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INTRODUCTION

Questions and Arguments

WITH THE RISE OF CROSS-BORDER COMPETITION and market-friendly globalization, universities are in remarkable flux. They are transitioning to a contested future. This book is about what is transposing the old and what constitutes the new. It delimits a global shift in higher education, why this transformation is happening, and what can be done to meet adaptation challenges.

Engaging those questions, my unifying argument is threefold. First, over the last half century, the scale, reach, and impact of higher education institutions have expanded exponentially. Universities have become major actors on the global stage, generating market power. A vexing issue is how to exercise this power in a wise and responsible way, a concern addressed in succeeding chapters.

Second, my message is that the central academic purposes of the university are imperiled. While not universally adopted, they began to take root in the nineteenth century, developed gradually in the nineteenth and twentieth, and encounter novel tensions in the twenty-first. In this century, the triad of core educational missions in nonauthoritarian societies—cultivating democratic citizenship, fostering critical thinking, and protecting academic freedom—is losing footing. A new form of utilitarianism is gaining ground. It prioritizes useful knowledge and problem-solving skills at the expense of basic inquiry. It elevates market values over educational values. It stresses rationalist thinking rather than other modes of reasoning, as in the arts, classical languages, history, and philosophy. And it features a form of globalization that favors an educational-services-export model in lieu of an emphasis on forging organic curricular links across borders. In short, universities are *repurposing*.

Third, given simultaneous pressures for improved performance and public disinvestment in most countries, the dominant paradigm of higher education is unsustainable for all but a small group of marquee universities. The luxury brand offered by a clutch of research-intensive, elite institutions caters to fewer than one-half percent of the world's students, mainly in the

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prosperous countries. Rising university tuition and fees discourages many less affluent students from incurring heavy debt before entering a dubious job market; enrolling in large classes, many of them taught by a temporary workforce replacing full-time, tenure-track faculty; and compensating a growing number of administrators at an exorbitant level that diminishes trust in them.

When purposiveness is crucially needed, universities are under the illusion that they should strive to compete in the premier league. Institutions in far different contexts increasingly harbor the same dream of becoming world class. Lofty aspirations are commendable, but today's vogue aims have become impossible to fulfill. They are dreamlike because in a multitiered system, not all players can qualify for the top echelon. Some are advantaged, and others marginalized without requisite financial means and at a competitive disadvantage. Yet, in their dream world, legions of educators view Harvard and its cohort, primarily a handful of affluent private institutions in the upper stratum of research universities, as the gold standard. But Harvard has the largest university endowment in the world—$35.7 billion, tax-exempt, according to mid-2016 figures—and charges an annual tuition fee of $63,025. Its knowledge and economic environment in Cambridge, Massachusetts, serves as a hub for a cluster of research-intensive universities, including the Massachusetts Institute of Technology (MIT), cutting-edge biotech and pharmaceutical companies such as Pfizer and Novartis, and offices of Amazon and Google, businesses that offer well-paying jobs to mainly wealthy students, many of whom graduate from Harvard and a smattering of other very selective institutions with robust endowments and reputations.

As this book's title, *Implausible Dream*, suggests, the world-class university is a figurative expression for what proves counterfactual and deceptive. It conjures up ideas and practices constituting a win-win scenario when in fact globalization is marked by hierarchies and inequalities among winners and losers.[1] The winning institutions in global excellence initiatives command an average annual budget estimated at $2 billion as a result of national priorities for rewarding performance, effectively channeling resources away from less resourced universities, attended by the majority of students in the United States and several other countries.[2]

1. For evidence, see Dani Rodrik, *The Globalization Paradox: Democracy and the Future of the World Economy* (New York: Norton, 2011); Saskia Sassen, *Expulsions: Brutality and Complexity in the Global Economy* (Cambridge, MA: Harvard University Press, 2014); Jan Aart Scholte, *Globalization: A Critical Introduction*, 2nd ed. (New York: Palgrave Macmillan, 2005); Joseph E. Stiglitz, *Globalization and Its Discontents* (New York: Norton, 2002).

2. Ellen Hazelkorn, "Could Higher Education Rankings Be Socially Transformative?" *University World News* 432 (October 14, 2016).

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Furthermore, "world class" is a trope that obscures specific policies in higher education, practices, and statements. It also serves as an omnibus category encompassing subnarratives. These discourses of the predominant form of globalization include strategic planning, best practices, branding, benchmarking, performance-based productivity measures, and the like, a grammar to be discussed more fully. They fuel one another, forming an amalgam—the world-class university. And more than a manner of speech, it is way of thinking and seeing higher education from above. Its pervasiveness reaches the subconscious, usually escaping critical scrutiny.

Today, the consequences of the global imaginary of attaining world-class status are both normative and material.[3] As I will detail, this narrative is curated by a network of global governance agencies such as the World Bank to legitimize certain courses of action and used by educational policymakers. Universities use this beguiling, shared narrative as a justification for hiring more and more administrators to prepare numeric scores for exercises like global rankings. Students and their families use it to help decide where to apply for admission. Accreditors use it as a destination for evaluating where universities are and should be headed. Governments use it as a gauge for allocating funds and determining where their scholarships for study abroad are tenable. And other governments use it in immigration laws that privilege applicants for citizenship with degrees from the world's top-ranked universities.

Although the world-class rubric is widely adopted, several questions about its deployment linger.[4] How is "world class" defined, what level of resources must be mobilized to meet its criteria, and which strategies are appropriate for climbing to the rarified rank of flagship institutions? Should universities mimic the elite, and what is their relationship to other institutions in the national system in which they are infixed? Globally, is this path leading the academic community to stray from its foundational purposes?

I'm not saying that universities should refrain from pursuing their dreams. Like great symphonies or murals, dreams can inspire. Used as motivational tools, dreams often spur improvement. But if the bar is set too high and if the aspirations are altogether out of reach, dreaming creates false expectations, resulting in disappointment, frustration, and sometimes resistance to new initiatives. When the disparities between the dream and the barriers to living it are too great, participants are apt to be cynical or demoralized. If expected to

3. The concept of social, national, and global imaginary is explored in Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, rev. ed. (London: Verso, 1991); Manfred B. Steger, *The Rise of the Global Imaginary: Political Ideologies from the French Revolution to the Global War on Terror* (Oxford: Oxford University Press, 2008).

4. Philip G. Altbach, "The Costs and Benefits of World-Class Universities," *International Higher Education* 33 (Fall 2003): 5–8, touches on these concerns.

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run a four-minute mile, bench-press 500 pounds, or reach for Michael Phelps's world records in swimming, many competitors would find the whole exercise pointless. It would seem implausible and cause generalized confusion about the purpose of this endeavor. This gap is key to explaining why public confidence in institutions charged with developing the minds of the next generations has plummeted.[5]

In the chapters ahead, I will examine whether the objectives and practices of world-class universities are implausible because of structural obstacles confronted when they strive for similar goals and whether this kind of quality and excellence is even appropriate for contexts apart from where the model is derived: namely, affluent, mainly private, big-league institutions, primarily in the global North. This is not to suggest that other higher education institutions should embrace a lower level of ideals and procedures. Rather, the point is that they ought to be different ones, informed by comparative experiences, befitting their own educational landscapes and reflecting multiple approaches to changing conditions. The challenge then is how to overcome deep-rooted barriers to an enhanced environment for education and research.

The world-class designation is therefore important for analysis of restructuring higher education because it provides a window on the thinking that lies behind the prevailing sense of the mission of universities and how it influences educational policies. In a climate wherein higher education is increasingly deemed a private investment and financial interests take on major importance, questions about how to meet public needs are rife. Given these patterns, the soul of the university is at risk. With metrics pervading the agenda of the academy, the question of what is the university really for is displaced. The everyday fare of performance measures deflects attention from the clarity of mission. The problem is not merely which measures and how to improve them but rather a matter of what is measured.

While supposed to subscribe to high purposes, educational institutions have to cope with the jaggedness of the global marketplace and the ideas integral to it: namely, productivity, competition, and efficiency. These practices and norms alter the collegial and democratic basis of shared governance at universities, leading to unintended consequences.

Part 2 of this book presents stark evidence of unanticipated results. Specific examples, discussed there, include the observations of the heads of universities in the United States who approved sources of external funding but came to rue certain consultancies, royalty and patent arrangements, and contracts with large corporations like pharmaceuticals because these university-industry partnerships generated explosive clashes between proprietary knowledge and

5. For documentation of this point about changing perceptions of universities' performance, see part 2.

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profit-making, on the one hand, and the allegiance of faculty and the principle of academic freedom, on the other. In another case, Finland, universities adopted policy frameworks that apply regional and global standards so as to reap benefits from globalization yet proved to undermine homegrown educational values of mutual trust, cooperation, and egalitarianism. And in Uganda, agreements with overseas universities afforded access to the domestic market but unexpectedly threatened to transgress national laws and were deemed an affront to local culture, exemplified by the dicey experience of a British university that operated a campus in Uganda. When the Ugandans flatly refused its counterpart's demands, this overseas university promptly terminated the affiliation.

Taken together, these stories show the interplay of differing clusters of university missions, the historic and newer ones, in unexpected and contradictory ways. They also demonstrate that the financial and educational objectives of higher education institutions may conflict but need not be at odds if, going forward, they are properly aligned. There is not a sharp dichotomy between them.

The problem then is not that universities are changing but the ways in which they are changing. A major task in this work is to etch options for improving higher learning in more purposeful ways and indicate what alternative transformations would entail. I will contend that there is no pat formula or single kit of policy "solutions" for fixing the problems besetting higher education. Rather, five modest suggestions are elaborated in the final chapter of this book. They beacon structural reforms for transformations in higher education.

To leverage my multisited account of university restructuring, I advance concrete proposals on how to deflate the implausible dream shared by most universities around the globe. In its stead, I offer a more sustainable vision of pluralism in the service of nurturing local-global, critical thinking. Unlike a lot of gloomy prognostication about higher education circulating in our times, my forward-oriented analysis favors a sober, upbeat view.

Implementing the structural reforms that I advocate is not a utopian exercise. The practicalities of institutional adaptation require resolute leadership from above and below. While university administrators can provide vision and experience, so too leadership is a combination of trustees' acumen, central administrators' perspicacity, faculty initiatives, the staff's ideas, student vitality, and social movements' impetus. Multiple actors can serve as catalysts, leading universities beyond ad hockery and palliative reforms. A coalition of these thought agents has the potential to shine new light on old purposes and create scenarios that have eluded policymakers.

Scenarios

Despite the inherent difficulty of calculating what comes next, it is possible to project scenarios that are not fanciful but anchored in historical evidence.

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The main tendencies are integration *and* fragmentation.[6] These countervailing trends are embodied in higher education reforms. A preview of these scenarios for remaking the purposes and structures of the university frames what follows.

The first trajectory is greater convergence in university programming. Regardless of whether their effects are intended, standard-setting agencies and processes—among others, academic accreditation, an internationally traded service, and global university rankings, a lucrative industry—are promoting isomorphism in learning objectives and outcomes.[7] University programs veer toward resemblance in degree requirements, credit-transfer systems, literature assigned, the definition of faculty positions, and even course titles. Universities within the European Union (EU) countries, for instance, are harmonizing their educational systems, as in the formation of the European Higher Education Area (EHEA) (chapter 3).[8] Yet sameness is not the only tendency.

The second direction is toward vast divergence in university programming. Global scripts blend with local and national histories, cultures, legal frameworks, and economies of scale, thereby augmenting differences. In addition, ample research shows that educational globalization heightens stratification between rich and poor institutions, accentuates inequalities in access to higher learning, and can feed into decreasing social mobility.[9] In much of the world,

6. James N. Rosenau is among the researchers who approached globalization as a hybrid of integration and fragmentation. See his *Along the Domestic-Foreign Frontier: Exploring Governance in a Turbulent World* (Cambridge: Cambridge University Press, 1997); James N. Rosenau, *Distant Proximities: Dynamics beyond Globalization* (Princeton: Princeton University Press, 2003), 11–16ff.

7. On the longstanding trend toward convergence of norms, especially in primary and secondary education, see John Meyer and other "world polity" sociologists: G. Kruecken and G. Drori, eds., *World Society: The Writings of John W. Meyer* (Oxford: Oxford University Press, 2009). Ronald J. Daniels and Phillip Spector, "Converging Paths: Public and Private Universities in the 21st Century" (New York: TIAA Institute, 2016), trace the convergence of public and private universities in the United States.

8. More and more, students on distant continents are assigned the same books and articles to read. As a visiting professor in China and Japan, I found that participants in my seminars were more familiar with the work of leading American scholars than were many of their counterparts in the United States. In substantial ways, universities increasingly look alike.

9. While universities are supposed to be a gateway for social mobility, they may in fact contribute to or ease different forms of inequality. Consult "Has Higher Education Become an Engine of Inequality?" (a forum), *Chronicle of Higher Education Review*, July 2, 2012, http://chronicle.com/article/Has-Higher-Education-Become-an/132619/ (accessed January 25, 2016). Suzanne Mettler, *Degrees of Inequality: How the Politics of Higher Education Sabotaged the American Dream* (New York: Basic Books, 2014), claims that universities in the United States have generated inequality. See reactions to her book in the review symposium "Higher Education and the American Dream," *Perspectives on Politics* 14, no. 2 (June 2016): 486–97.

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universities are situated in environments that are becoming more unequal. These socioeconomic landscapes impinge on higher education institutions, making them more varied, less standardized. A proliferation of public and private, for-profit and nonprofit, secular and faith-based, virtual and physical, rich and poor, urban and rural, large and small, and conventional and "popular" institutions differentiates the universe of higher learning.[10] Notably, the range between the publics and privates is narrowing. The former are taking on major features of the latter. In fact, nominally public, supposedly nonprofit institutions are mounting for-profit programs.[11]

Paradoxically, globalizing processes are forging both greater *convergence* and *divergence* in higher education. In this incongruous dynamic, a third trajectory is emerging. It is nascent and does not yet have a name. For wont of an established narrative, this trend may be called *polymorphism*. As used in the natural sciences, the term means passing through many different stages. I will deploy it as a descriptor that allows for a multifaceted constellation of higher education institutions.[12] It consolidates contradictory and variegated phenomena. The polymorph combines homogeneity and heterogeneity, takes on multiple shapes and appearances, and grants contingency. In short, polymorphism is a liminal force between the present and future of educational globalization.

Reclaiming the cardinal educational purposes of promoting democratic citizenship, critical reasoning, and academic freedom, polymorphism can

10. The term "popular university" is used to depict the working-class universities that emerged in Europe and Latin America during the early twentieth century and initiatives for educating activists and leaders in social movements in our times. See Boaventura de Sousa Santos, *The Rise of the Global Left: The World Social Forum and Beyond* (London: Zed Books, 2006), 148; Boaventura de Sousa Santos, *Epistemologies of the South* (Boulder, CO: Paradigm Publishers, 2014). In his *Long Walk to Freedom: The Autobiography of Nelson Mandela* (Boston: Little, Brown, 1994), Mandela discusses the "prison university" with reference to the curriculum and specific courses designed by inmates on Robben Island.

11. Among these activities are the business of big-time athletic teams, privatized consulting services, the commercialization of intellectual property rights, and the work of research faculty and physicians paid large sums by pharmaceutical and medical-device firms. Moreover, some universities seek to compensate for budget shortfalls by market-pricing courses of study: charging elevated fees for high-demand offerings, including requirements for graduation.

12. In biology and chemistry, the term "polymorphism" signifies the multiform character of a phenomenon. Less known in the social sciences, it has been used to study political regimes in Eastern Europe, the Algerian War, and urban politics in France: Thomas Lowit, "Le parti polymorhe en Europe de l'Est," *Revue française de science politique* 29, no. 4–5 (August–October 1979): 812–46; Jean-Pierre Rioux, "En Algérie, une guerre polymorphe (1954–1962)," *Vingtième Siècle: Revue d'histoire* 68, no. 1 (October–December 2000): 122–24; Crispian Fuller, "Urban Politics and the Social Practices of Critique and Justification: Conceptual Insights from French Pragmatism," *Progress in Human Geography* 37, no. 3 (October 2013): 639–57.

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embrace the spirit of modern universities' time-tested, humanistic values. The agenda would encompass reembedding higher institutions in their distinctive settings. The mission reflects contextual nuances, for there is not a universal form of democracy, critical inquiry, and free expression within and across the Western and non-Western worlds. And given limitations on our ability to know the future of higher learning, this move is still more a potential than an actuality. The outcome remains open-ended, not predetermined.

In this study, I will stress the stakes in university repurposing, the value of analyzing them comparatively, and the need to recognize globalization drivers without treating them as totalizing phenomena. To foreshadow my own position, I believe that polymorphism is the avenue to the most promising opportunities for refocusing universities' missions and resuscitating higher education. Whether this road will be taken is a matter of not only powerful structures but also agency, strategy, and fortuity.

Plan

This project fleshes out my arguments by grounding them in three case studies: pronounced forms of private-sector-led globalization, characteristic of the United States; the strong public sphere, evident in Finland; and a developing country with a historically public but now increasingly private university structure, found in Uganda.[13] I have selected these cases as a heuristic for examining diverse encounters with educational repurposing. They illustrate neoliberal, social democratic, and postcolonial variations, explicated in chapters to come. Each prototype is marked by a range that distinguishes regional and national experiences. To be exact, both inter- and intraregional similarities and differences, for example, among U.S. and Canadian, Finnish and Swedish, and Ugandan and Kenyan universities, matter.

The adaptation to globalization scrutinized here offers a wide-angle view and demonstrates multiple ways to address knowledge governance. The United States and its variant of the English language have of course had contagious influence on universities around the world. Finland's approach, while encountering growing stress on the country's academic programs, maintains

13. I employ the term "public sphere" advisedly in that it suggests open debates and active deliberation. In the public realm, discursive limitations on the state of universities, demarcated later in this book, spell out how my case studies correspond in varying degrees to the model developed by Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, trans. Thomas Burger (Cambridge, MA: MIT Press, 1989). While there are different public sphere theories, Habermas's work is widely regarded as the foundation. For elaboration of this point and discussion of the need to extend Habermas's conceptualization to encompass not just one but many publics, see chapter 8.

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high ratings as a spearhead education system yet is subject to extensive alterations under its new Universities Act, the reforms introduced in 2009. And Uganda's flagship university, Makerere, exemplifies a mix of state and burgeoning market reforms as well as the hopes and difficulties of seeking to set an agenda for decolonizing knowledge. Makerere is not just an instance but in many respects also a harbinger of contested shifts in higher education institutions in the postcolonial world.

This choice of case studies admittedly leaves out other important instances. Readers of preliminary drafts of this text suggested incorporating additional cases. One said China, another Malaysia, and still others a country in Latin America. Frankly, I do not have the resources and energy to undertake more fieldwork. Nor do I want to delay completion of this book, already several years in the making. True, each country and university system has its own story, with vast differences among them. Yet all are undergoing widespread reform in higher education. Some things are noticeably similar about the directions in which universities are moving—in respect to the role of knowledge institutions in a globalizing world, the rise of a competitive ethic, and the use of technology in the knowledge market.

While diverse university systems have bought into the implausible dream of world-class standing as the model for educational policy, I aim to enrich and modulate analysis of this construct without shoehorning it into a singular master interpretation. My preference is to adopt an evidence-based methodology that picks up on vernacular knowledge and historically specific conditions. Better to listen to the local accent and indigenous voices by offering a small number of in-depth cases rather than a large number lacking historical and cultural texture. Charles Tilly justified this strategy by emphasizing that big data sets are valuable for looking across several systems, but attentiveness to a small number of case-study countries allows for contextual comparisons and has more staying power.[14]

My approach to three historical cases then centers on sets of knowledge institutions and the distinctive social structures undergirding them. In each case, I render the variability of history not as a detailed chronology that primarily identifies milestones but rather in periods churning irregularly with connections to underlying social forces and powerful global structures. A point of departure then is that an analysis of universities that focuses on institutional shifts without linking them to social stratification is incomplete. This is palpable in our volatile times, with rising economic inequality and social divisions. To pinpoint the many ways that university systems are bolted to class, race, ethnicity, and gender, I highlight their intersections. The emphasis in this work

14. Charles Tilly, *Big Structures, Large Processes, Huge Comparisons* (New York: Russell Sage Foundation, 1984), 76–78.

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is in sharp contrast to much of the literature on higher education institutions, which gives insufficient scope to, or stonily silences, these interactions.

The empirical investigation consists of close analysis of primary documents ranging from government papers, international organizations' reports, and published statistics to histories and other literature. I also draw on targeted discussions with educational leaders at universities, international institutions, state offices, and philanthropies and other nonprofits, as well as with scores of professors, students, and support staff. I canvassed people intimately familiar with shifts in higher education, including university presidents, provosts, deans, governmental ministers, accreditors, and rankers, about their roles, plans, and hopes. I wanted to know how these educational change agents narrate universities. In active dialogue with them, I probed their stories. The semi-structured discussions for this project took place in Helsinki, Kampala, Nairobi, New York, Pretoria, Shanghai, and Washington, D.C. They may not constitute a scientific sample of any larger population. But the on-site visits and the information elicited instead offer firsthand accounts of knowledge governance.

In addition, I have had a front-row seat at bellwether moments in bold, sweeping reforms repurposing higher education. This book shares observations from my own experience as a student in the United States and Uganda, a faculty member on four continents (Africa, Asia, Europe, and North America), a department chair, a dean at public and private universities, a director of a foundation, and a consultant for global governance agencies. I feel as though I have been in the thick of the repurposing of higher education for much of my career.

My involvement with universities and encounters with pressures on them is a source of down-to-earth illustrations of the interplay of institutions of higher learning, the state, and the market. I draw, too, on other observers' memories and oral history projects as a mode of recovery. As a method, this storytelling is not just a matter of recalling anecdotes. Narratives are a way of knowing that can illuminate larger issues. The vignettes refract large structural forces through personal experience. Memories are an important source of information especially because they can serve as an inspiration for both excavating history and exploring prospects. Memories from different countries and regions are potentially generative of theoretical and critical thinking. They are a form of voicing, reclaiming tales of social cohesion and discord and stimulating interest in listening. They also afford an opportunity to home in on particular moments in history and elucidate the complexity of what appears as chaos in our lives. In this research, they provide a tool for examining dynamic forces, a means of making sense of the raisons d'être of universities, and a vehicle for connecting the past to the present and the future.

Distinct from linear accounts of history, memories can be used as a way to reckon with not a dead but rather a living past. To this point, William Faulkner

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commented, “The past is never dead. It is not even past.”[15] This relationship may be construed as dialogue about how the past presses into the present.[16] Speaking to this point at a 2017 conference on the ties between universities and slavery, Drew Gilpin Faust, Harvard’s president, indicated how an institution’s genealogy is baked into present-minded expressions of purpose: “Only by coming to terms with history . . . can we free ourselves to create a more just world.”[17]

Other concrete examples of recent efforts, many of them in response to campus activism, to address the soiled legacies of racial, ethnic, and international conflict abound in the text ahead.[18] The objectives of these initiatives are to retrieve a past for informing reconciliation in our times and to open an equitable future. Although we cannot return directly to bygone days, whether halcyon or shameful, recalling them may serve as a reminder about the need for transcendence and recompense.

Memory research as an approach to thinking about the past therefore suggests possibilities for meliorating the present and steering universities to a better future. For higher education, the future is now in that it is being shaped by contemporary forces.

But beware that archives of old can be fallible and countermemories must be assessed. Memorists are obliged to do their due diligence to avoid misremembering and embellishing phenomena. To establish veracity, I felt obliged to cross-check information by consulting colleagues who shared the same historical instances and by working with multiple sources: diaries, correspondence, and other documents. With the aid of digital and other forms of information technology, many of these items are stored and accessible. In some jurisdictions, laws such as the Freedom of Information Act in the United States compel disclosure of records and data when requested, though with exceptions, for example, under safeguards for intellectual property and national security.

Before proceeding, I want to make known my orientation.[19] My stance is conservative in that it reaffirms the orthodox purposes of modern universities, provided that they are adapted to meet the formidable challenges of our day. It is critical in my effort to betray a stock representation of their mission as entering a global competition and moving toward the upper tier of performance among institutions of higher education. The costs and benefits of educational globalization are borne unevenly, adding to rising socioeconomic inequalities.

15. William Faulkner, *Requiem for a Nun* (New York: Random House, 1951), 92.

16. Jacques Lacan, *Past and Present: A Dialogue*, trans. Jason E. Smith (New York: Columbia University Press, 2014).

17. Quoted in Jennifer Schuessler, “Confronting Academia’s Slavery Ties,” *New York Times*, March 6, 2017.

18. Especially chapters 4 and 8.

19. An issue developed in chapter 8. The roles of an author’s standpoint and of subjectivity in analysis are explored more fully throughout what follows.

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Were it otherwise—if another dream for higher education could come true—is the theme in the concluding chapter.

The rest of this book is organized in three interrelated parts. Next, in part 1, chapters 1, 2, and 3 provide a framework for exploring the changing purposes of universities and the resultant reforms in higher education. Part 2 contains the historical case studies. And the capstone chapters comprising part 3 look at responses to educational restructuring and venture plausible alternatives.

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