immediate and the urgent, impact also teaching where the ICT, PowerPoint, the image, the virtual are overemphasized in comparison to books, with what has been written.

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Speaking of teaching, one should also remind oneself that teaching is more in a "gift giving" logic than in a commercial one. Sharing knowledge has been the norm rather than selling knowledge.

At the local as well as at the global levels, the economic logic of the market confronts the will to preserve links between individuals based not on profit but on generosity, emotion, shared cultural heritage and identities. In the same way, the university is attempting to strike a balance between century-old traditions and managerial changes inspired by the prevalent neo-liberal ideology.

How do we strike this balance?

Like the village I was mentioning before, universities are inhabited by a community.

I would like to consider their role and the role of their leaders to conclude.

"*Striking a balance*" is not as aggressive as it sounds. In this context, striking does not mean hitting, but equalizing by removing an excess of grain or flour, with the hand, striking is here close to stroking. So aptly, the meaning is how to harmonize, how to find the right balance among conflicting demands, values, not by violent means but by gentle touches, and this is very important for the communities of scholars we know!!

In the present changing environment, one should pay as much attention to the technical, economical, managerial aspects as to the very special social and cultural aspects, embedded in the community of scholars.

One should work more on the organizational culture, and build a stronger identity, loyalty, conviviality and pride.

Reforms that focus only on changing structures, governance, higher standards or new technologies will never succeed in building organic forms of cohesive culture that will serve all our students, partners and the city.

Those reforms need to be embedded in supportive, spirit filled culture.

The challenge and the need to build a positive culture as the cement of the university as a community have never been greater.

Leadership from throughout the universities will be needed to build and maintain such positive, purposeful places to learn and grow.

University leaders can make a difference by restoring hope, identity and shared spirit to a place called the university.

The university then becomes more than a building with instructional and research material, it becomes an inhabited institution with history, values, purpose and pride.

As an example, let me list some of the new opportunities and challenges to lead universities and to strengthen the community of scholars.

1. **Opportunity of purpose**: Central to successful universities is a powerful sense of purpose that is focused on students, on learning and on values. Developing and articulating a deep sense of purpose is the foundation of a strong culture, a strong identity and thus a tightly knit community.

   We need also to restate the university contribution to the city and our nation as a whole, of our fundamental values of free inquiry, critical debate and free communication.

   We need to stress the fact that those fundamental values of universities are the major indirect contribution which universities can and must make to the development of a democratic world.

2. **Opportunity of commitment**: University leaders will need to build or, in some cases, resurrect commitment to universities and to education. The past decade

has disheartened some about the possibilities of education and the potential of universities.

University leaders from every corner of the institution need to relentlessly build commitment. A more explicit concern for value will be essential in this matter.

3. **Opportunity of competence**: Human beings crave competence. Everyone wants to do well. The challenge and opportunity for university leaders is to nourish the competence of staff and students in their work, their thinking and their daily actions. Through competence comes achievement.

4. **Opportunity of caring**: University leaders face the need to bring caring back to universities. Universities and classes demand much from their inhabitants. It is hard work to teach and to learn. By establishing universities as caring places, the culture can only become more humane and kind.

5. **Opportunity of people**: People are the central resources in any organization. When leaders invest in a culture that nurtures and challenges staff, students and community, it pays off in learning outcomes.

Putting time into building a culture that motivates and inspires people is the venture capital of universities. In that purpose, team building at every level is a main priority.

6. **Opportunity of solidarity**: In front of the consequence of academic capitalism, cross subsidy must become the financial heart of the university integration. Shared resources and experiences are essential in nurturing a strong sense of belonging.

7. **Opportunity of collegiality**: Faculties are true laboratories of democratic decision making. Blending traditional academic values with new management values is critical both for effective management and for promoting a common sense of responsibility.

8. **Opportunity of communication**: There is plenty of room for better internal and external communication on goals, values and achievements.

9. **Opportunity of place**: Universities are complex, demanding institutions. University leaders must make these special places where students, staff, parents and community members feel welcome, safe, and appreciated.

A positive "*ethos of place*" should permeate everything that goes on. A university is more than a series of buildings on a campus; it is, like a church, a major landmark, a monument with its history, its memories, its values.

10. **Opportunity of celebrations**: University leaders need to find exciting ways to celebrate accomplishments of the culture. They are living, breathing organisms. In order to thrive, people need to come together in community to celebrate accomplishments, hard work and dedication.

By celebrating the best of what the university has done in ceremony, songs or words, everyone exalts in the accomplishments of their compatriots.

Celebration is why we are here:
Let's congratulate "l'Universita degli studi di Torino" on its 600 birthday

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PLENARY SESSION II

Chair: Deryck Schreuder, Visiting Research Professor in Education and History,
University of Sydney, Australia

<u>**Keynote presentation**</u>
A presentation on revenue-generating activities in universities, and their effect on and
distortions of academic values.

**David Ward, President, American Council on Education, Chancellor Emeritus,
University of Wisconsin-Madison, USA**

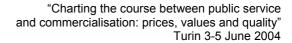### New Revenues and Academic Values: Old and New Challenges in Higher Education

First, may I congratulate the University of Turin on the occasion of its 600th anniversary.
One would expect this celebration of longevity 600 years would focus on the past but
the rector has been brave enough to ask us to confront the future. The theme of this
conference certainly engages the impressive continuity of university institutions in
Europe but the question of the day is to imagine what will we look like in the next 50
years.

Of course, during the course of 600 years or more of existence, universities have
experiences periods of great change, adaptability, and flexibility in the conduct of their
missions. We sometimes stress the continuity of traditions in higher education and
occasionally use this feature to resist demands for change in the current environment.
An equally plausible case could be made that links the longevity of higher education
institutions to their adaptability.

Also, I think it is important to recognize the range of traditions in higher education that
have been and are being changed. The experiences of Turin over the past 600 years
were, in fact, just one of several higher education traditions. Indeed, both the European
Universities Association and the Commonwealth Universities Association representing
two quite different traditions of higher education are sponsors of this conference. As a
representative of the American Council on Education, I represent a third tradition that is
really a hybrid of the English college, the German graduate school, and American
pragmatism.

While we represent at least three distinct historical traditions in higher education, today
we are addressing common problems. It is remarkable that all three traditions are
engaged in various ways with anxieties about the changing relationships between
higher education, the state and individuals. These changes have provoked a dialogue
about academic values and the conflict between those values and the actual or
potential commercialization of higher education. The subset of issues that I have been
asked to talk about are the impacts of new market-related revenues on higher
education. Revenues from the tax base or the tax-paying citizens of our countries are
now supplemented by tuition and fees and by a growing range of self-generated
revenues that are now an increasing part of the political economy of higher education.

Perhaps I was asked to discuss this issue in large measure because in the last 25
years, most large American research universities have, in fact, experienced a major
structural change in their revenue sources. This shift varies in magnitude according to

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specific institutional missions but all sectors of higher education face the challenges of how to confront the opportunities and conflicts that come from new revenue sources. These conditions have clearly created enormous anxieties about alleged and actual threats to long established academic values.
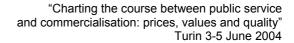
Anxieties about academic values

What are the sources of these current anxieties? I think the key source is the degree to which states or nations will continue to provide the main sources of our revenue since that source is no longer adequate to meet their expectations. These expectations are expressed in the form of a wide range of accountability measures designed to achieve the legitimate goals of quality assurance. Some of these goals have created an appropriate framework to examine the effectiveness of higher education. Many proposals also require significant investments while others are bureaucratic mechanisms to reallocate public funding. Enhanced accountability has, however, coincided with tax policies that have resulted in a steady state or, in many cases, a proportionate decline in state investments in higher education. Under these circumstances other revenue sources provide most new resources invested in higher education. Absolute reductions in public investment are still rare but clearly meeting enhanced public expectations requires significant new investments from other sources.

These formal expectations often stress specific standardized learning outcomes irrespective of institutional mission or program purpose. Many measures stress utilitarian outcomes rather than the educational, cultural, and other impacts that we know are so important in the lives of undergraduate students. This utilitarian emphasis is further enhanced, as the knowledge economy has become a key element in political discourse. Higher education is increasingly viewed as an element in economic competitiveness, both nationally and internationally. Universities are metaphorically the oil wells of the new global economy representing an indispensable basic resource of the knowledge-based economy.

The recent exponential growth in the cost of university-based research is in part related to this connection between higher education and the world economy. During the rapid expansion of higher education in the United States in the three decades after World War II, it was anticipated that almost all universities would have a significant research mission. Over past 20 years, the costs of research have, however, created an enormous differentiation in the scale and type of research done by different institutions. Institutions now combine teaching, and service with research in strikingly different proportions. Many institutions have established a different niche in the marketplace of higher education primarily because they were unable to fund the enormous costs of research facilities or to recruit appropriate faculty and staff. Today, there are probably less than 100 comprehensive research universities in the United States. There are many more segmented research institutions that have chosen to specialize within a narrower range of research activities, but those committed to a comprehensive range of research programs.

While these market related revenues are a source of internal anxieties for many public and not for profit private institutions, higher education as an economic sector is also confronted with the rapid expansion of for-profit providers. Currently the for-profit sector primarily serves the professional needs of adults. Embedded within some of our public and private institutions, there are also for-profit inliers but in this case, the profits are plowed back into a not-for-profit institution rather than creating shareholder value.

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Finally, another source of anxiety within the traditional sector of higher education is the availability and potential of the remote delivery of education. Remote delivery is currently integrated into residential learning and relatively few institutions are exclusively devoted to distance learning. Indeed, the most likely expansion of distance learning will occur in for-profit institutions with adequate capital and a program array suitable for this kind of communication. If successful applications of information technology are disproportionately sustained by market-related revenues and by for-profit entities then the connections between higher education and commercial ventures will be decisively amplified.

This growing dependence on a variety of new revenues is the source of many anxieties about the future of higher education. Before examining the validity of these anxieties, I would like to examine in more detail and specificity the sources of the market-related revenues.
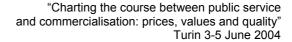
Market-related revenues

The most immediate and obvious sources of new revenues are tuition and fees. Tuition may be viewed as a legitimate partial payment of the cost of higher education if the benefits are assumed to be both public and private. Tuition at public institutions has either been low or nonexistent but once tuition becomes a significant source of revenue, higher education is involved in a calculus quite different than one based exclusively on public support.

Tuition levels are set in part in response to market-related conditions. For example, tuition may be set at different levels for different programs and degrees. Graduate professional programs set their tuition in relation to both the presumed future private benefits to the student and the willingness of employers to pay the full cost of the education of future or current employees. New programs may set tuition at lower levels while prestigious programs may set tuition at levels the market will sustain. Some professional and continuing education programs may explicitly establish themselves as a for-profit segment within a university and the resulting surplus revenues may make the unit independent of public revenues but also occasionally of the university itself. The policy challenge of these programs is the degree to which it is possible to redirect some of these new revenues as a subsidy to other less market-based units within the university.

Political jurisdictions may also set relatively low tuition levels for in-state citizens but charge what the market will support for those from other states or countries. International students were for long subsidized perhaps as a source of future cultural influence but foreign students are now part of a complex international market in higher education. International students for some institutions are clearly a source of revenue, and many institutions in the United States, in fact, use very high levels of out-of-State undergraduate tuition to subsidize low in-State undergraduate tuition.

Parallel developments of both public and institutional sources of financial aid have mediated some of the negative consequences of a pure market approach to tuition but these strategies of student subsidies designed to enhance access of the less affluent are themselves part of increasingly competitive behavior among and between universities. The manipulation of tuition and financial aid is clearly one of the most immediate ways in which US higher education has responded to and also mediated the influence of the marketplace.

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The second area of major change in the sources of revenue has been the rapid growth of private philanthropy and the creation of institutional endowments. Many private institutions in the United States relied on endowments to balance costs that would otherwise have been almost wholly based on tuition. These endowments could either subsidize tuition or support the costs of faculty and facilities that are part of the cost of an education.
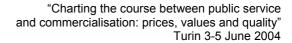
As tuition has increased at public universities and as the costs of research are no longer entirely borne by the local tax base, endowments based on private philanthropy are no longer limited to private institutions. Prior to about 1980, explicit campaigns to solicit funds from former students were quite rare in public institutions. Indeed, my institution, the University of Wisconsin-Madison was concerned that the state would reduce its own investment in proportion to revenues raised from private sources. More recently the diminished rate of growth, if not absolute declines in public investments, has made private philanthropy indispensable to the viability of many public US universities. Most of the large public research institutions now have significant endowments but for smaller and younger institutions, this new source of revenue will never be an adequate substitute for public support.

Clearly, the most prestigious private universities have the largest endowments but several large public institutions have in the last 20 years dramatically increased the proportion of their revenue derived from private sources. Private philanthropy may skew the program priorities of a university but generally these gifts support strategic goals and certainly allow for the re-allocation of public funds to fields where private gifts are rare.

By private sources I do refer to individual philanthropy rather than corporate support. The reason that this level of private philanthropy is possible is largely a result of the US tax code that treats philanthropy and not-for-profit wealth more favorably than anywhere else.

In the US corporate funding remains a relatively small proportion of the growth of new revenues. Frequently this kind of funding takes the form of partnerships to support specific research projects of direct interest to the private sponsor. These grants, of course, present more serious ethical problems than private philanthropy. Specifically, issues of publication and ownership of research findings raise issues that need clear policy guidelines.

Other sources of new revenue are derived from intellectual property, especially, patents. Revenues from patents are generally divided in varying proportions between the individual researcher, the program and the university. This revenue often creates significant additional endowments. Indeed, most corporate gifts and partnerships generally result in a project specific investment and rarely create long term resources whereas a major portion of private gifts and patent revenues are usually invested in an endowment for future needs. Perhaps, the job description of a university President in the United States should include reference to making his or her successors look good because clearly much current revenue is destined for the endowment rather than for immediate needs.

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Impact of market revenues: values

What are some of the effects of these market-related revenues on our values? As long as we were predominantly and overwhelming supported by revenues from the taxpayer through the State, our public purpose was rarely questioned. But is there a clearly defined relationship between public revenue, public purpose and moral integrity? I think that this relationship between values and revenue is extremely complex but clearly any change in the balance of public support and tuition creates questions about social role of higher education. Is higher education a public service and entitlement designed to create social capital or is it a personal investment in a future benefit? If it is both a public and an individual benefit, what are the appropriate proportions?

Largely because in the US the jurisdiction if not necessarily the funding of higher education is a state rather than a national responsibility, there are a wide variety of answers to this question and tuition levels do vary both within and between states. Of course, increased tuition may be justified on the basis of personal benefits but frequently diminished public support is the result of low tax policies and an intense competition among all public services for diminished revenues. Whatever the cause or motives of increased tuition, it is clear that universities need to clarify their continuing commitment to public needs.
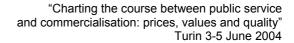
This commitment is critical as market-related revenues substitute for public support since the perceived and actual conflicts of interests of private support are far greater than those associated with a pure public utility. It is also alleged that this shift in revenues will undermine the degree to which universities are able to be a source of skepticism and criticism of society at large and perhaps more directly of some segments of the larger society.

Impact of market revenues: mission

Another set of alleged impacts of market revenues are linked to distortions of the primary mission of the university to educate students, advance knowledge and serve society. In the US, these allegations have been made not only by scholars of higher education and influential social critics but also by former presidents of universities. The latter view these impacts of market revenues retrospectively and with some regret and while they may have been necessarily pragmatic practitioners as active Presidents, they are now in retirement in a position to become moralists!

Perhaps the most immediate and direct fear of the impacts of market related revenues on the mission of higher education is a shift in research priorities. Research priorities will tend to shift from pure research motivated by serendipity and curiosity to applied utilitarian goals of specific projects. This fear does assume that there is a well-defined distinction rather than a continuum between pure and applied research and that public support is less likely than private funding to support project specific research. In fact, the core issue is the degree of freedom of investigators, whether as individuals or as research teams, to follow their creative instincts. Both public and private project funding threatens these instincts and indeed university endowments may be the most untrammeled source of support for individual scholarly creativity.

This presumed pressure towards a utilitarian approach to higher education is also reflected in the expansion of professional education, even at the undergraduate level. The curricula of these programs are designed to meet professional needs and may

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neglect a broad educational commitment to create a sense of civic engagement and broad knowledge of the past and of other places and other cultures. Of course, this loss of breadth is also linked to the intense specialization of specific degree programs of specific disciplines and even sub-disciplines. In many respects, changes attributed to the growth of market-related revenues are also the outcomes of an almost continuous increase in the intellectual division of labor over the past century and a lack of consensus on the proper place and role of general education in the curricula of higher education.
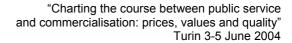
Impact of market revenues: management

Perhaps the most intense pressures from the growth of market-related revenues have been on how universities are managed and governed. Over the past two decades the internal management of US universities has become highly specialized and segmented leading to a corresponding diminution of institutional identity. New revenues have necessitated reliance on professional management and, to a much lesser degree, more attention is now given to the executive and leadership talents of senior university officials. Most of the budgets of large institutions now are truly professionally managed, just as the endowments are under the care of investment professionals. Human resources, public relations and facilities are all professionally managed.

This level of professional management is often viewed as a threat to the established forms of university governance. Most universities have a complex internal political structure by which decisions are made and increasingly professional management diminishes or at least changes the scope of governance in decision-making. Of course, public funding also involves bureaucratic controls over university decision-making but the threats to moral autonomy are either less intrusive or perceived to be so.

This issue has the potential to redefine to role of the faculty. They are the guild around which the university is built. While they may be extremely apprehensive about the growing influence of professional administrators, they are themselves now assisted by a large number of adjunct professionals, some of whom will never attain full professional status. This so called 'underclass' describes the increasingly unionized elements of adjunct faculty in the United States, whether they are graduate assistants or individuals who teach on contract a specific course with none of the privileges of faculty status. While market-related revenues have certainly exacerbated the segmentation of the university and is part of a corresponding loss of internal coherence, other factors are certainly equally influential.

Multiple sources of academic values

As we examine these recent changes in higher education, it is critical that we also look at the range of purposes that were present prior to the expansion of market-related revenues. These historic purposes also presented many challenges to academic values. Until very recently, higher education served only social elites. Somewhat later universities became part of a meritocratic social order in which an extremely small proportion of eligible students were educated to serve as a new elite. Then, the massification of our higher educational systems based on a more egalitarian view of the purposes of universities has raised many conflicts about the compatibility of access and quality. In the United States, massification included a strong sense that higher education should include the ethnic and racial divisions of society in some representative way. Affirmative action policies have become the subject of judicial

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dispute based upon conflicting values about the purpose of higher education, which are largely unrelated to market-related revenues. The debates about access and quality and about meritocratic and egalitarian values will also vary according to broader national values about social justice.
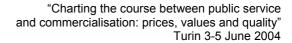
Uneven impacts of market revenues

Variations in national values about social justice also mediate the impacts of market-related revenues. The key question is whether the processes of globalization will diminish these different national traditions in higher education. Within the European Union the 'Bologna Process' aims to enhance compatibility of programs and qualifications. The rapid growth in the number of international students with qualifications from more than one country, the internationalization of disciplinary research and the use of English as the primary means of scholarly discourse are all sources of convergence within higher education.

Nevertheless, there are important differences in national traditions most emphatically reflected in the varied roles of the state in higher education. The nation state is obviously far more influential in the funding and control of higher education in Europe than in the United States. Public policies in Europe continue to make possible free or extremely low cost access to higher education and accordingly the funding priorities are set in conjunction with government agencies. Consequently, the impacts of and potentialities for market-related revenues, while increasing to varying degrees within Europe, are significantly lower than in the United States.

Since market-related revenues also vary among institutions, the level of mission differentiation within a national higher education system is highly correlated with the variability of funding sources. Clearly, mission differentiation within higher education had proceeded to a greater degree in the United States than perhaps most other parts of the world long before the rapid expansion of market-related revenues within the public sector of higher education. The degree and kind of mission differentiation has opened the U.S. system to greater market penetration because mission differentiation is itself one response to market-based policies of governments, entrepreneurial policies of institutions and ultimately the selective decision-making of students.

The extent of the involvement of national higher education systems in the global knowledge economy also exhibits significant variation and this involvement also correlates highly with the expansion of market-related revenues. In fact, high levels of market-related revenues are associated with universities that have internationally connected faculty and staff, significant and diverse enrollments of foreign students and well-developed partnerships with the private sector not only nationally, but also internationally. These attributes are associated with both international and intra-national variations in the scale and impacts of market-related revenues on predominantly publicly funded higher education systems. While the pressures of declining state support and increased access and capacity will continue to create the necessity for alternative revenues, it is not at all inevitable that the combinations of public and private support will be identical from nation to nation but there will presumably some strong tendencies toward convergence. More critical perhaps are the extraordinary and increasingly distinctive resource demands of comprehensive research universities that certainly exceed capacities of any local or national tax base.

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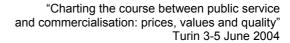
Opportunities from new revenues

While we need to be sensitive to negative impacts of market-related revenues, I think
we should also pause to weigh their potentialities. If tuition is either an unavoidable
consequence of diminishing state support or a deliberate effort to assign a private
benefit to higher education, then it is possible to use tuition as a redistributive social
policy. A shift from low to moderate tuition combined with well-funded needs-based
financial aid policies may actually create a more equitable allocation of higher
education expenditures. At both the institutional level and at the broader level of higher
education systems, students from low-income families are under-represented and it is
more likely that an average student from an affluent family will attend college than an
above-average student from a poor family. Under these circumstances, low tuition is, in
fact, a massive subsidy by low-income taxpayers to those who could afford to pay
higher tuition.

Under conditions of inadequate public funding, higher education cannot be a universal
entitlement and increased tuition becomes one strategy to charge those who can afford
to pay and to provide need-based financial assistance for those less able to pay. Many
of the great private institutions in the United States that have for long charged high
tuition but have also developed needs-blind admission policies. Institutional resources
are used to supplement state and national sources of student financial aid but the
success of this process does depend on the size of the universities' endowment.

If diminished state support is accompanied by decreased regulation, it may provide for
greater flexibility and speed of decision-making as well reducing the costs of reporting
requirements. The close association of higher education and state agencies also
created a complex array of bureaucratic processes and changes in this relationship
have made it possible for institutions to be more responsive and agile especially in
matters of faculty appointments and in improvements to research facilities.

The tendency for institutions in the US to refine the specificity and balance of their
missions has also improved the capacity and responsiveness of higher education to the
challenges of massification. As the proportion of the 18 to 25-age cohort engaged in
higher education doubled to reach almost 70 percent, some specialization of missions
became inevitable. When only 10 to 15 percent of this age group went on to higher
education, a relatively uniform institutional structure could meet the needs of uniformly
well-prepared students. As the size of the traditional age group attending universities
expanded and with the rapid growth of adult students over age 25, the range of
preparation, talent and goals required some variation in curricula and in the balance of
teaching, research and service. Institutions that were developed under conditions of
highly selective entry requirements may well consolidate their historic missions but
more recently established universities may need to define their missions in relation to a
radically changed student profile.

Finally, one of the major opportunities of market-related revenues that I think is
underestimated is. The intellectual division of labor of most of our institutions was
established at the close of the nineteenth century. These developments defined the
disciplinary structure and departmental organization of most twentieth century
universities. New programs and interdisciplinary ventures have usually found it difficult
to establish themselves in this vertically organized structure. Disciplines dominate our
institutions and interdisciplinary innovations usually require funding that does not
conflict with existing allocations. Special government programs, foundations and

institutional endowments, initially nourished many new areas that combined disciplinary knowledge.
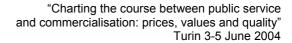
Concluding observations

I would like to conclude with several observations that really confront the contingent nature of the impacts of market-related revenues on higher education. There are, of course, some direct threats. The public and social priorities of higher education might be lost and, in particular, equitable access will be threatened if rising tuition is not accompanied by generously funded need-based financial aid. A myopic commitment to utilitarian goals will certainly undermine the pure or serendipitous search for knowledge and perhaps distort the balance and range of curricular developments. These pressures will also undermine institutional coherence and ultimately diminish academic freedom.

These threats are not necessarily directly related to new market-related revenues. Threats to the purpose and coherence of higher education are, in fact, as old as our institutions. Threats have come from the church and from the State as well as from influential private interests. Certainly, there has been no greater threat to higher education than the authoritarian state. If we identify periods when higher educations was at its lowest ebb, it would be those times when an authoritarian state squeezed the intellectual freedom out of our higher education system. In other words, some of our greatest threats are rooted in our connections to national purposes and our vulnerable dependency on state funding. While there are many anxieties about the moral threats of privately funded research activities, it is the state, for example, that has restricted stem-cell research in the United States

Another aspect of this contingent relationship is based upon the changing social compact between the public support of higher education and their expectations of that public investment. Today, there is no tax base in the world that can sustain access at levels public authorities would wish them to be and at the same time support comprehensive research capacities at all universities. Currently there is a political dialogue about the necessity for and cost of high access and global competitiveness.

An older social compact that allowed free tuition for all who went to college initially faced costs based on no more than a quarter of the age group, 18 to 25, attending college. At the same time the costs of research were still modest and it was possible for all universities to sustain expectations of becoming a comprehensive research university. The pressures of other social priorities combined with fiscal policies based on tax cuts are now in conflict with that older social compact. A new social compact will presumably be needed to reconcile the levels of public support with some level of tuition and other market related revenues. That compact will no doubt vary from state to state and nation to nation.

This debate about the funding sources of higher education is also occurring during a period of rapid technological advances in information technology that may well transform the experience of learning. This ongoing communications revolution may be as critical as that which accompanied the genesis of our oldest universities during the later middle ages. They were obviously built around the potentialities of the printing press and the availability for the first time of multiple copies of great works. The library being in a sense the source around which great scholars could congregate.

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The current revolution in information technology has removed some of the underpinnings that created the economies of scale and of concentration in higher education. The human scale of discourse and the concentration of the sources for advancing knowledge have been unloosed in the last 10 years but the full impact of the new information technology remain unclear. There will be opportunities for other sectors of our societies to advance learning apart from current providers of higher education. Unless we also participate fully in those alternative ways of advancing knowledge, more direct and less sensitive market related processes will be let loose upon higher education.
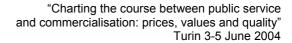
Finally, as we search to preserve our values, we should remind ourselves that they are those of a university not a seminary. If we feel an insurgent pressure from the outside, we should not invent or indulge in values that are reactive or irrelevant. Indeed, if there is an over-arching value, it is grounded in the role of universities as places of disputation, skepticism and questioning. That is why the authoritarian State so blatantly conflicts with the values of universities. So, as we clarify our values it will be dangerous to believe that there was at one time a highly unified moral structure within our institutions that would have protected us from the savage impact of market-related revenues. I think that is a romantic illusion. What will protect us from those threats will be our own confidence in our role as critic, as skeptic, and as a community with a scientific and creative temperament, whether in the arts, sciences or professions. With that exhortation, I will end my discourse to you this morning.

In response to David Ward's keynote presentation
Roderick Floud, President, London Metropolitan University, UK

First, let me give apologies from Ivor Crewe, who was unable to get here because of the cancellation of his flight through the temporary failure of British air-traffic control. This is perhaps relevant to our conference theme, as this is one example of the British government's introduction of private sector management into a public service; today it has meant hundreds of airplanes circling round northern Europe. Let us hope this is not a metaphor for the future of commercialised universities.

But Ivor's loss is my gain and I am very glad to have the opportunity to comment on David Ward's presentation, as stimulating and thoughtful as always. I do not disagree with most of what he has said, in particular agree with his and Ekaterina's stress on the critical role of universities, so I will concentrate on four points which amplify or perhaps slightly modify his perspective; first – the overall context of growth; second – the local and regional role of universities; third – the future course of regulation; finally, I want to say something about risk.

First, the overall context. We often forget, in considering the challenges to higher education, that we are living through the greatest and fastest expansion of higher education that has occurred or can ever occur. Most private sector entrepreneurs would be weeping with joy at the predictions that we can make of future demand. In many countries around the world, student numbers have doubled or more than doubled in the past 10-15 years. As I learned at a most interesting conference in Poland, since the fall of Communism there, they have gone up by more than four times. In China and India, growth is rapid. Even in more mature educational markets, like the UK, a combination of demographic change and improving secondary education will add over 250,000 students to British HE in the next eight years. The demand for Masters courses is buoyant. But even that will bring the British participation rate only to 50%,
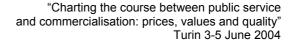
while David spoke of 70-75% going to college, suggesting that demand is likely to be even greater. The demand for transnational and international education is also large and growing. The British Council has recently estimated that the UK could attract, plausibly, annually an additional 500,000 students – principally from China and India, but with other countries growing as well – by 2015. Study overseas is seen both as a consumer good and as a very good investment.

This growth in demand brings challenges, of course. One is that of finding the teachers to teach all these new students, as this strong demand hits a bulge in staff retirements and a strong demand for research staff throughout the world. In Europe, we already face considerable difficulty in finding the research staff to staff the European research area. Another challenge, for the existing universities, is to keep hold of the market in the faced of for-profit providers who see a market-opportunity. But my overall point is that we have to see ourselves as fortunate to be living at a time when HE is expanding as never before.

My second point follows from this. It is that part of this demand for our services comes from the increasing belief, throughout the world, that higher education and research is the key not only to national prosperity and economic growth but also, as a corollary, to the increased prosperity and growth of local areas and regions. Oddly, this means that we are reverting to an earlier phase of university history; the land-grant colleges in the US and the great civic universities in the UK were often founded to support local industries, later turning away to emphasise an international role. Now, often attracted by regional funds, they are turning back to serve local and regional communities, to be partners in regeneration activity, active in working with disadvantaged groups or small and medium-sized enterprises. In my country, local authorities are clamouring to found new universities or upgrade existing ones. We are the subject of very high expectations and I worry, sometimes, about whether we can live up to those expectations and deliver the prosperity and social inclusion which localities and regions are hoping for.

My third point is about regulation. David mentioned, among the opportunities arising from new revenues, diminished state regulation. I don't believe it. This may seem surprising, particularly as so many of our member institutions in Europe, and in other parts of the world, are emerging from a history of state control and are emphasising the importance of university autonomy. This is welcome and important, but everywhere it is accompanied by regulation and demands for greater and greater accountability for the larger sums of public money spent on universities. Even where private funds are becoming more important than public, we see demands for accountability justified on grounds of consumer protection.

In these circumstances, to move to my fourth point, we need to spread the risk and I would, indeed, see spreading the risk as one benefit of market revenues. UK universities have to deal with variety of forms of state funding, as well as private funding sources identified by David; also increasingly urged by Government to seek private gifts to build up endowment. This causes some problems; there can be few other industries, public or private, which have to deal with so many different kinds of income sources. But one advantage is that this reduces the risk of the university being harmed by a change in one income source. Risk is the big 'buzz-word' in British HE at the moment. Our problem is that we have more accountants and management consultants in UK than anywhere else in world. They have unfortunately run out of numbers to count and have now extended their reach into things that cannot be

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measured. Every university now has to have a risk register, listing all the risks to its business, from a fire burning down its building to a student complaint getting into a tabloid newspaper. This risk register is being required by government – which is paradoxical since it is actually changes in government funding that represents greatest risk to most universities. So diversification of funding sources helps to reduce governmental risk.
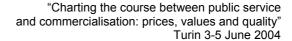
To return to my theme of unprecedented growth and its consequences, universities have become, or are becoming, too important politically, socially and economically to be left to the academics. We are no longer in our ivory towers; we are a central part of the globalisation and rapid transformation which Pierre de Maret spoke about yesterday, and we will have to engage with politics and with a predatory private sector if we are to maintain academic values and to contribute to the improvement, as well as the narrow economic productivity, of our societies.

In response to David Ward's keynote presentation
Prof. Ekaterini Douka-Kabitoglou, Aristotle University of Thessaloniki, Greek Rectors' Conference

Charting the course between public service and commercialisation: From Athens 5th c. B.C. to the 21st century

In the *Republic*, Plato, describing the education of the "good old days", tells us that it was two-sided, comprising "gymnastics" for the body and "music" for the soul. From the beginning Greek culture and hence Greek education included, besides sport, an element that was spiritual, intellectual and artistic all at once. In Plato, music [*μουσική*] signifies the domain of the Muses in the widest sense; but in ancient education generally, music came first in this category. The expression "ancient education" [*αρχαία παιδεία*] denoted the type of education current in Athens in the first half of the fifth century, before the great changes that were made towards the end of the century by the Sophists and Socrates. The pedagogical revolution first introduced the Sophists as educators. The Sophists, the best known of who were Protagoras, Gorgias, Prodicus, Hippias were active in the second half of the fifth century and strictly speaking they were not thinkers or seekers after truth, they were teachers. "The education of men" [*παιδεύειν ανθρώπους*] —such, according to Plato, was Protagoras' own definition of his art. They were the great forerunners, the first "university" teachers of higher education, professional men for whom teaching was an occupation whose commercial success bore witness to its intrinsic value and its social utility. The aim of their teaching was to arm the strong man (women were restricted to domestic occupations alone), to prepare him for political strife so that he would succeed in imposing his will on the city. This was apparently Protagoras' intention in particular: he wanted his pupils to be made into good citizens who could not only rule their own homes properly but also conduct affairs of state with the utmost efficiency. His aim was to teach them "the art of politics" [*πολιτική τέχνη*].

Education had a purely practical aim: the "knowledge" and "valour" which Protagoras and his colleagues provided for their pupils were utilitarian and pragmatic. There was no time to waste in speculating, like the old physicists of Ionia, on the nature of the world, and the nature of the gods: "I do not know whether they exist or not," said Protagoras, "it is a difficult question, and life is too short". The important thing was life, and in life, especially political life, knowledge of the truth was less important than the ability to make any particular audience admit the probability of any proposition whatsoever. Consequently, this education developed in the direction of a relativistic

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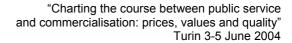Turin 3-5 June 2004

humanism. This seems to be expressed in one of the few genuine fragments that have come down to us from Protagoras, the famous formula, "Man is the measure of all things". The Sophists were pioneers who discovered and set in motion a whole series of new educational tendencies, all of which followed a fundamental utilitarianism.

So the antinomy between professionalism and humanistic education was already present in ancient Athens. This problem, which has also become a crucial issue in the higher education of the third millennium, was certainly not settled in the fifth century B.C., in fact it was aggravated, when against the solution offered by the Sophists there arose the stubborn opposition of Socrates. When he charges the Sophists with being too exclusively concerned with political *virtù*, with effective action, and thus in danger of relapsing into an attitude of cynical amoralism, he takes his stand on the traditional values, first among which, in the matter of education, was ethics, "virtue" [*αρετή*] in the distinctively moral sense which it has acquired in modern times (as a result, in fact, of the Socratic teaching). Socrates' great annunciation is that virtue "can be taught".

Faced with the extreme utilitarianism of the Sophists' education, which sees every branch of study as an instrument, a means to increased power and social efficiency, Socrates asserted the transcendent claims of Truth. Here he comes forward as heir to the great Ionian and Italic philosophers, to that mighty effort of thought directed with such high seriousness towards the unraveling of the mystery of things, the mystery of the nature of the world and Being. This great effort Socrates now redirected, preserving its strict integrity, from things to man: it is by Truth and not by any power-technique that he will lead his pupils to spiritual perfection, to "virtue": the ultimate aim of human education is achieved by submitting to the demands of the Absolute. And the appropriate attitude of the "knowledgeable" teacher is to admit that "he knows nothing", standing before the world "unknowing", always questioning.

Many Platonic *Dialogues*, such as the *Sophist*, *Protagoras*, *Gorgias*, *Greater Hippias* and *Lesser Hippias*, are exploring the character and role of the Sophists. In the *Sophist*, the Stranger undertakes to study the Sophist and "bring his nature to light in a clear formula", proposing that "his art may be traced as a branch of the appropriative, acquisitive family" which "hunts man, privately, for hire, taking money in exchange, having the semblance of education, and this is termed Sophistry, and is a hunt after young men of wealth and rank". Following the paradigm of the merchant who circulates around selling goods, the Stranger suggests, "And would you not call by the same name him who buys up knowledge and goes about from city to city exchanging his wares for money?", adding: "Of this merchandise of the soul, may not one part be fairly termed the art of display? And there is another part which is certainly not less ridiculous, but being a trade in learning must be called by some name germane to the matter?"; to conclude: "The latter should have two names, one descriptive of the sale of knowledge of virtue, and the other of the sale of other kinds of knowledge". All definitions seem to point in the direction of the Sophist, "and so this trader in virtue again turns out to be our friend the Sophist, whose art may now be traced from the art of acquisition through exchange, trade, merchandise, to a merchandise of the soul which is concerned with speech and the knowledge of virtue".

When the criterion for wisdom becomes "the ability to make the most money", Socrates feels justified to explode: "You, my dear Hippias, are blissfully fortunate because you know what way of life a man ought to follow, and moreover have followed it with success, so you tell me. I, however, am subject to what appears to be some supernatural ill fortune. I wander about in unending perplexity, and when I lay my perplexity before you wise men, you turn on me and batter me with abuse as soon

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have explained my plight" (*Greater Hippias*). Socrates' plight ended tragically indeed, with an accusation, arrest, trial, sentence to death, and execution in 399. Shortly before his "capital" punishment was concluded, he chose to stage his defense (apology) in the presence of his pupils, addressing his (imaginative) judges:

Socrates: "I do not know what effect my accusers have had upon you, gentlemen, but for my own part I was almost carried away by them, their arguments were so convincing.…Very well, then, I must begin my defense, gentlemen, and I must try, in the short time that I have, to rid your minds of a false impression which is the work of many years.…Let us go back to the beginning and consider what the charge is that has made me so unpopular, and has encouraged Meletus to draw up his indictment. Very well, what did my critics say in attacking my character? I must read out their affidavit, so to speak, as though they were my legal accusers: Socrates is guilty of criminal meddling, in that he inquires into things below the earth and in the sky, and makes the weaker argument defeat the stronger, and teaches others to follow his example.…The fact is there is nothing in any of these charges, and if you have heard anyone say that I try to educate people and charge a fee, there is no truth in that either.…I have gained this reputation, gentlemen, from nothing more or less than a kind of wisdom. What kind of wisdom do I mean? Human wisdom, I suppose. It seems that I really am wise in this limited sense. Presumably the geniuses whom I mentioned just now are wise in a wisdom that is more than human.…I shall call as witness to my wisdom, such as it is, the god at Delphi.…There is another reason for my being unpopular. A number of young men with wealthy fathers and plenty of leisure have deliberately attached themselves to me because they enjoy hearing other people cross-questioned. These often take me as a model, and go on to try to question other persons. Whereupon, I suppose, they find an unlimited number of people who think they know something, but really know little or nothing. Let us first consider their deposition again, as though it represented a fresh prosecution. It runs something like this: Socrates is guilty of corrupting the minds of the young, and of believing in deities of his own invention instead of the gods recognized by the state. Such is the charge. Let us examine its points one by one. I have never lived an ordinary quiet life. I did not care for the things that most people care about making money, having a comfortable home, high military or civil rank, and all the other activities, political appointments, secret societies, party organizations, which go on in our city. I thought that I was really too strict in my principles to survive if I went in for this sort of thing. So instead of taking a course which would have done no good either to you or to me, I set myself to do you individually in private what I hold to be the greatest possible service. I tried to persuade each one of you not to think more of practical advantages than of his mental and moral well-being.… examining and searching people's minds, to find out who is really wise among them, and who only thinks that he is". And he ends with a "lethal" farewell, "Now it is time that we were going, I to die and you to live, but which of us has the happier prospect is unknown to anyone but god".

Socrates died as he had lived, in an attitude of wonder and perplexity before the unknown, standing in the openness of the accent. Anything else is for him a "living and partly living", "And so long as you are what your are, don't you think that you might as well be dead?" He accepts his "social" fate, "It is my lot, you see, to be reviled and abused alike by you gentlemen, and by him. However, I suppose all this must be endured. I may get some good from it, stranger things have happened. And indeed, Hippias, I do think I have got some good out of my conversation with the two of you. I

think now I appreciate the true meaning of the proverb, 'All that is beautiful is difficult' [Χαλεπά τά καλά]". (*Greater Hippias*).

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Martin Heidegger reminds us of the importance of questioning for the Greeks, beginning with Socrates: "What was in the beginning the awed perseverance of the Greeks in the face of what is, transforms itself then into the completely unguarded exposure to the hidden and uncertain, i.e., the questionable. Questioning is then no longer a preliminary step, to give way to the answer and thus to knowledge, but questioning becomes itself the highest form of knowing. Questioning then unfolds its utmost strength to unlock in all things what is essential. Questioning then forces our vision into the simplest focus on the inescapable" ("The Self-assertion of the German University"). The questioning attitude bears witness to being in a crisis, yet the "closer we come to the danger, the more brightly do the ways into the saving power begin to shine and the more questioning we become. For questioning is the piety of thought" (*The Question Concerning Technology*). Questioning is the dangerous practice that opens human beings to the totality of the world, redirecting them from "the madness of exclusively calculative thinking and its immense success" in modern life ("The Principle of Ground").

Hans-Georg Gadamer seconds this view: "Among the greatest insights given to us by Plato's account of Socrates is that, contrary to the general opinion, it is more difficult to ask questions than to answer them. In order to be able to ask, one must want to know, which involves knowing that one does not know. In the comic confusion between question and answer, knowledge and ignorance that Plato describes, there is the profound recognition of the priority of the question in all knowledge and discourse that really reveals something of an object. Discourse that is intended to reveal something requires that that thing be opened up by the question" (*Truth and Method*).

And Jacques Derrida, defining the "freedom of questioning" as the "freedom of spirit" urges us, in this crucial moment for the university, to have a double gaze, to look backward and forward: "In a period of 'crisis', as we say, a period of decadence and renewal, when the institution is 'on the blink', provocation to think brings together in the *same* instant the desire for memory and exposure to the future, the fidelity of a guardian faithful enough to want to keep even the chance of a future, in other words the singular responsibility of what he does not have and of what is not yet, neither in his keeping nor in his purview. Keep the memory and keep the chance, is this possible? And chance, can it be kept? Is it not, as its name indicates, the risk or the advent of the fall, even of decadence, the falling-due that befalls you at the bottom of the 'gorge'? I don't know. I don't know if it is possible to keep both memory and chance. I am tempted to think, rather, that the one cannot be kept without the other, without keeping the other and being kept from the other. That double guard will be assigned, as its responsibility, to the strange destiny of the university" ("The Principle of Reason: The University in the Eyes of its Pupils".

"All that is great stands in the storm [*τα μεγάλα πάντα επισφαλή*]", Plato states in the *Republic*. It seems that the university is now standing on the edge hovering between difficult choices. Balancing memory with desire, let us listen to another questioning voice from not such a distant past, which may help us chart our course:

> **Where is the Life we have lost in living?**
> **Where is the wisdom we have lost in knowledge?**
> **Where is the knowledge we have lost in information?**
>
> **T.S. Eliot, Choruses from "The Rock"**

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PLENARY SESSION III

Chair: Maria Helena Vaz de Carvalho Nazaré, Rector, Universidade de Aveiro,
Portugal

<u>**Institutional Case Studies**</u>
Case studies were presented in order to illustrate how universities are adjusting to the
new pressures of globalisation in terms of new activities, and introduce the discussion
groups.

1. **Georges Van der Perre, President, Europace, Belgium - Teaching**

George van den Perre presented several activities of EuroPACE, a European network
of universities and their partners in industry and society, which has been active in using
ICT tools to support collaborative education and training. One such project was the
"virtual university for Europe" or VirtUE, designed to develop a web of universities on
the web (including databases, software tools, services) as well as an academic network
of universities using ICT for exchanging and sharing courses and resources, dealing
with credit transfer and organising joint programmes.

Van den Perre stressed the importance of being responsive to the changing role of
universities in society as well as evolving learner needs. For example, the increased
interest in lifelong learning and international collaboration - heightened as result of the
Bologna reforms - has encouraged groups such as EuroPACE to re-examine the
teaching tools that they use and to consider the potential to effectively and efficiently
reach a broader group of students through new learning approaches and tools.
Nonetheless, they have experienced challenges resulting in the termination of projects
due to the peripheral existence of ICT tools to core university activities, and the lack of
a permanent organisational structure to virtual networks. The long-term success of ICT
use will be to focus on its complementarity to traditional university teaching, and to
emphasise the access that it provides to specialised teachers and less mobile
students.

2. **Millicent Poole, Vice-Chancellor ECU, Australia - "Edith Cowan University as
   a case study in community engagement".**

Millicent Poole presented Edith Cowan University (ECU) as a best practice example of
university engagement to community. In its decision to operate a shift from *community
service* to *engagement*, ECU promoted the latter as a core value in its philosophy and
a central point of its mission. Poole underlined the principles of engagement as a two-
way process based on networks and knowledge clusters integrating local and global
hubs, basic and applied knowledge and dealing with community and capacity building
in a win-win framework.

Poole emphasized the importance of developing learning communities or "precincts" as
drivers in the promotion of social cohesion, environmental awareness and economic
development through the creation of "a participative, culturally aware and economically
buoyant human environment". These learning communities should be based on
knowledge clusters (including research activities), partnerships at local level and
networks on a global scale. Learning partnerships and networks will have a key role to
play in the advent of a knowledge based society whose needs will not be met unless
"consortia of provision and denser networks of partnering" are created.

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3. Loyiso Nongxa, Vice-Chancellor, University of Witwatersrand, South Africa - research

The paper focused on research strategies in South Africa leading to research excellence through identifying research priorities.

Lack of resources and growing demand for excellent research was the main reason for building strategy of priorities. Ways of identifying priorities:
- relevance to national and social needs;
- concept of critical mass (number of researchers, equipment);
- research capacity (qualification structure, finances);
- analysis of quality and quantity of research results;
- potential of research training (improving development of human resources);
- diversification of research funding.

Selected priorities:
- biodiversity
- education in the society in transition
- environment
- national heritage (cultural and natural)
- AIDS (medical and social research)
- Johannesburg
- material sciences
- mining
- molecular biology.

This pragmatic strategy of priorities is one of the ways how to achieve excellence in some areas of research on the basis of a principle that it is open to changes and does not close the door to other research areas.

4. Sergey Sevastyanov, Vice-President for International Programmes and Director, International Studies Centre, Vladivostok State University of Economics and Service, Russia – "International Cooperation in education as a means of reacting to the challenges of globalization".

Dr Sevastyanov introduced the university in the context of the Russian higher education system, and presented the main challenges it faces comprising of limited state funding, geographic remoteness, problematic implementation of the Bologna reforms and the pressures caused by the rise of globalisation in the higher education sector.

Issues that restrict the university's scope for development, such as high costs and a weak internal management system, and the potential opportunities and advantages that development could bring, such as the recognition of the Russia diploma in the international education market and the modernisation of teaching processes were examined. The university proposed a number of measures in response – one of which, international cooperation, formed the main focus of the presentation.

Through partnerships with 40 overseas institutions in 10 countries and funding from the US State department and the EU TACIS programme, the university has increased its intake of international students from just 23 in 2001-2002 to 480 in 2004-2005.

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Accounting for nearly 7% of the university's overall income, this influx of new students has impacted on the student population, reducing the average age and increasing the number of students able to pay for their education. The dominance of Chinese students reflects a growing interest in Russian education in China based on low tuition fees and the recognition of the political stability and economic improvement in Russia and the enhanced competitiveness of its universities in the Chinese education market.

To benefit from this trend, the university has developed the '2 + 2 program', where Chinese students follow a Russian degree course for 2 years in China before transferring to study in Vladivostok for the remaining 2 years of their course. In this way, Chinese students are integrated into the Russian education system (language, methodology) in their home country and any potential difficulties when they arrive in Russia are minimised. Due to its success, it is planned to expand the scheme to involve more Chinese universities. Teaching staff have benefited from salary increases and additional job opportunities, and the cooperation has a positive effect on the labour market. The increased revenue and management and infrastructure developments will now assist Vladivostok State University of Economics in its transition to a two cycle educational system in line with the Bologna reforms.

DISCUSSION GROUPS

The discussion groups addressed the institutional implications of the pressures of globalisation through the following themes:

1. Educating and teaching an engaged citizenry

Chairs:

The Honorable Rex Nettleford
Vice-Chancellor, The University of the West Indies, Jamaica

Georges Van der Perre
President, EuroPACE, Belgium

Rapporteurs: Kate Geddie and Christel Vacelet, EUA secretariat

A. The role of university in educating society
The discussion focused on the challenges facing universities to fulfill their mission of educating a learned society, as this is seen as requiring more than mere teaching. While participants distinguished different institutional approaches to this end, there was a general agreement that a shift has occurred from a classical education towards a more utilitarian approach, where individual development and skills acquisition are the students' prime concerns and university's main goals.

The dilemma
Universities over the world face the same dilemma by trying to address the following conflicting trends:
- Preparing students for an ever-changing social and economic environment, including a growing mobility of men and ideas
- Developing a utilitarian approach to training for the knowledge society
- Teaching a growing and diversifying student population
- Balancing the tensions between competitiveness and social cohesion agendas

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In that context, participants recognised the difficulty of agreeing upon values for universities. However, it is in moments of dramatic changes like today that an evaluation and affirmation of such values deemed of greater importance.

Engagement in society

Universities have a crucial to play in their local environment, whether by building new partnerships with stakeholders or supporting social, cultural or scientific projects. Discussions followed on the various interpretations of university-society engagement:

- Is an emphasis on individual development incompatible with the notion of public good?
- How can university activities and choices stimulate social and political development?
- What kind of local services can/should the university provide to its community?

In asking such questions, a university can define its specific mission to play a significant role in the development of its local environment.

Recommendations

1. Universities should provide students with skills that will serve them throughout their life to adjust to future professional and societal changes
2. Universities should reward their students engaged in local community activities
3. Students should be represented in university governing bodies
4. Student evaluation of professors and courses should be commonplace

B. Teaching an engaged citizenry

Concept of e-learning

In the second session of working group 1 the diversity of pedagogical approaches and techniques that can be used for providing a stimulating learning environment that responds to the varied needs of students was discussed, focusing on the possibilities that e-learning can provide. To begin, a distinction between the concepts of "blended learning" and "network learning" was presented. "Blended learning" was used to describe the use of ICT tools to complement traditional pedagogical methods in a variety of ways, such as using the internet as a resource source, putting materials and assignments on the internet, and accessing remote databases and teachers in combination with classroom teaching. "Network learning" was presented as a virtual campus, where all access to learning occurs through a network of universities, brought together through ICT. The group decided that an optimal mix of using ICT needed to be considered by each institution and for each course to determine what is most beneficial for the students.

Opportunities offered

The group also discussed the many opportunities that e-learning offers, such as broadening access to higher education by enabling those with mobility or time obstacles to learn via the computer, as well as providing students with a wider network of expertise by linking them with specialised academics in diverse institutions. E-learning can instil an independent learning philosophy by giving students the skills and habits to find information themselves. It may also facilitate lifelong learning as it does not require a full-time commitment as many traditional universities do, giving adult learners the opportunity to continue their studies during off-work hours. Lastly, while it was recognised that developing an e-learning curricula takes considerable to preparation time and investment in equipment and materials, it does have the potential for economies of scale as fewer physical resources are required in the long-term.

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Implementation issues

Following the last point, the human and capital costs to develop e-learning within a university can be considerable. Weighing the costs of adapting curricula and purchasing IT requires strategic resource expenditure decisions on the part of the institution's leadership.

Furthermore, e-learning is not a solution that suits all teaching and learning needs, and should be considered as a resource to assist modern teaching techniques. It can not completely replace face-to face-communication, and requires constant adaptation.

Recommendations
- Universities should explore multiple pedagogical approaches for a growing and diverse student body
- Universities should adopt a strategic policy regarding e-learning (disciplines, timing, stage of education)
- Governments should re-examine legislation to permit future e-learning developments (ex. For joint curricula, joint degrees)
- Network partners should agree on formal intellectual property rights policy of the curricula developed and research results
- EUA should consider further exploring EuroPACE's proposed Virtual Erasmus

2. The changing academic community and relations to stakeholders

Chairs

Loyiso Nongxa, Vice-Chancellor, University of Witwatersrand, South Africa

Millicent Poole, Vice-Chancellor, Edith Cowan University, Australia

Rapporteurs: Svava Bjarnason, ACU and Sylvie Brochu, EUA secretariat

A. The changing academic community

Discussions challenged the commonly accepted view that there is a 'single' academic community. In addition, the question was raised whether a higher education institution can be described as a 'community'. The relevance and rationale of these issues have to be seen in the context of the changing nature of the academic staff itself in relation to that of the changing student profile. In order to meet the needs of a more diverse, bigger and evolving student body, an even greater number of higher education institutions resort to graduate students in teaching as well as to adjunct staff.

Recommendations
- the need to reconceptualise the notion of 'academic community' if to have meaning in the current context;
- the importance of involving the entire university community in rethinking the concept of 'academic community' and in trying to identify shared core values;
- the need for institutions to consider how best to internationalise the whole of the learning experience drawing on the widest variety of approaches (academic, cultural, social, technological).

B. Relations to stakeholders

The main issues discussed in the second session of working group 2 included the changing definition of external stakeholders and the importance of developing a strategy for stakeholder management. The notion of a "complex matrix of choice and

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priorities" in establishing partnerships with stakeholders was underlined. Higher education institutions should develop their capacity to manage pressures from different stakeholder groups as well as tensions in the co-existence of competition versus collaboration schemes. The importance of identifying and targeting stakeholders according to the strategic objectives of the institution should be one of the major steps in developing a strategy for stakeholder management. In order to support the development and realisation of such a strategy, HEIs should establish specific structures to manage their relationships with stakeholders. The importance of analysing and managing stakeholders' expectations and values was underlined as was the fact that transnational and international relationships carry specific challenges that should be taken into account.

Recommendations
- the importance for higher educations institutions to map their stakeholder relationships in terms of high, medium or low priority;
- the need to establish strategies for stakeholder management and a process/methodology to evaluate the relationships and the benefits to the institutional mission;
- the need to ensure that the institution's core values are maintained yet responsive to the environment.

Finally, a question was left open for further reflection: **How to move from stakeholder partnerships to alliances and networks?** The following points to consider were mentioned:
- the question of values;
- the question of commitment and engagement;
- the need for trust;
- the question of long-term objectives and positioning;
- the need for strategies of risk assessment and exit.

3. Research

Chair:
Gerard Mols, Rector, University of Maastricht, The Netherlands

Rapporteur: Sandra Bitusikova, EUA secretariat

Main issues discussed:
1. Academic freedom
2. Institutional autonomy

Academic freedom and institutional autonomy are fundamental principles of university life. Freedom for members of the academic community means the right to follow their scholarly activities within the framework determined by that community in respect of ethical rules and international standards, and without outside pressure. Institutional autonomy means the right / duty of the university to decide on research specialisations and priorities funded by the university.

In the context of growing competition and commercialisation individual academic freedom is no longer absolute. Researchers are not totally free to choose the subject of their research. Universities have to keep a balance between basic research and revenue generating research. To avoid conflict of interest, contract-based and revenue

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generating research must be clear and transparent and must follow high ethical standards.

Universities and researchers are under increasing pressure to build research excellence centres and do excellent research, which requires more funding. Many universities (Ireland, South Africa, Australia) use the strategy of priorities by identifying specialisations of excellence while keeping the opportunities for other research areas open.

There are several misperceptions in understanding of research:
1. Basic, pure research is good and applied research is bad.
2. Funding from the government is good and money from industry is bad.
The only answer to these misperceptions is: there is only good research and bad research.

Recommendations
- Universities need to develop research strategies and to identify 'tailor-made' institutional research priorities leading to sustainable excellent research and centres of excellence.
- Universities have to keep opportunities open for individual research outside institutional research priorities, mainly on the basis of additional project-based funding. Without this freedom there will be no creativity.
- Universities have special responsibility towards society to protect values by supporting research aimed at social benefits of mankind, and have the right / duty to refuse research against principles and values of humanity (e.g. research funded from military sources).

4. Improving educational quality for a diverse student body

Chair:
Judith Eaton, President, Council for Higher Education Accreditation, USA

Rapporteur: Andrée Sursock, EUA secretariat

A. Discussion questions

Given the traditional role of HEIs in managing quality and the growing scope of government and intergovernmental activities in the area, this raises four questions for this afternoon:

- Does this description conform to your sense of what is happening? Do you see the QA issues in a similar way?

- Looking to the future, what is likely to emerge for us? What is likely to happen?

- What should we do? Ignore it, accept it, adapt it and if so, in what ways?

- Our notion of quality are grounded in certain academic values as mentioned earlier, with the changes and new challenges, should we remain committed to these values? Do we need to modify them? Are we on a collision course because, for instance, of the growing commercialisation in HE? Do we need to be talking about alternative values? What do we do about it and what are the implications for academic values?

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B. Discussion

There was consensus among the group that governments are too bureaucratic and over-regulatory and that HEIs should have primary responsibility for quality. This was substantiated through various examples.

One UK participant noted that the UK has moved toward seemingly less intrusive external QA procedures. This is, however, a superficial view because government policy goals are imposing strategic targets on universities (e.g., access targets), and because of the growth of professional accreditations: both are intrusive in different ways. We are on a downward spiral where we are trying to adapt to the demands of evaluators and as a result, quality is going down. We have lost ownership of the values and strategies. The first step is to restore the centrality of the notion of service.

Poland represents an example where universities have taken the initiative of developing a self-regulatory QA system, with the result that the government constituted its own agency. The multiplication of organisations and procedures (governmental evaluation of research, university-led external evaluation, state accreditation, and internal QA processes) means that there is not a fortnight that institutions are not involved in some phase of one of these evaluations. Therefore, there is a need for mutual recognition of institutions based on explicit standards: this is a better option than a super-national structure because it would be a yet another QA activity. EUA could be the umbrella body to organise this and to serve as the interface among the national systems.

In the context of massification, increased competition and globalisation, all HE activities are being placed on the same level. In that context, what does quality means? Who will check on the accreditors? When we measure quality of education, we need to look if the values of society and the academic values (liberal education vs. fragmentation of fields of knowledge) are diverging and what are the implications for quality? How do we evaluate that the students are able to have a coherent education? How do we combat individualism? To what extent students are developing skills to deal with the outside world?

We need to be committed to democracy in our teaching: that is, develop the students' critical mind, a sense of global solidarity and exposure to the rest of the world, and less ethnocentricity. We need to reduce the knowledge gap and the brain drain. To improve educational quality, we need to start with the question of what education should be about. The answers to these questions would contribute to developing quality assurance frameworks.

In brief, at the end of the first discussion session, there seemed to be an agreement that governments are being intrusive and that responding and adapting to their demands are not necessarily helpful in term of raising quality level because they tend to be bureaucratic and intrusive and, in a sense, promote a loss of ownership of quality by faculty members. What is important is that the academic community recapture ownership of quality through several types of actions:

- Think about the type of education that we need to promote in this age of globalisation that would promote democracy, global solidarity, and liberal education

- Think about how to take ownership of the quality procedure at policy level whether at national, European or international levels in order to make sure that bureaucratic definition of quality and research are not set by non-academics

- Think about incorporating education principles in the QA procedures

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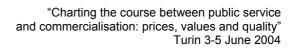Turin 3-5 June 2004

The group reconvened for a second session to discuss more specifically the following question: In this difficult environment characterised by a utilitarian approach to education, globalisation, competition, greater intrusion of governments in academic matter, what can we do to recapture the ownership of academic quality?

Several suggestions were made:

- One participant noted two paradoxes: in a context of massification of higher education, we have to maintain attention on the individual students; in globalisation, we have to retain the local value of education. These are in contradiction but there must be a way to combine these conflicting objectives: e.g., student team project allows students to act as a team and identify individual strengths. Based on an analysis of these individual strengths, the teacher can develop individualised learning paths.

- More research is needed to understand the diversity of students. One participant noted that with the diverse student body can we still speak of a "body" and is too much diversity killing the student body? How should we see students? How do they see themselves? As customers? As scholars? Do we really understand fully the diversity of our students? In fact we know very little about their life and their struggles? How can we use the age, class and national diversity in a positive way? Who is funding their study (individual, state, family?) Should we teach differently because of the diversity of students? Should we not use the diversity within the classroom as a teaching method?

- Bring universities from different countries together to conduct evaluations and hence combine their different perspectives. Participants who had undergone the EUA's institutional evaluation pointed to the transnational nature of the teams and praised the positive effects of this evaluation on their institution.

- Universities must take responsibility for organising the evaluation of their programme and activities. These evaluations must be based on a clear and shared vision within each institution that is not fixated on its past but is forward looking.

Recommendations
- Respond to globalisation through:
    - Rethinking "liberal-arts" education and re-stating its importance
    - Educating global citizens while contributing to the local community
- Respond to massification through:
    - Developing appropriate sustainable practices for our work with students: e.g., Teaching methods that combine personalised learning paths within a team project
    - Understanding better the diversity of students and using its richness in the classroom
- Respond to accountability demands by developing internal quality processes of all programmes and activities
- Assert the university as the appropriate forum for continued reflection and dialogue on academic values as part of a strategy to sustain our academic quality
- Ensure a QA role for institutions at national level
- Pursue a supranational, mutual recognition approach: EUA must play a role in facilitating the interface of national processes

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- Embrace diversity of institutional missions and standards and avoid a single set of quality standards
- Keep asking the following question: What did higher education do before the emergence of the quality assurance movement?

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PLENARY SESSION V & CLOSING CEREMONY

<u>**Plenary Session V**</u>
The final session was an opportunity for reaction to Plenary Session IV, to identify and discuss emerging themes and to reach a consensus and draw some conclusions.

Chair: Eric Froment, President, EUA

Deryck Schreuder, Visiting Professor in History and Education, University of Sydney, and previously President of the Australian Vice Chancellors' Committee

**Charting the Tactical Course Ahead:
The challenge of moving from Virtue to Value**

"I survived…" the Abbe Sieyes is reported to have said when asked about his role during the French revolution.   I recently heard a distinguished Canadian university President make the same claim – with a slightly rueful smile – when reflecting on his own long tenure and achievements through the transformations that have redefined the public university in the second half of the 20th century.

But what has been the fate of the universities themselves?   In what sense have they "survived"?   And why is there such fierce controversy over the changing character of the modern public university?

A little history helps in developing an answer.   Universities are among the few successful enduring of the Western institutions since the medieval period. They have managed this by a complex process of "creative tension" between tradition and adaptation – sometimes of an extreme kind, and rarely in completely controlled fashion.
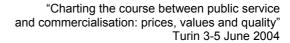
Such change has also rarely been painless, or without major controversy. Even the most famous defense of the ideal of the autonomous academic institution – Cardinal Newman's elegant **Idea of the University** – was written against the surrounding forces of utilitarianism in the first industrial revolution some 150 years ago.

The very "idea of the university" is once again under extreme challenge. This conference and its speakers have all too well captured the passions which current transformation are releasing, starting with the significant Bologna Process in Europe itself.

Quite rightly, it is perceived globally that universities have entered yet another of their irreversible periods of radical development.   What is less clear is how academic leaders, and the academy itself, should be going about the business of trying to influence, and even direct the, forces of transformation – whether political or economic.

These brief notes reflect on both the nature of changes bearing upon the public university today, and the options for shaping public policy which inform the environment of their operations.

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There is now a large scholarly and personal literature which attempts to make sense of the processes of transformation. But at base it can be said that the core issue has been the changing relationship between society and its universities.

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Since its original role in serving the Western Church, the university as an institution has in fact had a professional face.   But it has been particularly important for our purposes here to note the reality that this service role was particularly, and significantly, expanded with diversifying roles in the decades after the Second World War.   We then saw the rise of the "multi-versity" – Clark Kerr's famous (and prophetic) account of how the holistic institutions of enquiry and instruction became the pluralistic organizations we now recognize as the modern university: being a corporate entity of faculties, research institutes and professional school, all expressing quite different missions. With the optimism of the 1960s these reconfigured versions of the old integrated academic institutions were positively depicted as "cities of knowledge" – their complexity and pluralism reflecting the complexities of the post-industrial society and the demands of the Cold War.

Being essentially conservative institutions – despite their proclaimed concern for new ideas – the universities soon threw their energies into an essentially internal debate about these changes – notably about faculty rights and management, by challenging both student power and new corporate-style leadership. What was little addressed was the fundamental and changing relationship between the university itself and the society beyond the campus.

For here was in fact the crucible of a new era in higher education that gained its energy from the social accelerator of "knowledge nation" strategies in modern states. A new rhetoric of public policy soon informed the imperatives of state funding, issues of institutional compliance and incentives to meet "national needs".
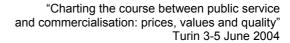
Globalisation, and the call for a freer movement in services and trades, later quickened the momentum of "engaged change" - even for the most ancient of universities – and this was certainly embedded in the mission of the "new universities", often based in conversions from previous polytechnics or colleges of further education.   Systems of mass education placed equity of access to the fore, just as governments and societies now expected.

Newman's world had been stood on its head: Engagement was the determining rationale for university operations, adaptation and mission. The Idea of the University centered around the transfer of knowledge, not its custodianship. The institution could hardly celebrate a mission of autonomous learning when universities were expected to be agencies of social transformation and individual empowerment.

That process of "Engagement" is sometimes depicted as constituting a greater awareness of social needs. But it actually soon went beyond that in the operation of the modern university. The issue was no longer no longer about "links" between campus and community. Rather, the university was now seen by both policy-makers and citizens of the modern state as being within society itself.

Universities had never been so valued by their age – for the knowledge generating capacities, as also for their roles in skilling a citizenry: the vital "human capital" of the entrepreneurial economies of the globe. They also offered a professional edge to the aspiring social classes, for whom higher education credentials were the new personal accelerators of careers and the "hope of capital".

Public good and private benefits were soon inextricably linked in community expectations of universities. And this view carried to the politicians. A recent volume of

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essays from the Association of Commonwealth Universities – **The Idea of Engagement: Universities in Society** (eds. Svava Bjarnason and Patrick Coldstream; London, 2003) -- has excellently surveyed the many faces of this new and vital inter-relationship, which is indeed more symbiotic than simply strategic.   And it is at the heart of the matter for this very Conference.
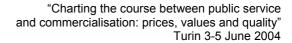
The Ivory Tower has largely been demolished by being both "democratized" in ownership; and "nationalized", to the extent of being moved to meet national goals. Pretty powerful forces had come to shape the "Idea" of the public university as the 21st century arrived, some from both above, and others also from below.   There was the strong *etatist* pressures from national policies above, coupled with social expectations from the community below.

It was indeed becoming inconceivable to imagine the development of intellectual, cultural and social capital for the modern nation without placing universities at centre stage.   It had also become unacceptable to the democratic society that access to the powerhouse of public and private change should be restricted to a self-determined elite.   Higher education had arrived as a central force in creating knowledge nations, with their concerns for skills and innovation.

With "Engagement" has also come an expansion of universities in size and number. The academic workforce has grown remarkably. State (and private) funds have been directed into higher education sectors, sometimes almost on the scale of health or welfare. Student enrollments have exploded as "massification" has swept away the relatively small, elite entry classes of old.   And adult learners have sometimes come to be the dominant presence on and off the campus. Professional post-graduate study courses have proliferated and mixed-modes of learning have reflected not only new technologies but also new social demands from the community. Employers – state and private – have taken an increasing interest in the quality and capacity of graduates.

The stakeholders have indeed arrived with a vengeance. Universities are often seen as being simply too important to be entrusted entirely to academics – both in terms of educational outcomes and also as regards knowledge generation, transfer and dissemination.   Big science and big engineering has required big budgets from the public purse, combined with significant industry partnerships in some jurisdictions. From being "cottage industries" a century ago or more ago, modern higher education institutions often now constitute an "industry" in itself. In my own country, with the coming of globalization and trans-national education, for example, higher education has become roughly a $10 billion dollar export agency, making it the 3rd largest service export, and 8th largest trade area overall.

Expansion of higher education has indeed brought a new vibrancy and relevance to the modern campus. But it has also brought conditionality to the autonomy of the institution.   It is a social engagement in which "society" has become increasingly a controlling force in the life of the campus. Particular government initiatives, and particular activist ministers of state, are often the focus of university reaction against what academics sometimes see as an insidious encroachment on academic freedom, universities as a place of free thought and free enquiry. But in truth what they are really experiencing is the rising tide of micro-economic reform in the Western liberal capitalist states, and which has finally arrived on campus.

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An interesting and evocative historical analogy is the impact of the first industrial revolution on an earlier generation of highly skilled craftsmen at the turn of the 18/19th century.   As Professor Alan Gilbert (Melbourne and now Manchester) has commented), in those old craft industries, such as cloth weaving, individual hand-loom operators fought for their crafts (and their way of life) by pointing to the apparent superiority of their output – however limited it was. But in the end, a combination of production, price and consumer demand rendered their wonderful old crafts obsolete. In desperation, some became "Luddites" and tried to smash the technology which had destroyed their role and function. Others, however, re-skilled as part of the new industries of mass production; or joined the socially insecure as the modern factory and class systems emerged.

At the start of our new century, universities are in the midst of a knowledge and education revolution that present remarkable opportunities, but which also poses painful and discomforting challenges to their sense of tradition based in ideals of academic freedom based really expressed as autonomy of work, self-government and mission agenda.

Eloquent, principled and passionate papers have come from the campuses addressing this broad movement in the history of the modern state. And they have rightly made a powerful "virtue case" for the continuing Idea of the University – as custodian of knowledge and cultural values, the special environment in which critical education and debate can happen, and which the secrets of the natural and human environment can be explored independent of state or ideology.
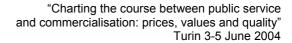
The danger with that admirable activity is its reliance on "virtue" alone, when modern society is rather more focused in "value outcomes".

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Funding is at the heart of the matter. Society is prepared to invest substantially in higher education – for both skilled graduate production as well as the generation of intellectual property – but it is not prepared to do so without a clear sense of purpose in outcomes, and with measurable outcomes in value. Interestingly, in different policy variations, government s of both "right" and "left" have broadly come to share the same paradigm, even while claiming to espouse different approaches to public policy.

Clearly, different jurisdictions have experienced different rates of change and different institutional consequences.   But it is remarkable to what extent universities throughout the OECD and beyond can, in fact, recognize the processes which are transforming their operations, redefining their roles, and challenging their traditional values.

It is now impossible to imagine a future in which modern public education will once again enjoy the autonomy of old; or an economic environment of "full funding" from the state. University budgets are in different degrees in different jurisdictions coming to be bolstered by student fees, professional services and consultancies, trans-national programs, industry partnerships, equity in IP and innovation, together with benefactor and alumni support. The modern public university often approximates more and more to the hybrid funding model of the "private". As budgets have grown in scale, so they have changed in the balance of the public and private resourcing; and as the institutions themselves have become ever more multi-dimensional, so their income sources have diversified. It is not unusual for a public university in America or Australia to be less than 50% reliant on the state's direct funding.

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For many academics, a sense of "decline and fall" has been defining spirit of the campus life.   One American scholar has evocatively written of **Living among the Ruins…;** while others have asked **Who Killed Homer?...** in analyzing the apparent marginalization of the humanities (in favour of the technological sciences. Others again, have spoken of the "Faustian bargain" which their institutions appear to have made in developing their hybrid funding strategies. For such critics, it might even be asked aloud, "Who killed Newman?"   Only the ceremonial trappings and campus environments seem to evoke the traditional university for which some palpably mourn.

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There is also vibrancy. Agency has not left the universities, even if it varies from place to place. Income diversification has, for some, become the basis for a new kind of autonomy, with a capacity to cross-subsidise from the commercial to humane studies, or an ability to offer a new range of student support for access.

More still, many a public university has taken "Engagement" to mean an opportunity to build community support in the interest of influencing public policy and funding. Changing the perception of universities in the community and bringing an appreciation of their value and values, is perceived to be more likely to secure the deeper, longer term purposes of higher education – than, say, strident criticism of the corporatist institution and state.

Universities in general have not been good at explaining themselves to their communities; and they have often been even worse in developing the kind of social partnerships which give leverage within the political sphere. This is despite their large graduate communities of alumni, their distribution across many environments, and their close integration into public and private sector operations. We complain about our governments at a time when they are increasingly made up of our university graduates!

Having deep political connections or roots may ultimately be the key strategic activity of the modern public university – through its governing councils, staff, students and alumni.

When our universities can win the overwhelming esteem and support of their communities then they will be well placed to win the policy debates in the state about public funding allocations and the style of autonomy appropriate for the 21st century institution.   Talking to ourselves will not achieve that purpose – even if it cheers our spirits and gives a sense of collegial solidarity.

The older "virtue arguments" have the real danger of being more comforting than effective: for they can lack all social traction in public policy development and implementation. The community-at-large rather understands the language of "value". The issue is not how and why universities have come to exist, but rather what is there rationale today. That is what moves democratic governments concerned to meet social and economic needs.

At our peril do we protect the future of the universities by the arguments of yesterday.

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Alessandro Bianchi, Rector, Università degli Studi Mediterranea di Reggio Calabria, Italy

Premessa

Il mio contributo alla discussione riguarda due aspetti tra i molti che sono stati trattati nel corso di questa Conferenza.
Il primo è di natura particolare e riguarda il modo in cui si presenta nell'Università italiana **il rapporto tra didattica e ricerca**, due temi discussi ieri pomeriggio nei gruppi 3 e 4.

Il secondo aspetto è di natura del tutto generale e riguarda **l'idea che abbiamo dell'Università del futuro**, che è la questione posta dal titolo stesso della conferenza.
Tratterò rapidamente questi aspetti, cercando di rispondere a due quesiti e facendo poi una considerazione finale.

Primo quesito

Il primo quesito è: è' possibile nel sistema universitario italiano **separare la didattica dalla ricerca,** ossia avere Università che fanno solamente didattica (Teaching University)?

La mia risposta è no, non è possibile perchè questo significherebbe rinunciare ad una impostazione che appartiene alla storia dell'Università italiana - una storia millenaria - per cui attraverso la ricerca si forma il sapere scientifico e attraverso la didattica questo sapere viene trasferito alle nuove generazioni.
Si tratta di una caratteristica peculiare della nostra università alla quale non possiamo rinunciare, perchè non possiamo immaginare un sistema nel quale la didattica venga impartita senza avere alle spalle il know-how della ricerca.
Una Università che curasse solamente la didattica dipenderebbe totalmente
dal sapere scientifico dei singoli docenti, i quali necessariamente svolgerebbero la loro ricerca altrove, in altre sedi universitarie il che non consentirebbe alcuna accumulazione in loco.
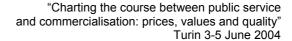
Questa sarebbe, dunque, una Università sterile e, quasi certamente, priva di requisiti di qualità.

E' uno dei pericoli che paventiamo attualmente nei confronti delle cosiddette **Università telematiche** che, per come sono state concepite nel nostro Paese, anche se vanno incontro ad una esigenza indiscutibile posta dalla odierna società della comunicazione - quella di formare a distanza utilizzando gli straordinari mezzi della telematica - lo fanno perdendo di vista l'essenza della formazione universitaria, ovvero il **connubio con la ricerca**.
E' un pericolo che stiamo cercando di scongiurare, perchè andrebbe a sicuro detrimento della qualità della formazione universitaria.

Secondo quesito

Il sendo quesito è: è' possibile mantenere fermo il principio dell'Università come **servizio pubblico** pur rispondendo in modo adeguato alla crescente domanda di **commercializzazione** dei prodotti della conoscenza?

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Io credo sia possibile proprio partendo dal presupposto che **non si deve modificare** la natura di servizio pubblico dell'Università, anzi la si deve sostenere maggiormente con investimenti pubblici proprio in quei settori che il mercato non è disposto a finanziare perchè non danno luogo a prodotti immediatamente spendibili (come nel caso della ricerca di base) o non danno luogo a prodotti vendibili con profitto (come nel caso di molte prodotti e attività a contenuto culturale o sociale).

Ciò significa che proprio nel momento in cui **la logica di mercato** coinvolge sempre più i prodotti della conoscenza e quindi sempre più se ne interessa il mondo delle imprese, occorre rafforzare la **logica non-commerciale** e, di conseguenza, sempre più incisivo deve essere l'intervento pubblico.

In sostanza **il percorso che dobbiamo tracciare** non è quello che serve a trasferire l'Università da servizio pubblico al mercato, ma un percorso che modifichi il tipo di servizio che l'Università offre, **senza metterne in discussione la sua natura pubblica.**

Questo non significa che chi eroga un servizio di livello universitario debba essere esclusivamente un soggetto pubblico.

Possono esistere - come già esistono - **soggetti privati** che forniscono questo servizio ma debbono farlo nell'ambito di regole che garantiscano la natura pubblica del servizio, che significa regole che tutelino l'accesso, che stabiliscano soglie di costo, che definiscano i livelli di prestazione, che consentano la valutazione delle attività e dei prodotti.

Queste sono sicuramente limitazioni al libero agire di un soggetto privato che volesse attenersi esclusivamente alle regole della domanda e dell'offerta. Ma sono proprio queste limitazioni che garantiscono che la formazione e la ricerca universitarie esistano **anche al di la** delle regole di mercato, perchè sono attività che la società vuole assicurare a se stessa per la propria crescita, sono cioè un valore collettivo.

Al di fuori di questo orizzonte di regole e di valori, l'iniziativa privata può esplicitarsi liberamente, ma non può pretendere di chiamarsi **Università**.
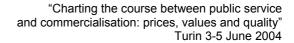
Invece, per quanto riguarda le **Università di emanazione pubblica** (che in Italia costituiscono attualmente quasi il 90% del totale) la ricerca di un percorso equilibrato tra servizio pubblico e mercato deve essere particolarmente accurata, perchè è su questo versante che bisogna introdurre un vero e proprio **cambiamento di mentalità**, per far si che l'Università sappia rispondere in modo adeguato alle nuove domande poste dalla società della conoscenza.

In che modo? Cambiando la finalizzazione dell'intervento pubblico.

Ciò significa che le risorse che lo Stato destina alle Università non devono rappresentare un sostegno ma un investimento, ossia devono servire ad alimentare una macchina a condizione che questa assicuri determinate prestazioni.

In altri termini bisogna fare in modo che alla garanzia da parte dello Stato che l'Università mantenga la natura di servizio pubblico, corrisponda la garanzia da parte dell'Università che questo servizio sia efficiente, efficace e di elevato livello qualitativo.

Come è possibile assicurare questi due requisiti? La risposta non è facile, ma per costruirla due condizioni sono indispensabili, almeno nella situazione italiana: **maggiori risorse e rigorosa valutazione**.

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A questo proposito vorrei ricordare che la nascita del primo insegnamento pubblico di livello universitario risale a quasi duemila anni fa, quando nel 78 d.C. l'Imperatore Vespasiano istituì a Roma **le cattedre pubbliche di retorica greca e romana**, e lo fece con un consistente finanziamento pubblico di centomila sesterzi. Non sappiamo se a questo finanziamento Vespasiano facesse seguire una valutazione dei risultati ottenuti, anche se dobbiamo pensare di si.

Quello che possiamo dire è che l'Università italiana da tempo reclama un **aumento dell'investimento pubblico** per il suo funzionamento e, contemporaneamente, propone di collegare questo investimento ad un **sistema di valutazione** delle sue attività di formazione e di ricerca.

Una considerazione finale

Questa è, a mio parere, la strada da percorrere per dare risposte efficaci a problemi che sono complessi perchè attengono alle **trasformazioni in corso** della struttura universitaria a livello mondiale ed europeo, che a loro volta sono figlie della epocale trasformazione, in corso ormai da oltre cinquanta anni, verso la società post-industriale o post-moderna che sia.

A tal fine, la Conferenza dei Rettori delle Università Italiane ha avviato - accanto a numerose proposte di riforma - una linea di lavoro che prevede la elaborazione di una **carta statutaria** che indichi le caratteristiche che una istituzione universitaria deve avere per poter essere definita **Universitas Studiorum**.

Vogliamo individuare in modo circostanziato i valori, i principi, le regole, i comportamenti, le metodologie, che nel loro insieme costituiscono il **marchio di qualità** dell'Università, un marchio che consenta di distinguerla da quello che università non è.

Il lavoro è appena stato avviato, ma credo che esca sicuramente rafforzato da quanto è emerso da questa Conferenza e ancor più ne sarà rafforzato se potrà giovarsi di una collaborazione a livello internazionale come quella che può garantire la European University Association.
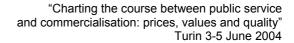
Lea Brunner, Member of the Committee on Commodification of Higher Education, ESIB, The National Unions of Students in Europe

First, I would like to thank EUA and the organisers of the Conference here in the beautiful city of Turin for the opportunity given to ESIB – the National Unions of Students in Europe – as the organisation of now 50 national unions of students from 37 countries and through these over 10 million students all over Europe, to take the floor and react on what has been said in the last 3 days on the crucial issue of **"Charting the course between public service and commercialisation: Prices, Values and Quality"**.

Indeed, ESIB is aware and concerned about the changes and ruptures in the world of academia in this time of change and often uncertainty, as the students are by number the largest group in universities and therefore directly affected by changes.

Bologna

As agreed by the Ministers of Education of the member states of the Bologna process in Berlin in September, "Academic values should prevail over mere economic

interests". This is fine for the Ministers, but it is now mainly the HEIs task to define the academic values and fill this ministerial statement with a clear meaning. We call upon the rectors of Universities all over Europe to take the opportunity to go through this definition process *together* with the whole of the academic community, including teachers, students and researchers. ESIB fully believes in an inclusive educational system, with democratic decision-making bodies and equal opportunities for all. In an education system like this, human rights and student rights are secured and guaranteed by law.

The ministers also committed themselves to the so called *"Lisbon objectives"* defined by the European Union, upon which referred **Senatore Stiliquini** in a very demanding/imperative way. We are convinced that education serves several purposes in societies, the most important ones being its role as a means for social development and democratic empowerment and advancing of the general well-being and economic competitiveness of societies, means of accumulating and sharing knowledge and cultural capital as well as a means for personal growth and well-being. Universities should always reiterate the roles (e.g. social role) of national education systems. If these primary means of Education are being forgotten, a so called "wrong implementation of the Bologna process" can lead to further "commodification" of education, to which ESIB is heavily opposed.

Values

The ability to adjust and question its values is constantly crucial for HEIs, internally as well as externally. This ongoing process within HEIs must never stop, and as **Prof. Douka-Kabitoglou** has showed us, this already began in the early days of Europe. In Athens, 500 BC, some of the topics discussed today were already very prominent, however, none of the ancient Greek philosophers even thought about teaching female students, not even for a lot of money.
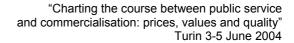
100 years ago, women at universities were considered as a threat to morality and society. Today, there are – at least in Western Europe - more girls than boys enrolled in HEIs. Most recently, we have seen the Dedication to equality of chances of young people from different socio-economic backgrounds, which declared war on the Elitist universities of the past. However, the struggle goes on as Universities that give support to repressive and un-democratic powers are still a reality.

In this respect, HEIs have a central role for societies by being forerunners of societal changes that may look shocking or even blasphemous at the beginning. In this regard, let me call out to you: "Let the universities be active 'guardians of culture'!"

Purely economic view on higher education

The models and calculations of the "worshipped economy" and its priests, that have been referred to by **Prof. De Maret** gives imperatives, that forget the unpredictable and often illogical acting of human beings.

The purely utilitarian objectives of and views on Higher Education, conceiving HEIs as mere tools for meeting professional and market needs, economic and competitive improvements, as outlined by **Senatore Stiliquini,** are heavily objected by ESIB. We further feel that these concepts fail to cover the contributions of the students in the process of creating knowledge. Additionally, ESIB thinks that the concept of education as a mere tradable product jeopardises the academic freedom and autonomy of universities, as markets fail and a sell-out of education might lead to decreasing

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diversity and freedom of research in HEIs throughout Europe, tendencies that in fact will weaken universities and their reputation more than if they try to resist the pressures on them to develop into the direction of specialisation and the focussing of the teaching and learning outcomes on their PURE UTILITARIAN aspects.

Therefore ESIB calls with **Professor Tosi** for a rather long-term perspective for HEIs instead of aiming to a short-term economic gain and the mere adaptation to market needs. As outlined before by **Prof. Nettleford,** the human and humanistic values that are beneficial for the whole society, for example:

- The "dignity and responsibility of the individual,
- the freely chosen participation of individuals in communities,
- equality of opportunity, and
- the search for a common good and cultural certitude",

can be realised through the field of education.

Therefore, as **Professor Pierre de Maret** said, cooperation and solidarity should prevail over the idea of competition between HEIs, and furthermore, closed networks "of excellence" or whatsoever, do not fit contemporary reality; they are an oxymoron according to **Professor Gibbons** – a feeling that is shared by the students.

Concerning HEIs in the "brave new world", another topic is always addressed: the role of the students in the HE community. As this is one of the core elements of the work of ESIB, I want to make some comments on what was said on this issue.
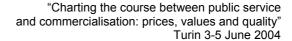
I fully agree with Socrates' stubborn opposition to the "run for men with ability and money" and his proud declaration at court that he never charged a fee for his teaching, but this will no longer help him, as he was condemned to death for having corrupted the minds of the young by teaching them critical thinking.

Tuition fees are a tool of exclusion and hinder free access to Higher Education throughout the world. ESIB believes that Education is a basic human right and has to be accessible to as many people as possible, according to their abilities and needs.

There is a heavy tendency towards viewing the Student as a mere beneficiary of Higher education, one that only aims for the private, individual benefit of Higher Education. More and more HEIs are focussing on offering such kind of "services". In this logic, HE is seen as a consumer good, and enrolling in a University becomes an investment decision for individuals, as **Mr. David Ward** pointed out.

First, I would like to ask you to pay attention to the fact that graduate students more and more are no longer earning more money as people with a non-university education. Furthermore, students are very much depending on their parents support or on so called "McJobs" to earn at least a bit of their money when other people in the same age are already pursuing their careers in the private sector, an effect that is already observed in countries like Finland, where a large part of the young population is going to university. Also the average salary drops in fields where a lot of women are graduating. With the massification of higher education, the mere private and individual benefit of HE does not gain, but loses more and more weight.

As the discussion group of **Mr. Nettleford** pointed out, students must be represented at all levels of the university, as full and equal members and partners of **the higher education community**.

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To call for a framework like the GATS as a framework for "consumer protection" as done by **Senatore Stiliquini** seems very strange to us. Regarding the WTO, I had the opportunity last week to attend a public WTO symposium on the theme of "multilateralism at a crossroads", and I could observe that the seemingly equal position of developed and developing countries in the WTO negotiations masks the reality of vast differences in the negotiating capacities of those rich and poor.

Having studied the current process of commodification of education, ESIB believes that this process will lead to an elitist and exclusive, largely privately for profit run education system, which counters our core values, as outlined before.

ESIB therefore opposes the extension of commitments in the education sector into the GATS treaty as we consider education first and foremost an instrument for the growth of welfare and social development of a society and not as something which should be dealt with by a treaty, which is primarily concerned with promoting free trade for the benefit of business. European students believe that the concept of the student as a consumer and education as a product fails to acknowledge the importance of education as a social tool and runs counter to the creation of a knowledge based society, with democratic, tolerant and active citizens.

The for profit basis of many TNE offers is leading to curricula focussing on educating for the market and tend to neglect basic research and the function of HEIs to critically reflect society, also local society. On the other hand, I agree with **Prof. Nettleford** that the ongoing Globalisation and massification of education forces universities to ask themselves important and even necessary questions like "Does the university give ready access to far more people than previously, from diverse classes, ethnic origins and religions?"

I wonder how a university where the tuition fee for foreign students is 10 times higher than the average monthly salary of a professor, and that states that because the local students are not able to pay the tuition fee, it has to look over the border to answer these questions.

The pressures and tensions on academia are growing. I am sure that students and HEIs, as part of one academic community, are sharing a lot of common aims and therefore should be facing the challenges together.

In this regard, the idea that **Professor Piero Tosi** brought up, to legally protect universities to strengthen them against the pressure of what he named "academic capitalism" seems to be worth further examination. The *"Magna Charta universitatum"* of 1988 as well as already-existing ratified human rights agreements in many countries, such as the "UN Covenant on Social Cultural and Economic Rights" originally dating from 1966 which might be seen as the beginning of such a legalising process.

We fully support **Prof. De Maret** when he calls for universities to take their responsibility for preserving their core values, to debate controversial issues and name critically and independent deficits in politics, economy and media.

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Michael Daxner, Member of the Collegium, Magna Charta Observatory

After three days of conference, let me confess that I am divided between the wish to play your Prospero and refer to allusion, the dream of the university, rounding our little lives. We like the university, and again, we wish with Shakespeare *'Of fairest creatures*

we desire increase that never might the rose of beauty die…'. But I have decided to be your whistle blower.
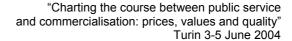
So soon have the earnest intimations of the keynotes disappeared, and, in the working groups, we soon arrived at the level of managing our stakeholders. This is not what the universities will need from us in the future.

As I said earlier, universities and their associations behave as they do, because they are being pushed by the stakeholders, by the public, by the media, by their own self-understanding. But I want us to pull, to be the movers and not the objects. How so?

Jasna Mencer has asked what we can *do* after having heard so many good analyses and recommendations. I think that we all do something more or less useful. But the answers are not always in line with the expected outcome of a question. If you want to get women into Afghan higher education, you do not need feminist activities with priority, but you must build women's dormitories. If you want to spread literacy in many parts of the world, you better do not send computers into areas where there is no electricity, but you should take care of decentralised regenerative energy sources for, say, solar radios. This pragmatism is not without values; but it comes from experience than from the wish to harmonize all values and interests of any stakeholder and community included into the big game.

We have heard accounts to C.P.Snow yesterday, we have taken note of the functionalism of Parsons, and brilliantly has David Ward designed a picture of enlightened entrepreneurial comprehension. Everybody has warned not to neglect or aside the core values of the university, but what are they? And have we ever believed in them as real categories of our action? Every model we have been presented in the recommendations of the working groups is one of a multifunctional institution, serving everybody and excluding but the most immoral. I am not sure that this comes well along with the scepticism, with the distance, and with the authority we are demanding as guidelines from our values.

This is where the Magna Charta comes into the picture. Signed in Bologna in 1988, it had prepared the university to become the first global institution, the European contribution to a peace dividend, which should be asked for one year later. There are not many models for universities, there is one, born in Europe and diffused into all directions, no longer European, but global. Either our principles are universal, or they are not. Academic freedom is not a thing which can be traded in for portions of autonomy, and it's not only a right, but a defence against censorship, persecution and tyranny. Autonomy of the institution is always, has always been the liberty of the entrepreneur, highly governed by its own interests and the will of its owners. As long as ownership is only at the side of academic freedom, autonomy will always be at the side of those who pay and direct. The Magna Charta was a cipher, in the beginning. But when I asked the Afghan Minister of Higher education, whether he liked its principles to be introduced into the reforms of the universities in his country, he gladly agreed; and

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those who try to comply with its meaning and norms will have to expose themselves against all undue pressure and particular demands.
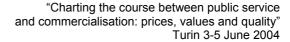
Let me say in parenthesis that I liked the stern ethicism of the working group on research in this respect. But it is not that easy as to refuse obviously unethical money, and to accept only clean funding. After the Vietnam War, the innocent disciplines of history, anthropology, political science and cultural sociology were publicly advertised

for joining the secret service, because a disaster like the dumb stumbling into defeat of a mighty force should be prevented in the future. Had those disciplines lost their innocence? On the other side, would you reject a program to reduce aircraft noise, when it is funded by the Air Force?

This dual use has been with all universities since Bologna in 1088. All universities are always in the market and beyond the market. The tension between our values and our function is exactly, what makes us important and irreplaceable. We are sceptical, critical, negative towards reality, and we prepare a young generation for this reality.
Do we believe in what we are saying every day, in our statements of mission, our preambles and our sworn convictions? We have just applauded the student speaker from ESIB, when she depicted the universities from the student perspective. She is right in most what she says, but let me ask you: will there be *students* in a system, where all people in developed countries will participate in lifelong learning at all times and in all institutions? If we are all students, the in our hemisphere there will be only an increase in social and cultural capitals, but no longer in privileging income; and in other hemisphere there will be those who never will come close to higher education, beyond a certain elite, of course. Let me follow this way of thinking: are we prepared to test our values, when some of the most likely developments begin to become manifest? Hundreds of thousands of people will migrate from post-war, post-conflict zones, from arid areas, from dilapidated wastelands. Millions will try to live in the new megalopolis. Are we prepared to serve these people? And if so, are we prepared to take over such functions being deserted by an increasingly incompetent government. We will be the organisers of school districts, health centres, social stations and public culture. Don't hope for private philanthropy, who should invest, where there are no returns during the investor's lifetime? This implies that we will remain basically public, however, not necessarily state-governed. And it implies that the divides between pure research and development, between learning and application, between theory and practice will be shaken, however must not be blurred. If these are the challenges, let us forget the petty managerial question about high, medium and low priorities.

Universities are places, where a choice can be taken. In the end, there is always an alternative between intelligence and religion. Religion, as an account to my learned Greek colleague in Latin this time, is based on re-ligio, a re-binding to the belief, faith, revelation and its consequential surrender. Intelligence is based on inter-ligere. That means being a hinge between the ability to think and to discriminate on the one side, the demands from reality on the other side. Universities have only been strong on this bank of the river, religion belongs to the powers and forces, if you will, to the stakeholders, but we are on the side of the stakes.

This has a very serious consequence considering our core values. It is not the intellect itself that makes the exceptional quality of human kind, but the imagination does make it. And only by this we intellectuals can overcome the trendy question whether we are certain that science will not declare the idea of free will to be void. We imagine the

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better life, and this implies criticism and a basically sceptical view of the world. In this lies the paradox why we still exist, why taxpayers invest in us and governments do not like us, but takes us as a given burden. We are needed. Not only for the students dormitories and solar radios. Not only for the remodelling of school districts and health centres. We are need because of our dangerous knowledge, of our competence to educate, of our authority to explain our stakeholders why they are in power and why their system still works, under which conditions it will cease to function, though.

You could find an easier approach the definition of universities as most necessary institutions in any civil society. But that is what we are.

Imagine a meeting of university peers, when everybody is being asked about his or her opinion on attraction by, deception from, salvation by and modes of corruption of the institution. The answers will decide upon how seriously academic freedom is being taken in this particular institution.

We will meet again. We will hear again what we already know, but enjoy the variations. We will continue to work in our existing networks, and we have learned what Michael Gibbons has elucidated: that nobody is active in an organisation which does not deliver something he or she wants as a return or result. We have been redundant, but there is one consolation: redundancy is the didactics of the poor.

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BIOGRAPHIES OF SPEAKERS

Rinaldo Bertolino, Rector, University of Turin, Italy

Professor Rinaldo Bertolino has been Rector of The University of Turin since 1996 is a member of the CRUI Board of directors (Conference of Italian Universities Rectors) delegate for international relations since 2000, as well as the Secretary General of the CRUI Foundation since 2002.

Professor Bertolino graduated with a degree in Law in 1962 at the University of Turin. He was a professor of Ecclesiastical Law in the Faculty of Law of Padua University (1967 to 1978) and since 1978 has been at the University Turin in various capacities such as Dean and Professor of Ecclesiastical Law and Canonical in the Faculty of Law as well as his current role as Rector. He is currently a member of the Governing Committee and Italian delegate to the Consociatio internationalis studio iuris canonici promovendo, member of the Governing Committee of the Associazione Canonistica Italiana, Director of the series of studies of ecclesiastical and canonical law published by Giappichelli of Turin, Honorary Academician of the Real Academia de Jurisprudencia y Legislación, Honorary member of the Medicine Academy of Turin, and corresponding member of the Sciences Academy of Turin and the Agricultural Academy of Turin.

Piero Tosi, President, Conference of Italian University Rectors (CRUI), Italy

Prof. Piero Tosi is the Rector of the University of Siena, and Full Professor of Anatomy and Pathological Histology. He is President of the Italian Rectors' Conference.

Eric Froment, President, European University Association

Eric Froment is a professor of Economics at the University Lumière-Lyon 2, France, and has been President of the European University Association since 2001. In this position, his work has been to ensure that universities in Europe speak with a single voice, that this voice is heard, and that the role of universities is recognised as fundamental in the field of research as well as in the Bologna process. At the Université de Lyon 2, he was elected Dean of the Faculty of Economics (1973 – 1977), Vice-president of the university (1978- 1981), and finally President (1991-1996), as well as Treasurer of the CRE (1994-1998). He has worked for the French ministry of Higher Education, responsible for contract policy between the ministry and universities (1996-1998), and, before joining EUA, was Chief executive of the French National Conference of Presidents (1998-2001).

Eric Froment received a Master's degree in Economics and Political Science from the Université de Lyon, and a Doctorate in Economics from the Université de la Sorbonne (1971). He has launched a European pilot project for the exchange of professors in the social sciences between the Université de Lyon 2, the Universidad de Barcelona, and the Johann Wolfgang Goethe-Universität in Frankfurt.

Michael Gibbons, Secretary General, Association of Commonweath Universities

Michael Gibbons has been the Secretary General of the Association of Commonwealth Universities (ACU) since 1996. From 1992 to 1996 he was Dean of the Graduate School and Director of the Science Policy Research Unit at the University of Sussex, and prior to that was Professor of Science and Technology Policy and Director of

Research Exploitation and Development at the University of Manchester. He has held visiting professorships at the University of California, Berkeley; Ecole Nationale des Ponts et Chausées (Paris); and Université de Montréal.

His university education was undertaken at Concordia University (BSc in Mathematics and Physics), McGill University (BEng in Electrical Engineering), Queen's University at Kingston (MSc in Radio Astronomy) and the University of Manchester (PhD in Theoretical Physics). From 1997 to 2001 he was a member of the UK Economic and Social Research Council and Chair of its Research Priorities Board and he has also been a member of the Canada Foundation for Innovation's Multidisciplinary Assessment Committee.

Senator Maria Grazia Siliquini, Under Secretary, University, Scientific and Technological Research Ministry, Italy

Senator Maria Grazia Siliquini has been practicing law in Turin since 1975 and is a member of the Alleanza Nazionale caucus. She has been a member of the directorate of the Criminal Lawyers Association of Piedmont and Valle d'Aosta and from 1997 to 2001 was the National Head of the Professionals Department of AN and the Elected Deputy in District 3 Turin for the Freedom Pole Alliance in 1994, 1996 and 2001. She has been a sponsor for more than 20 bills, including one for rules governing intellectual occupations, she has worked in Parliament in defense of professionals with a series of acts and motions aimed at maintaining the independence of professional orders, providing guarantees for citizens and clients, and improving the quality of intellectual services, one of Italy's greatest resources.

The Honorable Rex Nettleford, Vice-Chancellor, The University of the West Indies, Jamaica

Professor The Hon. Rex Nettleford was appointed Vice-Chancellor of the University of the West Indies, Jamaica on 1 October 1998, having previously served as Deputy Vice-Chancellor from 1986 to 1998.

He is a graduate of the University of London and the University of Oxford and has been widely published on cultural issues. Professor Nettleford currently serves as professor of continuing studies and director of the cultural studies initiative at the University of the West Indies. He is also Chairman of the Workforce Development Commission in Jamaica, Director of the National Commercial Bank and the Norman Manley Awards and Memorial Foundation, as well as Governor of News Concern International. Professor Nettleford also serves as a Board member of the Gemini News Agency, rapporteur for the international scientific committee of UNESCO, is a member of the Caricom Cultural Foundation and is a founding member and trustee of Caribbean Universities and Research Institutes.

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Pierre de Maret, Rector, Université Libre de Bruxelles, Belgium

Pierre de Maret is currently Recteur of the Université Libre de Bruxelles as well as Professor of archeology and social anthropology and Director of the Centre for Cultural Anthropology at the University. He is also Vice-President of the CIUF (Conseil Interuniversitaire de la Communauté française de Belgique).

Over the last 25 years, Pierre de Maret has conducted a great deal of research in Central Africa. He has studied the origins of settlements in Africa and the way in which the first populations of agricultural producers developed in forest areas. His work also concerns the recent history of various ethnic groups and therefore is involved in many

areas of research including ethnography, archaeology, linguistics, and the history of art and technology.

Deryck Schreuder, Visiting Research Professor in Education and History, University of Sydney, Australia

Professor Deryck Schreuder is a leading educationalist and humanities scholar. In a long professional career he has been a Vice Chancellor of two universities; President of the Australian Vice Chancellor's Committee (during the national review of higher education 2002-3); President of the Australian Academy of the Humanities; and 4th Challis Professor of History in The University of Sydney (the foundation chair of history in Australia), at which he is currently Visiting Professor in education and history in the College of Humanities and Social Sciences. He has also served on a wide range of public organisations: the Australian Research Council; the Prime   Minister's Science, Engineering and Innovation Council; The Business Higher Education Round Table; and the Council of the Association of Commonwealth Universities. His scholarly interests have been represented in presidency of The Australian Historical Association, the Modern British History Association and the African Studies Association of Australasia and the Pacific.

Educated at Oxford as a Rhodes Scholar, he has been Kennedy fellow in Modern History at New College, Oxford and a professor at Canadian and Australian universities. He has authored, co-authored or edited nearly a dozen books in modern international history. He is currently co-editing the "Australia" volume of the Oxford History of the British Empire. He writes regularly on higher education for the Australian Financial Review.

David Ward, President, American Council of Education, USA

A leading spokesperson for American higher education, David Ward became the 11th President of the American Council on Education in 2001. Ward is Chancellor Emeritus of the University of Wisconsin–Madison, where he received his Doctorate in 1963. Prior to becoming Chancellor at UW–Madison, Ward also served as Associate Dean of the graduate school from 1980 to 1987 and as Vice-Chancellor for academic affairs and provost from 1989 to 1993. Ward also served as Chair of the geography department from 1974 to 1977, and was President of the Association of American Geographers in 1989. Ward's service to higher education includes chairmanship of the Board of Trustees of the University Corporation for Advanced Internet Development and the Government Relations Council of the National Association of State Universities and Land-Grant Colleges. He has also served on the Committee on Undergraduate Education of the Association of American Universities, the Science Coalition, and the Kellogg Commission on the Future of State and Land-Grant Universities.

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Roderick Floud, Vice-Chancellor, London Metropolitan University, UK

Prof. Floud is a member of the EUA Boad and former president of Universities UK. A former member of the Committee of the CRE, he is an economic historian of Modern Britain and has published extensively on this subject.

Ekaterini Douka-Kabitoglou, President, Greek Rectors' Conference

Professor Ekaterini Douka-Kabitoglou is the President of the Greek Rectors' Conference and is a Professor of English and Comparative Literature in the English Department of Aristotle University of Thessaloniki. She has published extensively in Greece and abroad mainly on topics related to Romantic poetry and poetics. Her academic interests also include philosophy, critical theory, women poets and feminist criticism.

Maria Helena Vaz de Carvalho Nazaré, Rector, Universidade de Aveiro, Portugal

Maria Helena Vaz de Carvalho Nazaré was elected Rector of the University of Aveiro in 2001 with a mandate of 4 years. She began her academic career in Mozambique lecturing at the University Eduardo Mondlane in 1973. Before her special interest in Physics was to take her to the University of Aveiro in Portugal, where she is the current Rector, she spent three years working on her PhD at King's College London, graduating in 1978. In 1986, she took up leadership of the research group in Spectroscopy of Semiconductors in the Department of Physics at the University of Aveiro, working with national and international funded research projects and has publishing over 70 articles in scientific journals. She has participated actively in decision-making, whether it be as president of the departmental scientific and pedagogical commissions (positions she held on various occasions between 1978 and 1988) or as Head of Department between 1978 and 1980 and again between 1988 and 1990. In 1990 she was made Vice-President of the University of Aveiro Scientific Commission and in 1991, Vice-Rector of the University, a position she held until 1998.

Georges Van der Perre, President, EuroPACE, Belgium

Georges Van der Perre studied at the Katholieke Universiteit Leuven, where he obtained a Masters degree in Engineering (Materials Science) in 1967 and a Doctorate in Applied Sciences in 1975. He has been a professor at K.U. Leuven since 1976. Since 1987 he has been head of the group Biomechanics and Engineering Design, a newly established division of the Department of Mechanical Engineering. He lectures in Engineering Mechanics and Biomechanics, and leads scientific research projects in the area of Biomechanics. He was President of the European Society for Engineering Education (1986-87), President of the European Society for Biomechanics (1998-2002), Board member and Vice-Chairman of the European Programme of Advanced Continuing Education (EuroPACE, 1988-1992), and since 1994 has been President of EuroPACE 2000 - the second generation of EuroPACE, based in Leuven. Within K.U.Leuven, he has also been Chairman of the Leuven Institute for Innovative Learning (1995-1999).

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Millicent Poole, Vice-Chancellor, Edith Cowan University, Australia

Professor Millicent Poole has been the Vice-Chancellor of Edith Cowan University (ECU), Perth, Western Australia since 1997. Prior to joining ECU she had been Deputy Vice-Chancellor at the Australian National University (Canberra) and Pro Vice-Chancellor (Research and Advancement) at the Queensland University of Technology (Brisbane). Professor Poole has researched at Berkeley, Harvard, Oregon and the Max Plank Institute, Berlin. She has taught in Australia at Monash, Macquarie, La Trobe and New England Universities, and has authored and co-authored publications in several educational areas including lifespan development, language and cognition,

policy research and general education. She is a Fellow of the Academy of Social Sciences and of the International Academy of Education, Council member of the Association of Commonwealth Universities, Chair of the Technology Committee of the International Association of University Presidents (IAUP) and an IAUP Regional Chair (South Pacific). In addition, she is a member of the Global Governance Board, has leadership of the New Generation Universities (NGUs) Group, and is on the Board of Directors of IDP Education Australia Pty Ltd and the International English Language Testing System (IELTS), the Australian Business and Higher Education Roundtable (BHERT) and the Australian Universities Quality Agency (AUQA).

Loyiso Nongxa, Vice-Chancellor, University of Witwatersrand, South Africa

Professor Loyiso Gordon Nongxa has been the Vice-Chancellor and Principal of the University of the Witwatersrand since 2003. Before becoming Vice-Chancellor, he also held positions as Vice-Principal and Deputy Vice-Chancellor for Research at the university. Nongxa serves on the Rhodes Scholarship Selection Committee, the SAUVCA Research Committee and various National Research Foundation committees. His expertise and interest include Universal Algebra, the teaching of mathematics at tertiary level and research evaluation. Professor Nongxo received his BSc (1976) and MSc (1978) at the University of Fort Hare. In 1978, Loyiso Nongxa became South Africa's first African Rhodes Scholar, and holds a DPhil from the University of Oxford (1982). He is a mathematician who has lectured at the University of Fort Hare, the National University of Lesotho, University of Natal and the University of the Western Cape - where he held the post of Professor in Mathematics, and later, Dean of the Faculty of Natural Sciences.

Sergey Sevastyanov, Vice-President for International Programmes and Director, International Studies Centre, Vladivostok State University of Economics and Service, Russia

Dr. Sergey Sevastyanov is the Vice-President for International Programmes and the Director of the International Studies Center at Vladivostok State University of Economics (VSUE). From 1998 – 2000 he had been associate professor and the Chairperson of the VSUE Department of International Economics. He is an expert in international relations and actively participates in various international research projects related to multinational cooperation models in security, economics, science and education in the Asia Pacific. Dr. Sevastyanov holds a Masters degree in National Resource Strategy from the Industrial College, Washington D.C., and a PhD in Political Science from the Moscow State Institute of International Relations. He is a member of the International Studies Association.

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Judith Eaton, President, Council for Higher Education Accreditation, USA

Judith Eaton is the president of the Council for Higher Education Accreditation (CHEA), the national coordinating organisation for regional, specialised, and national accreditation with more than 3,000 member colleges and universities and 60 participating accrediting organisations. CHEA is the primary national voice on voluntary accreditation to the U.S. Congress and Dept. of Education. Before joining CHEA, she was Chancellor of the Minnesota State Colleges and Universities. She has served as president of the Council for Aid to Education, vice president of the American Council on Education, president of Community College of Philadelphia, and president of the Community College of Southern Nevada.

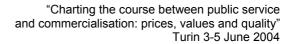**Gerard Mols, Rector, University of Maastricht, The Netherlands**

Professor Dr. Gerard P.M.F. Mols has recently become Rector of the University of Maastricht. From 1979-2004, Professor Mols was an active Criminal Defence Lawyer and his various positions of responsibility included President of the Dutch Association of Criminal Defence Lawyers (2000-2004), as well as Professor of Criminal Law (1988) and Dean of the Faculty of Law (1991-1993; 1997-2003) at the University of Maastricht. Professor Mols obtained a PhD at the Faculty of Law of the University of Utrecht in 1982 with a specialisation in criminal conspiracy.

Alessandro Bianchi, Rector, Università degli Studi Mediterranea di Reggio Calabria, Italy

Professor Alessandro Bianchi has been Rector of the University of Reggio Calabria since 1999. He is a professor of Urban Planning for the Architecture programme and Coordinator of the Doctorate in Mediterranean Town Planning and Design. He is also President of INU Calabria (National Institute of Town Planning – Calabria Region). Professor Bianchi is a member of the "Regional Observatory" of the Department of Architecture and Analysis of Mediterranean Towns, and since 1994 has been responsible for the Reggio Calabria sections of the national research group MURST 40 %. He has worked with SVIMEZ (the Association for the Development of Industry in Southern Italy) and MURSR (Ministry of University and Scientific and Technological Research) on various research projects linked to urban and regional development. Professor Bianchi has been, and still is, intensely involved in urban and regional planning and design schemes across Italy since the 1970s.

Lea Brunner, Representative from ESIB

Lea Brunner is co-President of the International Committee of VSS-UNES (The National Union of Students in Switzerland) and a member of the Committee on Commodification of Higher Education of ESIB (The National Unions of Students in Europe). She is also currently the student representative at faculty level, as well as a member of the student legislative at the University of Berne. Ms. Brunner has also held various other positions relating to student affairs and European higher education such as co-President of the Committee on Higher Education Politics of VSS-UNES (April 2001-02) and co-President of VSS-UNES (April 2002- November 2003). Lea Brunner studied Protestant theology and ancient Greek and Latin at the University of Berne, as well as History and early Christian and Byzantine archaeology at the universities of Berne and Fribourg.

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Michael Daxner, Member of the Collegium, Magna Charta Observatory

Professor Dr. Michael Daxner is a professor of Sociology at the University of Oldenburg and Member of the Bologna Observatory. Over the years he has also been professor at the Universiyt of Osnabrueck, and spent two terms as President of Carl von Ossietzky Universität Oldenburg (1986-1998). Professor Dr. Michael Daxner is involved in Afghan Higher Education Reform, and has been an expert of Refugee Education in the Caucasus and Balkans for the Council of Europe, a Counsellor to the Austrian Government on Soft Sector Policies in Science and Education in SEE, a Special

Counsellor to the UNMIK Office in Belgrade, and the Principal International Officer for the Ministry of Education, Science and Technology for the provisional self-government in Kosovo. Other current positions include Board member of the Higher Education Committee of the Council of Europe (CC-HER) and the International Association of University Presidents (IAUP), as well as member of the Austrian Board of Universities and the Brandenburg Board of Universities. Professor Daxner studied at the University of Vienna, the University of Freiburg and Towson University (USA). He specialised in Education, English-American Studies and Philosophy.