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« *The University: between memory of the past and vision of the future* ».
(*L'université entre mémoire du passé et vision du futur*)

Abstract : The University as an object of reflection is itself a very fascinating institution where knowledge is generated, stored, transformed, taught, converted into truth or ideology. These many roles of university have been established in Oxford University, the Sorbonne and Bologna in the 11th century. What has changed? What are the invariants? What are the roots of the university? How will or how should the university develop to fulfill its roles and to contribute to peace? To answer this question we will use the past as tools for prospecting the future and a balance between vision and reality. « As an institution, (the university) looks far into the past and far into the future, and is often at odds with the present » Clark Kerr (1994 p.14).

Keywords : University, Institutions, Prospective, Public goods, Markets, Regulation.

Introduction :

This communication is organized in three stages:

1. Keep the memory of the core values of the university of origins: community, autonomy and freedom.
2. Overcoming the challenges of the present.
3. Reinventing the global university of the future.

1. The fundamentals values of the past.

The university has a long and persistent history that are still relevant today. In particular those related to the defense of intellectual autonomy, the dynamics of teaching combined with research, academic freedom and the nurturing of the humanist tradition. The Latin word "*universitas*" means an autonomous group which has been called "*guild*", the

members of which has common interests. Among the many medieval guilds developed in a society of people, teachers and students who decided to look at the world in a scholarly fashion. They established the only guild that, to this day, has retained the label "*universitas*" to define its community. Prominent universities became "*studium generale*", not because of their teaching was wide, but because of their students came from many different places; their teachers also licensed to teach in different institutions.

According to Wilhelm von Humboldt, universities are institutions, centers of scholarship where teachers and students work together in the pursuit of knowledge. It is both the task of dealing with knowledge and its setting, and the dynamics of combining research and training that make the university a very special community, unique and specific. Both Humboldt and Whitehead, a century later, claim that knowledge, imagination and their dynamic combination are of fundamental value for the academic community that makes the university.

The message coming from different authors, German or American historians and philosophers, is quite clear: the university is a community of teachers and steadfastness is the acquisition, preservation and transmission of knowledge in the service of mankind. For instance Georges Gusdorf, a French philosopher, writes: "The essential aspects of the university as they come from their earlier history are community and interdisciplinarity. The corporation unites masters and students in the enterprise of teaching; in the service of the intellectual values. I do believe that this idea of the university is not outdated and we have in the morning twilight of the 21st century to reinvent these fundamental values.

2. To challenge the present : The pressure of the global market

We can distinguish four different tradition in modern University:

- The Napoleonian model of the French Universities considers the university as a tool for society's development, closely linked to state needs. The universities are controlled centrally and their autonomy is a real challenge for all universities in France.
- The German model is under Humboldtian influence. The universities enjoyed considerable independence for their own administration. Academic freedom in research and teaching is a strong feature of this system and non-academic considerations do not interfere with scholarly work.

- The English model come under the sway of Newman's ideals. The university should offer the most suitable environment for learning by close interaction among students and tutors. The university is governed by the academics themselves within a collegial community of learning.
- The American model is a mix of German and English models. The University has a basic mission to the community it belongs to. There is a clear distinction between undergraduate and graduate education. The university is responsible for the professional management of faculty members and the faculty of the faculty responsible for study programs and the organization of research.

Despite the differences between the university and the world, we can notice a convergence towards the American model as an effect of the globalization process. All the Universities in the world emphasize the importance of academic freedom and the role of the academic community in running the institution. University tends to be concerned both for its fruitful advances and for the retention of antiquated traditions like collegial governance for instance. The Universities receive contradictory messages from civil society and industry: they are strongly incited to the frontiers of science by competing on scientific score listings, They are here to help you by working in the field of business, by providing first class future generations fundamental scientific knowledge, philosophy, history, political and moral and critical thought.

Facing these strong and conflicting demands made by a multitude of stakeholders, they seem to be uncertain about their roles, obligations and loyalties, searching for their path into the future, wondering which way to go. The professors and researchers know or feel that they are in their own right.

Higher Education is both a public and a private good. Higher education, as service industry is included in the WTO trade negotiations extending free trade to services. A growing number of universities are selling more education similar to any other commodity. But on the other hand, as a human capital higher education contributes to growth and competitiveness of a nation and can be considered as a public good. It is obvious that today science and knowledge, in the abstract are also a global good. However, there is a general tendency to trust the market. But I am convinced that public research universities can compete with the private ones. Even if many governments encourage public universities to adopt the market, they are private companies and thus depriving the academics power. It is

not a commodity for a competitive market, but it is not a business activity. However, public universities must hear the demand of the civil and economic society.

Other tendencies must be considered to understand the evolution of the university: The emergence of the natural sciences and engineering within the university and their relevance for economic development to the gradual subordination of other university disciplines due to their overwhelming scientific and economic strength. Progressively they invaded and took over the performance and relevance of universities. The decline of humanities and social sciences is now a general concern for all universities in the world. There is a growing tension between a professional and an academic or theoretical emphasis in education and research as well as scientific research. This tension is between governments, industry and students who immediately succeed, and on the other side, the institutional academic and incentive schemes are driven both by the desire of High status and institutional ranking and by research and tenure plans.

In the context of globalization we can assume that their influence and domination over the universities and at the same time to reduce their commitments to universities by pushing them towards the market. This contradiction is now a dilemma for governments and politics at national level. Even if they believe in their policies, we doubt that they are going to the extent they think. In France for instance, the actual government asks the universities to care for the needs of their students in terms of employability, and indeed, universities have increased the relevance of their service dimension, in a visible and transparent way .

Today all the universities in the world find them in a paradoxical situation: they have a stencilled attitude, trust, consideration and respect. They have received a lot of rhetorical support from both governments and industry, which is of the utmost importance in the knowledge of the world, and is of fundamental importance to the world. new age of welfare, freedom and democracy. The universities are considered in this context as a major social institution and are expected to play a role in social roles. On the other hand is a little bit different. Universities cannot afford to be in a position to cope with the challenges of the modern world: environment, disease, economic crisis, inequality, poverty, social and urban violence, political and military conflict, etc. The Universals of Existing Economies, Existential Uncertainty, and Fiction. In other words the universities consider they are not moral nor the financial backing they feel the official rhetoric does imply.

Universities are able to demonstrate their dynamism, their sensitivity to stakeholders. They know that they are accountable to society and to the government that decides on the allocation of public funds. The culture of internal and external evaluation, accreditation and quality assurance is growing under pressure from public authorities and different stakeholders. Most universities around the world see the need to position themselves in a very competitive market. They are pushing for the production of more scientific articles, more registered patents. At the same time, they tend to brag about the number of students and graduates and become more independent of public funds by developing new channels of communication with civil society and in particular with the world of industry (academic foundations and partnership). Universities feel compelled to seek research and training funds from industry, mainly because of the results of vocational training and research.

There are many different types of universities. Clark Kerr's multiversity concept suggests that there are different types of universities and many types of universities around the world. However, despite their differences, they share something important. Each university has a unique local profile, a very specific environment and a particular mission in a socio-cultural context. But we insist that academic freedom belongs to a social entity that produces, transforms, teaches, and studies science and engages in an ethical transfer of science and scholarship from one generation to the next. We are convinced that the increase of freedoms, once practiced within the institution, has repercussions on its members and all its stakeholders. We believe that universities are improving ethical standards, and that they are gaining in importance, and we believe that their authority is becoming more important. Academic freedom can be used and abused. We cannot reduce academic freedom to personal and individual issues. Universities have a moral obligation to ensure the protection and assistance of scholars to the victims of persecution and to fight against unethical methods leading to various forms of torture and manipulation of human rights. Universities are responsible for protecting their freedom and their voice. They need allies in civil society, political circles and the media. Security issues, national boundaries, marginalized groups of disciplines, and so on. Internal and external corruption undermines institutional autonomy and academic freedom. Academic freedom is not an easy ingredient of institutional politics, neither for politicians nor for all members of each university. Academic freedom is a permanent challenge for all, more importantly, for the institutions themselves, who are the main providers of freedom in the political arena. Indeed, the very special freedoms needed to run a university need protection and care.

3. Reinventing the future: sharing, cooperation and solidarity

The future of the University (likely, or possible or preferable). What will be or what should be the future? Should we separate research from teaching? Should graduate studies be separated from undergraduate studies? Should universities evolve under the only pressure of globalization and market forces? Many claims that universities are slow and cannot keep pace with economic and social change. This may be the case, but the research needs a long-term perspective. Similarly, education and training must have time to mature. Could we receive in another way the services we receive today from universities? Could stakeholders find alternative partners elsewhere? In the Middle Ages, universities were weakly linked to a given territory and, when the situation became uncomfortable or dangerous, the university could easily migrate to another city. Today, in the age of the digital revolution, the university can be virtual. But "MOOCs" will never replace the vital need for physical proximity and human encounters on a campus as a particular place of study and located geographically in a space steeped in history.

Research, to a large extent, can actually be done outside the walls of universities and, in fact, is often done in public or private research units. But only universities can bring together large, creative and inventive scientific communities on a global scale. The university remains the best system for accumulating knowledge and disseminating new ideas through teaching. Doctoral research in universities (or some High Schools) remains the most economical way to mobilize an intellectual workforce. Even if there are cultural differences between countries and universities, we must build the future of the University on the basis of common universal values based on a common ethic of sharing. The university's constant concern is to achieve universal knowledge, to transcend geographic and political boundaries and to affirm the need for different cultures to enrich one another.

According to Magna Charta Observatory:

1. The University should be an autonomous institution. To meet the needs of the world around him, his research and teaching must be morally and intellectually independent of all political authority and economic power.
2. Education and research must be inseparable.
3. Freedom of research and training is a fundamental requirement of the university.
4. The rejection of intolerance and openness to dialogue must be shared by teachers, researchers, students and all actors.

What are the common social missions that each university must provide?

We can identify four categories of university social mission within its main function: to cultivate learning through science education and research.

1. A cultural and academic mission including fundamental knowledge and a scientific culture.
2. An economic mission that involves professional training and research for innovation.
3. A political mission that ensures the education of free citizens through the dissemination of information and critical knowledge for democratic debates.
4. An egalitarian mission that ensures equal opportunities for all students, including through a liberal access policy or lifelong learning.

Academic values such as intellectual honesty, personal integrity, solidarity, cooperation, etc. should not be taken for granted in the construction of the university of tomorrow. One of the main concerns of the universe is to regain self-confidence and ensure the trust of society. Will be established in the field of research and education. All universities will learn to balance competition and cooperation ("coopetition").

In 2000, the student population of higher education reached more than 100 million worldwide. It increases by about 4% per year. If we consider that the world population increases by 1% per year, we should reach 200 million students worldwide by 2020. The number of universities should increase in the same proportion. The global academic landscape will change with a shift to the East (Asia), the South (Africa, Latin America) and the countries of the MENA region. The issues of interuniversity cooperation must be considered by European and American universities to support this movement and strengthen the research capacities of universities in the East and South. We believe that the University should be considered a global public good that must be sheltered and outside nationalist political conflicts.

A fortiori, racism, anti-Semitism, communitarianism, and culturalism under their most diverse and insidious forms have not, or should not, have their place in the university.

These principles must be affirmed with force, especially in all the countries around the Mediterranean and the Middle East. A reminder of the thousand-year history and ideas that

have guided the development of Mediterranean universities should be used to chart the way forward to strengthen solidarity and community among all universities in the Mediterranean basin without exclusion and discrimination.

Between a highly centralized and state-controlled public university system and a market-based private higher education system, there is room for a decentralized higher education system. We have to return to the model of middle-age universities governed by communities of professors and students making decisions in a collegiate manner and benefiting from both public and private funding.

Conclusion

Universities must be proactive in designing their strategic directions. They must be actresses of their own destiny rather than passive subjects depending on the market or the state. Autonomy and academic freedom to be effective must be integrated into the democratic life of the university.

All the decision-makers of the university, all the actors of the university, inside and outside the institution, all those who care about the future of the university should defend individually and collectively the values academic and social issues such as equality, democracy, critical thinking, preservation of memory, the fight against ignorance, etc.

In my opinion, the “*raison d’être*” of the future of academic identity is also to contribute to peace between nations through academic freedom, institutional autonomy, international scientific cooperation between free institutions and free scholars. We firmly believe that freedom, the privilege of higher education institutions, is the way to achieve permanent peace among all Mediterranean countries.

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