


Chapter 20

PhD vs. PHD in Higher Education: Matters for Sustainable Development

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ABSTRACT

This chapter aims to connect educational philosophy and higher education to ensure sustainable development goals in Bangladesh. Our PhDians are synonymous with Pizza Hut deliverymen (PHD), an analogy showing the superficial and lack of academic rigor in the academic journey instead of being a true holder of philosophic sagacity in any given respective field construed under the prestigious prefix Doctor of Philosophy (PhD). Based on the study and the authors' observational notes, in Bangladesh, programs frequently produce Pizza Hut deliverymen as a part of an academic or administrative ornament from the university by expending state money without concentrating on the knowledge domain. This study followed reflective ethnographic practice and the Pizza Hut deliverymen model for policy recommendations to achieve the SDGs for betterment in Bangladesh.

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INTRODUCTION¹

It is a matter of thinking —

In the countryside, if one farmer has a good amount of land, tractors, seeds, and oxen, finally, he/she has modern knowledge of the agricultural production system—how to cultivate the land? However, the man did not do this accordingly. Despite all the amenities, land, benefits, and equipment, you will say that person is a good farmer if not cultivate the land?

Then, we can raise the same question in the case of a free-hand doctor who is a philosophy certificate holder; if that does not contribute to the knowledge world by doing research or publishing, can this occur?

The government of Bangladesh is investing a large amount of money to groom its officers to enhance their administrative capabilities to serve the country's people through the lens of social justice. However, what do they need to do when we see that they are not fully involved in academic practice and knowledge production? Before going to drive deep into the PhD discussion, we would like to illustrate the education history and philosophy in contrasting SDG 4 (Chowdhury et al.,2023). The East India Company (EIC) had been in operation for more than two hundred years. In addition, the EIC expanded education to their own interest to prolong its rule and taxation. In that case, our discussion is limited to Macaulay's minute (1835) philosophy of why the British Company started educating us by introducing education systems in the integrated Indian continent. It is indeed that this minute proposed introducing the English language to preserve class interest smoothly. In another sense, to strengthen their colonial rule, a common mode of communication medium was needed to exchange ideas and could imply instructions to accumulate financial resources but transfer them to London.

However, our education and administrative system both stand on the colonial legacy, particularly Macaulay's minute in 1835 connecting with our education Philosophy and policy 2010. It is a pertinent question to us: why did we not come out of this chain? Are we comfortable with it as part of the decolonial education system? This chapter searched for the root of education, where our minds exist to nurture academics and professional ornaments. Once upon a time, people were educated to ameliorate living patterns, now thrust for ornaments such as Doctors of Philosophy (PhD.) to strengthen their position in society or office. However, the root could be to delve into the knowledge. It is now not passion but fashion to anticipate a PhD degree either at home or abroad by expending state money. On the basis of empirical data and information on lived experiences aligned with the conceptual framework, this type of achievement looks like Pizza Hut Deliverymen (PHD). As said,

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