

Minority Education in the Carpathian Basin, 1999
Abstract

The two types of the cross border cooperation are as follow:

CBC type A is a stagnating rural area without urban center. It is the land of a traditional local society by which education as a symbolic good is highly valued. The state border that cuts the region into parts is a relatively new development in the history of the given region. Studying local societies in those areas the following characteristics have been found.

- The local society living in the border area prevails the present state border. That is the local society has a long history and the present state border is a comparatively later development.
- There are existing ties in the local society that bind the individuals into one unit. Those ties are crossing the present state borders, in other words they prove to be stronger (more basic) than state administration.
- Those ties come from a traditional culture. Ties like family connections, cultural heritages, common memories, geographical names, historical mementos, home land, the houses or the lands of the ancestors prove to be essential in the course of self identification of the individuals as members of the given (local) social unit.
- The ties that connect the individuals into a community (the local society) are expressed in the common local heritage. There is a common memory, a common acceptance of heritages and a common sense of history that proves to be important.
- The border area is mostly rural without urban center. Those local societies are living in stagnating rural areas. Most of the border areas became stagnating or deteriorating areas during the socialist / communist regimes since state borders closed down social cooperations. But those areas studied have always been rural and became stagnating long before the socialist / communist rule. The reason of such development was (is) the lack of an urban center that would mobilize the society and would serve as a convenor of modernization.
- Symbolic goods are more important than modernization drives. The reason is the importance of the symbolic goods in the identity of the local society. Since it is built on traditional ties and those ties are mostly symbolic, local societies in those regions stress and sometimes even overstress symbolic goods. At the same time they are escaping from the modernization drives because those drives challenge the basis of their identities and would probably even destroy them.
- The political elite of the local society stabilizes the population, by creating and disseminating a local identity. The political aim is to have the people in its own (original) places of birth, childhood, family and origin. Local connections are valued, migration is rejected. The longer the (family. individual) history the better. New comers are viewed not as possessors of news and initiatives but as pilgrims who have lost their roots and ties.

- Education is considered as one of the main representations of that identity. We use the word "education" though it has various meanings. In the given context it means mostly moral, character or general education that introduces the young generation into the structure of the existing (local) society.
- Education for traditional careers (teachers, ministers, local leaders etc) are highly demanded. Political leaders of those border areas are stressing the importance of church education and higher education in the traditional sense of the word. Young adults would mostly like to be intellectuals but not necessarily professionals. They would value social respect rather than financial income (in other words, their economic behavior and social choices are irrational in the terms of economic rationality). With those behaviors – interestingly enough -, the youth of those stagnating areas are moving closer to the behavior of the post-modern society.

People in those border areas are cooperating because they were always doing so. The content of their cooperation is mostly in the private sphere. If they need education they want to establish their own (higher) education in the traditional sense of the word. The need is in the hope that new universities and colleges give equal chance for the local youth to stay there and to drive their life without moving around. In other words the local elite is seeking for its own recruitment by (higher) education.

CBC type B is taking place in areas dominated by an economically powerful and socially influential urban center. The center destroys traditional (local) society by conveying modernization forces. Its influence and growing power overcomes state administration and borders by catching its entire catchment area. We have found the followings.

- The border area is in the catchment area of a powerful urban center. The urban center is still growing in its economic power and / or social influence. It is powerful just because it is developing and its developments become more and more visible in both sides of the border.
- The influence of that center is stronger than the impact of the existing state border. It is so because the economic impact of the urban center in its catchment area overcomes the influence of the state administration. As the political climate is warmer in the region, the border is turning to be a symbol rather than a wall of the state.
- The once existing local society is already on the move and its members are tempted to migrate into the center. It is a selective rather than an equalizing process where young males with convertible skills and knowledges are changing their geographical places and social statuses.
- Education is more a service organization than a conveyor of traditional values. "Market orientation" in education has already been developed together with relevant organizational features in the higher educational institutions.

The cooperation across the borders in those areas are quite different from *CBC type A*. Here (type B) people are moving across the border rather than staying in both sides. With that move people express their demands for crossing the borders for manifested reasons (economic income, better services, more education and training, higher living standard). Their behavior

is rational rather than irrational in the economic sense of the word. The border is *filtrated* (type B) by the development of the local society rather than being *penetrated* (type A) by its tradition.