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'The Right to Higher Education' not only provides critiques of currently policy and practice but goes further to consider how widening participation could provide a focus for positive renewal and transformation of universities. As such, this volume is not only of value to those involved in widening participation but also for those interested in the development of the sector as a whole.

Annette Hayton
University of Bath, Bath, UK
a.r.hayton@bath.ac.uk

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Higher education and the state: changing relationships in Europe and East Asia, edited by Roger Goodman, Takehiko Kariya and John Taylor, Oxford, Symposium Books, 2013, 269 pp., US$56 (paperback), ISBN 978-1-873927-76-2

Every higher education system in the world is in some kind of dynamic relationship with its own state: there is no truly global higher education, in the way that some companies operate around the world, with relatively scant regard (far too scant, in the view of some people) for individual jurisdictions. This applies to private as well as to public institutions, to research intensive and to mainly teaching institutions, to high status and low status ones. This is perhaps surprising: isn't it more likely that an organisation in the knowledge business, typically with customers and staff recruited from around the world, embedded in international networks, would be more global in its organisation and methods than, say, a chain of coffee shops?

This book, the result of a workshop held in Oxford in 2011, is a help answering this question. As the event was funded largely from Japanese sources, the 'East Asia' of the title comes down to Japan, with some coverage of Korea. A reader might, from the title, expect some coverage of China as well, where more analysis of the university/state nexus would be welcome. It is also disappointing that a scholarly book, offering different perspectives on similar problems, comes without an index: this is just the situation when an index is most useful, allowing the reader to track how different authors have dealt with the same themes.

These criticisms aside, there is much in this book of value both to those with country-specific interests (in Europe and East Asia) and those interested in the university/state relationship as a theoretical topic. John Taylor's introductory *tour d'horizon* identifies many of the problems to which other authors in the book return, and which help to address my own initial question. These include the tension between the university as a provider of both public and private goods; the extent to which the markets in which universities operate (and they all do operate in markets of one sort or another) should be managed by the state; the extent to which institutional autonomy underlies academic effectiveness, and how the state can deal with this; how university funding is reconciled (or not) with equity in terms of student access; and how university quality should be both conceptualised and managed in practice. This is a large tapestry, and Taylor weaves its various threads together in an assured and convincing fashion.

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There is a fascinating yet frustrating chapter by Paola Mattei on Italian universities, using Schon's idea of 'dynamic conservatism' as her organising idea. She shows how, perhaps uniquely in Europe, the universities have developed 'a resourceful process [in which they] fight to remain the same'. (One is reminded of the character in Lampedusa's *The Leopard* who says of *Risorgimento* Sicily, 'If we want things to stay as they are, things will have to change': the Italian universities seem to have gone one better, getting things to stay as they are, but without the change.). And yet, while it seems that the state wants to see a more effective and efficient university system, but lacks the power to bring it about, at the same time 'the university is [conceived] as an "instrumental arm" of the state', which takes precedence over institutional autonomy. Mattei, unfortunately, does not go on to reveal how a system is able to resist 'ambitious and innovative' projects of reform by the state so successfully, while simultaneously still being composed of 'rule-bound state institutions'.

The Japanese higher education system is analysed from historical, social and economic perspectives in a number of chapters by Japanese scholars, which will provide invaluable data and analysis for anyone working in this area. The parallels between the ways in which the Japanese and English systems have developed in recent years are suggestive: increased marketisation, a more strongly hierarchical structure and greater reliance on student fees being obvious ones. Japan's very rapid expansion of higher education since the early 1990s – when enrolments in four-year universities went from below 30% of the age group to over 50% by 2010 – is also roughly paralleled by the UK experience.

Takehiko Kariya argues that the challenges brought about by this expansion can be summed up by what he calls 'the higher education trilemma' – the need to reconcile demands over equity, quality and cost-sharing. Japan, like other advanced economies, has struggled with this, and, again like England (if not the rest of the UK), has done so in part by resorting to increased student fees – though in Japan, Kariya tells us, these tend to be borne by parents rather than by the students themselves. This naturally creates a further tension, in that children of better-off families are even further advantaged by being able to fund access to preferred universities.

In an interesting comparative chapter on Japan and France, Christian Galan believes that his analysis points to questions of 'the ultimate goal and purpose of the university'. Is it, he asks, to perform a public service in the 'republican sense', addressing some presumably politically-defined project about the public good; or is it to be market-driven, 'adapted to users' needs and requirements'? Many British policy-makers would claim that there is no contradiction between serving the public good while also meeting users' needs; but it is good to be reminded that this dichotomy exists at least in principle.

Paul Temple
Institute of Education, University of London, UK
p.temple@ioe.ac.uk

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