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O, what a world of profit and delight,
Of power, of honour, of omnipotence,
Is promised to the studious artisan!
All things that move between the quiet poles
Shall be at my command: emperors and kings
Are but obeyed in their several provinces,
Nor can they raise the wind, or rend the clouds;
But his dominion that exceeds in this,
Stretcheth as far as doth the mind of man;
A sound magician is a mighty god:
Here, Faustus, tire thy brains to gain a deity.
-- *Doctor Faustus* by Christopher Marlow.

1. Global Challenges to Higher Education and India: a literature review

Outline:

As discussed in the Introduction, a number of nation-states have steadily moved in the single direction of globally competitive, market driven economies, which permeate every sphere of public/private life including the sphere of higher education. Having established the significance and the context of this research in the Introduction, the first chapter attempts to examine the history of research in three related domains of theory/practice, namely, globalization, and higher education and Liberal education. This chapter underlines the centrality of the project of higher education to the project of national developments, understood in global economic contexts. It is divided into four different sections. The first section "Globalisation: Meanings and Responses," analyses the multiple understanding of the term globalisation through history and theory. The second section "Globalisation and Education Linkage," focuses on the field of higher education and its centrality to the emerging global/national order. When higher education gets to be closely linked to the economic identity of a nation state, it is transformed into an instrument through which nations compete for global supremacy, producing a productive workforce that contributes towards burgeoning economies. This section also examines the impact of such linkages across the globe. The effect of such a large scale shift in focus on higher education and its resultant make-over is a rising instrumentality of knowledge in university departments. The third section "Higher education in India after the '90s" examines trends within educational policy making in India in the last twenty years. The fourth section "Humanities Education v/s STEM" discusses the increased marginalization of the humanities across university campuses in the world. The fifth section "The Case of a Private University" gives the

rationale for selecting the instrumental case study of UWG in the context of Gujarat. The Sixth section "Research Methodology" gives an extensive idea of the qualitative methodologies followed in conducting the research.

1.1 Gobalisation: Meanings and Responses:

Globalisation, a term with multiple connotations widely circulated in both popular and academic discourse for some time now, has come to be the commonest way of classifying the present era. Everyone from politicians to grassroots workers, from international policy makers to local practitioners, from hardcore capitalists to diehard leftist intellectuals, from global investors to small scale businessmen—all seem to have their own stake and stand on the issue of globalisation. In spite of the swirl of meanings around the term that makes it difficult to arrive at a concise and clear definition, it has come to stay. Researchers have argued about whether it is a new phenomenon or an old one. Does it have a potential to liberate, or to legislate individuals? Does it emasculate or does it empower the State? Does it homogenize differences or thrive on them? Is it an inevitable, objective reality, or an ideologically myopic understanding of alternatives?

Responses to globalisation have been either euphoric about an inter-connected global village with efficient global markets out to uplift the 'underdeveloped' countries, or marked by anxiety and fear of a global spread of inequality within the 'underdeveloped' world, ascribed to the emergence of a new form of global governmentality"[i]. Held, et al. (1999) provide a three track classification of responses to globalisation - *hyperglobalist, skeptical,* and *transformationalist.*

Economists like Prabhat Patnaik who look beyond the macro-indicators to the social and political repercussions of a particular line of development have not been so

hopeful about globalisation processes. Prabhat Patnaik believes that these processes create and perpetuate an unequal distribution of power among different nation-states, incapacitating many of them to intervene in their domestic economic activities. He argues that, "the age of global finance, far from eclipsing the age of imperialism, in fact strengthens it greatly, even while altering and thickening its texture" (Patnaik 2003, 21).

Joseph Stiglitz rightly captures this ambivalence of globalisation in his book *Globalisation and Its Discontents.* He argues that globalisation has been a force for good if one were to look at global political movements for debt relief, global grassroots networks, globalisation of ideas about civil society fighting for democracy and social justice; and it has also been a destructive force for many if one were to look at the unfair structure and polices of the IMF and the World Bank, and their impact on the world's poor (Stiglitz 1999). Not only is globalisation itself a complex phenomenon but the way it has been adopted in different nation-states and cultures is also equally complex. As Arjun Appadurai suggests, "Globalisation does not imply homogenization, and to the extent that different societies appropriate the materials of modernity differently, there is still ample room for the deep study of specific geographies, histories, and languages" (Appadurai 1997, 17).

At the end of these theoretical articulations one question that still confounds our imagination and remains unanswered is that of the peculiar nature of globalisation. How is it different from all the other epochs of history that have come before? Is globalisation "modernization"; is it "westernization"; or "imperialism" driven by the American super power; is it capitalism unleashed without limits, or a phenomenon of a completely different order? Articulated at the simplest experiential level, leaving all the nuances aside, it may be said that the ordinary observer sees this new epoch as

increasingly marked by transnational companies, foreign capital and goods, an unparalleled interconnectedness between people, regulating and policy making bodies and an interdependency between countries around the world. Apart from the amazing speed of the scope of such exchanges and movements, is there anything new about globalisation?

The answer would be no if one were to see globalisation as a process. If we understand it as a set of processes that has created a sense of an imagined global community that we all inhabit, changing our conceptions of time and space, then the only defining characteristics of the contemporary epoch are the speed and scope. But if we also understand globalisation as an ideology that combines the philosophy of the market with a corresponding material set of practices drawn from the world of business, the complexity of the contemporary phenomenon becomes apparent (Currie et al. 2003). My understanding and use of the term globalisation is informed by both these definitions of globalisation as a process and an ideology. What distinguishes globalisation today from all its other earlier forms prior to this is the centrality of higher education it has at its heart. Today there is a vast technological infrastructure underpinning globalisation. The convergence of computers and telecommunications has created a global community, eliminating the differences in time zones and distances between geographical borders. Crucial to all this, making all this possible, is new knowledge. Technical and specialized knowledges have a new role to play in today's world -- that of creating value. 'Knowledge' has become the new source of wealth in today's world economy and by a logical extension higher education has become the space of such production of knowledge and knowledge workers. The next section reviews research that discusses changes in higher education in a globalized world.

1.2 Globalisation and Education: Linkages

Prof. Dirk Van Damme of Organisation of Economic Co-operation and Development (OECD) lists six overall tendencies of the globalisation process that have significantly altered people's experience of both formal and informal education. 1) the *rise of the 'network' society*, 2) the *restructuring of the economic world system*, 3) the *political reshaping of the post-Cold War world order*, 4) the *growing real but also virtual mobility* of people, capital and knowledge, 5) the *erosion of the nation-state* and its capacity to master the economic and political transformations, 6) the very *complex cultural developments* resulting from all the above (Damme 2011). We now have economies that need highly skilled labour; employment in many areas requires college degrees; the demand for some other qualification beyond high school is growing faster than average across all occupations. An examination of the field of higher education makes one realize that higher education today is not merely a site subjected to the processes of globalisation but is the very medium and mechanism through which globalisation advances. The rise of service industries, development of global financial markets, increasing mobility of capital, production under the auspices of transnational companies, and the expansion of the English-language are all manifestations of the dialectic between globalisation and higher education.

The emergence of a knowledge economy has put greater pressures on the systems of higher education within nation-states, and the national education systems are falling short in the face of a growing demand, as in the case of India. This has given rise to more providers of education, newer forms of information and communication technology in education, and more competition between the traditional institutions of higher education, private companies/institutions, foreign institutions, and transnational corporations, all of which have started their branches in many countries to meet the growing demand. Higher education, heretofore a largely neglected topic in

liberalization trade debates and regional trade agreements, is now a topic of institutional interest at WTO. The very definition of knowledge is being transformed in the current economies to mean applied knowledge that in turn generates wealth for the nation. For multinational firms and national economies alike, wealth generation is now largely based on the application of knowledge, ideas and information to production and marketing. A large number of published research works available today discuss the impact of globalisation on higher education. In the following sections I outline some main concerns that have emerged in the literature on the subject.

One of the foremost concerns that is addressed in literature on higher education across the world is funding. The dwindling public support for Universities in the last twenty years and the changing pattern of financing higher education has raised concerns. There is a uniform retreat of the State from a state-centric model of higher education and a rise in the neo-liberal idea of an "Entrepreneurial University." In the last twenty years a new group of critics has begun to advocate for such a reduced role of the State in provision and delivery of higher education services. A dwindling faith in the willingness or the sheer muscle of the State to put things right is matched only by an undulating faith in the prowess of the market mechanism to generate efficiency and equity, along with an expansion that is in great need. Funding of universities has been linked to their measurable performance and demonstrable quality output.

> A practical example of the neo-liberal model is the changes to higher education in Australia over the last decade. In 1988 the Australian government introduced a form of student loan scheme, the Higher Education Contribution Scheme, whereby students are charged a percentage of the cost of their full course, which they begin to pay back through the taxation system once their incomes have reached a certain threshold. The production and productivity of the university is assessed through annual reports in which academics report the number of articles or books they have published and are awarded points based on the scope of the work or the international recognition granted in the publishing journal. Points are also awarded for other activities such as teaching or organisation of conferences. Funding for the universities is then awarded on a combination of historical factors (what they have been awarded in the past), productivity, as

> measured by the number of points they have been awarded for their outputs (George 2006, 608).

The lack of financial support for public institutions was accompanied by the popular neo-liberal ideology gaining currency among statesmen, and policymakers alike. This ideology views the state as a high cost and low quality provider, inefficient, corrupt, and highly entangled in bureaucracy. The market, on the other hand, is seen as promoting efficiency, professionalism, and quality. The neo-liberal logic advocates greater participation of private players in the production and delivery of public services with minimal interference from the State. The State in tune with such an ideology recognizes the importance of higher education, and wants it to grow and diversify; but it refuses to support it financially, and invites more private participation. In India policy followed suit with its structural adjustment policies after the 1990s. A 'discussion paper' on subsidies by the department of economic affairs, for example, placed higher education at a low priority (Powar 2002). It put forward the argument that subsidizing higher education was not viable because a) the higher and the middle-income groups who can afford to pay for it largely appropriate it; and b) because it is a private good that benefits those who receive it rather than the entire society. Universities in such an age are called to perform the dual role of upholding the lofty ideals of education on one hand and to chase the rather lower pursuits of money making on the other hand. In a full length study titled *Mission and Money: Understanding the University* Weisbord et al. examine the way in which American universities are performing the act of balancing their missions and revenue activities. Tracking the journey of this complex and changing industry in the United States, they demonstrate how irrespective of their ownership form, the universities of today are competing in the market for revenue generation. The universities, in the absence of public funds, are trying hard to generate new sources of money through tuitions and donations, partnership with industries,

patenting and licensing, distance learning, corporate endowments, seeking research grants from corporations and government, as well as by building a brand image. The pressure of the market-driven economy has added many shades of grey to the very definition of higher education, making it difficult to divide schools along public and private lines based on their ownership form. They examine the social and the political context that has pushed all kind of institutions of higher education to be entrepreneurial. (Weisbrod: 2008).

State austerity in the funding of public institutions of higher education has left them to fend for themselves. Persuaded to invent new forms of revenue and to control expenditure, they have introduced several structural changes. Many public institutions increase fees across the board for everything, while many others introduce new profitable courses/degrees. Suggestions have also been made for these institutions to introduce paid seats and NRI seats, so that ten times the fees of free seats can be collected from students. In the words of Bob Kerrey, President of the New School, "the competition in higher education is forcing a lot of what appears to be more commercial activity. It sounds a little like it's a pizza business. It's not a pizza business, but we do think of our students as our most important customers" (quoted in Weisbrod 2008, 37). A market-oriented approach has arisen among both faculty and the management. A marked change is that career building takes precedence over character building or nation building. Expenditure on salaries is reduced by making more ad hoc appointments in many public institutions. Jan Currie and George Subotzky identify such globalizing practices of entrepreneurialism, managerialism, and privatization with the rise of "the entrepreneurial university—characterized by strong partnership links with hi-tech industry, corresponding new organizational forms of knowledge production, and a managerialist mode of governance" (Currie and Subotzky 2003, 123).

In many parts of the world academics are now required to be increasingly skilled in areas such as online teaching, general computing, marketing, and legal processes for the selling of intellectual property and development of overseas markets.

Along with the transformations of the public institutions of higher education, the demand for higher education fuelled by a corresponding demand in high skilled workers and shrinking government expenditure has also led to an expansion of private networks of education providers. The international demand for higher education has invited new providers from outside the higher education sector to enter the scene. The 'business of borderless education' comprises various forms and developments, such as new for-profit private universities, corporate 'universities', media companies delivering educational programmes, professional associations becoming directly active in higher education, and companies with high training needs establishing their own training facilities.

Together with the changes in the structure of public institutions and the expansion of private providers in higher education there is also a noticeable change in the popularity and growth of certain subjects of study. Dr. Karuna Chanana writes,

> Globalisation has changed the world into a global market, unrestricted by geographical boundaries. Direct ties between industry, corporate world and higher education have altered the skills jobs require. The boundaries between arts and science subjects see a corresponding change. Stratification between arts and science has been strengthened further, whilst the sciences are subdivided into applied/ emerging vs. pure. Natural/pure sciences are valued lower than the applied sciences and professional skills. Academic courses related to biosciences -- molecular biology, micro-biology, biochemistry, biophysics – have preference over biology, physics and chemistry. In the hierarchy of disciplines, new disciplines such as management, media and mass communication, fashion technology etc. have taken their place towards the higher end of the spectrum. Private institutions are very quick to respond to these demands (Chanana 2007, 590).

This is an aspect that will be dealt with in some detail in the chapters of this thesis.

One other manifestation of globalisation in response to an emerging *'borderless' higher education market* is the internationalisation of higher education. The huge increase in the worldwide demand for higher education, the budgetary and capacity handicaps of many nations to meet this demand, and the opportunities created by new communication technologies and the Internet, shape an environment in which new, mostly for-profit providers successfully expand the supply of educational services across the globe. Universities from North America, Europe and Australia take initiatives to reach out to international higher education markets by active recruitment of international, fee-paying students to the home institution, by establishing branch campuses or franchising and twinning agreements with local institutions, or via distance education, e-learning and other trans-national activities. Many of the new providers extensively use the Internet as a delivery channel; in some cases they develop into real 'cyber-universities' with a very limited physical presence. Drifting away from the old academic culture of traditional universities –sometimes even openly questioning their usefulness – and blurring the distinctions between academic, research-driven education and vocational training, they defy the age-old identity of universities. In an increasingly international environment marked by a globalised and liberalised marketplace, globalizing professions, mobility of skilled labour, an international arena of scientific research and academic personnel, and international competition between universities, and between universities and other institutions and companies, and the national character of policy frameworks create more and more tensions. Institutions already acknowledge this and are developing partnerships, consortia and networks to strengthen their position in the global arena. Mobility programmes, such as ERASMUS/SOCRATES, Life Long Learning programmes, or UMAP, and schemes of

inter-university credit transfer system across specific regions of the globe have tried to stimulate internationalisation in higher education.

1.3 Higher Education in India after the '90s:

Higher education in India today is an amalgam of different institutions and systems with multiple functions and varying student population. The expansion of the system of higher education in India since Independence has been immense. There were 20 universities and 636 colleges in India in 1947. India now has 700 degree- granting institutions, both private and public, with 35,000 affiliated colleges that make higher education accessible to 20 million students. In the years immediately after independence the efforts to build up a new socio-economic system once colonial rule had ended, the large-scale need for skilled manpower and the rising demand for higher education in the new nation all led to considerable expansion. The faith of the first Prime Minister in expanding higher education in particular led to the public financing of institutions of higher education. In relative terms, the government's share in financing higher education increased to about 80 percent of the total expenditure on higher education, with a corresponding decline in the share of all other sources. This vast system was the domain of the state for a long time. The Constitution of India has provided directives regarding the development of education throughout the country. The Constitution, which identifies under the central list, state list and concurrent list the respective domains of the central and state governments' authority, had put education on the state list till 1976. Thereafter, it was moved to the concurrent list to encourage partnership between the state and the Central governments.

Education's alignment with national economic policies has made it a politically contested site. The quantitative indicators of literacy, school enrollment, and dropout

rates have been one of the prime indicators of the nation's progress and are constantly put out in international policy fora, parliamentary debates, government reports, educational conferences, international surveys and development indices. In the last two decades education policy has taken on a greater significance than ever before. While there has been an increase in the elaborate structures of education production and delivery, there is also an equally conspicuous decline in education financing and issues of educational quality (Lingard 2000, 84).

The education network has recently grown to include a whole set of new players from the State to international non-governmental organizations, private sector institutions as well as local grassroots organizations. These new actors engage in every aspect related to education provision, including funding, regulation and delivery. This quantitative expansion of the delivery network has taken place at the expense of quality in education; and the apparent expansion conceals substantial erosion in public investment. As Tilak states, "The policy makers find a compromise solution for apparent maintenance of the status quo by meeting the quantitative demand fairly satisfactorily but diluting the quality of education with inadequate allocation of physical and monetary resources for programmes and objects relating to improvement in quality" (Tilak 1998. 103). Many have critiqued the fact that it is only the middle and upper middle classes that have continued to benefit from such State austerity.

A shift towards greater privatization and decentralization, and a corresponding withdrawal of the State from financing education started with the structural adjustment programmes of the 90s. Privatization in education at all levels from preschool to primary, and from secondary to college and higher professional education, widespread now in India, is not an entirely novel phenomenon. A pluralistic coexistence of various kinds of private, semi-private, and public educational institutions has been in place in

India for a long time. The recent upsurge in the private initiative, however, is strikingly different in its scope and effort to supplant the state run systems of education. In 1990, the government of India adopted structural adjustment policies associated with the World Bank and the International Monetary Fund, commonly known as economic reform policies. These policies, almost synonymous with privatization, were governed by an underlying philosophy that any aspect related to the public sector is inefficient, and any aspect related to the private sector is automatically efficient and desirable. The State is considered an inefficient, corrupt provider, deeply entangled in bureaucracy. Accordingly, privatization, being pursued in all sectors of the economy, including higher education, is viewed as an effective measure for improving efficiency and easing financial crisis. Government itself, taking recourse to the idea that the state alone cannot meet the challenge of the increased demand for education from the burgeoning Indian population, has now invited private initiatives in education. This emphasis on efficiency, relevance, quality and expansion as it happens through the market has become more pronounced in the policy documents of the governments after the year 2000. As a result, we see the proliferation of a large number of for-profit, unaided private schools, colleges, and universities across India. The education available in these private institutions comes at a high cost and is responsible for creating distinctly different educational experiences for people of different classes. Discussing the issue of educational opportunities, Anuradha De notes after her empirical survey` that education in a private institution has become a matter of privilege, as these institutions perpetuate old hierarchies by giving preference to boys over girls, upper caste over lower castes, and urban over rural children. She points out that as a result "a rural, female, SC/ST student of India and an urban, male, 'forward' caste student of the same country seem to inhabit two different 'worlds' of education" (Anuradha De 2002).

Flourishing ancillary industries of coaching institutes, software-training centers, study materials production, and publication make their own contribution towards transforming education into a vocational pursuit.

An unparalleled growth of the private sector with increasing globalisation is transforming the character of public universities in India in terms of the courses offered to the students, the administration policies, and the management of the institutions. Higher education is being increasingly incorporated into paradigms of education for national prosperity in India, with the educational institutions individually and together engaging in a process of subjectivity formation that ensures the success of globalisation. As Dudley says, " if the order, security and prosperity of the State are constructed as an internationally competitive economy, the good and the responsible citizen ought to act in ways which foster the international competitiveness of the nation's economy" (Dudley. 1999, 69). The obvious outcome of an ideology that sees the university as a 'business house dealing with merchantable knowledge' is the absolute neglect of the humanities as a non-marketable commodity (Weisbrod 2008, 85)

1.4 Humanities v/s STEM:

In the last ten years the neglect of the humanities may be seen across the globe. There is a broad consensus among scholars about the diminishing respect for the humanities in universities; they seem irrelevant in an age where the primary mission of higher education is to put bread on the table. The scholarly responses to this state of decline in enrolment, funding and general support for departments of Humanities, follow four main trails of arguments. Many believe that the humanities have to be defended for their intrinsic value. Others believe that the humanities are useless, a perception used to enable a critique of instrumentality by those who declare them to be,

for precisely that reason, essential. Many others make a case for the usefulness of the humanities on the grounds either that they enhance economic success by offering certain skills, or that they are indispensable for public life in a democracy.

Jennifer Washburn in *University Inc. The Corporate Corruption of Higher Education* states that the obvious outcome of an ideology that sees the university as a 'business house dealing with merchantable knowledge' is the absolute neglect of humanities as non-marketable commodity (Weisbrod 2008, 85). She discusses the case of George Mason University as an example of a trend catching up across the globe where programmes in history, religion, philosophy, and political science in many schools are eliminated or are found to be facing deep funding crises. (Washburn 2005) She believes that even though we have seen many programmes in a state of flux at different times throughout history, what distinguishes the trend today are excessive financial considerations and market concerns rather than intellectual ones. More and more programmes are concerned about being relevant in an era when academic departments are evaluated strictly in terms of measurable productivity. Her account is replete with several anecdotes from people within various American Universities who have left their positions when they saw scholarship being replaced by salesmanship. She advocates for a clear demarcation of a university's academic values and business without really stopping any kind of meaningful participation of university professors in the world of business. "Universities can make vital contributions to scientific and technological innovation and collaborate productively with industry without having to sacrifice their core scholarly principle and essential autonomy" (Washburn 2005, 225). While she suggests many policy level changes at the level of the federal government, she also states that there should be renewed resolve among the universities to defend the core values and ideals that have defined them for so long.

Martha Nussbaum also raises similar concerns when she raises the question of "silent crisis" in her seminal work *Nor for Profit: Why Democracy Needs the Humanities.* She argues that the humanistic aspects of education as embodied in the humanities and social sciences are giving way to short term interests that Nation-states have in espousing profitable knowledge and applied skills suited for profit-making. She puts forward a manifesto for the humanities on the grounds that it is essential for a thriving national democracy, where a variety of cultures, groups, and nations interact with one another, as it develops essential skills for citizenship.

> [DEMOCRACIES] ...are prone to some serious flaws in reasoning, to parochialism, haste, sloppiness, selfishness, narrowness of the spirit. Education based mainly on profitability in the global market magnifies these deficiencies, producing a greedy obtuseness and a technically trained docility that threaten the very life of democracy itself, and that certainly impede the creation of a decent world culture (Nussbaum 2012, 142).

The choice, however, she believes, is not between an education that helps us make profit vis a vis an education that prepares you for citizenship, since the same economic interests that predominate the nationalistic logic also need to rely on the humanities for promoting a 'responsible and watchful stewardship, and a culture of creative innovation' (Nussbaum 2010, 10).

On the other side of the argument we have Mikhail Epstein claiming that the humanities are indeed in an urgent need for transformation. The humanities have lost its transformative edge in today's world through isolation in an ivory tower, by a preoccupation with hyper-critical textual interpretations and re-interpretations. He makes a case for a practical branch of the humanities that "would correspond to the role of technologies in relation to the natural sciences and politics in relation to the social sciences" (Epstein 2012, 283). He is asking for a space for creative thinking in academia where humanistic inventors can teach students how to shape new literary and intellectual movements. The universities need a place for 'futuristic humanities'; for

discussing, conceptualizing and formalizing new discipline, new genres, new methods of intellectual discourse.

In his article on "Humanities Education" Douglas Anderson states that the professors of the humanities at the university at present have become excessively apologetic about what they do for the reason that they have steadily lost their value as a means for a good and successful life. He believes that many disciplines that were earlier linked to the humanities have severed their traditional ties and turned their focus of analysis on quantitative and empirical information. Many humanities scholars who have embraced an identity of the scholar in her ivory tower, happy to be engaged in esoteric reading and withdrawn from culture, have served only to corroborate a view of the humanities as irrelevant and useless. Others have tried to become relevant by getting interested in other disciplines, or trying to 'scientize', or 'instrumentalize' themselves.

> In philosophy, such instrumentalization has created an industry of applied ethics. Business ethics courses, for example, are routinely taught in philosophy programs…Similar developments have occurred in bio-ethics, medical ethics, legal ethics, agricultural ethics, and so forth. English programs and other language programs have likewise provided service courses in legal writing, business writing, and various other technical writings. The implication is that humanists can provide answers and/or training for certain kinds of questions and endeavors (Anderson 2002, 128)

The question that Anderson asks is not about the usefulness of such attempts to make the humanities more application- oriented but rather to ask what happens to the nature and role of the humanities when it is metamorphosed into an applied discipline/ course. These attempts, he says, are only ways of surviving in an instrumentalist culture that has forgotten the role of the humanities in human experience. He believes that an effort at making the humanities more applied is a way to limit its scope in the service of bringing them to solve a single problem and ignores its potential for democratizing. It fails to appreciate the humanities as those set of disciplines that 'deal with the breadth and scope, and with the creative endeavors of human beings," and this in turn makes

those engaged in the humanities feel alienated and apologetic. He calls for a reviving of the tradition “to reclaim the notion that the humanities are freeing and liberating -- that they are indeed "liberal" arts” (Anderson 2002, 134)

Judith Butler asks a more poignant question when she discusses the present crisis of the humanities in her essay ‘Ordinary, Incredulous’. She believes that while an argument about the intrinsic value may not be sufficient, the case for establishing the instrumentality of the humanities may not be the best way either. “Is instrumentality the only way we have of thinking about what it means to make a difference?” (Butler. 2014, 29). She contends that if the task of the humanities has been to think critically, then that needs to extend to the very problem of measuring the value that the matrix of instrumentality bestows on it. “If we are presented with a debate, for instance, in which we have to show that the humanities can have a larger impact or that the humanities can be profitable, and we are asked to choose between them, this is surely a moment for pausing, refusing, and offering another perspective” (Butler 2014, 32).

1.5 The case of UWG

There are four reasons for which I have selected University of Western Gujarat for analysis. The first reason is that UWG has had long roots in history as it is part of an educational trust, established by eminent industrialist of the country in the pre-independence era, thus allowing an examination of the historical shift that takes place with time. Secondly, the university, though currently offering specialization in Engineering, Management, Commerce, Pharmacy, and Heritage Management, is intending to launch the School of Arts and Sciences. At present it declares that its mission is to offer a liberal education. It gives me an additional opportunity therefore to see how the disciplines of humanities, especially English, are positioned in a largely

management education institution. Thirdly, UWG and the trust are both financially sound. UWG has been in existence for seven years at the time of data collection and shows expansion and change in terms of the courses offered and organizational structure. The fourth reason is about my own position in the institution.

The thesis has relied on both primary and secondary data. There has been a problem getting reliable data, especially of the last few years from a credible source. Often there were discrepancies in numbers between multiple data sources. I have therefore relied on the data that is available from the Ministry of Human Resource and Development and UGC for most of my analysis. The data related to UWG is collected from a series of interviews conducted by the researcher with various institutional stakeholders in the trust under examination.

In the previous sections I have laid out the topography of the field of higher education at the present moment by offering a survey of major debates surrounding the field within which this thesis is placed. I shall return to many of these as I discuss the case of UWG in the following chapters. I have distilled three main global challenges to higher education that I focus on in my subsequent chapters, namely of access and expansion, quality and excellence, and the future of liberal education as exemplified by departments of humanities (with special focus on departments of English). In each chapter I return to the case of UWG to analyse the context and nature of its response to these challenges. While an articulation of the implications of my analysis is built into the design of my study and will be a part of the concluding chapter, an awareness of the limitations of this research project permeates my articulations. The thesis is limited in the sense that it deals with only one institution, and even there it leaves out many important aspects that may qualify for independent study—for example, questions of equity, and students' perspectives are left untouched. The contribution of my work lies,

I believe, in taking a close look at the implications of private interventions in higher education through the case of UWG, as well as offering a critical analysis of the state of liberal education in the state of Gujarat, which has not been attempted before. In the next section I offer a brief understanding of my research methodology.

1.6 Research Methodology:

> From the vantage point of the colonized, a position from which I write, and choose to privilege, the term 'research' is inextricably linked to European imperialism and colonialism. The word itself, 'research', is probably one of the dirtiest words in the indigenous world's vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. It is so powerful that indigenous people even write poetry about research (Linda Tuhiwai Smith 1999, 1).

An understanding of power relations that frame any human intervention, as expressed by Smith, makes one conscious of one's own position, actions, and ethics as a researcher in any given field. It is proper therefore that I begin by situating myself in the field. As a lecturer in English and Communication in a private university with globalizing aspirations, I am part of the field that I examine -- an object of study as well as a subject that studies. While I am aware of the number of stakeholders that give meaning to any university, I choose to focus only on one set of these within the limited scope of this thesis – the institution itself; comprising its founders, governing body members, administrators, and faculty members. Situated within the constructivist-interpretive paradigm of research, I am interested in the way the experiences of globalisation are constructed and interpreted by various players in the field. The research relying on qualitative understanding of the changes recognizes the impact of the research on my own background and experiences. I shall try to analyze the institution's actions and its understanding of the world of higher education as it negotiates its identity through a complex legacy and an aspirational future. I engage in

a simultaneous process of empirical material gathering and analysis of the material to frame and reframe my inquiries as I proceed in the study. As with much subjective, interpretative, qualitative research, my study also draws on theoretical development in the field of inquiry in both social sciences and the humanities (Ball 1994, Ozga 1987) and some of the ethical and democratic impact of the changes, although the purpose here is to understand rather than rush to judge. I use a variety of analytical tools to understand, interpret, and explain the phenomenon. These tools are of three sorts and are employed self-consciously and tentatively to provide a methodological framework which is both ontologically flexible and epistemologically pluralist (Sibeon 2004), and a set of analytical concepts which are potent and malleable. These are respectively discursive, structural and interpretative, and they enable me to explore the complex interactions of social relations, economics, and political discourses without assuming the necessary dominance of any of these—[Ball 2007.] Many of the debates in the field of critical theories inform my perspective in this work. Respecting the scope of the dissertation I have chosen to undertake a case study strategy.

My primary focus in the study is on the single case of UWG as an upcoming private university in Gujarat with global ambition. Robert E. Stake distinguishes between three kinds of case studies: intrinsic, instrumental, and multiple/collective case studies, where each differs from the other in terms of its focus and methodological orientation. Using Stake's classification I would call what I undertake here, an instrumental case study. The case of UWG allows me to have insights into the working of a university as it juggles the pressures of national demand and global economies. The case plays an essential role in facilitating my understanding of the changing nature of higher education in India. UWG came up as a state private university in 2009 along with many other private universities across India with similar global ambitions,

targeting a particular segment of the society and addressing a particular need for the skill- based education of its time. What makes it of special interest to me is its rich legacy in terms of its parent body, the Gujarat Education Society, established in pre-independent India. By examining the historical, social, economic, and political context that surrounds the case, by scrutinizing the ordinary activities of the institution, its efforts at self-representation, I will be able to connect the complex forces and challenges that shape an upcoming institution. I try to understand the meaning of university education, globalisation, and citizenship in contemporary India as it is articulated, and performed across various sites of the university. The aim of the study is to limit itself to a comprehensive understanding of UWG's responses as an institution to both global challenges and changing national contexts in higher education, the way it navigates legacy and aspirations. My own identity as a Gujarati, having been born, brought up, and educated largely in Gujarat, as well as my association with the institution under examination allows me a greater opportunity to learn from this particular case, which is another reason for choosing the case of the University of Western Gujarat.

The methodology relies largely on open-ended interviews with administrators and founding members, as well as faculty members of the UWG, members of the governing body of the GES. It also includes an analytical study of the historical documents related to the founding of Gujarat Education Society, analysis of policy documents from governments, photographs, brochures, corporate documentaries and other forms of self-representation used by the institution, and my own observations.

[i] Governmentality here is understood as "the ensemble formed by the institutions, procedures, analyses, and reflections, the calculations and tactics that allow the exercise of this very specific albeit complex form of power, which has as its target

population, as its principal form of knowledge political economy, and as its essential technical means apparatuses of security.” (Foucault:1974. in Faubion. P. 219).