

Minority University Charter

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Abstract

In a multilingual Europe it is a very good question to ask: what will or what could be the future of a minority language university functioning next to a multilingual university?

The question is important in three directions. Firstly, because the question regarding the future of ethnical or lingual communities, can not be answered without a proper education, and a proper higher education in their mother tongue. Secondly, because the role of the regionalism in a united Europe becomes stronger with the strengthening of the local /ethnical identities, which could be achieved with the help of a proper minority language education on every levels. Finally, it is not a marginal question, when will be restored to the people who peacefully ask for them, the minority rights and institutions, which have been confiscated by the dictatorial regimes.

These considerations and the basic values, which represents the pillars of the European Communities and have been included in many international documents, makes important the preparation and adaptation of a Minority University Charter.

The aim of the speech is the presentation of this Charter's plan and the arguments sustaining it.

The problems linked to the higher education, becomes in the transitional process from communist dictatorship to democracy, a priority for these societies, fact confirmed by those involved by signing the so called *Sinaia Statement on Academic Freedom and University Autonomy (1992)*. The topic of higher education gets new connotations, in the context of the Bologna process, aspects which are important in an integrating Europe. Without presenting in details the elements of this problem, we propose to raise attention over one component, which in the case of existence of an important minority in the transitional countries becomes very important. We are referring to the problem of higher education in the languages of ethnic minorities. Because generally ethnic minorities are regional communities, this problem can be drawn up, partially, in terms specific to the regionalism, linked to the preservation and promotion of local identities and values, different of those of the national majority.

In Central and Eastern Europe the claims for minority language education has provoked serious political and, at times, social tensions when the representatives of ethnic minorities formulates a request in this problem, there have been, even bloody confrontations. It is enough to evoke the violent confrontations between Romanians and Hungarians from March 1990 in Tg. Mures – Marosvasarhely, when the ethnic conflict, escalated, let by the authorities, and produced hundred of injured and even lost of human lives. Those who could not accept the reopening of the Bolyai Hungarian University closed by the communists (with the participation, in person, of Ceausescu) in 1959 produced this conflict.

In the first part of our work we speak about the problems of the higher education in minorities' languages, presenting some elements regarding the Hungarian higher education in Transylvania/Romania, we will refer to the public discourse and those of the

Hungarian university staff regarding the reform of Hungarian higher education in Romania. The second part constitutes a short analysis regarding the theoretic approach of the higher education in minorities' languages, and the final part will present the *Charter concerning higher education institutions in the minorities' languages* launched on the 26th of May 2005 at Cluj, by the occasion of the Conference for higher education in the minorities' languages.

1. Hungarian Higher Education in Transylvania

Transylvania - a brief overview

Transylvania is a historical-geographical unit in the Eastern part of the Carpathian Basin, belonging during the history to different authorities:

996-1526	part of the Hungarian Kingdom
1526-1711	independent Principality
1711-1867	part of the Habsburg Empire
1867-1919	part of the Hungarian Kingdom in the Dualist Austro-Hungarian Monarchy
1919-1940	part of the Romanian Kingdom
1940-1945	northern Transylvania returned to Hungary
1945-	part of Romania.

Out of the total number of its seven million inhabitants, two third are Romanian. The 1.500.000 Hungarians living in Transylvania represent 6.6% of Romania's and 21% of Transylvania's population, being the second greatest traditional national minority in Europe. Note that the proportion of Hungarians in Transylvania in 1910 was of 31 %. The Hungarian community lives in a massive block in the region called Szeklerland (ca. 20.000 km²) that gained territorial autonomy in 1952, but this was lost in 1968.

About the history of Higher Education in Transylvania

The first higher educational institution was founded in 1579 by Stephanus Báthory, Prince of Transylvania and King of Poland. This academy was actuated by the Jesuite Holy Order. The presently existing Báthory István High-School in Cluj /Kolozsvár and the Babes-Bolyai University in Cluj/Kolozsvár originates itself from Báthory's Academy.

An academy actuated by the Reformed Church was founded by Prince Gabriel Bethlen in 1622. The Bethlen Gábor High-School in Aiud/Nagyenyed considers itself as a successor of this institution.

The modern Hungarian university was founded in 1872, wich was closed after the First WW. In order to improve the situation of the Hungarian minority just before the Peace Treaty from Paris (1947), the Romanian Government decided the foundation of the Hungarian **Bolyai University in Cluj/Kolozsvár**, having the Faculty of Medicine in Tg. Mures/Marosvásárhely. In 1959 the Hungarian Bolyai University was incorporated into the Babes University, resulting the bilingual **Babes-Bolyai University**. Between 1959 and 1989 the education Hungarian language at the Babes-Bolyai University was almost entirely ceased, abolished by the communist regime.

The Present Situation

The higher education in Romania does not meet the expectations of the Hungarian minority. The Hungarian community is highly underrepresented in the higher education

of Romania. Although Hungarians represent more than 6.6% of the total population in Romania, only 4.4% of students in higher education are of Hungarian nationality, out of which only 1.6 % enjoy the opportunity to study in Hungarian.

Total number of Students in Romania:	600.000	100.0 %
Total number of Hungarian students:	26.000	4.4 %
Number of Hungarian students studying in Hungarian	10 000	1.6 %
Having in view the percent of Hungarian should be	40.000	6.6 %.

At the preliminary examinations in 2004 from the 64320 publicly financed places Hungarian students have occupied only 1048. Comparatively, 1650 students from the Republic of Moldova have been accepted and publicly financed through a ministerial decree.

There is no public Hungarian higher education in a series of important subjects, like **all the engineering sciences**, arts, agriculture, forrest science, music and veterinary medicine. The case of the Partium Christian University, founded in 1999, and that of the Sapientia University, founded in 2000, which teach in the Hungarian language, is perhaps unprecedented: it is financially sustained by the Hungarian state, although the Hungarians in Romania pay taxes to Romania, and not to Hungary.

Gabriel Andreescu¹ analysing the yearly reports of the Romanian Intelligence Agency (SRI) emphasizes, that the SRI has mentioned the rightful aspirations of the Hungarians for creating an independent Hungarian educational system as activities endangering the national security in 1994, 1995, 1996, 2001. In 2005 some have the intention to raise tension. For example the next affirmation: on the BBU 3500 Hungarian teachers teach the 5000 Hungarian student². In reality there are 256 Hungarian teachers, and 134 have doctorates.

We are presenting data to compare this situation with the possibilities other national minorities. Some of the traditional national minorities in Europe: Catalans in Spain – 6 000 000, Hungarian in Romania – 1 500 000, Albanians in Macedonia – 700 000, Basque in Spain – 700 000, Hungarians in Slovakia 600 000, Welsh in Great Britain – 600 000, Germans in South Tyrol – 300 000, Swedish in Finland – 300 000, Hungarians in Serbia – 300 000, Gagauz in Moldova – 150 000.

The Catalan, Albanian, Swedish, Gagauz and Sami minority as well as the Hungarian minority in Slovakia enjoy the benefits of monolingual public university or universities. The Welsh and Basque minorities as well as the German minority in Italy have use of truly multicultural public universities.

The situation at the “multicultural” Babes-Bolyai University

One of the most important aims of the European Union is the creation of a knowledge-based society, in which the most important capital is the human resources. In Romania after the European integration the HR market and the wages will depend on the actual knowledge. The subsistence of the Hungarian culture in Transylvania depends on the professional competence of the youth. The preparedness of the Hungarian students studying in the Romanian higher education institutes is very poor. Solving the problems of the quality of the educational system is very important for the subsistence of the Hungarian culture.

¹ G. Andreescu, *The Right Extremism in Romania*, Fundația CEDR, Cluj-Napoca., 2003.

² Melania Mandas Vergu, *The Ghost of the Hungarian University haunts again in Romania*, “Adevarul” newspaper from 25.01.2005.

The Hungarian staff of the BBU has concluded the situation in an important study.³ “If we won’t take into consideration the political games, than what happens at the BBU it happens in the name of a “multicultural” politics, it can be considered as an innovative institution, unique in the whole region, which aim is to reflect in the system of the University the multicultural characteristics of Transylvania. In concordance with that, the lectures at this multicultural university are in three languages, Romanian, Hungarian and German, there are four theological faculties – Orthodox, Catholic, Greek Catholic and Protestant Reformed and a Jewish institution. From the existing 20 faculties, on 16 there are Hungarian groups, and on 9 German groups. From the 101 specialties 49 can be studied in Hungarian and 12 in German. 25.472 students are studying in Romanian, 5.422 on Hungarian and 721 on German, from the 2.000 professors 250 are working with the Hungarian groups.

Unsolved problems and unexploited opportunities

Many Hungarian professors working at the BBU thinks that the present structure of the University would not allowed the institutional autonomy for the Hungarian education.

Problems that arises from the existing multicultural institutional systems:

- **the status of the faculties are not cleared up:** the Hungarian and German faculties are subordinated to the different decision taking bodies in the faculties and the Senate. The decisions are taken on the principle of the majority and the internal autonomy of the minority’s faculties is not assured.
- **functional disturbances:** parallel Romanian, Hungarian and German professional bodies has to be created on the faculties where the studies are in Hungarian and in German too. It is hard to expect that the level of teaching should be so high when, on the 101 specialties thought in Romanian there are 1700 professors and on the 49 specialties thought in Hungarian there are only 250 professors.
- **financial problems:** taking into consideration the existing public financing system, presently the Hungarian and the German faculties, because of the lower number of the students, can not sustain themselves.

Proposals for solving the above mentioned problems

- Measures for the consolidation and enlargement of the **multicultural character of the BBU**
- Foundation of a **research institute** at the BBU, which through research regarding the consequences of the cultural division with time could become a regional reference institution.
- **Building up and consolidating the autonomy of the Hungarian faculties.**
- The elaboration of the **mission declaration** of the Hungarian faculties: we could speak about the identity of the faculty, after 1st of January 2007 a more defined profile could prevent the Universities from Hungary from taking the students away.
- **Settling the status of the Hungarian (and perhaps the German) language** in the institutional structure of the BBU”

³ Salat Levente: Documents from the history of the Hungarian faculties from the BBU In: Bodó Barna (editor): *Hungarian Yearbook from Romania 2004-2005*, Diaspora-Marineasa, Temesvár, 2005, 359-406.

The demands of the Hungarians in Transylvania

The re-establishment of the public Hungarian Bolyai University. As a first, urgent step: establishment of *Hungarian faculties* at the Babes-Bolyai University. As soon as possible: 25 % of the Babes-Bolyai University's infrastructure should be given to the future Bolyai University. The problem of re-establishment of the Bolyai University has been demanded already in 1990 by several leading scientists, most of them laureated with Nobel and Fields Prizes.

Recommendations of Max van der Stoel are neglected! In his letters to rector Andrei Marga, Max van der Stoel, has repeatedly indicated the lack of the Hungarian inscriptions and that the official documents of the University as diplomas are only in Romanian. He made some proposals for the financing of the minority education. These problems have not been solved today.

Sapientia University should be financed by Romania.

Extra funding and autonomy should be given to the Hungarian public and higher education.

2. Democracy and Higher Education in Minority language

Minority University. We have to put the question: why are these fears, why its opponents think it is impossible to create one? Secondary education on the minorities' languages is possible in countries, which opposes the higher education – like Romania. The answer could be finding linked the differences between the two levels. And the most important difference is the autonomy of the universities. Where the majority does not want to give any kind of autonomy to the minorities there is no place for the autonomy of the universities.⁴ In Romania what happened justifies these theses.

The Magna Charta accepted by the rectors of the European Universities in 1988 says: „The university is an autonomous institution at the heart of societies differently organized because of geography and historical heritage; it produces, examines, appraises and hands down culture by research and teaching.” There is a definition of the autonomy: „To meet the needs of the world around it, its research and teaching must be morally and intellectually independent of all political authority and economic power.”

The academic freedom makes the subject of many theoretical studies and policy paper, the Human Right Watch makes a yearly report regarding this subject. The situation report contains problems like repression of academics, censorship and ideological control, suppression of students activism, access to education⁵, the theoretical studies speak about the characteristics of freedom. According to the traditional American view the academic freedom is not a constitutional right. “A principal question is whether it limits an academic's freedom to expressive and associational activity in that person's field of specialization, or whether it provides for a general freedom to engage in any expressive activity that does not constitute a violation of existing laws.” In the same time more and more think that the academic freedom can be asserted as a human right. There are two possibilities for that: “One is to defend it as a human right to free expression; the other is

⁴ In Romania there are more Universities with Hungarian and German lectures, but there are no state owned minority universities. The two Hungarian private universities– Sapientia and Partium Christian University – have been accredited after long fights, in which have been impossible to make a line between politics and professional components.

⁵ See the yearly reports of the *Human Right Watch*.

to defend it as a human right to education. Article 19 of the International Covenant on Civil and Political Rights (ICCPR), a treaty ratified by most countries, including the United States, protects freedom of opinion and expression as human rights. The right to education is guaranteed by Article 13 of the International Covenant on Economic, Social, and Cultural Rights (ICESCR), which most countries have ratified.”⁶ From a theoretical point of view that means that, the academic freedom is a right to education that has individual and collective dimensions that can only be discharged through complex relationships between students, faculty, institutions, the government, and the society. This interpretation takes us on a straight road to the ethical dimensions of the academic freedom. The ethical dimensions puts the question in a social context, which is expressed by the following paragraph: “the University has the obligation to uphold and demonstrate to Society that it stands by its collective obligation to quality and ethics, to fairness and tolerance, to the setting and the upkeep of standards - academic when applied to research and teaching, administrative when applied to due process, to the rendering of accounts to Society, to self-verification, to institutional review and to transparency in the conduct of institutional self-government.”⁷ For the union of the university professors: “‘Autonomy’ means the independence of institutions of higher education from the State and all other forces of society to make decisions regarding its internal government, finance, administration, and to establish its policies of education, research, extension work, and other related activities.”⁸ The minority university forms an island of autonomy, which can not be supported the any societies escaping the communist dictatorship.

The autonomy is necessary in the case of all universities, it is true in the case of a minority university too, and otherwise it cannot fulfill the tasks for which it has been created. The autonomy makes it possible to choose the strategic priorities. This aspiration is very important in the case of all ethnic minorities in the context of the institutional reform demanded by the Bologna process and it is harmony with the European principles of higher education⁹, and the principle of subsidiarity.

We want to stress out shortly, one more relation: the social responsibility of the higher education institutions. In this case we will refer to a basic document too: “All institutions of higher education shall pursue the fulfillment of economic, social, cultural, civil and political rights of the people and shall strive to prevent the misuse of science and technology to the detriment of those rights. Institutions of higher education should be critical of conditions of political repression and violations of human rights in our society. All institutions of higher education shall address themselves to the contemporary problems facing our society. To this end, curricula and academic programs as well as other activities of the institutions shall respond to the needs of the society at large without prejudice to the needs of scientific enquiry and production of knowledge.”¹⁰ The social

⁶ Balakrishnan Rajagopal: Defending Academic Freedom as a Human Right: An Internationalist Perspective, In: *International Higher Education*, Number 33, Summer 2003.

⁷ Statement of International Association of Universities on Academic Freedom, University Autonomy and Social Responsibility, adopted in April 1998, See: http://www.unesco.org/iau/p_statements/af_statement.html

⁸ See: The Declaration on Academic Freedom and Autonomy of Institutions of Higher Education, Lima, 10 September 1988.

⁹ Berka, W. – De Groof, J. – Penneman, H. (eds.): *Autonomy in Education. Yearbook of the European Association for Education Law and Policy*. The Hague-London-Boston: Kluwer Law International, 2000.

¹⁰ See The Dar es Salaam Declaration on Academic Freedom and Social Responsibility of Academics, part IV, adopted at 19th April 1990.

responsibility it is important in the case of the community for which the university stands for. In the case of a minority university this means the respective minority, which needs different answers as the majority, not only in historical questions, but also in more other questions related to the daily life.

It is worth referring to the study, which bears the *Tuning Educational Structures in Europe* name, and which has been conducted in 16 countries with the participation of the representatives of 101 important universities. In the frame of this study 30 competencies have been identified which are very important in the unified Europe and in which establishment the higher education institutions have to assume a very important role. The 30 competencies can be put in 3 important categories: instrumental competencies, interpersonal competencies and systematic competencies. The consequence of the cultural division can be seen in all of the 3 categories. Between the instrumental competencies we can find the competence of verbal and written communication in the mother tongue; between the interpersonal competencies we can find the competence of positive relation to a multicultural medium; and between the systematic competencies we can find the competence of understanding other cultures and traditions.

Of course, we cannot close out the possibility of the treatment of the consequences of the cultural division in the frame of a multicultural university. In this perspective it is very important the Charter of the Ottawa University:

"I. The location, tradition, character and special mission of the University of Ottawa make of it a reflection, in an academic setting, of the Canadian experience. Situated in the Capital of Canada at the juncture of English and French Canada, the University has been linked since the middle of the 19th century to both linguistic groups in Canada and notably to the Franco-Ontarian community. As a result it has developed as a major bilingual institution of higher learning serving Ontario and the whole of Canada. It provides students and staff with an exceptional meeting ground for two of the prominent intellectual and scientific traditions of the western world; it offers a unique setting for cultural interaction and understanding; moreover, its proximity to government agencies and research centres places it in an optimal position to link Canadian scholarship with the external world. By virtue of its commitment to excellence in a bilingual and bicultural milieu, the University of Ottawa is Canada's premier bilingual university.

II. To preserve and enhance its stature, the University of Ottawa is pledged to quality of the highest standing in all the teaching programs and research undertakings of its academic and professional sectors: Administration, Arts, Education, Engineering, Graduate Studies, Health Sciences, Law, Medicine, Science and Social Sciences. This pledge leads it to declare the following intentions:

- to maintain and develop the widest range of teaching and research programs of national and international standing in both French and English;*
- to attract first-class scholars, students and support staff;*
- to maintain and enhance the bilingual and bicultural milieu of the University;*
- to exercise leadership in the development of teaching, research and professional programs designed specifically for the French-speaking population in Ontario;*
- to give priority consideration to those programs of excellent academic standing that reflect, or train professionals to contribute to, the two main cultural traditions of Canada;*

- to continue to be a leader in the promotion of women in all aspects of university life;
- to further international co-operation."¹¹

In Central and Easter Europe there is no such a practice and taking into consideration the historical experiences the specialist thinks that the best solution can be achieved thorough separate universities.

3. Minority University Charter

The Hungarian National Council of Transylvania organized an international conference in May 2005 at Cluj/Kolozsvár regarding the minority universities. The point of views of the organizers:

Higher education in the languages of traditional national minorities plays a decisive role in the maintenance of Europe 's cultural heritage and diversity and ultimately in the preservation of ethnic harmony. In order to study and share the achievements and practices of the universities involved, organized a virtual conference.

The aim of organizers was to initiate a comprehensive study and discussion, in order to spread the best practices available in this field. We would also like to explore why in some countries governments do not fulfill the aspiration of traditional national minorities for independent higher education institutions. The conference would provide a forum to analyse potential problems in minority language higher education and provide support for disadvantaged minorities.

As a first step, we would like to gather information and establish a database of the specific systems and practices of the participating institutions of higher education. This database will further enhance professional cooperation among the participating universities. After the completion of the database, we would like to invite the representatives of the universities to an online discussion, where they could make suggestions and share information with other participants on their particular strengths and problems, as well as consider further initiatives such as a possible *European Charter of the Higher Education in Traditional Minority Languages*.

Charta Cluj / Kolozsvári Charta / Klausenburger Charta

The participants of the virtual conference about minorities' higher education organized in the traditional center of the multilingual Transylvanian culture, Cluj / Kolozsvár / Klausenburg, Romania, on May 26th 2005 summarizing the experiences of the European universities, propose as following:

Recommendation about the principles of establishment, actuation and support of higher education institutions in the minorities' languages

¹¹ See Salat L. i.m.

Preamble

Emphasizing that the fundamental obligation of universities is to transmit and to advance knowledge is the basic purpose for which Academic Freedom and University Autonomy are required and recognized.

Recognizing the importance of the right to education for the enjoyment of all other human rights and the development of human persons and peoples,

Affirming that education shall be directed to the full development of the human personality and the sense of its dignity, and shall enable all persons to participate effectively in the construction of a free and egalitarian society, and promote understanding, tolerance, and friendship among all nations and all racial, ethnic, or religious groups.

Convinced that universities and academic communities have an obligation to pursue the fulfillment of economic, social, cultural, civil, and political rights of the people. In practice, however, Universities fulfill this obligation primarily in respect of the Societies in which they are located. And it is these communities, cultural, regional, national and local, which establish with the University the terms by which such responsibilities are to be assumed, who is to assume them and by what means and procedures.

Observing that the fundamental principles on which universities are founded and which form the basis of their work for the common good have been reiterated by the international academic community on several occasions in the recent past (viz. the Declarations of Sienna 1982, Lima 1988, Bologna 1988, Dar Es Salaam 1990, Kampala 1990, Sinaia 1992, Erfurt 1996) and that they are also specifically highlighted in the Recommendation concerning the Status of Higher Education Teaching Personnel, adopted at the 29th Session of the UNESCO General Conference 1997; UNESCO World Conference of Higher Education, April 1998)

Affirming that the European Union is founded on the values of human dignity, liberty, democracy, equality and human rights – including the rights of the individuals belonging to a minority, and European Union respects its cultural and lingual diversity, and assures the preservation and continuous augmentation of the cultural heritage of Europe,

Observing the effect of the Union's extension that the new member states are broadening the EU-citizenship to numerous minority communities, which have a minority language in their country, but in the same time an official language of the European Union and a culture belonging to the European cultural heritage,

Being acquainted about the fact that in every country of the European Union where the number of the individuals belonging to a minority reaches a certain value – over 100.000 –, these individuals can receive higher education in the national minority's language they belong to,

Considering that the Bologna process of configuring the European Area of Higher Education begun in 1999 (Bologna Declaration 1999) is supposed to develop the diversity of cultures, languages and higher education systems not only globally, but respecting the regional specificities,

The participant universities of the conference do recommend to the states, organizations and boards engaged in the Bologna process to consider the following principles, points of view and institutional solutions:

1. In order to preserve the minorities' languages and cultures it is indispensable for these minorities – which are, in certain regions of Europe, in majority situation – to have their own higher education institutions, which can also solve the problem of the training of the minorities' elite, in order to preserve and develop their culture and to connect it to the European cultural system. In places where the number and traditions of the minorities justifies it, the ideal institutional form for preservation and development of the minority language and culture is the university, which enables the autonomous development of the certain minority culture.

2. In the higher education institutions serving preservation, development and elite-training the education's languages are the certain minority's language, the certain state's (region's) language and a universal language (*possibility: English*).

Determination of the training language by specializations and subjects will serve:

a) the certain minority culture's development in perspectives b) the integration of the university in the higher education area reflecting the diversity of the European Culture

All these if not harming the general policy of the certain country regarding licenses, equivalence of titles and exams.

3. In order to establish and actuate higher education institutions in the minorities' language – considering the fact that the efficiency of separate, monolingual institutions is higher, and that the minority language is always kept under majority language – we can choose among the following possibilities:

a) In the frame of the institutional system of higher education of a certain state, with state subsidy; in this case – if we are not talking about separate, autonomous universities – special legal dispositions are needed in the state's regulation of the higher education area, regarding the specific autonomy of decisions of the specializations in the minority's language.

b) By the bodies of regional or cultural autonomy, in which case the cultural development of the minority is assured by the competencies of the certain body, among university autonomy.

c) In the form of private university, if the minority, the territorial state and – if existing – the kin-state do agree about establishment and long-term actuation of such an institutional form, considering also the principle that the students belonging to the minority cannot be disadvantaged because of the school fees, comparing to the other students in the state.

d) In the form of special status universities (free universities) established by different multi-party agreements and special regulations of the state.

4. Proper measures shall be taken to ensure that at the universities, which teach in the official language of the state, in all departments created thereof which teach in the language(s) of the national minorities the following are fully observed:

a) Education of any and all subject matters is in the mother tongue of the given minority.

b) The multi-language aspect is proportionally reflected in all administrative details concerning the names given to and inscriptions displayed on university institutions, laboratories, libraries and all other facilities.

c) The right to veto is granted to the representatives of the national minorities in all decisions taken by the management of the university concerning the given national minorities.

5. Considering the disadvantages coming from the minority status and eventually the hegemonic practices, the states are supposed to support by special regulations the institutions of higher education in minorities' languages, if the measures taken in the spirit of the Bologna process proved to be insufficient. These measures are as following:

- ⇒ the juridical guarantees for the official recognition of the diplomas
- ⇒ agreements of equivalence between the territorial state and the linguistic state
- ⇒ specific instruments of educational policy in order to support accreditation process
- ⇒ establishment of specific scholarship funds and subsidy systems, considering the specific situation of the students as members of a minority

In order to implement the aforementioned recommendation we, the participants of the conference about minorities' higher education organized in Cluj / Kolozsvár / Klausenburg:

- ⇒ adjure the European ministers for higher education to apply in their educational policies promoting the process of configuring the European Area of Higher Education the principles of our recommendation
- ⇒ adjure the European Parliament to enact a European frame-law or to draft a recommendation in order to implement the aforementioned principles
- ⇒ adjure the Council of Europe to put the implementation of the aforementioned principles on the agenda of the next session of the Parliamentary Assembly, in order to include these principles in a resolution / recommendation and to amend the previous, important resolutions and recommendations of the Parliamentary Assembly in the field of the protection of minorities.