

Chapter 1 : AACSB Europe, Middle East, and Africa Annual Conference

Central Europe is the region comprising the central part of the continent. It is said to occupy continuous territory that are otherwise conventionally Western Europe, Southern Europe and Eastern Europe.

He explained that between the 11th and 15th centuries not only Christianization and its cultural consequences were implemented, but well-defined social features emerged in Central Europe based on Western characteristics. The keyword of Western social development after millennium was the spread of liberties and autonomies in Western Europe. These phenomena appeared in the middle of the 13th century in Central European countries. There were self-governments of towns, counties and parliaments. Before the industrialization that had developed in Western and Central Europe and the United States did not extend in any significant way to the rest of the world. Even in Eastern Europe, industrialization lagged far behind. Russia, for example, remained largely rural and agricultural, and its autocratic rulers kept the peasants in serfdom. However, the very first concept mixed science, politics and economy – it was strictly connected with intensively growing German economy and its aspirations to dominate a part of European continent called Mitteleuropa. The German term denoting Central Europe was so fashionable that other languages started referring to it when indicating territories from Rhine to Vistula, or even Dnieper, and from the Baltic Sea to the Balkans. Another time, the term Central Europe became connected to the German plans of political, economic and cultural domination. The revival of the idea may be observed during the Hitler era. The centre of interest was moved to its eastern part – the countries that have reappeared on the map of Europe: Czechoslovakia, Hungary and Poland. Central Europe ceased to be the area of German aspiration to lead or dominate and became a territory of various integration movements aiming at resolving political, economic and national problems of "new" states, being a way to face German and Soviet pressures. The interwar period brought new elements to the concept of Central Europe. Before World War I, it embraced mainly German states Germany, Austria, non-German territories being an area of intended German penetration and domination – German leadership position was to be the natural result of economic dominance. At that time the scientists took an interest in the idea: Mitteleuropa [edit] The Mitteleuropa: In this view Bohemia and Moravia, with its dual Western Slavic and Germanic heritage, combined with the historical element of the "Sudetenland", is a core region illustrating the problems and features of the entire Central European region. The term "Mitteleuropa" conjures up negative historical associations among some elderly people, although the Germans have not played an exclusively negative role in the region. In fact, many people from the new states of Germany do not identify themselves as being part of Western Europe and therefore prefer the term "Mitteleuropa". The post-World War II period brought blocking of the research on Central Europe in the Eastern Bloc countries, as its every result proved the dissimilarity of Central Europe, which was inconsistent with the Stalinist doctrine. On the other hand, the topic became popular in Western Europe and the United States, much of the research being carried out by immigrants from Central Europe. An Analysis of a Geographical Term [40] most Central European states were unable to preserve their political independence and became Soviet Satellite Europe. Besides Austria, only the marginal Central European states of Finland and Yugoslavia preserved their political sovereignty to a certain degree, being left out of any military alliances in Europe. Current views [edit] Geopolitical Challenges - Panel on the Future of Europe Rather than a physical entity, Central Europe is a concept of shared history which contrasts with that of the surrounding regions. The issue of how to name and define the Central European region is subject to debates. Very often, the definition depends on the nationality and historical perspective of its author. Central Europe as the area of cultural heritage of the Polish-Lithuanian Commonwealth – Ukrainian, Belarusian and Lithuanian historians, in cooperation since with Polish historians, insist on the importance of the concept. Habsburg-ruled lands Central Europe as the area of cultural heritage of the Habsburg Empire later Austria-Hungary – a concept which is popular in regions along the Danube River: Austria, Hungary, the Czech Republic, Slovakia, Croatia, Slovenia, large parts of Romania and Serbia, and smaller parts of Poland and Ukraine A concept underlining the links connecting Belarus and Ukraine with Russia and treating the Russian Empire

together with the whole Slavic Orthodox population as one entity – this position is taken by the Russian historiography. A concept putting an accent on the links with the West, especially from the 19th century and the grand period of liberation and formation of Nation-states – this idea is represented by in the South-Eastern states, which prefer the enlarged concept of the "East Centre" expressing their links with the Western culture. For example, Lithuania , a fair share of Belarus and western Ukraine are in Eastern Europe today, but years ago they were in Polish–Lithuanian Commonwealth. However, according to Romanian researcher Maria Bucur this very ambitious project suffers from the weaknesses imposed by its scope almost years of history. The term is mostly used to denominate the territory between the Schelde to Vistula and from the Danube to the Moravian Gate.

Chapter 2 : Informatics in Education

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Before the mid-nineteenth century, virtually all institutions of higher learning in Central Europe were closed to women. Only on rare occasions did individual women receive permission to study as auditors at a university or in a medical school. In Germany, Austria-Hungary, Switzerland, and France, however, the only institutions for advanced learning and professional training were the public universities, which were strictly male and predominantly Christian. Central European universities served primarily as professional schools to train clergy and civil servants, as well as physicians and lawyers. Jewish men gained entry to German-speaking universities several generations before women were allowed to matriculate. They had already begun to study medicine in Germany in the eighteenth century; during the nineteenth century, they also entered the faculties of philosophy and law in increasing numbers. Universities in Switzerland began to admit female students after 1815, but women were not permitted to matriculate at German or Austrian universities until the turn of the twentieth century. Why did Jewish women constitute such a high proportion of the first two generations of Central European university women and hence of pioneering European women professionals? Jews tended to live in large cities where major universities were located; as a result, their daughters could often attend university without leaving home. Many of the fathers, uncles and brothers of middle-class Jewish women had acquired a university education and greatly esteemed the value of higher learning. Acculturated middle-class Jewish families in Central Europe in the late nineteenth century tried to provide both their sons and their daughters with the best secular education available to each sex. In the modern era, upwardly mobile Jews often transferred their traditional commitment to learning from the religious to the secular domain and no longer restricted education to their male offspring. Given a strong preference for endogamy in most Jewish families and the relatively low rate of inter-faith marriage among Jewish women but somewhat higher rate for Jewish men, some young women and their families might have been concerned about a possible shortage of appropriate spouses. Should a bright young woman decide not to marry, she would need a worthwhile alternative. Because of discrimination against Jews in the teaching profession in Central Europe, Jewish girls who wished to become self-supporting often had to consider training for occupations other than teaching. Attending university opened up new and exciting career possibilities for women who desired greater self-fulfillment and were not certain about their marriage prospects. Around the turn of the century, a much higher percentage of Jewish than Christian children, especially girls, received a secondary school education in Central Europe. The contrast was particularly striking in large cities, such as Berlin and Vienna, but also apparent in smaller cities and towns. In Berlin, at least half of the Jewish children went beyond an elementary school education, while only about 10 percent of the Christian children did so. The Abitur involved a series of fairly rigorous oral and written examinations in a variety of fields, including Latin, Greek, German language and literature, history, mathematics, physics, and religion. Such subjects were considered too difficult for the female brain and of no practical value for girls, especially since German and Austrian universities did not yet admit women as regular students. In Russia, Gymnasia for girls had begun to open up during the second half of the nineteenth century for the primary purpose of educating teachers. Young middle-class Jewish women eagerly streamed into these institutions in order to receive previously inaccessible academic training. Young women from Eastern Europe were less well prepared for university than most young men with Gymnasium training, but were sometimes admitted to institutions of higher learning despite their inferior academic qualifications. Nevertheless, they generally had a better foundation for passing Swiss Abitur examinations than young women who completed German or Austrian secondary schools for girls in the nineteenth century and then had to study privately before taking matriculation examinations. Whether Jewish or Christian, young women in Central Europe who wanted to pursue higher education had to overcome numerous obstacles before they could embark on university studies. First, they had to deal with parental objections and social stigmas

facing women who wanted to enter male educational and professional spheres. Among the earliest generation especially, women students tended to be somewhat older than their male counterparts, since their entry into university often had to be delayed for many years until hurdles could be surmounted. Hence, after completing the standard curriculum for girls, women had to make up all the material they had missed by not being able to attend Gymnasium. Some chose to prepare for their matriculation examinations through several years of intensive private tutoring, particularly in mathematics and science. The first woman physicians trained in Holland and Russia were Jews, as was the first Austrian woman to receive her medical degree in Switzerland. Aletta Jacobs, born in , needed authorization from the Dutch Prime Minister in order to study at a university and become the first woman physician in the Netherlands. After receiving her doctorate in medicine in , she established the first birth control clinic in the world and later became a prominent Dutch feminist and pacifist. Varvara Kashevarova-Rudneva, a midwife born in , also had to receive special permission to attend the Medical Surgical Academy in St. After qualifying as a physician and overcoming many obstacles, she became the first woman to receive her medical degree in Russia, also in . In Tsarist Russia, as in the United States and England, special programs were established to train women as medical doctors and in other fields. Soon thereafter, however, quotas were introduced for Jews and new restrictions were imposed upon the education of women within Russia. As a result, numerous Eastern European Jews of both sexes decided to go to Switzerland and, later, Germany and Austria, in order to attend university. In Central Europe, where separate colleges or medical schools for women never emerged, women were barred from pursuing a higher education or careers in professional fields until they were given permission to matriculate at universities. In , the University of Zurich became the first in Central Europe to admit women as matriculated students; Bern and Geneva followed soon thereafter. A majority of the women studying in Switzerland before World War I hailed from Tsarist Russia; of the estimated five thousand Eastern European women students, three-quarters of whom studied medicine, between 60 and 80 percent were Jews. Most of the Jewish women physicians trained in Switzerland returned to practice medicine in Russia, but others remained abroad. Many of the Eastern European Jewish women who studied at Swiss universities became actively involved in radical socialist movements. After returning to their homeland, some became prominent in Social Democratic politics, especially as Mensheviks, whereas others were active in the Bund. Undoubtedly the best known among the Jewish women revolutionaries who received their higher education in Switzerland is Rosa Luxemburg , who earned a doctorate in economics from the University of Zurich in , before becoming the leading ideologist of the German Social Democratic Party. The early female pioneers who left home to study at Swiss universities in the late nineteenth century included a somewhat smaller contingent from Germany and Austria. Among the Central European Jewish women trailblazers were four Welt sisters from Czernowitz, Bukovina, whose efforts to study at the University of Vienna in the s had met with failure. Rosa Welt, who was born in , graduated from the University of Bern in and became the first Austrian woman to receive a medical degree. Her sisters, Sarah and Leonore, earned similar degrees from Zurich in and , while the youngest sister, Ida, obtained her doctorate in chemistry from Geneva in . Although most of the foreign women who studied in Switzerland returned to their homelands, none of the Welt sisters went back to Austria, perhaps due to lack of professional jobs for women. Leonore Welt Gourfein, an ophthalmologist who later became an unsalaried instructor Privatdozentin at the University of Geneva, continued to live in Switzerland, as did her sister, Ida. Although some women, especially foreigners, including both Americans and Russians, managed to study as special students or auditors, German and Austrian universities began admitting women as regular students only around the turn of the century: Austria in , Baden in and Prussia in . Once German and Austrian institutions of higher learning finally opened their doors, many more women were able to take advantage of the new opportunities to study and embark on professional careers without going far from home. Once again, Jews were strongly represented among the female pioneers, especially in medicine and the natural sciences, but also in law and the social sciences. Having been admitted as a special student, Alice Salomon earned her doctorate in economics at the University of Berlin in , several years before women were officially allowed to matriculate at Prussian universities. Even though women were not admitted to Austrian law schools or to the German bar until after , several Jewish women, including Margarete Berent and Margaret Meseritz Muesam-Edelheim,

earned law degrees in Germany before the outbreak of the war. Once women gained access to Central European universities, Jewish women enrolled in nearly all institutions of higher learning in disproportionately large numbers even before the outbreak of World War I and continued to do so during the interwar years. Thus, Jewish university women remained much more conspicuously over-represented among the overall female student population in Central Europe before than on the American scene prior to World War II. Many of the Jewish women enrolled as students and auditors in Berlin and Vienna before hailed from Eastern Europe. Before World War I, Jewish women made up over 70 percent of the female foreign students from Russia at the University of Vienna, whereas Austrian Jewish women, many of them from Galicia, comprised between a quarter and a third of the women students in the faculty of philosophy and a majority of the women medical students. Although Jews comprised less than one percent of the Prussian population, Jewish women made up 18 percent of the female students at Prussian universities in 1810, when women were first admitted, and 28 percent of the medical students in 1840. During the interwar years, the absolute number of Jewish women students continued to increase steadily, but the proportional overrepresentation of Jewish women began to decline once university attendance became more popular among Protestant and Catholic women. Within philosophy faculties, Jewish women made up 4. All professors were male, as were the vast majority of students. Fraternity life, with its emphasis on drinking and dueling, dominated the social scene at most universities. German-nationalist fraternities and student organizations excluded Jews, and Jewish fraternities, whether Zionist or liberal in orientation, excluded women students from membership. Pioneering women students, especially in medical school, often had to contend with ridicule from professors in lectures and oral examinations as well as heckling from male students, since many men were reluctant to accept women as their students or colleagues. But despite discrimination, negative stereotypes of female students, and, in some cases, economic hardships, attending university offered Central European Jewish women greater personal independence and the possibility of a freer life-style than was generally available to middle-class women of their day, while at the same time broadening their intellectual and career horizons. Although some students commuted, most university women lived away from home at some point during their student years and many studied at more than one university, since transferring among universities was commonplace for both men and women, especially in Germany. Like Jewish men and like women students in general, Jewish women tended to gravitate to the larger urban universities, rather than smaller and somewhat isolated provincial institutions. Among the most popular places for Jewish women students to spend one or more semesters during their university years were Heidelberg and Freiburg, two universities in mid-size towns in Baden, which were known for their beauty and their student life. Jewish women students in Germany and Austria were generally very much on their own as individuals and did not participate actively in student organizational life, which tended to be male, German-nationalist or Christian in composition and orientation. Since dormitories for women students, especially of a nondenominational variety, were uncommon at Central European universities, women students away from home had to find private lodging, although they sometimes ate meals in student mensas or dining halls. Like male Jewish students, many female Jewish students, particularly among the younger generation, were decidedly left-wing, either social democratic or communist, in their political identification. By and large, Jewish university women tended not to be joiners. Although Central European Jewish university women often denied experiencing any kind of discrimination personally directed against them, whether as women or as Jews, during their student days, at least before 1914, both misogyny and antisemitism persisted on university campuses. On the whole, before World War I, their gender seemed to cause members of the older generation of Jewish university women a greater disadvantage than their Jewishness; however, during the interwar years antisemitism steadily increased in the academic world. Women experienced antisemitism first-hand among professors and students at university, particularly in the immediate aftermath of World War I and again in the 1930s. Jewish women who were foreign students from Eastern Europe met with even greater hostility than native-born students and were frequently denied professional accreditation. Once the Nazis came to power in Germany in 1933 and in Austria in 1938, Jewish students were systematically excluded from universities in the German Reich, although some were able to continue their studies in Switzerland or elsewhere. Even before the Holocaust, the era of overrepresentation of Jewish

students, both female and male, at German and Austrian universities had come to an end. Only by scattering to all corners of the globe could Central European Jewish university women and men manage to survive. Bibliography Albisetti, James C. *Schooling German Girls and Women: Secondary and Higher Education in the 19th Century. To the Ends of the Earth: Deutsche und russische Medizinstudentinnen in Berlin* – Female, Jewish, and Educated: Heindl, Waltraud, and Marina Tichy, eds. *Frauen im Studium und in akademischen Berufen, – Studentinnen aus dem russischen Reich in der Schweiz, –*

Chapter 3 : CEESA | Central and Eastern European Schools Association - About

Scholars studying women's higher education in Central Europe have been struck by the extraordinarily high percentage of Jews among the women students in Germany and Austria, especially prior to

Chapter 4 : Central and East European Studies Center – Interdisciplinary center for –

East-Central Europe is the region between German, West Slavic and Hungarian speaking Europe and the Eastern Slavic lands of Russia, Belarus and Ukraine. Those lands are described as situated "between two": "between two worlds, between two stages, between two futures".

Chapter 5 : CEENQA – Central and Eastern European Network of Quality Assurance Agencies in Higher

EFA progress and challenges Early childhood care and education On average, the child mortality rate was 25‰ in Central and Eastern Europe (CEE) in

Chapter 6 : Central Europe - Wikipedia

The conference papers examine higher education reforms in the countries of Eastern and Central Europe from several research perspectives: political, economic, pedagogical, and sociological. Papers are organized in three sections: Higher Education Policies and Institutional Change; Central European.

Chapter 7 : East-Central Europe - Wikipedia

Co-sponsored by the Harriman Institute and the Institute on East-Central Europe of Columbia and the Education Section of the Deutsche Gesellschaft für Osteuropakunde."

Chapter 8 : Higher Education in Central Europe | Jewish Women's Archive

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Chapter 9 : CFP: International Conference on Higher Education in Socialist East-Central Europe | CEERES

GDP growth in the Europe and Central Asia region is forecast to moderate to % in , following 's robust growth. The rates of growth of GDP (percent) and private consumption (percent) were faster than at any time since the global financial crisis of a decade ago.