

**Katarzyna M. Cwynar**

## **THE IDEA OF THE UNIVERSITY IN EUROPEAN CULTURE**

### **1. Introductory remarks**

The history of the university undoubtedly makes it possible to include it if not in the category of universal institutions, then certainly in the category of few institutions of *longue duree*<sup>1</sup> which have been devised by the human being so far. The university doubtlessly owes its endurance to norms and rules that its multi-century tradition has managed to shape. As an institution to promulgate science and tolerance<sup>2</sup> it continues to be an important centre of intellectual and cultural development of humankind.

The university, created by European civilisation, passing an exam in utility during the “history of its *longue duree*”, not only has become a model of “intentional co-operation of scholars”<sup>3</sup> in the whole Europe but has also made considerable impact on changes introduced to the organiza-

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<sup>1</sup> The term „longue duree” was introduced to social sciences by Fernand Braudel. See: F. Braudel, *Historia i nauki społeczne: długie trwanie*, [in:] idem, *Historia i trwanie*, Polish transl. by B. Geremek, Warszawa 1971, p. 49 and ff.

<sup>2</sup> Principle 3 of the “Magna Charta of the European Universities” (Bologna, 18 Sept. 1988) emphasizes: „Rejecting intolerance and remaining ever ready for a dialogue, the university constitutes the optimal site where teachers meet who are willing to share their knowledge, are well prepared to develop it through scientific research and innovation as well as students who can, want and are ready to enrich their minds with the knowledge” (“Magna Charta Universitatum Bologna”, www.bologna-bergen2005. no).

<sup>3</sup> „Intentionality of scholars’ co-operation” – as J. Goćkowski states – being a form of spiritual life, creates a university *koinonia* – a community of values and aims, with truth as its primary good. For more on the issue as well as on the subject of the university’s “longue duree”, see: J. Goćkowski, *Uniwersytet i tradycja w nauce*, Wyd. „Secesja”, Kraków 1999, p. 50–53 and chapter II of Part 1: *Test długiego trwania*, p. 50–80.

tion of institutions of further education in the United States<sup>4</sup>. In spite of the fact that at present we can name two different models of the university: European and American, distinguished by their legal regimes and organization<sup>5</sup>, their origin is to be sought in a common source, that is starting with Plato's Academy<sup>6</sup>, medieval *Bolonia Alma Mater* and *Universitas Magistrorum et Scholarium Parisiensium studentium*. Further development of the university was influenced both by Napoleonic reforms, Wilhelm von Humboldt's conceptions and John Henry Newman's ideas.

## 2. The birth of the university

Antiquity gave birth to the development of science. The desire of knowledge motivated by inquisitiveness<sup>7</sup>, stimulating philosophical

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<sup>4</sup> Cf. H. B. Sagen, *Przystosowanie szkolnictwa wyższego do otoczenia. Kilka uwag o wzorze amerykańskim*, „Nauka i Szkolnictwo Wyższe” 1994, no 3, p. 106.

<sup>5</sup> See at least: T. Sowell, *Amerykańskie szkolnictwo od wewnątrz*, Wyd. WSP, Rzeszów 1996; S. G. Kozłowski, *Współczesna Ameryka. Mity i rzeczywistość*, Wyd. UMCS, Lublin 2001, chapter VIII, p. 217–263; H. B. Sagen, *Przystosowanie szkolnictwa wyższego do otoczenia. Kilka uwag o wzorze amerykańskim*, „Nauka i Szkolnictwo Wyższe” 1994, no 3, p. 102–116; B. Heyns, *Mikrosocjologiczne badania nad szkolnictwem wyższym*, „Nauka i Szkolnictwo Wyższe” 1993, no 1, p. 14–30; Z. Komorowski (ed.), *Szkolnictwo wyższe w wybranych krajach Europy Zachodniej i Stanów Zjednoczonych*, PWN, Warszawa–Łódź 1991.

<sup>6</sup> Apart from the already mentioned Plato's Academy (ca. 387 BC–529 AD) which was a scientific and didactic institution, there also functioned in ancient Greece other philosophical schools, e.g. stoic or epikurean. Aristotle's Lyceum (335–269 BC), a school modelled on the Academy also influenced the subsequent scientific institutions although it was much more focused on scientific research. Lyceum was in fact a kind of a research institute which carried out research in arts and sciences. See: W. Tatarkiewicz, *Historia filozofii*, vol. I: *Starożytność i średniowiecze*, PWN, Warszawa 1993, p. 100–105. Ancient academies provided a model to follow for similar medieval institutions, e.g. the palace school of Charlemagne in Aachen. In the modern period, e.g. for the Florentine Academy (1459), one of the many which were established then in Italy, which later gave birth to contemporary scientific-research institutions, e.g.: Academy of Sciences in France (1666), in Berlin (1700), Russian Academy of Sciences (1725), Polish Academy of Arts in Kraków (1871) or Polish Academy of Sciences in Warsaw (1951). For the listing of most important academies of sciences, see: *Nowa encyklopedia powszechna*, vol. 1, PWN, Warszawa 1998, vol. 1, p. 66 and ff.

<sup>7</sup> Inquisitiveness, fear of the unknown, disbelief, uncertainty or curiosity (as Aristotle would have it) stimulate the human being to win knowledge, find answers and

reflection on the world and the human being, produced wise men and “gods of wisdom” pointing to the first paths of eternal peregrination with humankind incessantly heading beyond the horizon of science and wisdom. As it used to be at Plato’s Academy in the woods of *Akademios* – the centre of philosophy, mathematics, astronomy and natural science – or later, at the *Likeion* of Aristotle – medieval universities in Bologna and Paris – had a common aim – to develop wisdom discovering Truth.

Discovering the ancient wise men’s heritage, which had been lost until XII century, triggered a revolution in the culture of medieval Europe<sup>8</sup>. Since the moment Christianity started to shape the culture of society in accordance with the needs of its doctrine, founding cloister schools whose first instances might be identified during IV and V centuries and more frequently since IX century onwards, education was limited to comprehensive reading of the Script, training clergy to spread the *credo* and prepare believers for eternal life<sup>9</sup>. *Universitas*<sup>10</sup> was thus born within the cloister schools whose walls had been “penetrated” by the recuperated achievements of antiquity.

It is not altogether clear<sup>11</sup> when exactly the two oldest centres in Bologna and Paris became *studium generale* and which of them holds

develop wisdom. Cf. J. Łukasiewicz, *O twórczości w nauce*, [in:] *Z zagadnień logiki i filozofii. Pisma wybrane*, Warszawa 1961, p. 69–70; W. Stróżewski, *Wielość nauk i jedność wiedzy*, [in:] J. Goćkowski, S. Marmuszewski (eds), *Nauka. Tożsamość i tradycja*, Universitas, Kraków 1995, p. 15–22.

<sup>8</sup> J. Baszkiewicz, *Młodość uniwersytetu*, Wiedza Powszechna, Warszawa 1963, p. 13–17.

<sup>9</sup> Z. Skubała-Tokarska, Z. Tokarski, *Uniwersytety w Polsce. Rys historyczny*, Wiedza Powszechna, Warszawa 1972, p. 11 and ff.

<sup>10</sup> *Universitas* in medieval Latin means a professional association, a corporation. *Studium generale* is in turn the name later used for *universitas* as an institution of a definite organizational regime. *Universitas magistrorum et scholarium* or *universitas scholarum et doctorum* means an association, a community of teachers and students. Since XV century, the name *universitas scientiarum* has been used, which means a community of sciences. S. Hessen specially emphasises the meaning of the idea of the university as a community of sciences. See: idem, *Podstawy pedagogiki*, Warszawa 1931, p. 359 and ff. At present, the term “university” denotes generality and universality of the institution of scientific life, which is stressed by the Magna Charta of European Universities (18 Sept. 1988).

<sup>11</sup> See: L. Moulin, *Średniowieczni szkolarze i ich mistrzowie*, transl. by H. Lubicz-Trawkowska, Marabut, Gdańsk–Warszawa 2002, p. 174.

the primogeniture in reality. Developed by means of habit<sup>12</sup> (*ex consuetudine*), earning fame by lectures, they first shaped their curricula, their features and principles, and only then were granted privileges by emperors, kings and popes. Bologna, the centre for teaching Roman law (*Codex Iustinianum* of IV century) gained support and protection from German emperors<sup>13</sup> and then, introducing canonical law into its curriculum (*Gratianus' decree* of XII century), won recognition from the Church. Paris in turn, owing to theology, won absolute support from popes as well as accepted their special influence over the course of teaching. Others, established *ex fundatione*, by a papal bulla, which granted to them strictly defined privileges, were actually also created as a result of migration flows by students or developed from earlier lay foundations<sup>14</sup>.

Communities of masters and scholars, modelled on Bologna or Paris or a mixture of both, became both economically and politically ever more important alongside economic development of Europe. The basic aim of founding a university – the place where science was promulgated while past and present achievements reviewed from the point of truth and scholars were shaped spiritually – was complemented with material gains resulting from the revival of local economies, not to mention political aspects of the process<sup>15</sup>.

The culminating point of the university excellence was reached between XII and XV centuries when the university enjoyed authority and – becoming the centre of education and academic life – was recognized as a symbol of “the foundation of the world” alongside secular and spiritual authorities according to the principle *sacerdotium – regnum – studium*<sup>16</sup>. Education leading to further studies at faculties of law, theology or medicine<sup>17</sup>, decisive of the nature of university, was

<sup>12</sup> See: J. Baszkiewicz, *Młodość uniwersytetu*, p. 23.

<sup>13</sup> A. Vetulani, *Początki najstarszych wszechnic środkowoeuropejskich*, Wrocław 1970, p. 33–37.

<sup>14</sup> J. Baszkiewicz, *Młodość uniwersytetu*, p. 26.

<sup>15</sup> See: L. Moulin, *Średniowieczni szkolarze...*, p. 157–159.

<sup>16</sup> J. Baszkiewicz, *Młodość uniwersytetu*, p. 8.

<sup>17</sup> Medicine was defined as a separate science at the beginning of XII century (Salerno and Montpellier were the first medical universities), whereas philosophy – in mid-XIII century. Cf. J. Baszkiewicz, *Młodość uniwersytetu*, p. 19–21 and L. Moulin, *Średniowieczni szkolarze...*, p. 164.

preceded by courses at faculties of liberal arts<sup>18</sup>. General education within *artium* comprising teaching seven subjects divided into two cycles: *trivium* (grammar, rhetorics and dialectics) and *quadrivium* (arithmetics, geometry, astronomy and music) was inherited from the period of cloister schools although it was enriched with knowledge of philosophy, natural sciences and linguistics. The fact that all universities shared general principles of curricula design, used Latin as a teaching language and adopted the same procedures for granting licentiate, baccalaureate, master's and doctor's diplomas, recognized in the whole Europe, made it possible for both scholars and masters to migrate from one centre to another, proving at the same time the "supra-national universality" of sciences and teaching<sup>19</sup>.

Inscribed in university life, gradually introduced alongside formation of the institutional framework for the medieval university, principles, values and functions emphasized also the external exposition and highlighted the majesty of *universitas* by means of rituals, academic clothes and symbols of dignity such as the chain, sceptre and ring as well as wording of official documents, which managed not only to shape but also to preserve its cultural identity. Although the organization of university and the contents of university work underwent change in time, its exceptionality was preserved for the university has performed the very same function for centuries, that is it has cultivated knowledge.

The excellence of the medieval university started to wane when the rational thought developed to undermine the medieval view of the world. This spelt out the end of its medieval formula. New views, a drive towards scientific discoveries and scientists' desire to become famous as well as a turn towards professionalization of teaching all caused changes in the social role of the university. Nonetheless, the development of science resulted also in new ideas of the university which, stressing its continuacy and the glory of the university tradition,

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<sup>18</sup> Cassiodor's work *Kształcenie w naukach Boskich i świeckich*, containing a syllabus for liberal arts (with an emphasis on *trivium*) served to educate clergy in the knowledge and interpretation of the Script. Conceived as early as IV century, it became popular only in VIII century. See: Z. Skubała-Tokarska, Z. Tokarski, *Uniwersytety w Polsce. Rys historyczny*, Wiedza Powszechna, Warszawa 1972, p. 12 and ff.

<sup>19</sup> A. Gieysztor, *Systemy wartości w tradycji uniwersyteckiej*, [in:] H. Samsonowicz, J. Sławiński, L. Szczucki, *Idea uniwersytetu u schyłku tysiąclecia*, Wyd. Scholar, Warszawa 1998, p. 10.

signalled also that new space for the university was sought in the new social conditions.

### 3. The Napoleonic conception

The spread of the culture of the Enlightenment significantly influenced the change in the structure of teaching and organization of the university. The establishment of vocational schools of further education or academies at the beginning of XVIII century was a sign and an attempt to break away from the principles of the functioning and tradition of the medieval *universitas*. An attempt at negation of what had been shaped in the Middle Ages, derived from the mental change related to modern rationalism. Enlightenment ideas were decisive in this respect, most specifically the ones related to negative evaluation of the Middle Ages.

After a prolonged crisis that took place between XVI and XVII centuries, the principles of a new model of the university, whose priority was to educate state *cadres*, were created by Napoleon (as a result of the 1818 reform)<sup>20</sup>. The pragmatic orientation to didactic functions of the university was to result in its perception as a vocational school of further education. Centralized management of the schools was typical of the French educational system where the schools were subordinated to regional administrative units (academies), together constituting university structures.

As such, the university, being one of the many “institutions of further education” (EES – *Etablissement d’Enseignement Supérieur*)<sup>21</sup>, limited to teaching, did not carry out any scientific research. The latter task was attributed to didactic-research units established in 1968 (UER – *Unite d’Enseignement et de Recherche*)<sup>22</sup>. Elitist *grand ecoles*, being

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<sup>20</sup> M. Mazur, *Przemiany w systemie szkolnictwa wyższego we Francji. Krytyczna analiza reformy 1968 r.*, [in:] M. Pastwa, M. Mazur, S. Kwiatkowski (eds), *Przemiany organizacyjne szkolnictwa wyższego*, PWN, Warszawa 1988, p. 69.

<sup>21</sup> Such is the commonly accepted name referring to a variety of institutional forms of the French system of further education. See: E. Drogosz-Zabłocka, *Francuskie szkolnictwo wyższe – struktura instytucjonalna i przemiany*, „Nauka i Szkolnictwo Wyższe” 2001, no 1/17, p. 182.

<sup>22</sup> M. Pastwa, *Zmiany systemów kierowania i struktur organizacyjnych szkół wyższych w wybranych krajach Europy Zachodniej – przyczyny, kierunki, efekty*, [in:]

specialized schools of further education, having academic status and educating candidates running in the majority for top positions in the sector of public administration, were much more prestigious than universities<sup>23</sup>. The State Engineering Schools of Further Education (*Ecoles Nationales Supérieures d'Ingenieurs*) and the State Institutes of Applied Sciences (*Instituts Nationales des Sciences Appliquées*) constituted other forms of further education created among others with the aim of breaking the monopoly of elitist education by the *grandes écoles*<sup>24</sup>.

From the vantage point of socio-political forces, building the system of further education in France was meant to safeguard social mobility of young citizens coming from lower and middle social classes; it offered special opportunities of employment in public administration. Transformation in the sphere of production and technology triggered economic growth and development of the country. However, the tendency to homogenize educational offers and to centralize administration seriously limited the autonomy of the university leading to fossilization of its idea and its institutions. Its renewal was only made possible owing to the reform of 1968<sup>25</sup>. The initiated reforms tended towards decentralization, interdisciplinarity and recovered autonomy of the university.

#### 4. Humboldt's conception vs. Kantian idea of the university

The processes occurring at German universities already at the beginning of XIX century led to changes in their structures and the perception of the tasks fulfilled by the university. Wilhelm von Humboldt attempted to define new tasks for the university at the beginning of XIX century. His conception was however influenced by the earlier (designed in 1798)<sup>26</sup> Kantian idea of the university.

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M. Pastwa, M. Mazur, S. Kwiatkowski (eds), *Przemiany organizacyjne szkolnictwa wyższego*, p. 41.

<sup>23</sup> See: *ibidem*, p. 25 as well as E. Drogosz-Zabłocka, *Francuskie szkolnictwo...*, „Nauka i Szkolnictwo Wyższe”, 2001, no 1/17, p. 191 and ff.

<sup>24</sup> M. Mazur, *Przemiany w systemie szkolnictwa wyższego we Francji...*, p. 70.

<sup>25</sup> See: *ibidem*, p. 69–112.

<sup>26</sup> I. Kant, *Spór fakultetów*, trans. by M. Żelazny, Wyd. Rolewski, Toruń 2003, p. 12.

Immanuel Kant postulated that university communities should enjoy far-reaching autonomy vis-à-vis state administration and religious institutions. Not denying that the state should supervise education, he claimed at the same time that scientific research should be independent<sup>27</sup>. He also proposed that professors should be appointed at universities in relation to the existing branches of science. They were to be, as he stipulated, trustees of the disciplines, which together constituted a scientific academic community called the university<sup>28</sup>. Kant perceived the university as a hierarchical institution, not only because of the hierarchy of scholars but also because of the hierarchy of faculties. Faculties were divided into so called higher (theology, law, medicine)<sup>29</sup> and lower<sup>30</sup>; philosophy as a lower faculty should verify the three higher faculties<sup>31</sup>. In the order of cognition, this as a matter of fact meant subordination of the faculties of theology, law and medicine to the faculty of philosophy as to the one which in its research was restricted by nothing but the search for truth for the sake of truth.

Kant envisaged the functioning of the university as a community of professors in the context of activities carried out by scholars who were not necessarily “associated” with a university<sup>32</sup> (doctors) and functioned within scientific institutions affiliated at particular faculties. This is why it is reasonable to state that it was Kant who formulated thus the basic principles of the concept of the “free university” (*die frei Universitaet*), or as it is frequently called, the liberal university.

Humboldt’s project, who is believed to be the author of the idea of the “free university”, is in many respects related to the idea of the university as conceived by Kant. Humboldt, supposed to be a representative of the German liberal thought<sup>33</sup>, stressed limited dependence of the university from the state. The idea was premised on the principle of autonomy of the university, expressed in the freedom of scientific research and academic teaching.

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<sup>27</sup> See: *ibidem*, p. 55.

<sup>28</sup> See: *ibidem*.

<sup>29</sup> See: *ibidem*, p. 60.

<sup>30</sup> See: *ibidem*, p. 57.

<sup>31</sup> See: *ibidem*.

<sup>32</sup> See: *ibidem*, p. 56.

<sup>33</sup> See: B. Andrzejewski, *Wilhelm von Humboldt*, Wiedza Powszechna, Warszawa 1989, p. 88.

In his conception of the university, Humboldt, a bit unlike Kant, envisaged organizational changes stressing the role of scientific research carried out within the framework of the university. In the “Application concerning the establishment of a university in Berlin” (24 VII 1809) he proposed that an institution should be created to unite all scientific institutions: universities, academies and institutes<sup>34</sup>. This meant that the university was not only to be a teaching institution but mainly the institution to carry out scientific research. The aim of scientific institutions of further education, into which Humboldt included universities, academies and so called lifeless (*leblos*)<sup>35</sup> institutes, was to develop science and to promulgate it<sup>36</sup>. Principles of solitude (*Einsamkeit*) and freedom<sup>37</sup> were decisive factors in performing the function. Justifying the unity of teaching and research, W. Humboldt stressed that academy, university and assisting institutes were three integral parts of the general organization<sup>38</sup>.

Wilhelm von Humboldt’s reform (implemented in 1809–1814)<sup>39</sup>, premised on the idea of the free university (later dubbed liberal university) emphasized its research function, which was a novelty as compared to both the medieval university, the concurrent Napoleonic conception and the later idea of Newman’s. The stress put by Humboldt on scientific research made didactic activities seem moving to the background while the university was becoming more and more a research institution.

## 5. Newman’s idea

Almost in the same period when the Napoleonic conception “degraded” the university dignity to the level of a specialized vocational school and in Germany Humboldt’s reform, stressing unbreach-

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<sup>34</sup> Wilhelm von Humboldt, *Wniosek o powołanie uniwersytetu w Berlinie*, [in:] B. Andrzejewski, *Wilhelm von Humboldt*, p. 234 and ff.

<sup>35</sup> See: idem, *Organizacja instytucji naukowych*, [in:] B. Andrzejewski, *Wilhelm von Humboldt*, p. 249.

<sup>36</sup> See: *ibidem*, p. 240.

<sup>37</sup> See: Wilhelm von Humboldt, *Organizacja...*, [in:] B. Andrzejewski, *Wilhelm von Humboldt*, p. 240.

<sup>38</sup> See: *ibidem*, p. 249.

<sup>39</sup> See: R. Nowakowska, *Niemieckie szkolnictwo wyższe – struktura, wybrane problemy i kierunki zmian*, „Nauka i Szkolnictwo Wyższe”, 2000, no 2/16, p. 145.

able unity and freedom of science and teaching, was earning universal recognition in the shaping of the new university model, in England, another model of the university was originating.

The vision of the university, pictured by Newman in 1852<sup>40</sup>, was a response to the changes occurring primarily within the Irish society. Discrimination of Catholics by British government gave an impulse to the Irish clergy to initiate action aimed at establishing a Catholic academic institution in Dublin<sup>41</sup>. The Primate of Ireland proposed that introductory lectures and the post of the rector of the new university be offered to cardinal John Newman<sup>42</sup>.

According to Newman's views, the university was to be a place where "universal knowledge was taught"; performing pedagogical functions it should incite a natural desire of knowledge, simultaneously shaping the mind by means of logical reasoning, adequate valuation of matters and people, rational conduct, honesty, self-restraint, rhetorics, habit of philosophical thinking and stability of opinions<sup>43</sup>. Distinguishing research from didactic functions of the university<sup>44</sup> as well as opposing teaching practical knowledge, Newman favoured "liberal arts" stressing knowledge for its own sake resulting from a desire to know the truth<sup>45</sup>. Education, inculcating intellectual culture, and especially training students in the spirit of Christian values to be wise and honest men were to constitute founding principles of the university according to his conception.

## **6. The continuity of the idea of the free university in the changing world**

The fact that the research function prevailed over the didactic function in Humboldt's conception of the university initially went

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<sup>40</sup> Out of the nine lectures dedicated to the idea of the university, only 5 were delivered by Newman in Dublin in 1852. All of them were published in 1899. See: *Przedmowa tłumacza* [in:] J. H. Newman, *Idea uniwersytetu*, transl. by P. Mroczkowski, PWN, Warszawa 1990, p. 47 and ff.

<sup>41</sup> See: *ibidem*, p. 45 and ff.

<sup>42</sup> *Ibidem*, p.16.

<sup>43</sup> See: J. H. Newman, *Idea uniwersytetu*, p. 87.

<sup>44</sup> See: *ibidem*, p. 83.

<sup>45</sup> See: *ibidem*, p. 184.

against the needs of contemporary societies. With the development of capitalism, societies needed highly, both generally and vocationally, educated people. The situation influenced the assumptions of the so called German conception of the university. The research priority was replaced with the principle of unity of research and education<sup>46</sup>.

In the 1920s and 1930s, controversies over the contemporary ideas of university education were expressed by many, including Karl Jaspers, Jose Ortega y Gasset and Sergius Hessen.

Promulgating the German conception of the free university, Hessen stressed the principle of coherence in science (*universitas scientiarum*) as well as freedom of teaching and learning (*Lehr- und Lernfreiheit*)<sup>47</sup> which may only be limited by necessities derived from science itself (*onus probandi*)<sup>48</sup>. The two principles, indispensably linked to the idea of the autonomous university, understood as the right to self-government and auto-selection of academic staff, constitute in Hessen's view, the "ideal essence of the university"<sup>49</sup> whose internal functioning is influenced only by science<sup>50</sup>.

The principle of unity of research and teaching assumed also that a student as a fully independent and responsible human being, characterised by an ability to use the received knowledge appropriately and to participate in academic labour<sup>51</sup>. K. Jaspers also sustained the principle stressing that adequate formation of scientific mentality is only possible by means of "Socratic" training leading to "rational freedom" through scientific research and teaching which are indispensable elements of university education<sup>52</sup>.

Jaspers's views accepting the assumptions of Humboldt's model differed from the vision of the university as described by Jose Ortega y Gasset. Critical of the principle of unity of research and teaching, he prioritised the task of "teaching culture" which makes the student

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<sup>46</sup> J. Szczepański, *Szkie o szkolnictwie wyższym*, Wiedza Powszechna, Warszawa 1976, p. 16 and ff.

<sup>47</sup> *Ibidem*, p. 360.

<sup>48</sup> S. Hessen, *Podstawy pedagogiki...*, p. 362.

<sup>49</sup> *Ibidem*.

<sup>50</sup> *Ibidem*, p. 384.

<sup>51</sup> *Ibidem*, p. 356.

<sup>52</sup> K. Jaspers, *Praca badawcza, kształcenie, nauczanie*, „Znak” 1978, no 288 (6), p. 742.

a man of culture, able to live up “to the idea of his time”<sup>53</sup>. This dimension of education was subsequently supplemented with teaching a profession whereas the process of teaching was separated from participation of students in scientific research<sup>54</sup>. According to Ortega y Gasset it was not the basic task of the university to educate students to become scientists, which was premised on their having special abilities<sup>55</sup>. Criticizing Humboldt’s model, he emphasized separation of scientific research from teaching<sup>56</sup>.

In spite of the fact that the German idea of the free university was widely recognized in XIX and XX centuries, its implementation was not exempt from the influence of civilizational and cultural events of the period. It was seriously infringed during the development and rule of the fascist and Communist ideologies. Its crisis was already discussed in the 1930s<sup>57</sup>. The referred views are only a few examples of those who tried to point to the right direction of the idea’s development.

## **7. University in the Europe of Knowledge (concluding remarks)**

The contemporary university, despite all of the stumbling blocks and imperfections in the implementation of the tasks imposed on it by the continuously changing world, sustaining its identity, performs the same, stable functions: creates science (creating knowledge and educating scientists) and intelligentsia (educating students and writing publications for the intelligentsia)<sup>58</sup>. Announced in Bologna on 18 September 1988<sup>59</sup>, fundamental principles of autonomy, unity of scientific and didactic activities, freedom of scientific research and teaching,

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<sup>53</sup> Jose Ortega y Gasset, *Misja uniwersytetu*, „Znak” 1978, no 288 (6), p. 717.

<sup>54</sup> See: *ibidem*, p. 719.

<sup>55</sup> See: *ibidem*, p. 721.

<sup>56</sup> See: *ibidem*, p. 730.

<sup>57</sup> More on the issue in: W. Moberly, *The Crisis in the University*, London 1949. Cf. also e.g. J. Szczepański, *Szkice o szkolnictwie wyższym*, Wiedza Powszechna, Warszawa 1976, p. 34–69.

<sup>58</sup> See: J. Goćkowski, *Uniwersytet i tradycja w nauce*, Wyd. „Secesja”, Kraków 1999, p. 60–64.

<sup>59</sup> (“Magna Charta Universitatum Bologna”, [www.bologna-bergen2005.no](http://www.bologna-bergen2005.no)) (accessed: V 2004).

sustaining the European human sciences tradition make the European university, in its mission to promulgate science and tolerance, a universal intellectual and cultural centre for the development of society.

Joint declarations, such as the “Sorbonne Declaration” (28 V 1998)<sup>60</sup> and the “Bologna Declaration” (19 VI 1999)<sup>61</sup> which initiated the “Bologna Process”<sup>62</sup> leading to the convergence of systems of further education within European countries and aiming at creating by 2010 an European Academic Area, constitute great challenges which are faced by European countries with the aim of building the knowledge-based society, which may contribute to the unification of the continent and its general development. In light of the Lisbon Strategy (2000)<sup>63</sup>, knowledge and building knowledge-based society became the engine of economic development while the development of scientific research and adequate system of higher education constitutes a drive to implement the outline. Mobilization directed at its internationalization became thus a priority in the Europe of Knowledge, with the university as its fundamental element.

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<sup>60</sup> *Sorbonne Joint Declaration. Joint declaration on harmonization of the architecture of the European higher education system*, Paris, the Sorbonne, May 25 1998, ([http://eua.uni-graz.at/Sorbonne\\_declaration.pdf](http://eua.uni-graz.at/Sorbonne_declaration.pdf)).

<sup>61</sup> *Europejskie szkolnictwo wyższe – wspólna deklaracja europejskich ministrów edukacji, podpisana w Bolonii 19 czerwca 1999 roku*, „Nauka i Szkolnictwo Wyższe” 2000, no 2/16, p. 161–163.

<sup>62</sup> More on the issue: “Proces Boloński”, <http://www.menis.gov.pl>

<sup>63</sup> See *Presidency Conclusions, Lisbon European Council, 23 And 24 March 2000*, [http://ue.eu.int/ueDocs/cms\\_Data/docs/pressData/en/ec/00100-r1.en0.htm](http://ue.eu.int/ueDocs/cms_Data/docs/pressData/en/ec/00100-r1.en0.htm) (accessed: IX 2004). Cf. also: *Edukacja w Europie: różne systemy kształcenia i szkolenia – wspólne cele do roku 2010*, Komisja Europejska, Dyrektoriat Generalny ds. Edukacji i Kultury, Luksemburg 2002, <http://www.menis.gov.pl> (accessed: IX 2004)