

(Re)Branding the Humanities?

A Qualitative Content Analysis of the Portrayal of the Humanities' at Seven Higher Education Institutions in Sweden during 2015-2016

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ABSTRACT

The aim of this essay is to through descriptive qualitative content analysis investigate how seven different institutions of higher education in Sweden present the Humanities, and what kind of brand identity that emerges from the texts. The essay also aims to investigate if the brand identity bears any of the characteristics of the challenge-driven Humanities that the think-tank Humtank promote (the analysed universities all have representatives in Humtank).

The results show that there is a tendency to repetitiveness, and that there seems so be a certain insecurity about what the Humanities are supposed to be, and especially what their field of competence is, as well as what role the Humanities play in today's society. Only one of the universities show clear traces of the challenge driven Humanities that Humtanks promote.

Keywords: *qualitative content analysis, strategic communication, organisational communication, branding, brand, organisational identity, public sector, Humanities, higher education*

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SAMMANFATTNING

Syftet med denna uppsats är att genom en beskrivande kvalitativ innehållsanalys undersöka hur sju svenska lärosäten presenterar humaniora och vilken varumärkesidentitet de därigenom (åter)skapar, samt vidare undersöka om det på något sätt bär spår av den utmaningsdrivna humaniora som tankesmedjan Humtank förespråkar, då samtliga universitet i undersökningen har representanter i Humtank.

Resultaten visar att texterna tenderar till likriktning och att det tycks råda en viss osäkerhet gällande vad Humaniora ska vara, och vad som utgör dess färdigheter och förmågor i dagens samhälle. Endast ett utav de analyserade universiteten visar tydliga spår av Humtanks utmaningsdrivna humaniora.

Nyckelord: *kvalitativ textanalys, strategisk kommunikation, organisationskommunikation, branding, varumärkesbyggande, organisationsidentitet, offentlig förvaltning, humaniora högreutbildning*

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1. Introduction and the Crisis in Humanities

This is an essay about the portrayal of the Humanities in university viewbooks at a number of Swedish universities. In order to understand why this matters, and what led to this study, I would suggest that we acquire a common point of departure for this academic journey.

Let us start with the seemingly obvious.

What are the Humanities?

What the Humanities are, universally, remains debated but there are several broader definitions. In the UK's Britannica, the subject is described as follows:

Humanities, those branches of knowledge that concern themselves with human beings and their culture or with analytic and critical methods of inquiry derived from an appreciation of human values and of the unique ability of the human spirit to express itself. (Britannica, 2016)

Since this essay focuses on the Humanities in Sweden, it also seems wise to look at what the Swedes say about it. According to the National Encyclopaedia (NE) in Sweden, "Humaniora" (here forth referred to as the Humanities), is a term for the "humanistic sciences" in chiefly Germany and Scandinavia (National Encyclopaedia, 2016). The Humanities focus on "man as a cultural being" (Ibid.). Nowadays, the word Humanities in Sweden refers to subjects offered at the humanistic faculties of the universities (Ibid.).

In this essay the Humanities are the subjects listed in the universities' brochures as humanistic; languages, history, philosophy, the arts, etc.

According to NE (2016) the humanistic disciplines are often interpretative by nature, a product of the fact that the humanities commonly concerns itself with the individual, rather than the general (much like this essay).

What is the Crisis?

Lately, there has been talk of the Humanities suffering through a crisis. According to the Oxford Dictionary, the word *crisis* is a noun that is defined as

- *a time of intense difficulty, trouble, or danger: the current economic crisis | a family in crisis | a crisis of semiliteracy among high school graduates.*

- *a time when a difficult or important decision must be made: [as modifier] : a crisis point of history.*
- *the turning point of a disease when an important change takes place, indicating either recovery or death.* (The Oxford Dictionary, 2016)

When it comes to the Humanities' crisis has the word *Crisis* commonly been used in the first sense, as in a time of trouble. The first Swedish contribution to the discourse was perhaps Tomas Forsers (ed.) book called *Humaniora på undantag? : humanistiska forskningstraditioner i Sverige* (1978) back in the seventies, and since then plenty of books have followed, more recently *Humaniora i Sverige : framväxt, guldålder, kris* (2008), *Alltings mått* (2012) , *Humanvetenskap och bildning för morgondagen : till frågan om humaniora vid Högskolan i Halmstad* (2012) , *Till vilken nytta? en bok om humanioras möjligheter* (2013), etc.

The debate has not only been restricted to books, but has also received a fair amount of characters in Sweden's largest newspapers throughout the years. The latest development is the debate that flared up in Svenska Dagbladet (SvD) in January 2016, when a fairly prominent historian and professor, Dick Harrison, bemoaned the current state of the Humanities and how its students were over-demanding little curled brats (Harrison, 2016). This was followed by a text by two representatives from Lund's Student Union, where they urged Harrison to stop trivialising the views and feelings beneath him in the hierarchy, and instead look at the structure of higher education. Then came more comments from the students' union, followed by a text on the topics of Sweden's PISA- results, then came a plea that the number of students must be halved, and in due course some more straight up criticism aimed at Harrison, subsequently, a couple of days later, came a text by Humtank, where they argued that the funding for the Humanities' students was too low, followed by an article by a prof. Staffan Lindberg, where he argued that the opportunity to resit exams was being abused and therefore should be removed.

According to Ekström and Sörlin the Humanities debate in public media is usually about four themes: 1. the situation/conditions at the universities, 2. the academic traditions of specific disciplines, 3. appropriation for research and teaching within the different disciplines, and 4. the working conditions of academics at universities (2012, p. 8 and p. 111-112).

Naturally, several of these themes intersect in the articles, and one rarely sees a text that mentions only one of them. Nevertheless, these themes fit the latest discussion in SvD like a glove, but

perhaps one category should be added: students who either complain about or defend themselves against something.

Where many argue about the roots of the crisis, for there are several, the start of the change happens sometime around the middle of the 20th century when the Humanities' perceived value decreases (Viegde, 2016). The Humanities thus lost their "holiness" and in turn became vulnerable to the market powers.

The (faulty?) argumentative chain commonly looks like this according to Viegde:

1. *Education has national value if and only if it positively contributes to the economy.*
2. *The Humanities do not and cannot positively contribute to the economy.*
Therefore,
3. *The Humanities fail to contribute anything of national value.*
Therefore,
4. *Governments are justified in cutting the Humanities from curricula and reapportioning funding away from the Humanities.* (Viedge, 2016, p. 57)

The many faces of this can be found in the newspaper articles mentioned earlier, in university corridors and in difficulties receiving funding, etc. All in all, this has resulted in an unsatisfying situation that is commonly referred to as the Crisis.

What made me do it?

So far, does the debate not seem to not concern itself with the aspect of how the Humanities present themselves to future students, the very people who are supposed to carry on the "brand", or the actual legacy of the Humanities. Why has there been so little written about how the Humanities' purpose is described? Why aren't we looking more closely at the materials aimed at prospective students? As Ekström and Sörlin wrote, *In which contexts is an image of how humanistic knowledge works in society given? One forum cannot be ignored: the Humanistic faculties.* (2012, p. 182, author's own translation) This was the quote that settled it.

It would, of course, be naive to think that students won't have a more nuanced picture by the time they graduate, but it is a well known fact that first impressions are lasting, and therefore they matter. Another reason why it is important to look at these kinds of texts is that the universities can actually control what they say about themselves, unlike what is written by journalists.

On the whole, there has been plenty of research carried out on the topic of branding universities, a lot of effort has been put into analysing how prospective students choose their future universities, mainly in countries where one also must pay tuition (Hemsley-Brown & Oplatka, 2006), and even some research regarding how "go study STEM"-ads are constructed (mainly aimed at upper-

secondary students) are constructed (see Andrée & Hansson, 2013, for a Swedish take on it).

”STEM” is a common abbreviation and stands for Science, Technology, Engineering, and Mathematics, and the term will be frequently used in this essay.

There is a small hole that needs to be filled, a question that still seems to be unasked: What are the Humanities, or rather what constitutes their brand identity in their viewbooks and other promotional materials?

We are not talking about an entirely blind spot. As mentioned above, plenty of books have been written about the Humanities in Sweden about its past, present and future by many different academics before. However, these scholars focus less on the branding identity aspects (perhaps since many question the concept). Due to that fact, I haven’t found any specific essays on the ”humanistic brand”, and it will therefore be hard to compare my findings to those of others, in other countries for example. However, I will aim to compare and contrast my findings with the books written, and with more general branding and (brand) identity theories.

Introducing a new player

Humtank is a national think-tank for the Humanities in Sweden. It is a collaboration between 12 Swedish universities: Lund University, Linneaus University, Umeå University, Stockholm University, Halmstad University, Mid Sweden University, Karlstad University, Uppsala University, Linköping University, University of Skövde, Luleå University of Technology and University of Gothenburg.

The universities finance Humtank and send one representative to the think-tank. However, organisationally speaking, it is the Humanistic Faculties that are participants in the cooperation and have signed the papers.

In short, the Universities are not members per se, but they are very much involved as they stand behind it and finance their own representative in the think tank. The actual representative is then a person from the Humanistic Faculty that is appointed by the dean at the faculty.

Officially, the think-tank is located at Mid Sweden University (MSU). (Magnus Pettersson Ängsal, personal communication, 2016).

The aim of the think-tank is, according to its manifest on its webpage, to participate in the societal debate and (positively) influence the general public’s view of the, as well as the attitude to, the Humanities:

The overarching goal is that the Humanities shall have a stronger position and through that contribute to a positive development of society. In this endeavour it is of importance to see the different parts that ensure that the aim is fulfilled: an increased interest in the Humanities, more students, the quality of the education, the research conditions, the attention given to the research results, the implementation of the research , etc.

(Humtank's Communication strategy document, 2014, p. 5, author's own translation)

Some might dislike the concept of branding the Humanities, or applying NPM-terminology and ideas influenced by this on this issue. I will not argue against that. Instead I will argue that regardless what one might think of it, branding is inevitable today. In a world where New Public Management is reality (and omnipresent), branding is not only about attracting new students and making sure that political policymakers are aware of the subjects's importance (*outside*) , but also about making sure that the organisation *within*, such as administrative personnel, understand the importance of what they are doing, as they influence where the money goes. Today, plenty of organisational communications experts say that the line between intern and extern communication is increasingly blurred, and therefore the picture the universities insist on giving the future students is also likely to influence how the Humanities are perceived on the inside as well.

Today, Swedish universities are given 48 917 SEK/student annually to teach a student of the Humanities, and that the natural sciences and the engineers give the universities 95 397 SEK/student per year (Humtank, 2015). The budgetary disparity is rather obvious. Considering that the employment levels for graduated humanists is almost at 96 percent, which is higher than the nationwide average (Humtank, 2015), the difference in appropriation seems a tad skewed.

This essay will by no means solve the crisis, and I urge you, dear reader, to instead view it as a part of a larger project, perhaps as preliminary research, where the results hopefully will contribute to the discussion about what the Humanities are supposed to be, and how they should be portrayed, now and in the future. Perhaps your mother was right when she said that beauty comes from within.

2. Aim and Research Questions

The aim of this essay is to through and descriptive qualitative content analysis investigate how seven different Institutions of Higher Education in Sweden present the Humanities in their viewbooks and what kind of brand identity they are creating through this.

The following questions were asked:

- A. What are the reasons for choosing the Humanities in the texts?
- B. How is the brand identity of the Humanities presented in the texts?

3. Current Research and Background Reading

3.1 Branding in the Public Sector

To work with brands in the public sector is basically about trying to create an image– or to affect the already existing image – of an organisation and its activities in the prioritised target-groups’ consciousness. (Dahlqvist and Melin, 2010, p. 79, author’s own translation)

Branding in the public sector is, by and large, about creating or influencing the image (that already exists) of an organisation (Dahlqvist and Melin, 2010, p.79). However, public institutions have different result frameworks than organisations in the private sector that explicitly strive for profit (Dahlqvist and Melin, 2010, p. 13, author’s own translation).

Dahlqvist and Melin are both unapologetically pro-branding and are both successful branding strategists, whose careers thrived in the wake of NPM and the idea of public institutions having to brand themselves in order to compete on the market. They write *A strong brand is nothing one receives, it is something one earns* (Dahlqvist & Melin, 2010, p. 23, author’s own translation). They could be described as tendentious, but despite that they do make a few perceptive observations. In addition, there is not too much written about branding in the public sector in Sweden, so they are regardless part of the Swedish canon in this area.

The frameworks, in which public organisations are operating is a political one. They are therefore affected by the current ruling parties and their priorities and views on how things should be done (Dahlqvist and Melin, 2010, p. 41, author’s own translation).

Dahlqvist and Melin repeatedly mention the importance of separating oneself from the grey masses, to stand out in order to succeed (2010, p. 54). Do the Humanities do that or are they too similar to the other subjects offered? What subjects are they contrasted/compared with, if at all?

In their book the authors dedicate a couple of pages to ”The myth of poorly managed public institutions” (Dahlqvist & Melin, 2010, p. 62). There, they claim that many public institutions suffer from image-issues because a poor massmedial image has been going around, undisputed, for too long and this has turned into an established truth, despite many being very satisfied with the services offered on the whole (Dahlqvist and Melin, 2010, p. 63). The above described image-issue might be linked to another brand factor: what former employees say about the organisation. According to Dahlqvist and Melin, one often forgotten but crucial brand factor are former employees at public institutions (and subsequently also former students of applied to universities specifically), as the way

they speak about the University after they have left it matters (Dahlqvist and Melin, 2010, p. 67). What do the universities do to ensure that the employees and students leave with a positive feeling? Badmouthing is hard to curb, but reigning it in might be beneficial in the long run. The conclusion that can be drawn from this statement is that it is preferable that branding starts from the inside of the organisation. (And viewbooks are indeed a part of that communication despite being aimed at an external audience).

3.2 Branding Universities and Academia

Globally, most universities on the whole are expected to work on their brands today (Hemsley-Brown & Oplatka, 2006). Several articles and books have been written on this subject. There is according to Drori (2013) a worldwide sense of ... *fierce global competition over resources, students...* (Drori, 2013, p. 1). This globalisation, together with current political policies, force universities to launch branding initiatives in order to stay competitive. This perhaps, used to be especially true for private universities that rely more on their study fees, but since the "free" universities are competing on the same scene, it is now imperative for their own sake that they follow.

This has certain strategic implications. For example, this causes managerial changes in universities. Usually this brand-work demands an administrative unit to be created, with the sole focus on brand management or with proactive marketing rather than just general information of and about the University's activities (Drori, 2013, p. 3). Succinctly, Drori concludes:

Branding brings market logic and managerialism to the University and heightens the sense of academic competition. (Drori, 2013, p. 5)

Universities have been around for a long time, in the rest of the world, as in Sweden, but the idea of need for marketing and branding public institutions is more recent practice (Dholakia & Acciardo, 2014). However, many academics are uncomfortable with the marketisation (Brooks, 2013 in Dholakia & Acciardo, 2014, p. 145).

Butt & Rehmann recap the reason behind University branding very succinctly in their report: *The increasing costs of education and the increasing competition among higher education institutions both nationally and internationally force universities to adopt market-oriented strategies in order to differentiate their services from those of the competition in order to attract as many students as possible.* (Butt & Rehman, 2010, p. 5447).

Of course, this might not be the entire truth, but perhaps a (large) portion of it.

Back in 1999, Armstrong and Lumsden argued that the college viewbook had become one of the most commonly used marketing tools to reach presumptive students. What the viewbook does is simply to present appealing images of the faculties, current students, campuses and events. The aim, of course, is to speak to whatever a specific target group desires.

I would argue, however, that today the University website has taken over most of these functions, even if "viewbooks" or similar concepts still are handed out at fairs etc. Of course, several of the brochures can also be found online in PDF-format.

Michael L. Klassen's study of marketing images of higher education concluded that

More than just a collection of flattering pictures designed to put the institution in a good light, viewbooks offer images that symbolize institutional values and priorities, and they match product and organizational image with the needs of particular students thereby communicating who will and will not feel comfortable attending the schools they represent. (Klassen, 2001, p. 20)

This corresponds well to what Hammarén et al. write in their book *Identitet*, that humans often show a strong identification, i.e. a longing for an association with a certain group of people or a position in society. *For some humans, their job affiliation is almost the same as their identity* (Hammarén et al., 2009, p. 9).

Branding and organisational identity are closely tied together, as organisational identity by many is believed to be a central starting point for the (corporate) brand definition (Wæraas & Solbakk, 2009, p. 451). This is also what makes talking about "identity" rather complex: Organisational theory on the other hand, views identity more as a collective phenomenon (Wæraas & Solbakk, 2009, p. 451).

This, in turn, means that achieving a precise identity formulation is difficult, especially as universities are very pluralistic organisations with many different foci (STEM, Humanities, art etc).

Sometimes there are campuses so geographically and "culturally" separated from each other that there is little or no contact between them, other than at large annual staff meetings. It is probable that there are likely different conceptualisations regarding what is central in the organisation, as many of us humans tend view ourselves and what we do as the very centre of the universe.

Whereas the concept of branding very much is a part of today's reality, the idea is not without critique. Wæraas & Solbakk write

... branding leads to a search for a limited set of values and a very precisely defined identity. It could thus be questioned if general academic values have a place in branding processes, and whether such processes would build on the cultural heritage that primarily confirms the University as a scientific institution; e.g. freedom of research, objectivity, truth, freedom to teach and to learn, etc. In other words, branding may have a potential for challenging the institutional integrity of universities.” (Wæraas & Solbakk, 2009, p. 453)

Some research areas in the area of branding have been more popular than other, for example there has been plenty of research on the topic of what makes students seek higher education outside of their home countries (Hemsley-Brown & Oplatka, 2006, p. 320). Another common research area is choice factors (i.e. what makes the student, here viewed as the consumer, choose a specific university).

For a rather thorough review of literature on the topic of higher education marketing, see *Universities in a competitive global marketplace* by Hemley-Brown and Oplatka (2006). It is, however, slowly getting a bit dated and a plethora of new texts have been created since then. Regardless of this, they make a good point and they are a relevant place to start.

For someone interested in a more overarching content analysis of viewbooks in the U.S, there is a slightly more recent study by Hartley and Morphew from 2008. Their content analysis shows that viewbooks on the whole present a cheerful and optimistic (if a bit unrealistic) image of student life. (2008, p. 677). They also concluded that all texts featured six thematic areas: 1. Institutional context/campus features, 2. Academics/faculty, 3. Co-curricular activities, 4. Admissions and financial aid, 5. Value of an education and 6. Purpose of higher education. (Ibid).

3.3 Branding or Identifying the Humanities

The Humanities often constitute their own faculty, or are paired together with the Social Sciences, and they are inevitably also part of the University organisation, which means that they are too affected by this branding trend and tendency. However, there has been very little explicitly written about branding the Humanities. Instead, there has been several articles and books on the topic of the Humanities and their societal relevance in Sweden, as well as abroad. Example: there is *Humaniora i kunskapssamhället* (2012), a nordic debate book edited by Jesper Eckhardt and Martin Wiklund, *En annan humaniora- en annan tid* edited by Carl Cederberg and Hans Ruin (2012).

Svante Nordin's *Humaniora i Sverige- framväxt, guldålder kris* (2008) is a fairly comprehensive book on the topic of the Humanities in Sweden. In this book, Nordin discusses, very much like the title suggests, how the so called crisis started, its absolute acme and the current shape of the crisis. He examines how the humanistic identity has been created, and how it has influenced its development (p. 23) He argues that there are five parts that constitute the idea of the Humanities (p. 24):

- a. The idea of Bildung ¹
- b. The idea of human-ness , which leads to Man as the research subject
- c. Historicism (p. 30) the idea that every era must be judged through the prism of its own art, and not what has been before or after)
- d. The idea and importance of research (it becomes more central in the 19th century)
- e. The thought/idea of the humanities' "distinct nature" (they are less focused on explaining and more interested in understanding. The Humanities are a tool for self-assertion, but also for, predominantly, national introspection).

Nordin, in his own way, argues that the Humanities were "better" a hundred years ago, or at least better off. For that he received burning criticism from Ekström and Sörlin (2012). They agree that the Humanities perhaps were better in the sense that scholars were better rewarded and held in more esteem because Bildung was unattainable for so many, but was it really better on the whole they ask? The reason for this criticism is that Nordin, in his preface, explains that he will not touch upon new universities being founded (equal opportunity to learn geographically), nor when women entered the academic corridors, or even when it became more accessible to all social groups (Nordin, 2008, p. 7-8). While limiting oneself when writing about something is inevitable, Nordin's choice could be a fatal error. After all, what kind of future do the Humanities have if we strip it of its more recent achievements, such as contributing to a more equal society? To ignore that could be denying the Humanities its future, if its future is challenge driven, which it is according to Humtank (Humtank, 2016), and the Humanities relevance for building our society.

On articulation and appropriation

But what are we supposed to talk about when we talk about the Humanities?

¹ Bildung has no suitable English translation. The word relates to the idea and tradition of self-cultivation through studies in philosophy and acquiring a general education that result in both personal and cultural maturation. (Wikipedia, 2016, Nationalencyklopedien, 2016)

The description of the value of the humanities has, due to reasons we will return to several times, been poorly developed in comparison to other areas, both by the humanities own representatives and in research and education politics.

(Ekström and Sörlin, 2012, p. 10)

Despite the fact the issues mentioned in the quote above, analyses of how the Humanities are articulated by "their own" in different arenas seem to be missing still. In comparison, there have been several papers written on the topic of branding STEM (Science, Technology, Engineering, and Mathematics), and research on why (or why not) students chose STEM-subjects in upper secondary school. In Sweden, for example there is a paper on the Breda Linjen (the Broad Line) initiative by André and Hansen (2013), where its ad-content is dissected.

It should be noted, however, that while there has been no research on the brand/identity/image "the Humanities", there has been plenty of research on the topic of how students chose their majors, chiefly in the US, and also the UK. Those studies tend to focus on how the students' backgrounds (class, ethnicity, gender etc) affect their subject choices, whereas Scandinavian research leans more towards research on how "students choices relate to the construction of an attractive identity." (Holmegaard, Ulriksen and Madsen, 2014, p. 21).

4. Theoretical Perspectives and Central Concepts

4.1 Co-branding and Positioning the New, Challenge Driven, Humanistic Brand

Co-branding is a form of cooperation (preferably over time) between two or more organisations where they cooperate in one or more areas in order to influence consumers (Uggla, 2002). The different organisations' own brands are kept visible. (Ibid.). This is, in marketing terms, what Humtank is aiming at: the universities stay the same, but they cooperate in their "promotion" of the Humanities.

The overarching goal is that the Humanities shall have a stronger position and through that contribute to a positive development of society. In this endeavour it is of importance to see the different parts that ensure that the aim is fulfilled: an increased interest in the Humanities, more students, the quality of the education, the research conditions, the attention given to the research results, the implementation of the research , etc. (Humtank's communication strategy document, 2014, p. 5, author's own translation)

I have chosen to use this aim as my gauge for this essay, and decided to view and interpret my findings from this perspective. "How does university X position the Humanities through their description if it? Does it strengthen their position in a desirable way according to Humtank?". Some might argue against Humtank's view (too utilitarian perhaps?), but every study needs a starting point, and since all the Universities in this study are members of Humtank this is a way to evaluate how their involvement in this possibly affects The Humanities' portrayal of itself. According to Humtank, it is desirable to position the Humanities as "challenge driven" (Humtank, 2015), and emphasise its potential for today's and tomorrow's society, i.e., its societal relevance, by describing actual things that the Humanities contribute to and can be instrumental in achieving

4.1.1 What is Humtank doing? Repositioning

Due to the aforementioned increased competition in HE today, giving the (presumptive) students a clear image of what they will be, (A). contributing to, and (B). receiving, is vital. However, sometimes a brand needs to change, or rather, the public's perception of it needs to change. The

purpose of positioning is to place the brand in the consumers' (in this case, the students') consciousness, and to generate some sort of loyalty to said brand. However, when the loyalty ceases, it might be time for something called repositioning (Melin, 1999). A successful repositioning will affect the consumers' perception about the brand's attribute(s) (Ibid.).

A close cousin to re(positioning) is rebranding. However, rebranding is about the name change of a service/product, rather than what people think about it (Ibid.).

Prior to being able to position a product one has to ask two questions: "What needs are it supposed to fulfil?" and "What advantages do we wish to see connected to the product?" (Percy, 2008).

Changes in a brand's positioning by changing its brand identity might be dangerous as they might be costly, or even hurt the brand.

It is important to position the product or service so that it is perceived as attractive for the potential consumers in the chosen segment (Percy, 2008).

However, as stated earlier, today most organisational communication theorists argue that external and internal communication are increasingly intertwined (Heide et al., 2012). This means that the target group that these viewbook texts mainly focus on are students, but that they nevertheless also will be read by others, both on the "inside" of the University and "outside" by parents, student advisors and such.

Sometimes a repositioning is needed to adapt to changes around the brand (Percy, 2008). This is especially important if the brand risks becoming unfashionable, or if its position is much weaker than that of other competing brands (in this case such as STEM).

4.2 Organisational Identity and Brand Identity

According to organisational theorists Balmer and Wilson Organisational Identity can be viewed as "*...the organisation's reality and unique characteristics that manifest in the intern and extern communications.* (in Heide et al. 2012, p. 204). In this case an actual example would be staff magazines and promotional material, such as viewbooks.

This correlates with what researchers in the neighbouring field of branding one would call Brand Identity, or Corporate Identity: *The distinctive public image that a corporate entity communicates that structures people's engagements with it.* (Cornelissen, Haslam and Balmer, 2007, p. 3). In the field of branding, the term corporate identity used to pertain only to logos or other visual elements,

but it slowly changed, and today it is used to describe outward communications of all forms (Cornelissen, Haslam and Balmer, 2007, p. 4)

The observant reader will already have pondered upon what the exact difference between Brand and Identity is in the case of organisations. The answer is that they indeed are very close and sometimes difficult to differentiate between, but that every brand has an identity. Nandan offers a rather compelling distinction:

One crucial difference is that while the identity concept is applicable to entities of every hue, the corporate branding concept is not. Identity is a given necessary whereas corporate brands are contingent. An organisation's identity is a prerequisite to the establishment of a corporate brand. Every corporate brand has, so to speak, an ancestral home.

(Nandan, 2005, p. 992)

In short, in order to have a brand identity, one must have an organisational identity. This study focuses on brand identity, the image/identity that these texts are "selling" or presenting, as it is slightly more narrow. It would be preposterous to think that looking at a number of viewbooks could explain every hue of the Humanities' multifaceted identity. It is, however, a step on the way.

Identity is also crucial for a prosperous brand. Doyle, 2001 (cited in Temple, 2011) argues that a successful brand requires three things: an effective product, a distinct identity and added values:

... place the emphasis on the central tasks of marketing: understanding what it is the market wants, examining what the institution provides and how it is perceived externally, and seeing how institutions change so that they might better satisfy those wants. (Doyle in Temple, 2011, p. 17)

In a sense, most universities do that fairly well since employment is very desirable and thus an effective argument. The market wants new ways to make money, and there is (so far) less money in soft values. The brand is the result of how well the University meets the needs of its clients/students/society. However, meeting those are not without risk for public institutions: *Brand uniqueness often tends to get eroded by consumer expectations and thus starts regressing to a level at which it risks losing its identity.* (Kapferer, 2008, p. 177).

4.2.1 Finding the brand's identity

... The simplest verbal expression of identity often consists of saying: 'Oh yes, I see, but it is not the same in our company!' In other words, corporate identity is what helps an organisation, or part of it, feel that it truly exists and that it is a coherent and unique being, with a history and a place of its own, different from others. (Kapferer, p. 172)

Jean-Noël Kapferer, a professor at HEC Paris (a top-ranked European Business school), then continues with explaining that the brand (or corporate identity, he uses them interchangeably) identity can be defined by answering six rather straightforward questions:

1. *What is the brand's particular vision and aim?*
2. *What makes it different?*
3. *What need is the brand fulfilling?*
4. *What is its permanent nature?*
5. *What are its value or values?*
6. *What is its field of competence? Of legitimacy?*

(Kapferer, 2008, p. 172)

He also explains why it is important to focus on identity, perhaps even more than the image:

"Identity is on the sender's side. The purpose, in this case, is to specify the brand's meaning, aim and self-image. Image is both the result and interpretation thereof. In terms of brand management, identity precedes image. Before projecting an image to the public, we must know exactly what we want to project. Before it is received, we must know what to send and how to send it".

(Kapferer, 2008, p. 174)

Another thing that must be defined, or discussed is the word "value" or "values". What are values?

Does it mean the price, the usefulness or its principles? Let us look at the definition of it:

value noun

1 *houses exceeding \$250,000 in value:* price, cost, worth; market price, monetary value, face value.

2 *the value of adequate preparation cannot be understated:* worth, usefulness, advantage, benefit, gain, profit, good, help, merit, helpfulness, avail; importance, significance.

3 *society's values are passed on to us as children:* principles, ethics, moral code, morals, standards, code of behaviour. (Oxford Dictionary, 2016)

As earlier stated, Klassen noted that *"... viewbooks offer images that symbolize institutional values and priorities..."* (Klassen, 2001, p. 20).

Based on this, and how Kapferer generally uses the word in his chapter on identity, together with the fact that education is free for most in Sweden, I have chosen to focus on "values" in the third sense of the word in the forthcoming analysis. Values are considered as exceedingly important as education isn't a tangible product that one can test beforehand.

4.3 Organisational Communication

When communicating the Humanities to prospective students, one's first thought is perhaps that it is about external communication. However, several theoreticians today argue that the border between external and internal communication is increasingly blurred, i.e. the external communication also reaches inside and vice versa (Heide, Johansson and Simonsson, 2012, p. 201). This is particularly common when communicating immaterial values, e.g. quality and democratic values (ibid.). The service sector is increasing, and it provides products that are intangible, i.e. we cannot see them and try them out before we consume them (in this case, our chosen University, unless we make it to their visitors' day, and especially the subject), and therefore the values connected to the product become an important foundation for our decision making (Heide, Johansson and Simonsson, 2012, p. 203). The marketing department and the communications department are often separate, despite the fact that what they do often is intertwined. Some say that the use of the word and concept brand(ing) in communications might lead to an integration between the communications and marketing departments in organisations (Heide et al., 2012, p. 213). This again, is closely linked to the idea of Integrated Communications. According to Heide et al., Integrated communication either refers to integration of the communications department with the marketing department, or it can refer to an integration of mediums and messages in order to make sure that the conveyed messages to different audiences correspond (Lesley, 2004, in Heide et al., 2012, p. 217).

However, others oppose this merger, saying that the communications department will be assimilated into the marketing department (Ibid.), and that it will complete the marketisation of Higher Education.

4.4 Strategic Communication

"Strategic communication includes leading, planning and execution of reflexive and critical communication processes and activities in relation to partly different audiences, interested parties

and target groups, the public society, with the aim of reaching overarching organisational [business] goals.” (Falkheimer and Heide, 2011, p, author’s own translation)

This implies that strategic communication is a tool for organisations to reach specific goals, and that it is (or perhaps, should be), omnipresent in an organisation in order for it to be successful. Strategic communication is also a field closely associated with public relations, organisational communication and marketing. Strategic communications examines how an organisation works communication-wise in order to achieve their overarching and strategic goals (Falkheimer and Heide, 2011, p.11)

Strategic communication originates from the top management because it pertains to overarching plans that affect the whole organisation. Both intern and extern communication is contained within strategic communication, i.a. target group analysis, overarching messages, timeframes, medium choices and other aspects relating to communication work (Falkheimer and Heide, 2011, p. 11). Strategic communication is the key to reach the chosen target groups, in order to be perceived as trustworthy (Ibid.).

From a more long term perspective, strategic communication is vital in order to create an organisations image and brand and create new networks, as well as maintaining them. (Palm, 2006, p. 30)

Sometimes, the line between what is intern and extern communication is blurred, and sometimes extern communications affects the inside of the organisation and vice versa. This also stresses the importance of looking at the portrayal of the Humanities in viewbooks. The intern communication largely is influenced by the organisational identity, and is a prerequisite for good extern communication (and marketing). This of course demands quite a lot from the inside workings of an organisation, and a rather cohesive image of the organisation among the staff.

5. Material

The chosen universities are members of the think tank Humtank. The reason for this is that these universities, via Humtank, have declared their intention to create and promote the aforementioned "challenge driven" Humanities. The universities all have different background stories when it comes to the Humanities. Some of them have been offering the subject since their start and have several Humanities programmes today, other universities only offer courses, and started doing so fairly recently in comparison.

The selected material derives from University webpages and printed materials (PDFs) provided by the universities. Only materials in Swedish were chosen as the main target group for Swedish universities is, of course, Swedish students. Nor did all universities offer them in English.

Every homepage screen dump and every brochure is considered as one (1) unit of analysis.

The material collection for the branding materials followed a rather straightforward pattern. The University homepage presentations were simply found by googling "humaniora+University name". The first hit was usually a homepage with an address similar to hum.Universityname.se if the University had a faculty/institute in that subject area. The selection of material was restricted to what was found on the "first" page of the website where they all had a short presentation of the subject area. It was also decided that only the Humanities' pages aimed at students were to be analysed in order to maintain a clear view over the material, rather than to also focus on how they are described to potential personnel, etc.

The print materials were not as readily accessible. They required emails to the universities' press officers. I therefore searched for the press officers that were responsible for the area of Humanities, or those that were said to be responsible for student recruiting and branding (some universities indeed had press officers that were responsible exclusively for branding), and asked for their current materials on Humanities for student recruitment. Most answered the same day or within a few days (I would here like to thank all the press officers for their cooperation, writing this essay wouldn't have been possible without them). I chose to look at roughly half of Humtanks participating universities, i.e. seven of them. The chosen universities were assigned at random by the lot (rather rudimentary, but effective). The return looked like this:

University	Founding year	Faculty sort	Homepage	Brochures (unit:pages)
Halmstad University	1983	School of Education, Humanities and Social Sciences	x	1:1
Stockholm University	1878	Faculty of Humanities	x	1:7 1:2
Karlstad University	1977/1999	Faculty of Arts and Social Sciences	x	1:6 [^]
Mid Sweden University	1993	Faculty of Human Sciences	x	1:0*
University of Gothenburg	1891/1954	Faculty of Arts	x	1:24 1:33
Linneaus University	1977/2010	Faculty of Arts and Humanities	x	1:4 [^]
Uppsala University	1477	Faculty of Arts	x	1:3**

* MSU offers a more overarching inspirational brochure (according to their pressofficer's reply mail they do not print a course and programme catalogue anymore, and instead focus on their digital information).

[^] Additionally, they had some brochures pertaining to subject area but that do not follow the classic subject borders. The word "Humanities" (humaniora) was not present in them, and they were thus omitted from this analysis.

** UU doesn't have any print materials for the Humanities only. We will return to this later.

Regarding the photographs that accompany some of the texts: It has been asserted by many that photos are important aspects when analysing a text. However, due to the essay's limitations it was decided to not take them too deeply into account at this stage. The visual representation for the Humanities could be a future essay in its own right.

Lastly, this material selection implicates that this essay will not answer how the Humanities are branded overall in Swedish universities, but rather how it is done in these seven universities, and when aimed at students rather than other academics.

Another question that arose during the analysis was "how much should one take into account the student interviews and their views on the topic?". Are they equal to the rest? If we look at the press officers as gatekeepers and agenda-setters, the only natural thing to do is to take this part of the

material into account. I argue that if the students' comments make it into the printed materials, the press officers must be comfortable with it, or perhaps even share the views. It is highly unlikely that the interviews weren't at least a little bit "cleaned up" before they hit the presses. Thus it was decided to take them into account as well.

6. Method

The major emphasis of qualitative document analysis is to capture the meanings, emphasis, and themes of messages and to understand the organization and process of how they are presented.

(Glaser & Strauss, 1967 in Altheide, 1996, p. 33)

This study employs a form of qualitative document/text analysis, or content analysis (terminology may vary). In this essay the name qualitative content analysis (QCA) will be used. In comparison to quantitative content analysis, qualitative content analysis is largely dependant on the researcher's way of interacting and understanding the materials chosen.

Qualitative content analysis views texts as the results of what one or several humans want to communicate to others. Language then, encompasses more than just plain text; it also encompasses images, movies and gestures (Bergström and Boréus, 2012, p. 17).

Qualitative content analysis is a method that demands a close and extensive reading of one or several texts, while keeping their context constantly in mind. (Esaiasson, 2012, p. 237).

There are two main types of questions that QCA focuses on. Either QCA is used to systematise the content, or it is used to critically examine the content of the texts. (Esaiasson, 2012, p. 238)

This essay uses QCA and critically examines the text content.

One option when performing such an analysis is to classify possible arguments beforehand and save oneself some time, another is to have an open mind and allow the content to guide and shape the findings (Esaiasson et al., 2012, p. 245, Bergström and Boréus, 2012, p. 81). A risk is that one might lose oneself to interesting side tracks, only to emerge three months later with nothing (Esaiasson et al., 2012, p. 245), but what would academia be without a sense of adventure?

In addition to being open, being generous while interpreting a text will enable one to reach as deep as possible into the text, which in turn prepares one better for the criticism that might arise when one publicly publishes the analysis (Karl Popper in Esaiasson et al., 2012, p. 223).

The study also keeps in mind the context of the texts: these texts are likely both made and read with intent (to persuade a person to choose the Humanities and see if this is what one desires to study).

The reader is looking for information, and to be persuaded, as he or she is a prospective student.

Everybody knows and understands the purpose of these texts, to promote choosing the humanities. I therefore argue that everything in these texts could be interpreted as a reason to pick this subject area.

Hermeneutics is an inevitable part of the QCA, as hermeneutics is all about the reading and the interpretation. Interpretation means to understand what a text is saying in relation to the questions asked (Esaiasson, et al., 2012, p. 221). Esaiasson et al. further argue that this depends on four factors: the character of the question(s), the clarity of the thought, the chosen interpretation perspective and the researcher (2012, p. 221)

The difference between manifest and latent messages is not always clear (Esaiasson, et al., 2012, p. 221).

Esaiasson et al., echo Skinner and say that the interpreter always must be conscious of the fact that there are two (at least) sides of the interpretation. Either one looks at what the text means to me as a researcher, or what it means for the sender. (Esaiasson, et al., 2012, p. 221) It should be mentioned that while I am the researcher in this study, I also happen to be a student (not a presumptive though). How or if this will affect the study is not entirely possible to say.

It would be entirely possible so use critical discourse analysis (CDA) as a method for this essay.

However, CDA focuses heavily on the power-aspect, whereas this essay more aims at the manifest content of the text and the description, rather than what lies deeper behind it (Bergström and Boréus, 2012, p. 51). In addition, it can also be noted that in their recent study on college viewbooks (on the whole) by Hartley and Morphew (2008) they also employ a content analysis. They write *Because viewbooks are vehicles of communication that employ the use of language, images, and symbols, content analysis is methodologically suited to their analysis.* (Hartley & Morphew, 2008, p. 675)

If we want to get practical, the actual course of events was that I conducted something of a two-step analysis. First, I analysed the texts several times, and collected the reasons for the students to choose the Humanities as their subject area. After that was concluded, I applied branding theory on the texts by asking the six questions that Kapferer (2008, p. 172) uses to determine brand identity.

I then compared my findings from question A and B to relevant research for the discussion. Lastly I contrasted the findings to Humtank's vision of the Humanities as a subject area that is challenge driven and relevant to today's society's challenges.

6.1 Reliability

Reliability (how one measures) is usually treated differently in qualitative studies than in quantitative ones, since the processes are fundamentally different and qualitative research focuses on

the interpretation. It is, according to Bauer and Gaskell, *Reliability is defined as an agreement among interpreters.* (Bauer and Gaskell, 2000, p. 143)

Thus, in qualitative studies reliability is more often about describing, in a trustworthy and intelligible way, how one has collected and treated the materials, as well as arguing for one's conclusions. (Mälardalens Högskola, 2016)

6.2 Validity

Generally speaking, the term validity is defined as the collected data's relevancy for finding an answer for your research question and/or your measurement's ability to measure that what you aim to measure. However, in qualitative content analysis, validity usually refers to ... *the degree to which a result correctly represents the text or its context.* (Bauer and Gaskell, 2000, p. 144)

Due to the fact that this analysis employs a qualitative method, I will, and have to, instead argue for my data and findings, as well as and be as transparent as possible about how it was acquired. Also, *Reliability one indicates an objectified interpretation, which is not a necessary condition of a valid interpretation.* (Bauer and Gaskell, 2000, p. 144) Ergo, it is not the researcher that decides the validity, but rather, he or she presents the road to the findings, and the reader of the analysis alone then decides the overall transferability and validity (Mälardalens Högskola, 2016).

I argue that analysing more than half of the universities that have representatives in Humtank is sufficient to observe the current "trends". I also argue that my findings do say something about what I aimed to investigate.

Sometimes, internal coherence is sufficient to insinuate credibility. Indeed, unexpected but methodologically derived results can yield meaningful information." (Bauer and Gaskell, 2000, p. 145)

It is fairly common in QCAs to differentiate between internal and external validity. External validity in qualitative research refers to whether other researchers could find the same phenomena if given access to your materials, or similar data (Gunnarsson, 2010).

According to Gunnarsson (2010), when it comes to internal validity, certain criteria should be met in order to reach it: Possible biases of the interpreter should be explained, how the materials were collected must be described at length, as well as how they were chosen. One must also be clear regarding what is interpretation and what is explicit in the analysis units.

In the following passages I will argue for the internal validity of this essay.

I have been open about my own academic background and other experiences (see chapter 6.3), which might affect my interpretation.

I have also described in a detailed manner how the materials were collected (see chapter 5), and been forthcoming with their strengths and weaknesses. The same applies to how the participating universities were chosen.

I further argue that I have been candid regarding thoughts and reflections that have occurred during the analysis, such as the "to analyse student interviews or not" question. Additionally, I have also tried to be as clear as possible regarding what the text explicitly say (by showing full quotes), and what are my own thoughts and interpretations.

6.3 Method Criticism and Discussion

Like in many other studies at this stage, there are a number of limitations to the analysis following below. Firstly, the visual analysis is very limited. While a conscious choice, it also leaves a blind spot in the result as many humans are very visual creatures. (Drawing on my self, I admit that I am more likely to read a text that is attached to a nice picture than one without).

An additional weakness is how the workbooks and ad-materials were collected. Due to time and money constraints, it was not possible to travel to all the universities and rummage through their materials myself. Instead I emailed the press officers. As I asked the press officers, it is entirely possible that they (humans) forgot a flyer of some sort, or that *they* didn't interpret something as ad material for the Humanities, something that *I* would have coded as such. I also chose to omit certain brochures that were programme-specific. One material that was omitted for example was a folder for the dance degree programme in Karlstad that was sent to me. Any brochure that lacked the word "human*" (humaniora, humanvetenskaper humanistiska, i.e. words that signal that it should be connected to the Humanities) was excluded from the study.

Lastly, methods are rarely infallible. The main problem with the method used in this study is no doubt, undersigned. It is entirely possible that someone else would have interpreted these materials in a somewhat different manner. Therefore I have tried to be as transparent as possible about the process by showing the quotes etc, so that you, the reader will be able to judge for yourself if you find the following analysis and results reasonable or not.

The Humanities divisions are also an organisation within an organisation, and it can not be ignored that some things might have been indirectly mentioned in other parts of the brochures than just the

parts than clearly pertain to the Humanities. This means that the universities' brochures are all structured in different manners, some have specific chapters dedicated to employability, other have it more interwoven in their presentation texts, and I only analyse the pages that contain "human*" (in order to find words such as humanistiska, humaniora, humanvetenskap) in order to keep the material relevant (and at a manageable amount). This might have some impact on the final results.

In essence, to strengthen and confirm the results of this study, further research needs to be done.

Nevertheless, the amount of material was fairly comprehensive and should thus give an indication of in what direction the wind is blowing.

7. Results

7.1 Why Choose the Humanities?

NB: All translations from Swedish to English are my own in the analysis that follows. To view the original quotes, please view the appendix in the back.

7. 1.1 Linneaus University

Materials: One (1) homepage and one (1) brochure containing four (4) relevant pages.

Brochure

The Humanities are mentioned under the headline "Outstanding research that makes a difference."

Here, LNU talk of their excellent research in all the disciplines (where the Humanities are mentioned) and, then several examples are listed:

It spans over the humanities, social sciences, science and technique, and contains a number of established research areas. Anything from labour-market politics, well-fare issues and entrepreneurship to life science, aquatic biology and tree and energy.

(Människor växer här, 2016, p.12)

This is a description of what the University offers on the whole. They are trying to show the width of what they are doing. Interestingly enough, when they later on in the text try to exemplify it, none of the subjects immediately connects to the Humanities. Welfare issues and labour market politics seem more as if they are part of the Social Science turf than pure Humanities. However, the text compensates for it slightly by listing the Centre for Concurrences in Colonial and Postcolonial Studies as one of four mentioned Spitzenforschungszentren, where humanistic subjects are included. However, the connection that this is part of the Humanities is not immediate as it is not part of the main text on the page, but rather is a colourful blurb located further down.

When we then turn to the next page, we see the headline "Research Areas". Here we note that the Humanities are paired with the Fine Arts, unlike at the other universities that follow below.

This also means that the Social Sciences aren't included in it and that no examples of humanistic research were listed in the body text.

On this page they state that

International perspectives, traditional humanistic depths and didactic relevance characterise research... (Människor växer här, 2016, p. 13)

This implies that the Humanities is something with a broad perspective. The traditional humanistic depth seems like a nice sounding flummery, but possibly a left over from a more classical *Bildungsideal*.

What happens when humans meet and draw up borders that separate, create and change relationships between cultures and individuals? (Människor växer här, 2016, p. 13)

Here they actually position the Humanities as a research area, as something that indeed pertains to society on a larger level. However, the wording is (deliberately?) vague and no actual examples on how this happens are offered. There is no "project X makes it better for Y since their research contribute to doing Z".

Web

The faculty of Arts and Humanities at LNU offer a ... *personal, flexible and international learning environment* (Linneuniversitetet, 2016). The subjects they list are design, art, music, culture and Social Science, as well as languages, communication and journalism.

What one immediately notices is that they here list the Social Sciences as one of the humanistic subjects, even though they also have a separate faculty for the Social Sciences. If this has any further implications is impossible to say

7.1.2 Halmstad University

Materials: One (1) homepage and one (1) brochure with one (1) relevant page.

NB! The relevant page in the brochure is identical to what is written on their website.

Brochure and Web

Here man as a cultural being is studied and it could be(come) the choice for one who is driven by a will to be creative. (both in PDF and on homepage) (Högskolan i Halmstad, 2016, p. 40 in brochure)

This implies that desirable traits for a Humanities student is that they are creative and interested in other beings. "Man as a cultural being" is a somewhat unclear expression that frequently recurs in this analysis. It does not clearly state that the Humanities relate to society on a higher level, despite the fact that the word culture could imply something that is done in groups. Perhaps they use the word culture because they feel that it connects well with their idea of the humanistic scholar as

someone that is driven by the will to create. This idea seems rather young to me, that the humanistic scholar is supposed to possess artistic merits of any kind.

Culture and cultural environments have had a big impact on societal development and contributes thus also to innovations and attraction. (Högskolan i Halmstad, 2016, p. 40)

This argument implies that the Humanities have a great impact on society (in an undefined manner), and (by immaculate conception?) contribute to innovations, which in turn power the attractiveness of something. How this happens is not described. What constitutes this attractiveness is not specified further, either but they claim that humanistic competencies are desirable not only within the cultural sector, but in every societal sector. The "show, don't tell" principle² is sorely lacking.

Another question that arises is "what came first?" Isn't it the other way around, doesn't innovations herald societal change? And what constitutes this "attraction"? Perhaps it is a mere trace of the NPM-buzzwords that seem to pervade much of general society today?

– *You will discover both new sides of yourself and deepen your understanding of the world around you.* (Högskolan i Halmstad, 2016, p.40)

This is a rather individual argument, it is Bildung as a tool for self-realisation. This knowledge you obtain is not spelled out to benefit society around you in any concrete way, but it likely will since you understand it better. The Humanities also will gift you with a deeper understanding of yourself, as well as the world around you. This an argument why you should pick this subject area.

7.1.3 Stockholm University

Materials: One (1) homepage and two (2) brochures with seven (7), resp. two (2) relevant pages.

Brochure 1

The humanistic- social scientific field (Stockholms universitet, 2016, p.13)

SU introduces them together, which in a way gives the Humanities a bit of a clearer connection to society on the whole, or perhaps as two sides of the same coin?

It stretches from the Humanities' focus on man as a cultural being and subjects such as philosophy, history, archeology, theatre studies, literature and languages to the social sciences' ambition to understand the individual, the society and the relationship between them. (Stockholms universitet, 2016, p.13)

² Show, don't tell is a narrative technique where the author allows the reader to experience the text through senses, actions and thoughts/feelings, instead of mere summarisations and descriptions (Wikipedia, 2016) .

Another form of "Man as a cultural being" is mentioned once again. This paragraph also explains that it is the Social Sciences that has the "rights" to understanding man and his relation to society. The Humanities seemingly offer nothing like that, and any possible connection is severed.

Here, researchers from different fields work interdisciplinary to find answers to the basic questions about stress and illness: what is it really that is happening when get sick from stress? (Stockholms universitet, 2016, p.13)

Here, they push how interdisciplinary research is, and how it can be incorporated into other fields. However, when they describe their findings in the next sentence, only medical aspects of the research are mentioned. This means that a large portion of the text that is supposed to promote the Humanities and the Social Sciences instead promotes medicine. And when you flip the page and look at the "our elite research areas", and look under the Humanities and Social Sciences, stress related research isn't listed.

In an increasingly globalised world, language skills become valuable. (Stockholms universitet, 2016, p.13)

Here, the argument is that the Humanities will give you a certain desirable competency. This could be a form of employment argument, where the reason for picking a humanistic subject is that it will increase your chances of getting a job in today's globalised society.

Another implied argument as to why one should pick the Humanities at SU and not elsewhere is that they have Sweden's biggest faculty of Humanities. One could argue that the "the biggest is always the best" is a rather tired argument and says nothing of the actual quality, however it could be interpreted as "many have chosen us before, and therefore you should too". It could also imply a large range of courses and good contacts with other universities (perhaps abroad), which is why you should choose them.

The Humanities investigate man as a cultural being. Understanding society is the very foundation of an active, reflective societal debate, and also the foundation for good decision-making and society planning. (Stockholms universitet, 2016, p.13)

"Man as a cultural being" is once more present, but in slightly different wording. Understanding society is indeed an argument, but whether this is the argument to choose both subjects, or just the Social Sciences or just the Humanities, is a bit ambiguous. I would argue that they do not refer to the Humanities with the sentence, as the Humanities previously were described as understanding man (and not society, i.e. a more individual approach).

Brochure 2

As the president of Stockholm University I can proudly say that also I have a past at the university, from humanistic studies. (Utbildningskatalogen 2016-2017, 2016, p. 3)

This is the first sentence when SU's president Astrid Söderbergh Widding welcomes student to Stockholm University. A powerful person, that gladly talks of her studies in the Humanities.

Within the Humanities, man and his cultures as well as languages are studied.

(Utbildningskatalogen 2016-2017, 2016, p. 49)

Here, is another hint of "man as a cultural being", but at the same time separated from it, he is the owner of said cultures (which indicates that he might be in power, but how he creates/ is participating in it remains veiled).

Web

The homepage specific for the faculty of the Humanities does not hold a description of the subject area, but, if one takes one step up and look at "Human Science" (humanvetenskap), where they say that societal changes is a central theme for the field.

7.1.4 Mid Sweden University

Materials: One (1) homepage and one (1) brochure with zero (0) relevant pages.

Web

Become a winner on the job market (Mittuniversitetet, 2016)

This is a very straightforward employment argument. You study humanistic subjects, you get a job.

Here, man as a cultural being is in focus. (Mittuniversitetet, 2016)

Again, the focus of the Humanities is the individual, and not society.

Language skills and an ability to systematise, value and analyse information – this is what today's employers to a greater extent ask for. By studying humanistic subjects you receive these competencies. (Mittuniversitetet, 2016)

This is another employment argument. By studying the Humanities, you receive these competencies.

Let us not discuss how problematic the word receive is, as it implies that it is given to you, no hard work required (Klassen, 2001).

Mid Sweden University has an image of the Swedish rapper Petter on their homepage, and describe his inspirational lecture as ... *part of MSU's drive to inspire to humanistic studies*. (Mittuniversitetet, 2016)

They write that he talked about how music awakened his interest in reading. I am not entirely sure what kind of argument this is, perhaps some sort of pathos argument as the ancient Greeks would say? Perhaps it could be interpreted as "if you pick this, you will be as successful as him". It could also be a way of trying to give humanists more role models by showcasing him.

Further down in the text something happens:

Today, the humanities attract few students at Swedish universities, and the area is said to have a crisis. At the same time the humanistic researchers busy themselves with topics, one more exciting than the other. (Mittuniversitetet, 2016)

This is a bit of an anomaly. Refreshing in its honesty, but still a rather poor reason why one should pick this subject area. I assume that they want to say that the Humanities are a bit misunderstood, woe us, but what we do is interesting and that is why you should pick the subject area (but no societal relevance is implied). They just continue say that meanwhile they offer several interesting subjects and that if you click these links you will meet some of their researchers. This is likely a symptom of the underdog syndrome that many humanists seem to suffer from (Ekström and Sörlin, 2012). Perhaps it is a trace of Bildung for the sake of it, regardless of what others might think.

In their brochure "Plugga på mittuniversitetet" nothing about the Humanities is mentioned, which is a bit peculiar. None of the subject areas are presented here (perhaps by the brief interviews with people from different programmes?). Why?

7.1.5 Karlstad University

One (1) homepage and one (1) brochure with six (6) relevant pages.

Brochure

What kind of society are we living in? Deepen yourself in questions about man, society and the relationship between them (Utbildningskatalog 2016-2017, 2016, p. 41)

We may notice that Karlstad, much like Stockholm, introduce the Humanities and Social Sciences together as they are on the same faculty. They also connect the two subject areas and describe them as intertwined, but without removing the Humanities from its societal value. This is the closest we

have been to Humtank's vision so far as it clearly focuses on the connection between man and society.

Sustainable development, democracy and justice are constantly present societal issues.

(Utbildningskatalog 2016-2017, 2016, p.41)

While none of these are explicitly humanistic (perhaps more interdisciplinary?), this sentence indeed positions the subjects as relevant for today's society.

This also makes a qualified analysis of our age increasingly important. (Utbildningskatalog 2016-2017, 2016, p. 41)

In order to influence society, you will need a skill set that we can offer you. It also implies that the Humanities' and Social Sciences' importance is increasing in today's society. Thus, this text could be interpreted as more optimistic than MSU's text where they explicitly talk of the Crisis, when they here, au contraire, try to focus on its potential).

Are you interested in working with humans, both from an individual and societal perspective...

(Utbildningskatalog 2016-2017, 2016, p. 41)

Here, it is stated that both the Social Sciences and the Humanities relate to society and individuals, but in different ways.

What happens if media disappears? (Utbildningskatalog 2016-2017, 2016, p. 42)

KAU has several student interviews, and some quotes are worth focus a little extra on:

We will always be needed. (Utbildningskatalog 2016-2017, 2016, p. 45) This is an argument that there is something "eternal" present in the Humanities that make them needed. What it is isn't specified.

Both have a large interest in people. (Utbildningskatalog 2016-2017, 2016, p. 45) The humanities focuses on humans.

... fresh, fine and modern. (Utbildningskatalog 2016-2017, 2016, p. 45) A classic argument: This is a nice place, you will like our facilities but not unique for the Humanities.

KAU presents less individualistic arguments, and they also let someone talk more in depth of their subject and research, even if it is just for one subject (media and communication studies).

The next page is dedicated to an interview with a MCS professor, a white male pictured. The title is *What happens if the journalists disappear?*

However, one noteworthy detail is that KAU list their Social Science programmes offered in a box on the bottom of the page, but not the humanistic programmes? It is impossible to say if it is just a

mistake or something planned. However, if it is planned the reasoning behind it would be very interesting.

Web

KAU's site where they introduce the faculty of Humanities and Social Sciences is very brief and only present facts such as how many students they have, the number of institutions (7), etc.

7.1.6 University of Gothenburg

Materials: One (1) homepage and two (2) brochures with 24, respectively 33 relevant pages.

University of Gothenburg offers the most extensive materials of the universities chosen.

Brochure 1, "TIO"

This brochure is interesting in that it not only contains students and professors who talk of their work/studies, but also successful alumni. This could be considered as favourable, as weak professional role models is a rampant problem according to Ekström and Sörlin, (2012). They introduce Göran Dahlberg, editor in chief at the magazine Glänta on p.11, and Johanna Andersson, equality manager at Chalmers on p. 21. However, they do not really talk about how they have benefitted from their humanistic studies.

In the corner on one of the spreads there is a selected quote (against a blurry background):

Here at the faculty of Humanities, research about everything from runes to SMSes, handwriting to artificial speech, from fables to manga, free church music to disco and stone age communities to blog culture is carried out. (TIO, 2016, p. 28)

This shows width, but does it show depth? Or practical implementation?

In an interview with a student there are several noteworthy quotes.

– Sometimes I notice that people are critical and prejudiced against the humanistic subjects. They can not understand why one, for example, should read philosophy in order to work with political conflicts. (TIO, 2016, p.30) This again, the articulation problem is known, even among today's students and the underdog perspective is continued in the interview through the quote;

During 2011, Swedish Enterprise³ made a proposal where they thought that students of the Humanities should have their study grants lowered, and their loans increased. All according to the motivation that their education isn't as profitable in the same way that other educations are. (TIO,

³ The official title of "Svenskt Näringsliv" in English.

2016, p. 30) This positions the Humanities as a victim, or at the very least an underdog fighting for it, as the suggestions made by Swedish Enterprise didn't happen. This is not too different from the comment at MSU, where they admit to the current crisis. However, what is done slightly different is that the text later disputes it more strongly and move away the blame by saying *It is not possible to marketise all the humanistic education programmes in the same way one can with economical or technical [education programmes], but does it have to mean that they have a lesser value?* (TIO, 2016, p. 30)

TIO also has the same research examples, programmes etc listed in the back, just as the brochure BLI HUMANIST.

Brochure 2, "BLI HUMANIST"

The brochure lists the following subjects on its cover : religion, history, culture, literature, languages, philosophy, gender studies and history of ideas.

Degree programmes about man. On page 24, (out of 27) they list actual research examples.

However, none of those get practical about what said research does for society. Not even when they describe how they analyse municipal communication they mention explicitly that this "helps" democracy, or explain how this might shorten the time folk have to spend on filling out forms (that have become more accessible for group X by using another type of language as recommended by the research).

Why they have chosen to present the "vital" information in the back of the brochure is not possible to say.

In BLI HUMANIST the reader meets several students at GU and they act as spokespersons for the Humanities, and their own subject choice.

– *But I don't feel like I am starting over. I supplement with more competencies.* (Bli Humanist, 2016, p. 5) says Master's student Julia Mäarak-Leffler. Here there is made no difference between the two subjects, and instead a more holistic approach and view of the Humanities emerges.

Another student is quoted, saying ... *One should focus on what one likes right now, not what kind of people the labour market is screaming for right now.* (Bli Humanist, 2016, p. 7). This, if interpreted generously, is a trace of education for the sheer sake of it.

Another quote on the same topic emerges six pages later: *Sure, having a goal is good, but not everybody has that immediately after graduating from upper secondary school. One is young. There*

must be an opportunity to try things out too... (Bli Humanist, 2016, p. 13) This quote points towards the known tendency of humanistic students to have a more "uneven" road to a finished education (Schoug, 2008).

I think that the Humanities have been lost in our society and in the general reasoning. But for me it has something to do with some sort of classical meaning of education. (Bli Humanist, 2016, p. 19)

Here the Humanities are associated with their past as the measure of everything and man, but it also readily conceded that it not the same today. Again, a student shows awareness of the fact that the societal relevance of the humanities is (perceived as) weak.

The most conservative comments regarding the humanities are said by students is a slightly unexpected turn of events for undersigned.

Web

In comparison to their extensive print materials, the website's "first page" is rather short.

The first headline says *With an eye for what is human*. This is a rather obvious way of saying that the Humanities concern themselves with man. The text then continues (just like in brochure TIO):

"At the humanistic faculty you explore reality and the footprints we humans leave behind. Languages, texts, music, views, our way of thinking and how we perceive the world we live in. Here you can take an interest in what you find important and you can put together your own education made up by freestanding courses, or choose to study a programme."

Here, the focus on the present and the past shines through again. What of the future? In a society obsessed with the future and innovations, it is a bit odd to leave it out.

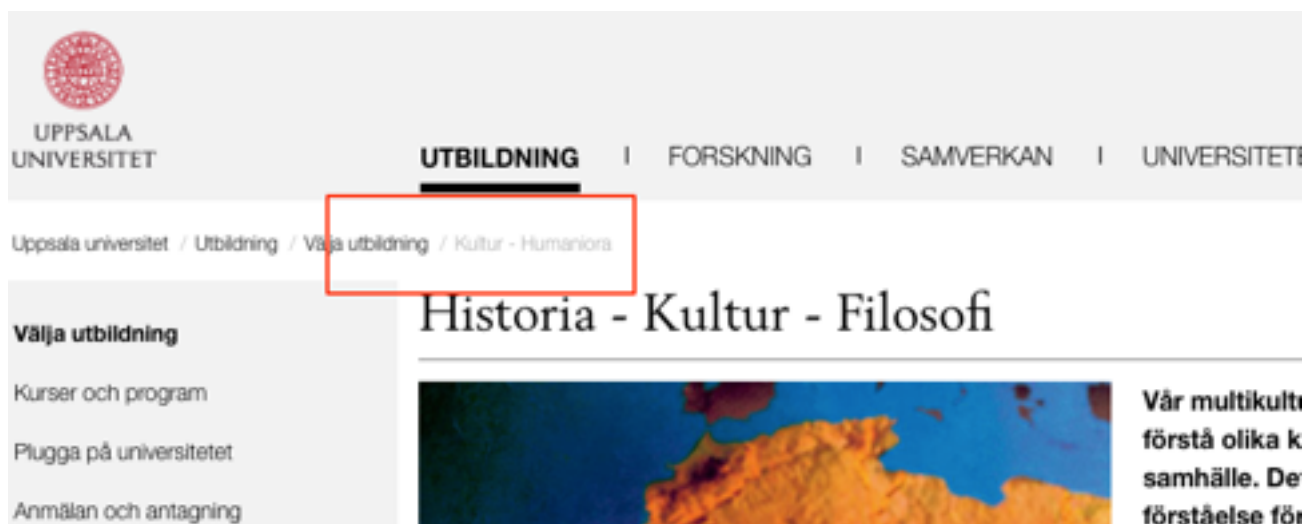
The Humanities' individualistic streak is also showing when they write that you can focus on what you find interesting (regardless of its usefulness for example. However it might also be a trace from a former Bildungsideal).

In the column "news" (i.e. constantly changing) they have a headline that says "Blogs about the humanities' role and worth", which could be interpreted as a sign of the current crisis and discussion. We also see something called "find the expert", that is explained as *Contact details for scientists at the faculty that can answer journalists' questions*. This seems like try to make sure that humanistic expertise is easier to access, and thus hopefully also more present in the media.

7.1.7 Uppsala University

Web

The reason why I have chosen to analyse UU's texts, despite them only mentioning the word Humanities is that when you look at the webpage, you see that they haven't removed it from the search path, despite the fact that they call it "Historia - Kultur - Filosofi" today. According to the press officer (personal communication, March 24th, 2016) they have no downright print materials for the humanities.



At UU, when you visit their homepage and click "choose education", the humanities is not even an option. Instead one has the option of clicking on "Historia- Kultur - Filosofi". In the description of the subject area UU writes that,

Our multicultural world makes increasingly essential to understand different cultures and how they interplay in our society. It is also important to have an understanding and comprehension of humans' religions and outlook on philosophy of life. By studying culture and humanities at Uppsala university you receive tools to analyse and complex societal issues. (Uppsala universitet, 2016)

Here, Culture and Humanities seem to be separated for the first time. It is also stated that by studying it one receives tools in order to "solve complex societal issues", i.e. there is a clear connection to society, and an ability to influence it. Perhaps it even thrives on the challenge?

Brochure

If we look at their student magazine, there is also no isolated presentation of the Humanities. It is mentioned three (3) times in 60 pages, mainly in passing, *You also read courses in social science*

and humanities, such as economics, leadership and environmental law. (Studier och studentliv, 2016 2017, 2016, p. 44),

I assume that "leadership" is considered the humanistic of the aforementioned subjects, because otherwise UU, too, fails at giving example of relevant humanistic subjects when they are supposed to exemplify the Humanities. Lastly *There are roughly 10 subjects within languages, humanities, social sciences and natural science to choose from.* (Studier och studentliv, 2016 2017, 2016, p. 44) Nor this is particularly interesting, but wait. Here we see that the languages are separated from the Humanities, which is an anomaly to all the previous texts where languages often were mentioned as something vital to the Humanities.

Another interesting thing is of course their choice to almost remove the brand "Humanities" and instead group their subjects in a different manner. This study is not an interview study, but had it been, asking why they have made this conscious choice would be a given.

I argue that almost removing the word Humanities from the subject area indeed weakens it, but perhaps helps to strengthen the individual subjects as the humanities have such a poor reputation?

7.1.8 Summary of Findings Pertaining to Question A

When presenting the Humanities, several things are very similar in the brochures. For one, many list different subjects that they offer under the Humanities umbrella.

Another thing most brochures have in common is that they mention if not some, then all, programmes on the faculty. This same-ness is unavoidable, and completely expected of the genre. However, one University stands out (and will continue to do so): Uppsala. Here, only subjects are listed in interest areas, and the word Humanities is only mentioned in brief in the body text. Another anomaly is KAU where they introduce the Social Sciences and the Humanities together, and yet only list the programmes for the former, and not mention the latter's study programmes.

Many universities also mention their research (KAU, SU, etc), or research institutes (LNU).

However, research is commonly mentioned only in passing and is not further explained. GU is the university which here spends the most letters on this, but the practical implementation in society is commonly entirely bypassed. The absence of the show, don't tell principle is a recurring occurrence. Another theme that is recurring is how the Humanities helps with self realisation. Another individualistic argument that frequently appears in the texts is the mentioning of employment benefits and desirable competencies that you need in today's job market. When getting "practical"

about the Humanities offers, language skills are often mentioned and lauded as imperative in today's globalised society, and their necessity for one landing a desirable job is implied.

MSU mentions the crisis explicitly and positions the subject as underdogs. Same thing happens at GU when they talk about

Swedish Enterprise's proposal where they wrote that students of the Humanities should have their study grants lowered because their education wasn't as profitable in the same way that other educations were. (Bli humanist, 2016, p. 30).

What the Humanities might achieve by positioning themselves this way remains unclear. This is pointing out their different-ness from STEM in a manner that is debatable.

However, the universities are generally unsuccessful in conveying what the Humanities are capable of, and what they have contributed to in the recent past. Aristotle was amazing, but what about Chomsky's transformational generative grammar, Wittgenstein's ordinary language philosophy and when de Beauvoir talks about gender as a social construct? And what about when the Humanities contribute to making society more accessible for people with different types of disabilities, such as dyslexia?

In short, many of the texts are currently incapable of conveying what the Humanities can become, and the texts deny them their previous victories. The texts are caught in a NPM routine that doesn't allow the Humanities to grow at present because the talk of employment and medical achievements hogs an inordinate amount of space.

7.2 What is the brand identity presented in the texts?

It has to be said that there will be certain quotes from the previous analysis that have to be repeated here, and that this analysis, and those that follow, will suffer from an unavoidable repetitiveness as the research questions partially intersect with each other.

7.2.1 Linneaus University

1. What is the brand's particular vision and aim?

The aim of the Humanities at LNU is not explicitly stated.

2. What makes it different?

It is not contrasted against anything

3. What need is the brand fulfilling?

This text is concerned with what the Humanities are offering, and not explicitly with what the world needs.

4. What is its permanent nature?

No permanent nature is stated.

5. What are its value or values?

No values detected.

6. What is its field of competence? Of legitimacy?

What happens when humans meet and draw up borders that separate, create and change relationships between cultures and individuals? (Människor växer här, 2016, p. 13). This quote implies that this is what the Humanities can do, for example. What legitimates the Humanities is not mentioned.

7.2.2 Halmstad University

1. What is the brand's particular vision and aim?

Here man as a cultural being is studied and it could become the choice for you who is driven by a will to be creative. (Högskolan i Halmstad, 2016, p. 40) The stated aim of HU is to study man as a cultural being. What that entails is not specified, and as culture is a very broad term that needs definition in order to be understood this says next to nothing. It is also noteworthy that they say creative and not thinking.

2. What makes it different?

The Humanities at HU are not contrasted with anything.

3. What need is the brand fulfilling?

Culture and cultural environments has had a big impact on societal development and contributes thus also to innovations and attraction. (Högskolan i Halmstad, 2016, p. 40) This indirectly implies that the Humanities are synonymous with culture, and therefore, in some way unspecified manner, contribute to some sort of unspecified innovations, and attraction.

4. What is its permanent nature?

There is no mention of the "soul" of the Humanities, nor anything that implies it other than that it seems focused on man.

5. What are its value or values?

No values are mentioned in the text.

6. What is its field of competence? Of legitimacy?

According to HU, *The humanities spans over different fields such as art, literature, religion, philosophy, film, history and languages.* (Halmstad Universitet, 2016) This could be interpreted as their field of competence. What legitimates it is that *Knowledge from the Humanities is not only sought after in the cultural sphere, but in all sectors in society.* (Högskolan i Halmstad, 2016, p. 40) However, this is, again, very unspecified. with what, how, and where, may a humanist contribute to society? Further down, when they mention their programmes, they get more specific, however.

7.2.3 Stockholm University

1. What is the brand's particular vision and aim?

... it stretches from the Humanities' focus on man as a cultural being and subjects such as philosophy, history, archeology, theatre studies, literature and languages to... (Stockholms Universitet, 2016, p. 13) This seems to be the aim, or the focus of the Humanities, once again.

2. What makes it different?

It is different from the Social Sciences that have ... ambition to understand the individual, the society and the relationship between them. (Stockholms Universitet, 2016, p. 13)

This indirectly implies that the Humanities do not contribute to this at all. And that is detrimental as it removes the Humanities from its past, and its societal connection.

3. What need is the brand fulfilling?

The Humanities investigate man as a cultural being. Understanding society is the very foundation of an active, reflective societal debate, and also the foundation for good decision-making and society planning. (Stockholms Universitet, 2016, p. 13)

What happens here is that the Humanities studies man. That's it. And the Social Sciences handle the rest. The relevance for the Social Sciences is well-argued for, but the arguments for studying man are missing. What does studying man give us?

4. What is its permanent nature?

No permanent nature could be detected.

5. What are its value or values?

Not mentioned.

6. What is its field of competence? Of legitimacy?

Its field of competency is a space of possibility and yet also bit of a void. The Social Sciences seemingly have the sole rights to understanding the individual and his/hers/their relation to society. Language skills are dutifully mentioned as desirable in a globalised world, but that's it (i.e. and employment-argument).

The text also mentions the stress research at SU and describe how it is interdisciplinary. The fact that it is mentioned in this text implies that the Humanities and/or the Social Sciences are somehow involved, and as this research is "leading", it is important and legitimises the subjects. However, if you look at the next page under the title *Leading research in the humanistic social scientific area*, stress research isn't even mentioned.

It almost seems rather symptomatic as the role of the Humanities and Social Sciences in stress research isn't explained at all in the body text, regardless of the fact that it takes up 21 lines of the total 56 in the body text, i.e. almost 40% of it. In sum, the natural sciences steals the thunder and also the legitimacy of these subjects, despite the fact that this text is supposed to highlight the Humanities' and the Social Science's best features and strengths. At present, their strength seems to be that they can (in an undefined way) support medical research and to make you an attractive employee through your language skills.

7.2.4 Mid Sweden University

1. What is the brand's particular vision and aim?

Again, the focus of the Humanities is ... *man as a cultural being....* (Mittuniversitetet, 2016) and then they exemplify this with different subject areas.

2. What makes it different?

It is not contrasted against anything

3. What need is the brand fulfilling?

The Humanities fulfil the needs of the market/employers: they make sure that you have desired competencies, such as ... *to systematise, value and analyse information.*

4. What is its permanent nature?

A permanent nature is not mentioned.

5. What are its value or values?

No values are explicitly stated.

6. What is its field of competence? Of legitimacy?

Its field of competence is *Here you can study the history of man and his development, familiarise yourself with different faiths and belief systems, or get to the bottom with one or more languages.* (Mittuniversitetet, 2016) It is legitimated because language skills (among others) are desired by employers/the market (usefulness aspect).

7.2.5 Karlstad University

1. What is the brand's particular vision and aim?

Based on the title *What kind of society are we living in? Deepen yourself in questions about man, society and the relationship between them* . The subjects obvious aim is to investigate these things.

2. What makes it different?

No obvious differentiations are made, not against any other subject areas.

3. What need is the brand fulfilling?

It fulfils the need of finding new ways to communicate better due to the great increase of information that man has to digest today, as well as providing a qualified analysis of the present and the future. *The communication noise is big and constantly increasing, which creates a need for new messages to find their voice and the right medium. It also makes a qualified analysis of our age and the future*

increasingly important. (Karlstad universitet, 2016, p. 41) This connection between the two sentences is a bit unclear, but I interpret it as the more messages are manipulated and thought out, the more important it is to also have people who can properly reflect upon them, as many today don't have that time demanding luxury.

4. What is its permanent nature?

To find traces of any permanent nature in a short text is to ask quite a lot, but when they write about perpetually current societal issues, it implies that they are somewhat lasting, which would mean that the Humanities (and the Social Sciences) concern themselves with things pertaining to democracy and justice/fairness. Sustainable development is also mentioned, which to me seems a bit more "recent" than the other two, but if they want to make that one third of this trinity, I don't think our earth will complain. However, have the Humanities always promoted democracy and equality, or is it just something that they *want* them to have done?

5. What are its value or values?

No values are stated.

6. What is its field of competence? Of legitimacy?

Sustainable development, democracy and justice are constantly present societal issues. At the same time the local questions are becoming increasingly important for the individual person – to live and work and influence where one currently is.

(Karlstad universitet, 2016, p. 41) This implicates that the Humanities (and Social Sciences) are apt at answering these questions, and that is also what legitimates it: These are questions that (according to KAU) won't go out of style (perhaps almost a value?). It could also imply that these subject areas indirectly gives you power by making you employed, and by making you understand yourself better.

7.2.6 University of Gothenburg

1. What is the brand's particular vision and aim?

Here at the faculty of Humanities you investigate reality and the traces us humans leave behind us. (TIO, 2016, p. 3) This makes the aim of the Humanities to focus a lot on the past, a bit on the present, and seemingly nothing on the future.

2. What makes it different?

GU does not explain what makes it different, but one of the students at GU that they interview in brochure 2 (BLI HUMANIST) says that

To become another person and to develop oneself by reflecting upon all things in life, regardless of what you want to work with in the future. That is perhaps what makes the Humanities different from, for example, the Social Sciences and the natural sciences. (Bli humanist, 2016, p. 19).

A quote like that one solidify's the Humanities as something that is relevant for self realisation, in comparison to the a."closest "subject area, and b. the most "different" subject area. However, is said view true, and do GU share it? That is beyond question is beyond the scope of this analysis but is nevertheless an interesting thought.

3. What need is the brand fulfilling?

The Humanities aren't needed per se, they are more wanted for personal development, which is a beloved thing in our individualistic culture. *Here you are given the opportunity to interest yourself in whatever you find important.* If these brochures were geared towards another culture that emphasises the collective, would they look different? Would the arguments differ perhaps?

4. What is its permanent nature?

None mentioned.

5. What are its value or values?

The value of the Humanities is personal (self development), but also that it contributes by asking questions: *They can be big or small. Narrow or broad. Complex and even uncomfortable.* (TIO, 2016, p. 3)

6. What is its field of competence? Of legitimacy?

Humanists are becoming more and more attractive on the job market and find new positions in society. More and more companies realise the value of humanistic competencies, and all over the country today there are former gender students at HR-departments, language consultants at PR-agencies and historians that work in business intelligence. (TIO, 2016, p. 3) The employment, i.e. the Humanities contribution to the market legitimates it, and its competence is broad (even if it unspecified exactly what it does).

7.2.7 Uppsala University

1. *What is the brand's particular vision and aim?*

The vision and aim is a bit unclear, it seems like the aim of the subject cluster is to give you what is needed to change society (As I interpret it: for the better).

Our multicultural world makes increasingly essential to understand different cultures and how they interplay in our society. ... you receive tools to analyse and complex societal issues. (Uppsala universitet, 2016)

2. *What makes it different?*

UU do not explicitly differentiate the Humanities from, say, STEM. However, they separate them from the word Culture and place them at the same level as they both give you the same thing: *By studying culture and humanities at Uppsala university you receive tools to analyse and complex societal issues.* (Uppsala universitet, 2016)

3. *What need is the brand fulfilling?*

Our multicultural world makes increasingly essential to understand different cultures and how they interplay in our society. (Uppsala universitet, 2016) The Humanities are needed in today's globalised world where cultures meet (and sometimes clash) in order to make things go more smoothly.

4. *What is its permanent nature?*

No permanent nature is detected.

5. *What are its value or values?*

No values are stated.

6. *What is its field of competence? Of legitimacy?*

It helps you to... *analyse and complex societal issues.* (Uppsala universitet, 2016) by giving you the tools to do so.

7.2.8 SUMMARY OF FINDINGS PERTAINING TO QUESTION B

List of questions from (Kapferer, 2008, p. 172)

1. *What is the brand's particular vision and aim?*

Three out of seven texts have as their aim to study "man as a cultural being". One does not state any purpose at all. Out of the remaining three, one sees the now and the past as its reason. The second presents its aim as to investigate the relation between man, society, and the link between those. The third has almost abolished the word "Humanities".

2. *What makes it different?*

This is a difficult question, as much of the contrasting is built into our brains, and is very dependent on our previous knowledge of something. Four of the universities do not explicitly differentiate it

from STEM or the Social Sciences. Stockholm University inadvertently does so, when they describe that the Social Sciences have the ambition to understand man, society and the relationship between them (which sounds a lot like the description from Karlstad, but there it pertains to both the humanities and the Social Sciences). At University of Gothenburg a student explains what makes the Humanities different from STEM and the Social Sciences: It changes you and allows you to reflect upon all things in life.

3. What need is the brand fulfilling?

The Humanities analyses the present and the future, and enables us to communicate better. It also contributes to developing our society (in an unspecified manner). The humanities fulfil the needs of the market as it gives you currently desired competencies. They also fulfil our needs for personal development and self realisation.

4. What is its permanent nature?

Is there such a thing as permanence? Do not all things wax and wane and go through changes? This is an almost philosophical question, which is perhaps why it is so hard to answer. Karlstad writes that the Humanities are concerned with perpetually current societal issues. Most universities do not state anything about this, but many of them mention things like democracy and equality etc, and they might seem "permanent" in a young person's eyes (man is eternally young in the sense that much is forgotten after a few generations and old things thus inevitably will seem "new" at some point, but let's not get too philosophical), but they are far from eternal, nor have the Humanities always promoted democracy in its current form.

5. What are its value or values?

This is commonly not presented.

6. What is its field of competence? Of legitimacy?

Often, subjects (such as history and philosophy, etc.) are listed and they could be interpreted as fields of competence. Also, The Humanities' have a linguistic competence that they can teach you, as well a know-how regarding how one becomes more analytical. As all of these things are claimed to be important in today's society according to most texts, and the societal relevance could be viewed as some sort of legitimacy.

8. Conclusion and Discussion

8.1 Conclusions

To sum up the findings en brief (for more details, please see the summaries 7.2 and 7.3), many of the texts use similar rhetorics where the reasons to choose the Humanities are because language skills make you employable, or because they contribute to self realisation. The practical implementation of research findings made in and for today's society in the Humanities remain veiled (if mentioned at all).

The brand identity also shows that the texts largely are similar. The vision and aim is, at the majority of the universities, to study man as a cultural being. What makes the Humanities different is largely not defined. The needs the Humanities fulfil is our need to understand ourselves and develop our society (in a non concretised way). The Humanities do not have a permanent nature in the texts, nor are any value(s) listed. As for the Humanities field of competencies, all texts list subjects, such as cultural studies, philosophy etc.) as competence fields. Other competencies often emphasised are the linguistic ones, together with the analytical abilities the Humanities will help you hone.

8. 2 Discussion

8.2.1 How do these findings relate to relevant research?

One thing to bear in mind when analysing the results presented in this study is the fact that all the universities have different financial conditions to promote the Humanities. Some universities are bigger than others, some have a strong tradition in the Humanities and have more prominent researchers. All these things matter when deciding how much money the Humanities get out of the total budget, and consequently how much money they can spend on promoting themselves. (How much they would need is obviously not something that I can comment on, but if anyone should want my qualified guess, it would be "more").

Another thing is the different setups or approaches in the brochures. It partially makes it harder to compare the findings between the universities.

Same same but different

As mentioned previously, Dahlqvist and Melin repeatedly stress the importance of separating oneself from the grey masses, in order to succeed (2010, p. 54). Nonetheless, three out of seven

universities use almost exact same wording when describing the humanities when they describe it as "man as cultural being". From that perspective, the texts are unsuccessful.

The almost word for word-like likeness could be viewed as routine-like branding that is more influenced by old habits, rather than Humtank's idea. The routine-like word usage could also be a sign of either low interest in the matter of branding the Humanities, or inability due to time or financial constraints.

Dahlqvist and Melin (2010, p. 62) further claim that the massmedial image of public institutions often doesn't correspond to the actual image, and that it is poorer than in reality. However, for the humanities this might not be the case. It is hard to say just how poor the massmedial image of the Humanities is, but it is obvious that the actual identity presented isn't sufficient either.

Despite the differences (such as an unfair poor massmedial image for example), Dahlqvist and Melin's conclusion remains valid: branding has to start from the inside (2010, p. 67), as the outside currently does very little to change the current image for the better. One could argue that Humtank indeed is branding from the inside, as it is composed of active academics. You cannot make journalists write certain things, but you can influence the press officers at your institution. However, despite being on the inside, it seems that Humtank have been unable to influence the viewbooks much. The reason behind that is yet to be determined.

Wanting to brand is not enough, but it is imperative that one is sure of what to do and how to do it. *Before projecting an image to the public, we must know exactly what we want to project. Before it is received, we must know what to send and how to send it.* (Kapferer, 2008, p. 174) A poorly planned branding might do more damage than nothing at all. It is therefore important that one thinks long term of the branding process and let the academics in. The whole way, permanently. I am not certain that active academics had their say in all of these texts, or else the identity might have been different.

Role models

Interviewing actual people makes the Humanities more tangible as they show that the Studying the Humanities will allow you to do or achieve X career-wise. Hammarén et al. (2009, p. 9) writes that for some, one's job affiliation is heavily linked to one's overall identity. It thus seems imperative that future possible attractive identities and role models are present in the texts. However, that is not usually the case in the texts, where one usually either has to identify with a student that is being

interviewed, or with an older professor (for many unattainable or perhaps not even desirable). This instead, is what Ekström and Sörlin (2012) describe when they write that Humanists largely lack professional role models.

However, there are exceptions in the brochures, for example at GU there is a try to remedy this by interviewing alumni in their TIO brochure. Also MSU has rapper Petter as a motivational speaker. But the one that undoubtedly sound the most proud over their humanistic background is Stockholm University's president.

Can cohesion be achieved?

Branding and organisational identity (which is a prerequisite for brand identity) are closely tied together, as organisational identity by many is believed to be a central starting point for the (corporate) brand definition and identity (Wæraas & Solbakk, 2009, p. 451). So what are the difficulties for a precise identity for the Humanities, other than terminological fights and inconsistencies? For starters, what subjects are gathered under the humanistic umbrella at University X might differ from those at University Y, and that might affect said portrayal. The overall brand of the university might also affect it. If there are humanistic courses taught at a technical university, how are they supposed to market the Humanities and describe something that perhaps seems secondary to them?

Another important fact might be the ideological differences in the view of what the Humanities are supposed to be. Some want to be entirely "unbound" as researchers, others want to see a greater collaboration with society (like Humtank, with free basic research and blue skies research).

Wæraas & Solbakk write that

It could thus be questioned if general academic values have a place in branding processes, and whether such processes would build on the cultural heritage that primarily confirms the University as a scientific institution; e.g. freedom of research, objectivity, truth, freedom to teach and to learn, etc. In other words, branding may have a potential for challenging the institutional integrity of universities. (Wæraas & Solbakk, 2009, p. 453)

Here, in this study their fears seem to be confirmed, as when we look at Kapferer's question about values, we see that no values are mentioned as a general rule. Perhaps they are implied as many

texts write about how we are supposed to solve societal issues, and that one "value" is to better humanity?

Blasts from the past

In Svante Nordin's book *Humaniora i Sverige* he lists five concepts that he argues constitute the idea of the Humanities (p. 24-30):

- a. The idea of Bildung
- b. The idea of human-ness, which leads to Man as the research subject
- c. Historicism (p. 30) the idea that every era must be judged through the prism of its own art, and not what has been before or after)
- d. The idea and importance of research (it becomes more central in the 19th century)
- e. The thought/idea of the humanities' "distinct nature" (they are less focused on explaining and more interested in understanding. The Humanities are a tool for self-assertion, but also for, predominantly, national introspection).

If we look for traces of them in these texts, we see that *klassische Bildung* is still looming in the background, and that man is very much present as research subject still present in the texts. C isn't present, and D is usually mentioned in brief, and not everybody mentions research at all. However, it should be noted that there indeed is a focus on *understanding* and *analysing*, but not *explaining*.

Regarding E: Some, like SU mention research but only talks about medical research for X of Y lines in their presentation of the Humanities and Social Sciences. Others mention it, as GU does comparatively extensively, for example, but they hide it in the back of their two brochures.

What doth a prosperous brand need?

Doyle, 2001, argues that a brand needs three things in order to be prosperous: an effective product (in the Humanities case, this should be an education/degree), and added value (eg. employment, self realisation) and have a distinct identity. It is the last thing the Humanities seem to be currently lacking. Or perhaps, a *positive* distinct identity. Looking at these three things and comparing them to the study's findings, these brochures are doing their job splendidly, up until the last detail.

Another reason to the Humanities identity being so fuzzy might be that customer expectations tend to erode brand uniqueness (Kapferer, 2008, p.177). The universities (and thus also the Humanities) have been taught by NPM that they are a service, and they might focus too heavily on their "added

value”, i.e. a lot of talk about employability, when they should focus on presenting what the humanities *are*. The Humanities are ”the extra” (like language skills) that makes you employable, but not the foundation. When did the Humanities go from the very foundation of all education to the less successful sidekick?

The Humanities do interesting things, despite the fact that many don’t care about them (MSU). This is, partly, the truth. These texts are therefore not entire failures, as they all too well convey the Humanities current brand identity.

However, several scholars dispute the idea of just one organisational identity, and instead suggest that there exist several different identities (sometimes clashing), especially in large organisations, (Alvesson och Berg, 1988). Perhaps this is why Uppsala University has chosen to almost abolish the word Humanities from their materials, as the subjects under the humanistic umbrella are so different. (It must also be noted that they have done so with the other subjects as well, this is not unique to the Humanities at UU. Instead UU has 10 ”interest areas” into which the humanistic subjects have been divided and sorted). Why UU still finance Humtank is a bit of a conundrum.

Is the strategy really strategic?

The aim of strategic communication is to reach overarching organisational [business] goals (Heide and Falkheimer, 2011), and thus all of these texts could be considered to be just that. I am not certain what they are for all the universities, but promoting their subject areas in a fair and positive manner in order to increase student numbers should be among them.

Palm writes that from a more long term perspective, strategic communication is vital in order to create and maintain an organisation’s image and brand, and also to create and sustain new networks, (2006, p. 30) This seemingly stands in opposition to NPM, as it wants immediate results and yet also succeed longterm. These two likely clash because the market ideal isn’t entirely applicable to universities since they offer education, and not utilities that you are supposed to sell and use in a fast manner. Universities are supposed to offer something that is supposed to last for generations: knowledge. But this is not enough and now they are supposed to offer much more: guaranteed employment, self development. But they are far easier to explain and sell, than something that is seemingly intangible but of vital importance in the future. And when wasn’t man prone to take the easy way out? The Humanities should know as they are said to understand man, right?

8.2.2 Humtank's Internal Impact

We are now slowly nearing the end, which means that it is time to look at how the previous findings relate to Humtank's idea of the "challenge-driven Humanities".

*The overarching goal is that the Humanities shall have a **stronger position** and through that contribute to a **positive development of society**. In this endeavour it is of importance to see the different parts that ensure that the aim is fulfilled: **an increased interest in the Humanities, more students, the quality of the education, the research conditions, the attention given to the research results, the implementation of the research, etc.***

(Humtank's communication strategy document, 2014, p. 5, author's own translation and boldface)

What we see in these texts is that many *do* mention the word "society", but explaining the Humanities' relationship with it is difficult. Actual, straight forward examples ("reducing" as they might be), such as dyslexia research, are scarce. Regardless, there are traces of the "challenge driven Humanities" that Humtank promote in the texts. It is visible when Karlstad University write *It also makes a qualified analysis of our age and the future increasingly important*, and when UU write ... *solving complex societal problems*, i.e. the Humanities are connected to today's societal challenges and vital in understanding them. Of course, in Uppsala University's case this might be considered null and void by some, as they have largely removed the term "humanities" in their texts. It is rather curious, why they have chosen to do so, and yet participate and support Humtank. Who chose to remove the word Humanities? Was it the marketing department? Was it done in dialogue with the academic staff? What were the reasons behind it? What are the longterm gains they hope for? The text that perhaps has been the closest to Humtank's vision was KAU's brochure where they wrote *What kind of society are we living in? Deepen yourself in questions about man, society and the relationship between them*. The quote clearly focuses on the connection between man and society. Karlstad, much like Stockholm, introduce the Humanities and Social Sciences together as they are on the same faculty. Unlike Stockholm, where they write that *It stretches from the Humanities' focus on man as a cultural being and subjects such as philosophy, history, archeology, theatre studies, literature and languages to the social sciences' ambition to understand the individual, the society and the relationship between them.*, i.e. the connection between man and

society is reserved for the Social Sciences. Karlstad instead also connects the two subject areas and describe them intertwined, but without removing the Humanities from its societal value in the phrasing.

Another quote from KAU is *Sustainable development, democracy and justice are constantly present societal issues*. (KAU) While none of these subjects are solely humanistic, this sentence indeed positions the subjects as relevant for today's society.

Culture and cultural environments has had a big impact on societal development and contributes thus also to innovations and attraction. (HU) As Halmstad University College heavily links the Humanities with culture, this could quote could mean that the humanities are instrumental in pushing society forward. Perhaps they also mean to allude to this when they say *Here man as a cultural being is studied, and it could be the choice for you who is driven by a will to be creative*. But wouldn't it make more sense to stress how the humanities (like others have mentioned) helps with a qualified analys of today's society, as well as helping you becoming more creative when inventing solutions for the world of today and tomorrow?

Terms and conditions, and the quality

During 2016 Humtank's spotlight question is quality and resources in the Humanities (Humtank, 2016). If this is what Humtank wanted to highlight during 2016, is hasn't been entirely picked up by the seats of learning. However, how is one supposed to convey this? By presenting their research centres like LNU? Or by simply stating that these are our elite research areas like SU did and assume that the prospective students understand that it is a sign of quality? And what about resources? Should one mention that the humanities are considered worth less than others by Swedish Enterprise? And that our resources risk being cut further?

Not a single one of the universities mention how their humanistic research is ranked internationally or describes it in depth, but LNU mentions ... *didactic relevancy characterises research* . What they actually mean is a bit unclear, and besides, how many 19-year olds could explain the word didactic? Presenting research and the Implementation of research: This is a weak point. University of Gothenburg lists their research in the brochures, but rarely explain it in a straightforward way as earlier mentioned, but most don't in *these* texts (i.e. please keep in mind that they might mention it elsewhere). Perhaps being silent is better than talking about implementing interdisciplinary research and then only describing the medical aspects of it like SU does.

Excuse us, do you have a moment to talk about the Humanities?

No one doubts that it is hard to create a cohesive image of the Humanities, with subjects so different from each other within it. This is something the University battles with overall when presenting their programmes and courses, and it is fully understandable that it isn't easy to make texts promoting the same subject areas stand out in comparison to what the other universities are writing (as branding prescribes). However, that is not what Humtank looking for. What they wish to see a cohesive, *positive*, image projected. A united, conscious front of what makes the Humanities so important. Branding, positioning and strategic communication in general, if made well by insightful professionals, is (supposed to be) long term communication and aim to strengthen the brand identity over time. This, unfortunately does not seem to pertain to the Humanities in these brochures. It is remarkable to watch them watch a golden opportunity go by and wave. Why not make sure that the new generation of students have a clear (and positive) idea of the Humanities, they are the ones who are supposed to pass it forward. And if they are to pass on the same, underdog, hobby-like drivel, will the Humanities' bad reputation ever cease?

The gist of it all

In short, many of these texts aren't entirely off mark, but with them all collectively portraying the Humanities this way, it can only be concluded that the present image does not correspond well to Humtank's idea of a "challenge driven Humanities" with a focus on research and quality. Unfortunately, these findings can't be compared to how STEM is portrayed in the equivalent brochures. For all that we know, the description might be just as fuzzy as that of the Humanities. Regardless of that STEMs reputation hasn't been free-falling and their existing reputation points seemingly generate more reputation points, much like money begets more money.

8.3 Final Comments

When I started thinking about this topic, I for the longest time thought that the massmedial picture of the Humanities was the most problematic. It might still be (?), but this study also points towards the fact that the bad reputation doesn't start with mean journalists, it originates from within. Although this study has focused on a unique and limited sample, the findings may have broader implications. Not only do the brochures generally lack diversity, they also continuously fail to make the

Humanities seem relevant in today's society. There is also the issue of trying to create a cohesive image of an organisation that is a bit "straggly" at times, i.e. how independently can the Humanities be branded, without interrupting the larger picture?

The Humanities need a united front. They need the co-branding and *consistency*. If we look at Kapferer's six questions, we see that some of the universities don't even answer half of them in their brochures. Naturally, it is next to impossible to answer all of them exhaustively in just a few paragraphs, but it would nevertheless be beneficial to have this in the back of one's head when writing these kinds of texts. A hundred years ago, that likely wouldn't have been an issue, with the Humanities standing being good. But today is different. What we have in front of us is work that will likely take decades. A longitudinal, participational study of the long walk towards the promised land, where jokes about the "hopeless humanists" wouldn't be funny because they are true.

When one thinks of strategic communication and branding, one might think of the latest fads, something to get consumers to buy here and now. But branding can be more than that. It can be something long-term if well designed, and carried out by individuals who understand what they are branding. This is also why it is of utmost importance to not just "leave it to the (PR) professionals", but to make sure that active academics are involved continuously throughout the whole process, every step on the way, 'til the bitter end. I would suggest that more faculty members should be consulted when these catalogues are created, and that they, together with the administrative staff (press officers etc), would discuss what image they want to create and convey. I would also argue that this re-inventing, or re-shaping of the Humanities is the only plausible way forward at this moment.

Humtank has been active since April 2014 and is, to begin with, a three year project (SULF, 2014). This means that Humtank is young, and its effects are yet to be determined. However, after two years, is it not impossible that some of its manifesto might have influenced the participating universities? When looking at the universities that are represented in this study, it seems like they largely haven't. The reason behind this is difficult to determine. Perhaps it is Humtank's tendency to focus on the outside, matched with an administration that lacks the ability to see beyond the budget and think outside of the box, and far into the future? Why are the Universities funding Humtank, and yet not utilising Humtank's work seems like uncouth waste of brain power and possibilities.

Before projecting an image to the public, we must know exactly what we want to project. Before it is received, we must know what to send and how to send it. (Kapferer, 2008, p. 174)

Herein lies the issue: It is unclear what the Humanities should be, and thus also project. Until The Humanities have "decided" what they are, printing and abundance of Humanities flyers is a waste of time and money. The Universities need to start from the beginning, which Humtank already has done for them in many aspects.

In sum, there is an almost non-existent repositioning of the Humanities in the texts. It is also obvious that Humtank have not gained a hearing from the press officers/whoever orders and creates these materials. This could be one of Humtank's biggest issues. Humtank works from the inside and out, but it seems as if they might be reaching the outside better than the inside?

Perhaps the time of its life is waiting around the corner for the Humanities. "Soft values" are on the rise (feminism, veganism, eco-ism, etc). However, in every narrative there has to be something to overcome, like a villain or another form of obstacle. In this case, the Humanities have several obstacles.

Much is about money, but the fact that money is scarce is just a symptom of something else: today's society's need to quantify anything and everything. If it can't be measured on the same premises as much of the STEM- research findings, how is it supposed to be measured? Language research might not immediately give us anything (other than knowledge), but in the long run it is essential for integration into our society, for children with learning difficulties etc. It undoubtedly has value, but how should we measure it? Happiness per capita? Perhaps the Humanities greatest challenge is to find a new measuring system that is autonomous from that in STEM and get it accepted. Soft values and all.

Another issue is the fact that the outcomes of education (perhaps especially University education where the student is supposed to be very autonomous and self-sufficient), like any other product or service is largely determined by the motivation and the abilities of the students themselves. This, I argue, invariably leads to the conclusion that the brand is by and large produced by the customers themselves. Based on the strained school system in Sweden, I suggest all universities start praying at their earliest convenience.

On the topic of disasters and other bad things: In the beginning I quoted the Oxford Dictionary and its definition of *crisis*

- *a time of intense difficulty, trouble, or danger: the current economic crisis | a family in crisis | a crisis of semiliteracy among high school graduates.*

- *a time when a difficult or important decision must be made: [as modifier] : a crisis point of history.*
- *the turning point of a disease when an important change takes place, indicating either recovery or death.* (The Oxford Dictionary, 2016)

However, I would argue that some Universities are nearing sense number two of these definitions. Some have already arrived there.

I am very much looking forward to when we reach the 3rd meaning, the turning point, hoping it brings recovery to a field I dearly care for. The time to do so is running out and some pessimists might argue the we have reached "zero hour" already. I, however, remain a firm believer in the academic quarter.

8.4 Further Studies

The branding of the Humanities is something that I believe is very hard to backtrack. New Public Management pervades every single aspect of today's HE institutions in Sweden, and the idea of branding this product/service is probably here to stay, for the foreseeable future, unless we politics change drastically.

So where do we go from here? That is a question that both this essay and the Humanities on the whole ask itself. I will now only speak for this essay.

My suggestion is that the categories found in this study could be used in order to create a sound and relevant coding scheme, and that it then could be applied on a much larger sample. What a quantitative content analysis could give us would be a much larger and comprehensive picture, which in turn would make for more sound arguments (and a more precisely addressed solutions) for those who wish to change Humanities lamentable reputation for the better.

Another direction could be to look more closely on the visual representation of the Humanities in the viewbooks and see what the image choices tell us about the state of things and the image they uphold and create.

A third way to go could be to do a larger content analysis on the way the Humanities are portrayed in Swedish media, and in turn compare it to what is written in these viewbooks.

The possibilities are endless, unlike funding (except if they are the same thing, which they sometimes are in academia).

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Appendix

Translations from Swedish into English

All translations are my own, possible embarrassing errors included. The underlined parts are also made by the author.

1.

I vilka sammanhang ges en bild av hur humanistisk kunskap arbetar i samhället? Ett forum kan inte förbigås: de humanistiska fakulteterna. (Ekström and Sörlin 2012, p. 182)

In what contexts are an image of how humanistic knowledge works in society given? One forum cannot be bypassed: The humanistic faculties.

Det övergripande syftet är att de humanistiska perspektiven ska få en starkare ställning och på så sätt bidra till en positiv samhällsutveckling. I detta arbete gäller det att se olika delar som bidrar till att syftet uppfylls: ökat intresse för humaniora, fler studenter, utbildningens kvalitet, forskningens förutsättningar, uppmärksamhet för forskningsresultaten, implementeringen av forskningen med mera. (Communication strategy document, 2014, p. 5)

The overarching goal is that the Humanities shall have a stronger position and through that contribute to a positive development of society. In this endeavour it is of importance to see the different parts that ensure that the aim is fulfilled: an increased interest in the Humanities, more students, the quality of the education, the research conditions, the attention given to the research results, the implementation of the research , etc.

3.

Att arbeta med varumärken inom offentlig sektor handlar i grund och botten om att försöka skapa en bild – eller att försöka påverka den bild som redan finns – av en organisation och dess verksamhet i de prioriterade målgruppernas medvetande. (Dahlqvist and Melin, 2010, p. 79)

To work with brands in the public sector is basically about trying to create an image– or to affect the already existing image – of an organisation and its activities in the prioritised target-groups' consciousness.

Starka varumärken är ingenting man får, utan något man förtjänar (Dahlqvist & Melin, 2010, p. 23).

Strong brands are nothing one receives, but something one earns.

4.

Beskrivningen av humanioras betydelse i samhället har av skäl som vi flera gånger ska återkomma till varit svagt utvecklad i jämförelse med andra områden, både av humanioras egna företrädare och i forsknings- och utbildningspolitiken.. (Ekström and Sörlin, 2012, p. 10)

The description of the importance of the humanities in society has, due to reasons that we will return to, been poorly developed in comparison to other areas, both by the humanities own representatives, and in research and education politics.

Det övergripande syftet är att de humanistiska perspektiven ska få en starkare ställning och på så sätt bidra till en positiv samhällsutveckling. I detta arbete gäller det att se olika delar som bidrar till att syftet uppfylls: ökat intresse för humaniora, fler studenter, utbildningens kvalitet, forskningens förutsättningar, uppmärksamhet för forskningsresultaten, implementeringen av forskningen med mera. (Humtank's communication strategy document, 2014, p. 5)

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...the organisation's reality and unique characteristics that manifest in the intern and extern communications (in Heide et al. 2012, p. 204).

Strategisk kommunikation omfattar ledning, planering och genomförande av reflexiva och kritiska kommunikationsprocesser och aktiviteter i relation till dels olika publikker, intressenter och målgrupper, dels samhället som offentlighet, med syfte att uppnå övergripande organisatoriska verksamhetsmål (Heide & Falkheimer, 2011, p. 210).

Strategic communication includes leading, planning and execution of reflexive and critical communication processes and activities in relation to partly different audiences, interested parties and target groups, the public society, with the aim of reaching overarching organisational [business] goals.

7.

7.1.1 LNU

Framstående forskning som gör skillnad.

Outstanding research that makes a difference.

Det spänner över humaniora, samhällsvetenskap, naturvetenskap och teknik, och innehåller en rad etablerade forskningsområden. Allt ifrån arbetsmarknadspolitik, välfärdsfrågor och entreprenörsskap till biovetenskap, akvatisk biologi och trä och energiteknik.

It spans over the humanities, social sciences, science and technique, and contains a number of established research areas. Anything from labour-market politics, well-fare issues and entrepreneurship to life science, aquatic biology and tree and energy.

Internationella perspektiv, traditionellt humanistiskt djup och didaktisk relevans kännetecknar forskningen...

International perspectives, traditional humanistic depths and didactic relevance characterise research...

Vad sker när människor möts och drar gränser som avskiljer, skapar och förändrar relationer mellan kulturer och individer?

What happens when humans meet and draw up borders that separate, create and change relationships between cultures and individuals?

Web

...personlig, flexibel och internationell studiemiljö

... personal, flexible and international learning environment

7.1.2 HU

Här studeras människan som kulturell varelse och det kan bli valet för dig som drivs av en vilja till kreativt skapande. x 2 (both in PDF and on homepage)

Here man as a cultural being is studied and it could be (come) the choice for you who is driven by a will to be creative.

Kultur och kulturella miljöer har stor betydelse för samhällsutvecklingen och bidrar därmed även till innovationer och attraktionskraft.

Culture and cultural environments has had a big impact on societal development and contributes thus also to innovations and attraction.

..– du kommer att upptäcka både nya sidor hos dig själv och fördjupa din förståelse för världen omkring dig.

– You will discover both new sides of yourself and deepen your understanding of the world around you.

Humaniora rymmer områden så som konst, litteratur, religion, filosofi, film, historia och språk.

The humanities spans over different fields such as art, literature, religion, philosophy, film, history and languages

Kunskaper inom humaniora efterfrågas inte bara inom kulturvärlden utan i alla samhällssektorer.

Knowledge from the Humanities is not only sought after in the cultural sphere, but in all sectors in society.

7.1.3 SU

Det humanistisk- samhällsvetenskapliga området

The humanistic- social science field

Det sträcker sig från humanioras fokus på människan som kulturell varelse och ämnen som filosofi, historia, arkeologi, teatervetenskap, litteraturvetenskap och språk till samhällsvetenskapens ambition att förstå individen, samhället och relationen däremellan.

It stretches from *the Humanities' focus on man as a cultural being and subjects such as philosophy, history, archeology, theatre studies, literature and languages* to the social sciences' ambition to understand the individual, the society and the relationship between them.

Här arbetar forskare från olika discipliner tvärvetenskapligt för att söka svaren på de grundläggande frågorna om stress och sjukdom: vad är det egentligen som händer när vi blir sjuka av stress?

Here, researchers from different fields work interdisciplinary to find answers to the basic questions about stress and illness: what is it really that is happening when get sick from stress?

I en allt mer globaliserad värld blir språkkunskaper värdefulla. (p. 13)

In an increasingly globalised world, language skills become valuable.

Inom humaniora studeras människan som kulturvarelse. Förståelsen av samhället är grunden för en aktiv, reflekterande samhällsdebatt och förutsättning för goda beslut och bra samhällsplanering.

The Humanities investigate man as a cultural being. Understanding society is the very foundation of an active, reflective societal debate, and also the foundation for good decision-making and society planning

...from the Humanities' focus on man as a cultural being and subjects such as philosophy, history, archeology, theatre studies, literature and languages...

Brochyr 2

Som rektor för Stockholms universitet kan jag stolt säga att jag också har en bakgrund från universitetet, från studier inom humaniora.

As the principal of Stockholm University I can proudly say that also I have a past at the university, from humanistic studies.

Inom humaniora studeras människan och dess kulturer samt språk.

Within the Humanities, man and his cultures as well as languages are studied.

7.1.4 MIUN

Bli en vinnare på arbetsmarknaden

Become a winner on the job market

Hos oss är människan som kulturell varelse i fokus

Here, man as a cultural being is in focus.

Språkliga kunskaper och förmåga att systematisera, värdera och analysera information – det är sådant som arbetsgivare idag i allt större utsträckning frågar efter. Genom att läsa ämnen inom humaniora [sic] får du dessa kompetenser.

Language skills and an ability to systematise, value and analyse information – this is what today's employers to a greater extent ask for. By studying humanistic subjects you receive these competencies.

.. ett led i Mittuniversitetets satsning att inspirera till humanistiska studier.

Part of MSU's drive to inspire to humanistic studies.

Humaniora lockar i dag få studenter vid svenska universitet och området sägs vara i kris. Samtidigt sysslar humanioraforskarna med ämnen där det ena är mer spännande än det andra.

Today, the humanities attract few student at Swedish universities, and the area is said to have a crisis. At the same time the humanistic researchers occupy themselves with topics, one more exciting than the other.

Här kan du studera människans historia och utveckling, sätta dig in i olika trosuppfattningar och livsåskådningar eller på djupet lära dig ett eller flera språk.

Here you can study the history of man and his development, familiarise yourself with different faiths and belief systems, or get to the bottom with one or more languages.

7.1.5 KAU

Vad är det för samhälle vi lever i? Fördjupa dig i frågor om människan, samhället och relationerna däremellan

What kind of society are we living in? Deepen yourself in questions about man, society and the relationship between them.

Hållbar utveckling, demokrati och rättvisa är ständigt aktuella samhällsfrågor.

Sustainable development, democracy and justice are constantly present societal issues.

Det gör också en kvalificerad analys av samtiden allt viktigare.

This also makes a qualified analysis of our age even more important.

Är du intresserad av att arbeta med människor, både ut individ- och samhällsperspektiv..

Are you interested in working with humans, both from an individual and societal perspective...

Vad händer om pressen försvinner?

What happens if the media disappears?

Vi kommer alltid att behövas

We will always be needed.

Båda har ett stort intresse för människor.

Both have a large interest in people.

.. fräsch, snyggt och modernt.

... fresh, fine and modern.

Han såg det också som ett sätt att bli mer allmänbildad.

He also viewed it as an opportunity to become more educated in general

Kommunikationsbruset är stort och ständigt ökande vilket skapar behov för nya budskap att hitta sin röst och rätt kanal. Det gör också en kvalificerad analys av samtiden och framtiden allt viktigare.

The communication noise is big and constantly increasing, which creates a need for new messages to find their voice and the right medium. It also makes a qualified analysis of our age and the future increasingly important.

7.1.6 GU

Brochure 1, TIO

Vid Humanistiska fakulteten utforskar du verkligheten och de spår vi människor lämnar efter oss.

Here at the faculty of Humanities you investigate reality and the traces us humans leave behind us.

På Humanistiska fakulteten bedrivs forskning om allt från runor till SMS, handskrift till artificiellt tal, fabler till manga, frikyrkomusik till disco och stenålderssamhällen till bloggkultur. (p. 28)

Here at the faculty of Humanities, research about everything from runes to SMSes, handwriting to artificial speak, from fables to manga, free church music to disco and stone age communities to blog culture is carried out.

– Ibland märker jag att folk är kritiska och har fördomar kring de humanistiska ämnena. De kan inte förstå varför man till exempel ska läsa filosofi för att syssla med politiska konflikter. (p.30)

Sometimes I notice that people are critical and prejudiced against the humanistic subjects. They can not understand why one, for example, should read philosophy in order to work with political conflicts.

Under 2011 gjorde Svenskt Näringsliv ett utspel där de ansåg att studenter inom humaniora borde få sänkt studiebidrag och höjda studielån. Allt enligt motiveringen att deras utbildning inte lönar sig på samma sätt som andra utbildningar. (p. 30)

During 2011, Swedish Enterprise made a proposal where they thought that students of the Humanities should have their study grants lowered, and their loans increased. All according to the motivation that their education isn't as profitable in the same way that other educations are.

Det går inte att marknadsanpassa alla humanistiska utbildningar på samma sätt som ekonomiska eller tekniska, men måste det betyda at de har ett lägre värde? (p. 30)

It is not possible to marketise all the humanistic education programmes in the same way one can with economical or technical [education programmes], but does it have to mean that they have a lesser value?

Brochure 2, BLI HUMANIST

– *Fast jag känner inte att jag börjar om. Jag kompletterar med mer kompetens.* (p. 5)

– But I don't feel like I start over. I supplement with more competencies.

... man ska fokusera på det man tycker att är roligt just nu, inte vad arbetsmarknaden skriker efter för människor för tillfället. (p. 7).

One should focus on what one likes right now, not what kind of people the labour market is screaming for right now.

Visst är det bra att ha mål, men det har inte alla direkt efter studenten. Man är ung. Det måste finnas en chans att få prova sig fram också. (p. 13)

Sure, having a goal is good, but not everybody has that immediately after graduating from upper secondary school. One is young. There must be an opportunity to try things out too.

Jag tycker at humaniora har gått förlorat i vårt samhälle och i de allmänna tankegångarna. Men för mig har det att göra med någon slags klassisk betydelse av bildning. (p. 19)

I think that the Humanities have been lost in our society and in the general reasoning. But for me it has something to do with some sort of classical meaning of education.

Web

Vid humanistiska fakulteten utforskar du verkligheten och de fotspår vi människor lämnar efter oss. Språk, texter, musik, åsikter, vårt sätt att tänka och hur vi ser på världen vi lever i. Här kan du själv intressera dig för det du själv tycker att är viktigt och kan sätta ihop din egen utbildning av fristående kurser eller välja att läsa ett utbildningsprogram

At the humanistic faculty you explore reality and the footprints we humans leave behind.

Languages, texts, music, views, our way of thinking and how we perceive the world we live in. Here you can take an interest in what you find important and you can put together your own education made up by freestanding courses, or choose to study a programme.

Att bli en annan människa och utveckla sig själv genom att reflektera över alla delar i livet, oavsett vad du vill jobba med i framtiden. Det är väl egentligen det som skiljer humaniora från till exempel samhällsvetenskap och naturvetenskap. (p. 19)

To become another person and to develop oneself by reflecting upon all things in life, regardless of what you want to work with in the future. That is perhaps what makes the Humanities different from, for example, the Social Sciences and the natural sciences.

2. Här får du chansen att intressera dig för det du själv tycker är viktigt.
3. Here you are given the opportunity to interest yourself in whatever you find important.
4. De kan vara stora och små. Smala eller breda. Komplexa och ibland rentav obekväma.
5. they can be big or small. Narrow or broad. Complex and even uncomfortable.

Humanister blir allt mer attraktiva på arbetsmarknaden och hittar nya roller i samhället. Fler och fler företag inser värdet av humanistisk kompetens, och runt om i landet sitter det idag till exempel genusvetare på HR-avdelningar, språkkonsulter på PR-byråer och historiker som arbetar med omvärldsanalys.

Humanists are becoming more and more attractive on the job market and find new positions in society. More and more companies realise the value of humanistic competencies, and all over the country today there are former gender students at HR-departments, language consultants at PR-agencies and historians that work in business intelligence.

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Vår multikulturella värld gör det allt nödvändigare att förstå olika kulturer och hur de samspelar i vårt samhälle. Det är också viktigt att ha insikt i och förståelse för människors religion och

livsåskådning. Genom att läsa kultur och humaniora vid Uppsala universitet får du verktyg för att analysera och lösa komplexa samhällsproblem.

Our multicultural world makes increasingly essential to understand different cultures and how they interplay in our society. It is also important to have an understanding and comprehension of humans' religions and outlook on philosophy of life. By studying culture and humanities at Uppsala university you receive tools to analyse and complex societal issues.

Du läser även kurser i samhällsvetenskap och humaniora, som till exempel ekonomi, ledarskap och miljö rätt (p.44),

You also read courses in social science and humanities, such as economics, leadership and environmental law.

Det finns ett 10-tal ämnen inom språk, humaniora, samhällsvetenskap och naturvetenskap att välja mellan. (p. 54).

There are around 10 subjects within languages, humanities, social sciences and natural sciences to choose from.

Därefter väljer du huvudämne inom humaniora eller samhällsvetenskap, som du läser antingen i Visby eller i Uppsala. (p. 44)

After that you choose a major within the humanities or social sciences, that you either study in Visby or Uppsala.

9.

Beskrivningen av humanioras betydelse i samhället har av skäl som vi flera gånger ska återkomma till varit svagt utvecklad i jämförelse med andra områden, både av humanioras egna företrädare och i forsknings- och utbildningspolitiken.. (Ekström and Sörlin, 2012, p. 10)

The description of the value of the humanities has, due to reasons we will return to several times, been poorly developed in comparison to other areas, both by the humanities own representatives and in research and education politics.