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**The Relationship Between Philosophy and Practice at the University of
Alberta: An Analysis of Stakeholders' Metaphors**

by

Devon Falkenberg Nygaard Jensen ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial
fulfillment of the requirements for the degree of Doctor of Philosophy

in

Administration of Postsecondary Education

Department of Educational Policy Studies

Edmonton, Alberta

Spring 2000



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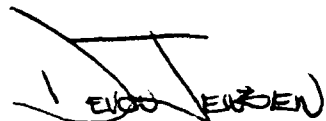
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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled **The Relationship Between Philosophy and Practice at the University of Alberta: An Analysis of Stakeholders' Metaphors** submitted by Devon Falkenberg Nygaard Jensen in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Administration of Postsecondary Education



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DEDICATION

**To my parents Kurt and Grethe Jensen
who taught me the value of education.**

ABSTRACT

This study explores the foundational concepts of the philosophy of higher education and their links with university governance and administrative practices. This research used systems integration theory to determine what provincial government representatives from Advanced Education, senior executives from private corporations, and deans or associate deans at the University of Alberta perceived the university's role to be within the postsecondary community in the province. A conceptual framework, derived from the literature review, helped to enlighten the collection and interpretation of data by revealing key historical time periods in the rise of higher education within a university structure. The contextual indicators for the collection of data was framed within a discussion of the perceived governance and administrative structures at the University of Alberta, current changes in higher education, the philosophy of higher education, academic freedom, research, teaching, and community service. A search of the foundational metaphors used by the participants helped to reveal the complex relationship between philosophy and practice.

A review of the foundational metaphors revealed that the participants were aware of the influences that environmental decline has had on higher education. Some of those influences include the shift from higher education as a public entity to higher education as big business. Linked to this was an administrative shift from governance structures built on educational foundations to governance structures built in business foundations. Educationally, the participants see a university education as an exploratory journey that is enhanced through community

experiences. The concern is that central administration, government, and the private sector are pressuring the system to target towards specific educational goals based on market economy issues.

This study also revealed that the conceptual framework created for this study was the perceived educational reality expressed through the metaphors used by the participants. As such, the research methodology of metaphor analysis designed for this study was epistemologically significant for revealing the link between philosophy and practice.

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The participants in this study confirmed to me that education is not a solitary effort but is an exploration and creation of self through community. That thought, theory, and study are all expressions of ones concern for society and ones faith in society.

Finally, I must acknowledge my Heavenly Father. He helped me to see things that I could not see on my own. He helped me to understand things that were beyond my capabilities. He helped me to find vision by giving me perspective.

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CHAPTER 1

INTRODUCTION

The intent of this thesis document is to describe fully the epistemological, theoretical, and practical components of this doctoral research study. This research used systems integration theory to determine what provincial government representatives from Alberta Advanced Education and Career Development (now part of Alberta Learning), senior executives from private corporations, and deans or associate deans at the University of Alberta perceived the university's role to be within the postsecondary community in the province. A conceptual framework, derived from the literature review, helped to focus the collection and interpretation of data by revealing key historical time periods in the rise of higher education within a university structure. The contextual indicators for the collection of data were framed within a discussion of the perceived governance and administrative structures at the University of Alberta, current changes in higher education, the philosophy of higher education, academic freedom, research, teaching, and community service. The coupling of these two concepts along with the research method were then used to establish a foundation on which to understand the link between educational philosophy and administrative practice. Fully conscious of the epistemological and ontological assumptions of how the research context - or reality - can be illuminated and interpreted, metaphoric theory within a qualitative

paradigm guided the analysis of the data. This thesis concludes with discussion of relevant findings and suggestions for further study in this area.

Purpose of the Study

The purpose of this study was to determine what deans or associate deans from the University of Alberta, provincial government representatives from Alberta Learning, and senior executives from private corporations perceived the University of Alberta's educational role to be. More specifically, the intention was to identify both shared concepts and philosophical discrepancies among the three participant groups so as to affect positively educational policy regarding the academic direction for the institution and its position within the postsecondary community in Alberta.

Conscious of the epistemological assumptions of qualitative research (see chapter on *Research Method*), the research questions were open to change upon reflection. Since qualitative research attempts to use "sensibilities that require broad interpretations of life experiences" (Denzin & Lincoln, 1994) it was impossible to envision, a priori, every important variable relevant to this dissertation project. So the research questions were open to debate and change as the collection of data proceeded and interactions occurred with the participants.

Major Research Questions

This research had these major questions:

1. What are the perceived philosophies of higher education held by deans and associate deans at the University of Alberta as revealed by their use of

foundational metaphors?

2. How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?

3. What are the perceived philosophies of higher education held by representatives from the provincial government and executives from the private sector as revealed by their use of foundational metaphors?

4. How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?

Research Process

The overall intent of this study was to explore the link between educational philosophy and administrative practice at the University of Alberta. The context for this discussion was framed within the relationship that exists between the university, the provincial government, and the private sector. A review of the literature revealed key themes that are representative and unique to a university environment and helped to guide the dialogue generated during the interview process with the participants. Understanding the relevance of metaphoric epistemologies to this process, the transcripts of the interviews were analyzed for foundational metaphors. These metaphors then became the means through which the link between perceived philosophy and practice was explored.

A total of 14 participants were involved in this study: 6 deans or associate deans, 5 senior executives from the private sector, and 3 provincial government directors from Alberta Advanced Education and Career Development. Each

participant was chosen by selected sampling through consultation with my supervisor. Participants were selected based on their experience and knowledge of the research context. The selective sampling also ensured that both internal and external constituents came from a range of faculties and professional backgrounds.

A pilot study was conducted to test the trustworthiness of the research questions and method. One participant from the University of Alberta and one participant from the private sector were selected for the pilot study. To increase the level of trustworthiness, the two participants from the pilot study were contacted to see if the interpretations of the foundational metaphors were consistent with their perceptions. Also, during the main study a sample of participants was contacted to determine if the researcher's metaphoric interpretations were consistent with their perceptions.

Need for the Study

An abundance of theoretical discussion, gaps in existing research, recommendations from related research, and the reality of market theory, practice, and influence within the postsecondary community indicated the need for this research. Further, many influential administrators and writers in higher education were, struggling philosophically and practically, to distinguish between the traditional and historical philosophies on which universities were founded and academia as big business. The literature and this research further pointed to a need to research the shift from universities as purely public educational enterprises to universities as institutions with allegiances to both the public government and the

private sector.

Directional Research and Theoretical Discussion

The following section elucidates some of the key studies and theoretical discussion that helped to form and illuminate the need for this particular study.

Cameron (1991; 1978; 1983; 1992; 1985) has been a prominent figure in the field of environmental decline and the resultant management strategies within universities and colleges in the United States. Environmental decline refers to conditions when postsecondary institutions are forced to make budgetary and program changes due to a reduction or alterations in external funding structures. Generally, Cameron's work has shown that individual universities or colleges will respond to pressures from external stakeholders dependent upon the primary governance model -- bureaucratic, political, collegial, and professional (Baldrige, 1971) -- that operates within the institution. Cameron's research, which is supported by the work of Sutton and Callaha (1987) and Chaffee (1984), suggested that there were several conditions that affected how individual institutions would respond to the environmental decline. Some of these were clarity of the problem, consensus of external constituents, political slack, severity of the threat, duration of the threat, economic slack, background experience of administrators, internal distribution of resources, and size and complexity of the institution.

Further, Cameron (1992) studied 331 universities and colleges and found that a turbulent environment in higher education had a negative impact on institutional effectiveness; that managerial strategies partially helped with the

implementation of the domain offensive strategies; that management response mechanisms were most beneficial when combined with the other 2 strategies; and finally, that participative and political/bureaucratic decision processes were the most effective for responding to conditions of environmental decline.

The work of Leslie and Fretwell (1996) supported the perception that environmental decline is affecting internal university administrative practices. In a study of 17 higher education institutions in the United States, their research revealed that the institutions responded to the conditions of environmental decline by developing a vision statement and matching it with strategic management. Parker (1986) also contributed to the area of environmental decline with a study conducted on 56 small to medium-sized institutions of higher education. This research suggested that postsecondary institutions used management and administrative strategies as a means for achieving institutional success during times of environmental decline.

External to the university, fiscal restraint and market forces have been a predominating area of environmental decline and pressure. Jefferson's comparative study (1996) of how American and Canadian universities received and spent funds indicated that environmental decline had made public universities more subject to economic market forces.

Of those economic market forces, accountability has been closely linked with environmental decline. For example, Graham (1995) looked at the means that colleges and universities in the United States used to assure proper accountability

within the institution in regard to teaching and learning. The findings from Graham's research revealed that many institutions in the study had cut back on administrative efforts focused on improving teaching and learning due to an overemphasis on administrative and management responses to issues of environmental decline. Changing educational policy and funding infrastructures along with market forces were most often cited as a dominant reason for this shift.

In related research, Buchbinder and Newson (1992) investigated the partnerships between universities and corporations in the United States and found that universities were moving toward a model in which educational programs were targeted to specific markets and clientele utilizing marketing theories. Taylor (1991) found that postsecondary institutions in Japan, Australia, Germany, the Netherlands, and the United Kingdom had all responded to the market economy by altering administrative procedures around budgeting, student funding, research infrastructures, and staffing. Similarly, Scott's (1987) research on the effects of market forces on the Australian system of higher education determined that Australia's universities had responded to market forces through changes in methods of faculty appointments, exploitation of intellectual property, creation of entrepreneurial structures, emphasis on research and teaching priorities, course offerings, and changes in roles of senior administrators. Trow's (1996) research supported this perspective with findings suggesting that market forces had been a dominant reason for shifting from a public paradigm to involvement in the market economy.

The research findings cited above collectively point to the concern that environmental decline and the resultant shift to a market economy has caused an overemphasis on the administration of higher education with little consideration being given to its linkage to philosophy. Barnett (1990b, 1993) suggested that "higher education needs to be seen as much a part of the cultural and aesthetic sphere of society as it is part of the economic sphere, sustaining and promoting this differentiation of discourses, self-understandings and of meaning" (p. 37).

Further, Packham and Tasker (1994) brought forward the idea that as universities shift to a market economy they become bound by both government and industrial incentives and that all three groups have paradigmatically different goals. What follows, in support of the research, is that philosophy becomes a tertiary issue as administrative and management practices struggle to cope with the tangible concerns and issues of environmental decline and the shift to respond to the needs of a market economy. What is missed is that practice and philosophy must coalesce for marketing to work and for a successful relationship to be established between the university and its external agencies (Tuckman & Chang, 1988).

The provincial need for this type of educational research is supported by Michael (1995) who indicated that the ultimate success of solutions or strategies adopted by the university, faculty, or department depended largely on the efforts of postsecondary administrators and not the external stakeholders. He suggested that it is pertinent to continue to explore the attitudes, opinions, and perceptions of the

administrators of higher education with respect to various aspects of institutional management and philosophy (p. 55). Jones (1998) supported this academic challenge when he stated that

the university is in a vulnerable position and there is now considerable evidence that its public benefactors are beginning to question the basic structures and arrangements which have shaped Canadian higher education for the last quarter-century. The university response to these challenges must be based on a series of principles that will tell us what the Canadian university should or could be. If we do not discuss these principles, if we do not attempt to define the Canadian university, then how will we respond? (p. 78)

Provincial Context

Recently, the University of Alberta's Office of Public Affairs (1997) conducted a baseline study of the public's general perceptions regarding the institution. The results indicated that 85% of Albertans opposed the provincial government's initiative of increasing the percentage that tuition fees support the university's general operating budget. Other data indicated that, given today's employment climate, 46% of Albertans perceived a broad, general education to be more essential than job-specific training. Also, 68% of Albertans agreed that an essential role for universities is to conduct high quality research. In response to these issues, 42% of Albertans agreed that current university programs and research were suited to the economic and employment needs of the province. This study revealed that Albertans want university institutions and their stakeholders to find more relevant solutions among the practicalities of operating a publicly funded university, enhancing the economic infrastructure of the province through research, and generating new knowledge and theory that supports more academic and

social purposes.

Another University of Alberta document entitled "Degrees of Freedom" (1993) focused on the need for the university sector to be proactively involved in the current changes affecting the postsecondary community in Alberta. It was noted in initiatives 16 and 17 (pp. 21-22), that there was a need for greater system cooperation and increased efforts for monitoring educational quality because of growing fiscal constraints. Based on this need, it was recommended that a formal province-wide committee be developed to promote greater cooperation among institutions, the private sector, and the provincial government. It was also suggested that individual faculties provide plans detailing how they could secure financial support from external private organizations or agencies in support of the strategic initiatives.

The provincial government is also pushing for creative ways to secure university funding from external sources. One such policy initiative is the Intellectual Infrastructure Partnership Program that operates under the Ministry of Learning. This program's designated objective is "to increase the research excellence and competitiveness of Alberta universities through strategically investing in their research infrastructure" (Intellectual Infrastructure Partnership Program, 1997). To accomplish this, the private sector is encouraged to increase investment as a means of promoting high quality university research through the development of institutional and collaborative research centers of excellence. A practical realization of this policy initiative is the Telus Center at the University of

Alberta. This center will operate under the Institute for Professional Development and has as its mandate to create a seamless system for continuing professional development. One goal of the center is to establish a learning environment conducive to the formulation of research, synergy, integration, networking, collaborative proposal development, marketing, economies of scale, and specialization. As well, it will provide increased access to resources, establish an information-clearing house, and increase efforts to attract external sources of funding. The aim is to have it become a national and international resource in professional development for a knowledge-intensive society.

The Intellectual Infrastructure Partnership Program further points to a more direct involvement between universities, the provincial government, and the private sector. As such, educational researchers must study how this involvement is affecting the philosophy of university undergraduate and graduate education and in which ways those philosophies are linked with the current governance infrastructures within the province's university programs.

Other policy directives coming from the Department of Advanced Education within the Ministry of Learning indicate that Alberta is facing drastic changes within the postsecondary sector in the areas of funding, research and its infrastructure, collaboration between institutions, geographical boundaries, media of instruction, and the relationship between the various institutions and the provincial government. Two seminal examples are "University Research in Alberta: A Policy Framework" (Cloutier, 1995) and "New Directions for Adult Learning in Alberta"

(Alberta Advanced Education and Career Development, 1994). Another example of new government policy for postsecondary education is the Campus Alberta initiative coming from the office of the Minister of Learning. This policy, although still in its infancy, calls for greater system collaboration among the secondary system, the postsecondary system, public and private industry, and the provincial government. For the purposes of this study, these strategic policy initiatives indicated the development of new endeavors to spark change within the postsecondary community in the province. A review of the literature, though, revealed that academic research into higher education has skirted around the issue of how the external environment is influencing the university's link between the philosophy of higher education and its internal governance and administrative practices.

Definition of Key Terms

Several key terms are defined below.

Higher Education refers to the educational processes offered at a research-based university. It is used interchangeably with university education.

Private Sector refers to private companies or industry that are associated with universities either through financial contributions, strategic learning initiatives, and/or research.

University Administrators refers specifically to deans and associate deans of the faculties at the University of Alberta.

Provincial Government refers to Alberta Learning and government representatives from the Department of Advanced Education.

Philosophy of Education refers to a set of core beliefs and values about how students learn, how that learning should be evaluated, and how students and teachers should interact. In defining the philosophy of education, the following statement from the introduction to Cahn's (1997) Classic and Contemporary Readings in the Philosophy of Education must be seriously considered.

What should be the goals of education? This question lies at the heart of philosophy of education. A satisfactory answer requires a thorough examination of metaphysical, epistemological, ethical, and political issues. What is human nature? How can a person acquire knowledge? By what moral standards should a person live? How should society be organized? To develop a philosophy of education requires addressing these critical matters? (p. viii)

Metaphor is the linguistic process of taking one familiar concept/object (topic term) and relating it to another familiar concept/object (vehicle term) to which the relationship is not literally applicable, eg. splitting headache.

Metaphor Analysis is the process through which metaphors are identified within the dialogue used by the participants.

Environmental Decline refers to conditions when postsecondary institutions are forced to make budgetary and program changes due to a reduction or alterations in external funding structures. This definition also includes policy initiatives from external stakeholder groups, such as government, that either alter the way funds are allocated or alter the focus and direction for system delivery and coordination.

Organization of the Thesis

This dissertation is organized into eight chapters. Chapter 1 contains an introduction, the purpose of the study, and four major research questions. It also describes the research process, directional research, and definitions of terms.

Chapter 2 reviews the foundational literature related to both the philosophy and governance of higher education. This provided the framework for the development of the conceptual model.

Chapter 3 presents the conceptual model and key research linked to both its creation and explanation.

Chapter 4 provides the epistemological support for selecting metaphors as the means through which the context described in the conceptual model was revealed. This chapter reviews such concepts as the Theory of Abduction, Educational Research and Metaphors, Metaphoric Theory, Categories of Metaphors, and Metaphorical Analysis in Educational Research.

Chapter 5 describes the research method used in this study. Topics discussed include the research assumptions, the research framework, and the study design. The chapter also describes how the data were collected and analyzed, who the participants were, explores issues of trustworthiness, ethics, and the limitations and delimitations relevant to this study.

Chapter 6 explores the foundational metaphors related to how the *internal* constituents perceived the philosophy of higher education and the governance

structures at the University of Alberta. This chapter also includes discussion related to the foundational metaphors revealed by the participants.

Chapter 7 presents the foundational metaphors related to how the *external* constituents perceived the philosophy of higher education and the governance structures at the University of Alberta. This chapter also includes discussion related to the foundational metaphors revealed by the participants.

The final chapter concludes the thesis with an overview of the study, the research process, purpose of the study, the study design, a discussion of relevant findings in the study as they relate to the literature and the data, and reflections on the conceptual model and the research method. The chapter ends with recommendations for future research and personal reflections that provide insights into various aspects of the study.

CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

In this chapter, literature related to the philosophy of higher education and the governance of higher education is reviewed. The chapter is divided into two main sections. The first section explores the literature related to the philosophy of higher education. The discussion on higher education's philosophy is further organized into five key time periods: the Ancient Greeks (800 BC to 100 BC), the Medieval Period (1100 to 1400), the Enlightenment (1600 to 1800), the Industrial Revolution (1800 to 1900), and Post World War II (1945 to present). The discussion within each time period is further organized into the literature relevant to three key categories: higher education's link to society and the community, to teaching and the student, and to research. The second section explores the literature relevant to the administration of higher education. Topics such as foundational governance structures and Canadian governance structures are explored.

The Philosophy of Higher Education

Recent debates surrounding the world of universities are many and varied. Emberley (1996) debated the current state of the financial, political, and spiritual collapse of Canada's universities through the contextual demands placed on the

system by the cultural left and the corporate right. Clarifying university's close relationship to its sociological and intellectual endeavors, Cabal (1993) took a more global perspective in his dialogue on the relevancy and quality of university education. From a more functionalist perspective, Minogue (1973) and Bok (1982) examined the usefulness that knowledge must serve as universities fulfill their external responsibilities to society. Switching focus to the internal responsibilities of universities, Barnett (1990a) endeavored to develop a theory for higher education by studying the "fundamental principles on which the idea of higher education has traditionally stood, and the way in which those principles are being undermined" (p. 3). In all of these instances, each author attempted to define and explain the role of the university.

Most of the literature that examines the philosophy of a university education is founded on some key concepts or themes. They are the search for knowledge and truth (Leacock, 1934); the dissemination of knowledge from a master to a student (Brubacher, 1977); the need for internal autonomy (Pincoffs, 1972); the need for knowledge to serve a useful purpose (Jaspers, 1965); and the need for knowledge to be an end in itself (Newman, 1931; Newman, 1952). These concepts have not just arisen in recent times but are instead founded on historical notions of what "higher" education should be and how it is different from primary forms of education. The following section outlines some of the essential philosophical and pragmatic formations of the university and higher education and their implications for current debate. As Solzhenitsyn (1993) stated, "no new work

of art comes into existence (whether consciously or unconsciously) without an organic link to what was created earlier" (p. 3). Evidence indicates that the same link can be applied to educational theory.

The Ancient Greeks

The following section explores the literature related to the ancient Greek system of higher education. The review focuses on how the ancient Greek system of higher education was linked to society and the community and its philosophies regarding teaching and the student. It concludes with a review of their conceptions of research.

Society and the Community

Some of the most elaborate historical expressions of primary education and higher education come from Plato's "The Republic" (Grube, 1974; Lee, 1985). Plato's mentor was Socrates who introduced Plato to many of the concepts that would later form his philosophy on such matters as knowledge, education, poetry, music, politics, justice, and society.

Socrates matured in a time of both cultural and political exuberance sparked by the competing ideologies of his hometown of Athens and the militarily astute city of Sparta. Sparta was the recognized leader of Greece favoring an oligarchic state, whereas Athens was a burgeoning city that was structured along democratic ideologies. This naturally led to the stimulation of new thought and debate over which ideology was best.

Pericles, a dominant political leader of the time, strove to develop Athens

as a great political and cultural center. Efforts like his led to the Parthenon and the Statue of Zeus on Mount Olympus being commissioned. As well, drama and philosophic thought reached a zenith within Athens as teachers and poets flocked to this center of free democratic expression.

During this time of cultural and intellectual fervor, Socrates developed his philosophy around the relationship between good knowledge and morality. Socrates realized that the cure for ignorance was knowledge, and so, in addition to showing that conventional moral notions were frequently confused and contradictory, Socrates insisted on the importance of morals in knowledge. He argued that if we knew what justice was, then the problems of being just would be comparatively simple.

As a student of Socrates, Plato further conceived that since knowledge, justice, and morality were intrinsically connected, education should benefit more than just the individual. Instead, the educated individual had a moral responsibility to assist in the moral and political advancement of his society. Ultimately, higher education was to be the training ground for rulers and for the elite who would lead. In this process, Plato viewed knowledge as the medium through which moral rulers were trained. As is stated in Lee's (1985) transcription of Plato's Republic,

then our job . . . is to compel the best minds to attain . . . the highest form of knowledge, and to ascend to the vision of the good . . . and to return again to the prisoners in the cave and share their labors and rewards, whether trivial or serious. (p. 213)

From this philosophical base, Plato deduced that education was the responsibility of the state and could not be left in the hands of a private initiative.

Since the endeavor of education was for the development of the character through the assimilation of morality into knowledge, wealth could never be an underlying factor. From Plato's standpoint, wealth was a corrupter of knowledge and truth. For example, Plato argued that the state should place strict regulations on poetry and music because the purpose of the study of poetry and music was development of the character towards moral and ethical goodness. To meet this criterion, those writings had to be reflective of that which was morally and ethically good.

Teaching and the Student

In the Greek academy, the educational philosophies required the teacher to develop learning programs that actively involved the student in the learning process. One of the main teaching methodologies used was discourse of reason. This involves discussion and debate about traditional knowledge in the context of morality, justice, and societal aims. This process was perceived to lead to the development of acute, critical thinking skills in the student. Plato believed that higher education was to enhance the character of the student through reasoned and critical thought. Unlike liberal notions that conceived this as the final product, Plato concluded that the individual had a moral responsibility to use knowledge to create a more just society.

In "The Republic", Plato framed his discourse of higher education within five key epistemological and ontological assumptions. First, there was the assumption that existing realms of knowledge were contaminated because they

were only dimly lit shadows of the real. Second, it was possible to see through this contaminated knowledge of appearances and shadows to a new realm of illuminated, unchanging knowledge. (This notion is represented in Plato's Simile of the Sun.) Third, students could break free from accepted norms of knowledge through a criticism of conventional knowledge, which is called discourse of reason. Fourth, through discourse of reason, the student developed processes whereby knowledge could be critically examined. This was very much a reflexive process and is most likely where Schön (1983) understood the beginnings of his ideas on self-reflexivity. Fifth, education was intrinsically connected to creating a more just and moral society because critical inquiry had no constraints and discourse of reason allowed students to challenge traditional perceptions of knowledge and reality continually.

Plato developed his theoretical model of knowledge and morality in the Simile of the Line. In this simile, Plato described the polar epistemologies between illuminated knowledge and opinion. Figure 2.1 is a pictorial representation of the concepts expressed in the Simile of the Line.

In this model, intelligence is an expression of full understanding leading to a vision of ultimate truth. Reason was an expression of mathematics in its deductive and uncritical forms. Since mathematical thought could only be understood through intellectual processes, Plato placed this mode of illuminated thought in the higher levels of knowledge. It is most likely for this reason that traditional endeavors of academic research rely so heavily on the connection of mathematical,

deductive thought to intelligence or reason leading to the discovery of knowledge and truth. This triangular relationship of positivist research epistemologies reaches back to Platonic thought. The concept of belief was basically commonsense understandings on both moral and physical matters. Finally, illusion was more second-hand impressions and opinions. These are the "shadows in the cave". Not only was the endeavor of teaching to help the individual to attain illuminated knowledge, but also to prepare the individual to descend back into the cave to reveal the false appearances of truth to society.

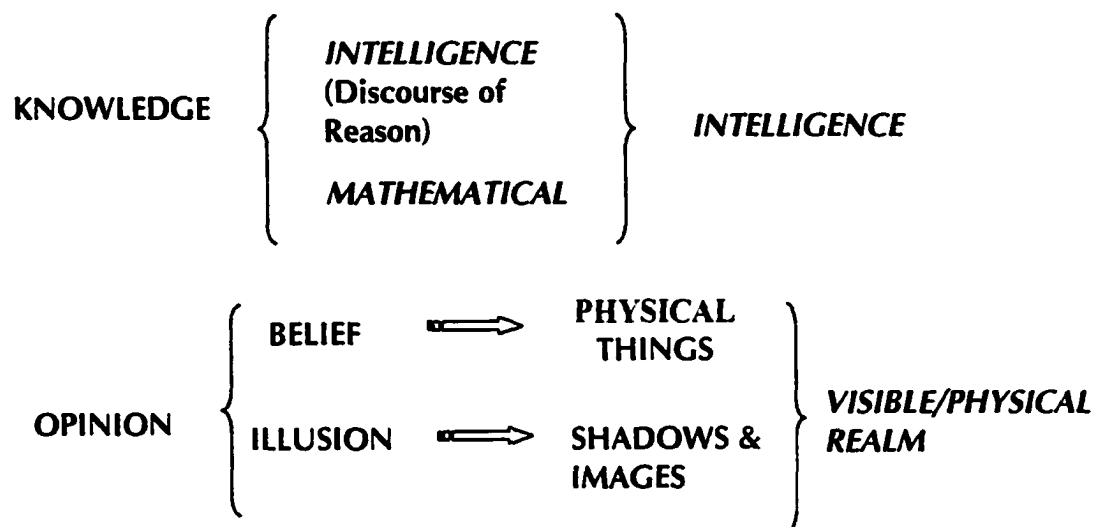


Figure 2.1: Diagram of Plato's "Simile of the Line"

Research

The primary educational directive of the ancient Greeks was to gain a more illuminated and moral understanding of knowledge. This was attained through a critical exploration of existing knowledge. This required a detailed analysis and critique of the existing language, poetry, music, and politics of the day. As such,

the ancient Greeks were not involved in any form of research involving an attempt to discover new knowledge based on methodological rigors of academic inquiry.

The Medieval Period

The following section explores the literature and philosophies related to higher education during the medieval period.

Society and the Community

The university as an institution did not appear until the medieval ages. The early medieval university was something that emerged out of both internal and external educational needs. Countries such as England, France, and Italy had an internal need for educated people who could assist in the growth of an expanding and developing nation, and there was also the external respect and recognition that came with being involved in the higher educational enterprise. The first signs of higher scholastic activity began early in the twelfth century in locations including Paris, Bologna, Oxford, and Cambridge. In its infancy, university education had no formality, no specific location, and no administrative structure. Its identity was formed around groups of students who hired a master to teach them. Each master was bound by a set of strict guidelines as to what he would teach, how to teach it, where to teach, and when to teach. University education was basically an individual contract established between the students and the master. The local town also benefited because the scholars and students needed to rent out apartments and space to study. This process developed into a mutual relationship

between the town and the "university". This loose relationship between the students, masters, and the town leads historians to speculate that there was no specific administrative body for these early universities. The relationship between the masters, the students, and the local citizens was one of temporary need, so any type of administrative structure was most likely informal and indefinite.

As these higher scholastic endeavors increased in prominence, the crown saw higher education as a resource for a strong contingent of educated graduates whom it could use to support its growing national infrastructure. Evidence indicates that it was out of this need that the state first became involved in higher education. This is a very different rationale than was suggested by the Greek model where higher education had an inherent responsibility to support the state. Similarly, during the medieval era, there had always been a strong connection between the church and learning and this relationship extended to the early universities. The rise of university institutions was also enhanced because the officials of both the church and the state needed a range of knowledge and skill in debate that was not being achieved in the grammar schools of the day.

It appears that the rise of early medieval universities came out of three societal needs. First, there were two large national bodies, the church and the state, that wanted to see the expansion of knowledge beyond that already existing in the grammar schools. Second, the state was also looking for an institution that could be a center for advanced learning and could bring the country educational and cultural prestige. Finally, an increasing number of students were looking for

greater educative challenges. In this context, medieval universities were established with a close connection to both the state and the church. As such, the church and the state also proposed external responsibilities on the outcomes of higher education. The result was to create an educational climate that was ideal for higher learning and scholastic advancement.

Teaching and the Student

The medieval educational philosophies perceived students as vessels waiting to be filled by the knowledge and expertise of the master. This is a notion very vividly expressed in Paulo Friere's (1972) banking analogy. The medieval endeavor was founded on the internal philosophical desire to improve the individual. Education's responsibility resided with the student's development and not necessarily with society's development. In fact, medieval institutions of higher learning prescribed teaching as one of its main educational philosophies.

Research

In the medieval institutions, empirically based research, as we know it today, did not exist, but instead, educational research rested in the study of liturgy, classical poetry, languages, rhetoric, philosophy, and mathematics. There was usually a very close relationship between the master and the students as the students tried to learn and emulate the critical thinking of their master. Although the state was looking for trained individuals to run a growing political and economic infrastructure, the pursuit of knowledge was deemed an end in itself. Knowledge did not have to serve a political, economic, or pragmatic purpose.

The Enlightenment

The following section reviews the literature and philosophies related to higher education during the Enlightenment.

Society and the Community

Generally, the Enlightenment was a time when the impact of science and the growth of religious skepticism matured into a naturalistic world view.

Philosophy and science became less metaphysical and more critically concerned with practical matters, with "enlightenment." Intellectuals developed a strong sense of their own power to enlighten society and point it toward change. They were reformers who believed that there was no reality beyond human society, no afterlife to divert the spirit of man from worldly concerns. In this spirit, the Enlightenment provided an arsenal of critical ideas, particularly the notion of social utility as a standard value, and a preoccupation with the issue of freedom.

As such, in their search for truth and scholastic advancement, intellectuals used the scientific research paradigm of the Enlightenment to promise society "freedom, equality, justice, the good life, prosperity, health, stability, peace, higher standards of living, increased control over nature, society, and time, and the eradication of hunger, crime, and poverty" (Bloland, 1995), p. 523). This is called progress and in modernist language, progress is defined as increasing control over nature and society (Giroux, 1988).

As part of this control, scientists relied on positivistic paradigms of inquiry, which, in turn affected their relationship to reality and truth. As the scientists of the

Enlightenment looked closely at the world through the objective lens of positivism, two major ramifications followed. The new methodological paradigms that developed from this scientific approach privileged the "eye" and the "I". The eye became the primary sensory organ for interpreting the inputs that came from reality and the "I" became the defining feature of mankind. Rene Descartes was the supreme expression of this philosophical shift. Through his philosophical foundations, the mind became the site where reality could be understood and interpreted and the eyes became the closest link to the mind. In connecting the "eye" and the "I", subjects could be objectified, measured, quantified, and categorized. Their existence could be put into proper place and proper sequence.

This had two effects. First, the researcher lost his connection to the world and the world became something that could be, and needed to be, consumed in the perfection of "I". When the eye became the primary organ for sensory input, things like touching, smelling, tasting, and hearing became secondary modes of sensory perception. As this occurred, the researcher became distanced from the world because it was now experienced through the tools of science: knives, microscopes, telescopes, gloves, and so on. Not only did this lead to a physical disconnection with the universe but also to a moral disconnection.

Many scientists believed that they did not need to feel any sense of moral responsibility to the world because its existence rested in their minds. The sites of learning shifted to the mind and to the "I". To further support this philosophical shift, these scientists were slowly beginning to break from the medieval paradigms,

which had been the basis of their understandings of reality for some 500 years. It rested in the belief that all things were created of God and thus had a soul whether it was a rock or a horse. In using these new objectivist paradigms for scientific inquiry, the scientists began to see the world as a thing, as an object of observation, not really as a living expression of God. The world now became something to discover and consume in the service of the modern scientific narrative and its search for truth.

Second, whole new contexts of research were opened up as these researchers negated their moral responsibilities to the world. Thus, anything became possible as long as it was in the name of science. Scientific endeavors like cutting up bodies, digging the earth for minerals, questioning earth's place in the universe, and explorations into uncharted territories were now permissible and even required. From this shift came new sciences like botany, chemistry, astronomy, medicine, and physics, all of which flourished in the Western world as researchers explored the vastness of that which they were seeing with new eyes.

As more scientists began to explore the boundaries of their moral and physical freedom, their scientific methodologies began to reveal truths, universalities, and laws about the universe and reality. Of fascination to them was that these truths existed in the universe. Truth and the laws of the universe were not something that had to be created; they were something that could be found and discovered. More importantly, with the right "eyes" it could be seen, measured, and defined. This process was expressed in enlightening findings like Newton's

discovery of gravity, or Darwin's "Origin of the Species". As part of this paradigmatic shift, the modern Western world was given free reign to investigate one of the general assumptions of the Enlightenment: that truth is not created - it is discovered in the universe.

Teaching and the Student

During the Enlightenment, students were passive participants in the classroom as lecturing became a common mode of instructional strategy. On the other hand, instructors also had a more conscious and active role for the student to play within the paradigms of scientific inquiry. There was the assumption that individuals could consciously create and explain reality; be independent, rational, unified, autonomous, and have free will; and that they can use language as a transparent medium to convey meanings (Keith, 1995). It was through individual scientific efforts that academics believed they could describe, explain, define, and categorize reality. Sir Isaac Newton's explorations into the universe and Rene Descartes forays into philosophy were supreme expressions of this age of objective intellectual inquiry.

Research

It was not until the Enlightenment that empirically based methodologies appeared in universities. At this time, scientists began to conceive that the world was an ordered and rational space; as such, there was the belief that through rational, structured endeavors, scientists were actually capable of managing and organizing the world for maximum efficiency (Kummel, 1965). Many scientists,

during the Enlightenment, took advantage of changing views and this scientific paradigm shift to make significant discoveries about the world and the universe. Out of this time, in the Western world, came explanations of reality through determined, hypothesized scientific methodologies utilizing implements of micro/macroscopy. These scientists now observed the universe through lenses that would eliminate all distractions (or variables) better allowing them to objectify their own subjectivity. Science became "the superior means for arriving at truth and reality" (Bloland, 1995).

As was discussed earlier, the philosophies of the Enlightenment had created a moral and physical separation between the scientist and his world. An interesting result of the scientist's physical and moral disconnection to the subject of observation was that it naturally extended to the empirical methods of research. The assumption was that conclusions could become biased through subjectivity that would occur if the researcher were engaged with the subject of inquiry. In the methodological paradigm of empirical inquiry, the researcher relied on research techniques that attempted to generate objective results. The linear approach of questioning, hypothesizing, researching, and validating were also employed to ensure objective results. Distance and separation were also strongly enforced to keep objectivity at a premium. The fear was that involvement would contaminate the scientific basis of the research. Through this predetermined pattern of research, the researcher was able to find statistically and mathematically measurable and definable results that would lead to advancements in scientific knowledge and

understandings of the world.

In the methodological paradigm of inquiry during the Enlightenment, the research process “stressed the search for general laws, formal and a priori hypotheses, neutrality with regard to moral issues, standardized assessment devices, the reduction of observed reality, and a distance between observer and observed” (Chesler, 1991). Thus, the scientist had to separate himself from the object of consumption lest his subjectivity cloud or bias his understandings of that truth.

So in much of this scientific story, there exists a unified subject that was separate from the researcher, whether that subject was a plant or a human being. This belief in a unified, separate subject underlies another of the general assumptions of Enlightenment research: the search for sameness, homogeneity, hegemony, and universalities. Many of the modern researchers were looking for timeless truths. Things that have always existed in reality and will always exist. Mikhail Epstein (1996) supported this assumption when he stated that

on the whole, the Enlightenment can be defined as a revolution which strove to abolish the arbitrary character of culture and the relativity of signs in order to affirm the hidden absoluteness of being, regardless of how one defined this essential, authentic being: whether as "matter" and "economics" in Marxism, "life" in Nietzsche, "being" in Heidegger, or "the unconscious" in Freud. (p. 22)

Developing from this is a basic constructivist view that humans can consciously create and explain reality; be independent, rational, unified, autonomous, and have free will; and that they can use language as a transparent medium to convey meanings (Keith, 1995). These are some of major modern

paradigms that have influenced thought since the ancient Greeks, that ultimately flourished in the Enlightenment, and that have extended to current times.

These scientists also relied upon a stable language system. As scientists consumed the world for knowledge in the perfection of “I”, they relied heavily on a fixedness of language meaning and interpretation. It became the means for describing, explaining, defining and/or categorizing reality. Language became a credible and reliable means through which many scientists believed they could gain access to that reality. There existed this undeniable belief that language was the best method for conveying meaning and meaning making. It only makes sense that language would be stable in a modern world because it relies so heavily upon order, rationality, and reason. This way, once a truth or universality was discovered, scientists could use language to describe and define it as a permanent entity or concept thus reinforcing the timeless nature of reality.

These philosophies are an all encompassing superstructure, or metanarrative, that pervades the very core of the Western world’s reality and culture. Its base assumptions affect how Western society thinks, perceives, and experiences the world. It is a philosophical attitude that peaked during the Enlightenment and is the primary means of expression in the 20th century. As Hubbard (1995) stated,

it has its intellectual roots in rationalism, positivism, and evolution, reaching as far back as Plato’s ideal forms (idealism). It is given to speculation and theories of the grand universalizing kind, attempting to hand down laws that govern the natural, and, increasingly social worlds. (p. 441)

The voice of positivism searches out anything that expresses certainty and predictability. Positivism, by its very nature, searches out truths through orderly, linear, logical, and systematic methodologies that are the epistemological cornerstones of modern thinking. The modernist notion claims, through these methodologies, that “there exists a legitimate center - a unique and superior position from which to establish control and to determine hierarchies” in society and reality (Giroux, 1988). “This center refers to the privileging of a Western patriarchal culture with its representations of domination rooted in Eurocentric conceptions of the world” (p. 11). Table 2.1 represents these privileged voices.

Table 2.1: Privileged Elements of Modern Society (Adapted from Paul, 1996)

Expressions of Society and Culture	Privileged Societal Expressions	Expressions of Society and Culture	Privileged Societal Expressions
color	white	gender	male
race	Caucasian	age	25-40
meaning making organ	mind	sensory organ for input/in-take	eyes
means of thinking	rationalism, positivism	expression of language	exposition, denotation
mode of expression	performance, spectacle	relationship with nature	consumer
spiritual preference	institutionalized religion	means of production	mass, capitalism
preferred directionality	upward	preferred texture	smooth
preferred size	large, mega, macro	preferred space	open

Alongside of these conceptions of the world, the university was one of the primary institutions where the modern, positivistic voice was given legitimacy. It

was within the confines of these sacred, modern institutions, where future generations were educated to carry on the traditions of modern scientific inquiry. Universities developed into privileged places where knowledge, truth, and expressions of culture became legitimized. For the first time in history, the university institution became a center where research was a primary focus.

The Industrial Revolution

The following section explores the Liberal Arts educational philosophy that was developed during the industrial revolution.

Society and the Community

During the 1800s, the industrial revolution had a tremendous impact on the way society operated. For example, there were the shifts from cottage production to mass production, from rural life to urban life, from communal living to private life, from subsistence to materialism, and from a sense of independent destiny to dependent destiny. It seemed as though society was going through massive cultural change but it was not change. It was the fruition of Enlightenment philosophies.

With Liberal Arts educational philosophies, social, cultural, political, and philosophical shifts led to transitions in the way higher education was conceived and practiced. Cardinal John Newman was one of the founding philosophers of the liberal arts system of higher education. His philosophies were outlined in a series of discourses on the scope and nature of university education (Newman, 1931; Newman, 1952) because of his involvement in the formation of the

University of Dublin in 1851. Newman's ideas developed as a direct response to the growing impact that the industrial revolution was having on higher education and knowledge.

As discussed earlier, Enlightenment philosophies shifted man's relationship with reality and society from participant to consumer. As such, scientists could prod, poke, and probe the world for discoveries that would benefit mankind by making life easier and giving him a greater sense of control over nature. It was all in the name of science and progress. It was scientists and researchers who began to harness the power of steam. It was positivistic research that led to the discovery of coal and of its heating capacities. It was also deductive logic that led to the creation and refinement of mass production capabilities which further led to supply and demand market economies.

The result of this was a system of higher education that served very practical and short term needs. Research was applied and attempted to meet the immediate needs of a growing industrial sector. Society also needed engineers, accountants, politicians, scientists, and doctors who could develop, support, and create this new society.

Conversely, Newman believed that the study of knowledge should be its own end. A concept that was a paradigmatic shift from the Enlightenment models which strove for the practical application of knowledge to help society progress. The liberal arts educative process, instead, involved a Platonic form of philosophical discourse leading to knowledge. Newman believed that external

agendas were altering the philosophical foundations of higher education and that the educational endeavor of the university should be to pursue knowledge free from political and economic agendas. It appears that this notion goes back to Platonic conceptions of higher education where it was the state's responsibility to educate. In Platonic philosophy, wealth was seen as a corrupter of morality and truth. So, in structuring the learning environment this way, Newman was striving to keep the demands of the industrial society from influencing university education and its traditional study.

Teaching and the Student

The liberal arts educative process (Newman, 1931), instead, involved a Platonic form of philosophical discourse leading to knowledge. The process focused on an integration of experience and reason and required an act of reflection upon that experience and reason. In this act of reflection, it was important for the student to retain a proper conception of the relation of the parts to the whole.

Further to this, Newman (1952) believed that the university was to expand the mind and form the character and especially those aspects of character that were cultivated in the mind. As Newman stated, liberal education was

to open the mind, to correct it, to refine it, to enable it to know, and to digest, master, rule, and use its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, and eloquent expression. (pp. 46-47)

For the students' personal growth, they could not be bound by a limited scope of scientific and human inquiry. This expansion of academic experience

was to lead to the transformation of the whole person. As he conceived it, university education should be a process of self, social, and scientific-criticism leading to self, social, and scientific-formation.

Higher education was perceived as a higher form of understanding gained through self-reflection on what was taken for accepted knowledge. In this educational realm, students needed to be given active opportunities to be involved in academic inquiry. Jaspers' (1965) notion of active learning came from both Socratic and Platonic concepts of critical dialogue into the appearances of knowledge. With the guidance of their instructors, students were taught to develop critical and analytical questioning attitudes of existing knowledge. To accomplish this goal, Jaspers proposed that it was essential that the study of knowledge be interdisciplinary.

Post World War II

The following section reviews the foundational philosophies related to higher education during the Post World War II period.

Society and the Community

Liberal Arts philosophies became a dominant ideology within universities through the 1800s and the 1900s and were the philosophical foundation for many of the early universities throughout North America. There were many educational leaders and politicians who saw a different purpose for universities though. This alternative philosophical voice would speak its loudest following World War II.

In the 1940s, Canada and the United States were feeling the cultural,

political, and social shock of having been involved in war. For example, women had gone into the work force to fill the void left by the fighting men. Children had been placed in day cares while their mothers worked. Many women had lost husbands. As well, thousands of men were returning from Europe without jobs. But by far, one of the greatest changes that would affect higher education's relationship to society came because of the war itself. For the first time, both Canada and the United States had really seen the potential that research and science could have on the economy and on industry. Out of a practical need, the respective federal governments had turned to research and science to produce all that was required for the war effort. The universities met the challenge with engineers, economists, chemists, biologists, political scientists, and physicists.

Because of the successful relationship that had been established between the state and the universities during the war years, the federal government realized that it could use universities to educate and train returning veterans as part of their reintegration into North American society. Jaspers (1965) proposed that higher education should serve the individual while responding to national needs. His intention was that a balance needed to be struck between liberal notions where the search for knowledge was an end in itself and knowledge serving practical purposes. He believed this could be achieved by developing both liberal and professional faculties within the university institution.

Teaching and the Student

Through these 5 key time periods of higher educational advancement, five

dominant philosophies for university education began to develop: liberal-perennialism, progressivism, essentialism-behaviorism, humanism, reconstructionism-critical theory (Barrow & Woods, 1975; Kneller, 1964; Langford, 1969; Scott et al., 1994).

Through liberal-perennialist philosophies - also known as mental discipline - the primary teaching practice was to discipline the mind or exercise it through the study of absolutes, often articulated in the form of principles. By studying great literary and philosophical works, an individual could develop his or her rational faculties and form notions of good and virtuous citizenship. Building from Cartesian philosophies, the mind was perceived as superior to the body. In this philosophy, the teacher was an intellectual expert and his or her primary teaching responsibility was to pass this knowledge to the students. For the students, learning was passive. Since teaching was an intellectual practice, it naturally developed that rationality and logic were paramount to the process of instruction and learning. This kind of learning was most often evaluated through deductive, well-reasoned, and argued essays.

In progressivist philosophies, the learner continually interacted with his or her environment and attempted to interpret the meaning of his or her experiences. The role of the teacher was to become a partner or helper as both the teacher and student restructured their life spaces and gained new insights into their contemporaneous situations. The learner was the center of the learning process and most learning occurred through reflections on their experiences and through

problem solving.

In Essentialist-Behaviorist philosophies, the subject matter was most important with the teacher as the authority. The aim of education was to predict, change, and control students' actions by using available knowledge about the laws of human behavior. Through behaviorism, the teacher would elicit desired behaviors and then extinguish undesirable behavior. Skills were taught through an extrinsic reward and punishment system. Some examples of classroom teaching strategies were competency-based education, mastery learning, self-control, and assertiveness training. Assessment was based on demonstration of a changed behavior in accordance with predetermined behavioral objectives.

The teaching philosophy of humanism or self-actualization had responsibility to the individual as paramount. In turn, teaching strategies and methods evolving from this perspective aimed at promoting growth and self-actualization of the individual through positive relationships with the teacher. The educational tasks were to assist and recognize each person's individual potential, creativity, and freedom. Goals were achieved in community environments.

The aim of education in reconstructionism or critical theory was to create a new social order that would fulfill the basic values of Eurocentric culture. Those basic values were to be founded on a genuine democracy whose major institutions and resources were controlled by the people themselves. Within this paradigm, the dynamics of power and empowerment were intrinsically intertwined. As such, student empowerment depended upon negotiating, not avoiding, power dynamics.

Critique became an essential practice and skill for the students to develop. In essence, critique calls for a special and suspicious interpretation of those ideologies and institutions that support and maintain ruling power structures. So as one critically reflects in dialogue with others and acts on that reflection, both personal and social transformation occurs.

Research

Enlightenment philosophies had dominated academic and societal conceptions of truth and reality for several centuries and many academics were beginning to question whether or not positivism was the only voice for academic research. New epistemological and ontological questions were beginning to be asked following World War II and up to current times.

Some of the new research theories had the ontological premise that knowledge and truth were created and not discovered by the mind. Many influential researchers and philosophers suggested that “no longer should we see ourselves as seeking to uncover a pre-existing reality; rather, we are involved in an interactive process of knowledge creation. We are developing a working understanding of reality and life, one which suits our purposes” (Beck, 1993). “It emphasizes the pluralistic and plastic character of reality; pluralistic in the sense that reality is expressible in a variety of symbols and language systems; plastic in the sense that reality is stretched and shaped to fit purposeful acts of intentional human agents”(Schwandt, 1994).

With this new interpretation, a paradigmatic shift occurred in the

understanding of what reality was and how it was interpreted. No longer did passive subjects exist in a pre-defined reality, instead, they were purposeful agents who could create, manipulate, and change reality to meet the need and the situation. As such "knowledge was not given as modernists would suggest, but rather was created by subjects acting in and upon the world" (Hytten, 1995). As subjects began to realize that they are active agents working with reality, they begin to question those power structures that had legitimated knowledge and culture. So that as Hytten commented,

knowledge begins with the belief that what are normally taken for granted as facts and common place understandings are not objective, neutral, discrete, and abstract, rather they are human interpretations of reality; and thereby, they are limited, partial, and always subject to change. (p. 12)

This more fluid understanding of reality also extended into how language meanings were interpreted and understood. Jacques Derrida and other deconstructivists have helped to establish that the language systems used in the Western world were not absolute, stable, fixed vehicles for describing and explaining reality. They were actually in flux and change and that language meaning could change with time and context. So, as Keith (1995) elaborated,

the basic humanistic view that man can consciously create and explain his own meanings and that he can use language as a transparent medium to convey his meanings is no longer tenable. Meaning cannot be fixed as a language, or any sign system based on difference and deferral is ultimately rhetorical, metaphorical, and does not simply reflect reality, but, in fact, helps constitute what we may conceive of as reality. (p. 43)

So as language loses its fixedness, "word meanings continually escape their boundaries as these meanings are negotiated and re-negotiated in social settings" (Bloland, 1995). In this new realm of research, language still needs some form of

stability that allows communication to occur, but language meanings are open to interpretation based on time, community settings, and context. So language is no longer the solid rock upon which understandings of truth, knowledge, and reality rely. Meanings then, "are just what they are, and their meanings are no longer transferable one to another, or generalizable one to the many. Language becomes an always-changing (re)description of meaning" (Stone, 1993).

An assumption underlying this language paradigm is that the community and group become an integral component in questioning the legitimizing process of culture and knowledge. Unlike Enlightenment philosophies which stressed individualism, current philosophies suggest that the community must learn to question what power structures have, or have been given authority to deem some forms of knowledge and culture legitimate while others are deemed as not legitimate. "Qualitative theory attempts to articulate a vision of possibility which connects past, present, and future, mediated by recognition of changing socio-political/economic conditions, so that adoption of strategies of cognitive flexibility, situational analysis, and multiple role identification are represented as civic virtues" (Johnston, 1994). Further to this, Fontana and Frey (1994) suggested that it goes further than just the temporal indicators of past, present, and future, but actually extends the process to inward and outward questioning. Inward means the internal conditions of feelings, hopes, aesthetic reactions, and moral dispositions. Outward refers to existential conditions of the relationship with the environment or reality.

In this view, the individual or community can not act unconsciously.

Decisions are never simple, and both action and decision are always - potentially - political in the sense of representing either an affirmation or challenge to prevailing community values and moral codes. In the realms of qualitative research, community can no longer passively accept interpretations of reality as *fait accompli*, but should instead actively attempt to question the legitimizing process of knowledge and culture. It must operate in community because "narratives require sources which develop social history and social geography of circumstances and in many instances collaboration with others to provide contextual and intertextual commentary" (Goodson, 1995). So public discourse, in and through various communities, becomes the means for developing and assessing shared values. Then in the context of rejecting or questioning the political and power structures that have arisen because of Enlightenment philosophies, the local narrative becomes the primary strategy for interpreting and understanding reality.

Paralleling this notion, "current qualitative research has opened up spaces for multiple understandings and knowledges; and it has furthered the notion that knowledge is socially constructed and not objectively given" (Hyttén, 1995). A result of this discursive questioning is that qualitative theories have helped to uncover the degree to which the modern dialogue can be hegemonic. In fact, modern discourse actively searches out sameness and homogeneity and "maintaining dominant societal myths like meritocracy and in the positing of one dimensional objective views of knowledge" (Hyttén, p. 12). So rather than

celebrate the (meta)narratives of the modern experts, qualitative research attempts to raise important questions about how narratives or truths get constructed, what they mean, how they legitimize certain forms of moral and social experience, and how those narratives embody particular epistemological and political views of the world.

Similarly, as Giroux (1988) explained,

these new paradigms of academic inquiry also attempt to delineate how borders are named, it attempts to redraw the very maps of meaning, desire, and difference, it inscribes the social and individual body with new intellectual and emotional investments, and it calls into question traditional forms of power and its accompanying modes of legitimization. (p. 8)

Qualitative research, then, represents a unique methodology through which academics can question the logic of the social, technological, cultural, and educational foundations that have become the epistemological foundations of modernity.

Unlike quantitative methodologies carried from the Enlightenment, qualitative research searches out broad interpretations of reality. In searching out variables that were once counted as distractions to the objective modern endeavor, they are now accounted for. There is the assumption that in telling the modern metanarrative for so long, many other interpretations of reality have been quieted. There is an active questioning of what is present in the modern story and a recognition of what is absent in the modern narrative. The end result is that qualitative research "grounds itself in the identification of difference, but more importantly, in critically examining the basis upon which difference is determined"

(Johnston, 1994, p. 8). It attempts to critique the idea of traditions and sameness and question rather than exploit cultural codes or ways of knowing. Further, it attempts "to explore rather than conceal the political and ideological affiliations between certain kinds of knowing and the social context in which particular discourses exist and others do not" (Keith, 1995, p. 44). Qualitative research operates within a plurality of narratives that are attempting to address the new set of social, technical, political, scientific, and educational environments that constitute this time in history.

In current times, the university is only one source of knowledge creation and generation. This implies that the traditional strongholds of knowledge formation are weakening and individuals now have a multitude of sources for obtaining knowledge. There is the Internet, television, news, documentaries, books, and radio. The Western world is inundated with knowledge and information. This means that students are coming into the university institution with vastly different expectations and a larger knowledge base than they ever have in modern history. As such, the paradigms of research have slowly shifted since World War II and now both quantitative and qualitative voices of research characterize academic inquiry.

Synthesis

This literature review of the foundational philosophies of universities from the Greeks to Post-World War times reveals two predominating higher education philosophical themes: the university as an academic institution serving society by striving to refine culture, and the university as an academic institution serving

society through functionalist aims.

Refinement of Culture

Historically, the philosophy of higher education working towards developing individuals who could critically question current societal practices leading to the refinement of culture is one of the more prominent images of the university institution. This philosophy began with the Greeks through Platonic conceptions of higher education and continued as a philosophical expression of university education during the rise of medieval institutions in places like Cambridge, Oxford, Paris, and Bologna. Newman also expanded on this philosophy with his discourses into liberal education. The literature indicated that the close association between the university institution and the Church has been a prominent reason for this image.

Many of the foundational philosophies of higher education have been to develop the individual character of the students who could then apply that ethical and moral character upon society. As adapted from Lee's (1984) translation of Plato's Republic, instruction was designed to help the student to break free from the world of appearances, ascend into a higher illuminated realm, and descend back into the world of shadows to illuminate for those members of society their false assumptions of reality. The studies in these university institutions worked to enhance the development of the character of individuals and not necessarily their ability to perform a manual task. The aim was to expand and strengthen reasoning power in the student. These studies would then allow the individual to improve

and better understand the ills of society through a discourse of philosophy and reasoning.

Functionalism

The philosophical belief of the university as “refiner of culture” focused the responsibility of education on improving society through an enlightened discourse of reason and thought. In this philosophy, the responsibility was to improve society through educating individuals who could functionally support a growing and expanding political and economic infrastructure.

This philosophy of higher education suggests that as an element of society, universities must strive to reflect the social context of the time they exist in by preparing individuals for the practicalities of life. Since the universities were founded on tradition, studies arising out of the Greek and medieval models were viewed as tangential to many conditions of life. This resulted in the move to teach concepts that provided society with what it felt was useful knowledge. Hence, following World Wars I and II, education based on vocational interests began to appear in universities. More and more people were striving to develop an educational framework that guaranteed the development of a useful and practical knowledge in the students.

As an institution, the early universities were prized for their distance from society but because of its traditional framework, modern society began to perceive it as not meeting or matching social and national needs. One response was that universities could better match societal needs by developing a philosophy of

education that connected thought with action. Knowledge alone could not serve a useful purpose. Those who strove to define the university through functionalist aims, proposed that whatever did not meet or serve the immediate needs of society should be relegated to an inferior realm. This is why a functionalist educational philosophy so often describes the liberal institution as an “ivory tower” that is elitist, resting high above, and distant from society.

Administration of Higher Education

Throughout history, university academics and administrators have attempted to remain cognizant of the university’s relationships and responsibilities to society. They have also attempted to maintain its traditional administrative structures to secure traditional forms of academic freedom on which the medieval university was founded under its corporation status. As the university expanded in both its faculties and knowledge base, many educational leaders began to question whether the concept of a university should be maintained.

University or Multiversity

Kerr (1982) wrote from the same standpoint as Jaspers (1965) in believing that higher education should be for the benefit and use of society. In the 1930s, universities began to experience a shift in their educational philosophies from the liberal influence. As liberal institutions expanded the knowledge base taught coupled with a growing technological society, university institutions experienced the creation of new departments, new faculties, new institutes, and new research libraries. The difference was that the university experienced a knowledge

expansion well beyond the administrative and philosophical structures described in the liberal model.

Kerr (1982) mentioned that the move to a multiversity was an imperative rather than a reasoned choice. Historically, the university has carried with it medieval notions of a specific name for the institution, a central location, a faculty of masters with a degree of autonomy, students, a system of lectures and classes, a procedure for examinations and the granting of degrees, and a specific administrative structure based on committees and governing bodies (p. 36).

From the Enlightenment, he argued, the university has maintained an emphasis on philosophy, science, positivistic research, graduate instruction, and freedom of students and professors to be involved in intellectual debate. The institution from the Enlightenment established educative concepts of responsibility to the state through forces of science and nationalism.

Eventually, the aim of exploring science as a means to improve vocational activities came to the forefront in the 1800s in developing countries like Canada and the United States. These developing countries had a very practical need for engineers, agriculturists, doctors, and economists. The pragmatic needs of the state directly influenced the direction of university education and thus its philosophy. Graduate studies were enhanced and elective courses appeared in many universities. As the course base expanded, professors realized they could offer courses based on their particular specialties. Choice was now available for students and faculty and this elective process has led to the fragmentation of the

university and its liberal notions.

Kerr (1982) also stated that electives at the university led the institute more into the local community as extension courses became a natural area of growth. He suggested that a greater community spirit helped university-sponsored sporting teams to gain local favor which, in turn, increased community involvement in the university. Kerr further pointed out that these multiple internal and external goals led to a very uneasy balance regarding the university's internal educational goals and its responsibility or relationship to the external social community.

The university, or multiversity as Kerr called it, was not one community but many. The definitive boundaries of educational endeavors became blurred as the common educational purpose was lost in a myriad of electives and faculties. As a metaphor, Kerr viewed the multiversity as a machine that has a series of processes producing a series of results. It is a mechanism held together by administrative rules and powered by money (p. 79).

Foundational Governance Structures

The administrative foundations of the university institution came out of the medieval period. As the institution expanded in both complexity and size, there was most likely a need for "some agreed timetable of lectures, some discipline beyond that which every master exercised over his own students, and perhaps even some approved standard of proficiency" (Catto, 1984). This need eventually led to the creation of corporation status for the university.

Medieval corporations were formed for two primary reasons: (a) to secure

professional rights, at either the national or local level, for a group of people in the same avocation; and (b) as a measure of self-protection (Hackett, 1984). As a corporation, "the university was entitled to elect a head and other officers if so desired, and to own property in common, to use a common seal and to make statutes or draw up a constitution for itself" (Southern, 1984). This status gave university leaders control to determine the academic direction of the university. Further, under the corporation status, university leaders established an administrative infrastructure that bound the various members of the academic community to the university; established regulating conditions regarding membership in that community; set up an organizational framework in which this could be achieved; and organized external and internal legal bodies ensuring the proper discipline and professionalism of its members (Southern, p. 57).

As an institution, the medieval university had several administrative features that made it unique. First, the medieval institution had a collaborative form of internal governance. Committees and councils were established to ensure the internal autonomy of the university and the external accountability that it had to the church and the state. Second, as a corporation, the university was granted internal autonomy to determine and define its own academic intentions. Third, the medieval university was open to all, which is a notion very different from the Greek system where it was intended for the elite only.

The modern university institution with all its complexities and reliance on deductive empirical research methods grew out of the Enlightenment. Universities

justified their work by resting on the assumption that their efforts were in the service of society as a unified force that was moving in a determined and given direction. As Peters (1989) stated,

the metanarrative provided by the crowning science of speculative philosophy legitimated the university institution which was modeled along principles of emancipationist humanism. Youth from the liberal elite - the heroes of knowledge - were trained in the great task of pursuing good ethico-political ends and leading the Western world towards technical and social progress. (p. 96)

There was an undeniable belief in the modernist construct and in its "notion that the advancement of society toward greater equity, more humane freedom, and a humane community is inevitable - guaranteed by either the dialectic of history or the slow but inexorable triumph of reason and truth over ideology and propaganda" (Carlson, 1995). Universities and the educational programs within them became a means to carry out the modernist project and the administrative structures were designed to secure this educational philosophy.

Cardinal John Newman was one of the founding philosophers of the liberal arts system of higher education. Newman (1931) believed that the range of studies within universities needed to be expanded. As he stated, "it is a great point then to enlarge the range of studies which a University professes, even for the sake of the students; . . . they will be the gainers by living among those and under those who represent the whole circle" (p. 26). Thus in the establishment of the University of Dublin, the administrative structures were coordinated with the philosophy to expand the range of studies offered.

Jaspers's (1965) work expressed a sense that the emphasis by society for

either liberal or functionalist higher education had underwritten nationalism and the burgeoning technological age. He proposed the university as having four primary functions: research, teaching, professional education, and the transmission of culture. It is evident from his writings that he was attempting to blend both functionalist and liberal practices of university education. Jaspers conceptualized the university as a community of scholars and students seeking knowledge and truth reminiscent of the *studium generale* from the medieval institution.

Jaspers (1965) also proposed, in agreement with Newman (1931), that universities should teach a wide range of knowledge disciplines. He recognized that this type of academic expansion could lead to the fragmentation of universities as the various academic faculties and departments became more specialized. In this educational environment, Jaspers believed that academic freedom was essential. Through this freedom each academic could pursue knowledge without fear of reprisal. Academic freedom would allow the entire institution to truly explore a growing number of knowledge concepts that were evident in post-WW II North America.

Canadian University Governance

Early Canadian university leaders struggled to define their philosophy and governance structures. Canada's founding institutions of higher learning -- King's Colleges -- were at Fredericton in 1787, at Windsor in 1789, and at York in 1791 (Cameron, 1991). The structure of these colleges followed the Oxford tradition in both its curriculum and in its theological support for the Church of England

(Ontario Department of Education, 1896).

The concern of other Canadian academic and political leaders was that the theological foundations of the Oxford tradition were inadequate for the Canadian environment (Cameron, 1991). Samuel Baldwin's government was the first to propose a total break from religion in education and began to develop plans for a state-run, secular university (Wilson, 1933). This new university would offer an educational curriculum that prepared students for the practicalities of contributing to the economic and industrial growth of a young country. The Bill to create the University of Toronto was passed in 1849 (Cameron, 1991). This university was founded as a direct challenge to King's College and its system of delivery and administration. It existed under the direct control of the state and was open to all people who desired to attend. As part of its establishment, the government passed an Act that bound the University of Toronto to the state. The Act of 1849 was "aimed at making the state university a common ground for the youth of the country irrespective of creed" (The Legislative Assembly of Ontario, p. xiii). As stated by the Ontario Department of Education (1896),

the long and acrimonious struggle over the sectarian charter of King's College came for all practical purposes to an end with the passage of The University Act of 1849, which completely secularized the institution and changed its name to The University of Toronto. (p. 49)

The stage was now set for a major shift in how higher education in Canada would be administered and governed.

The growing sentiment among political leaders in Samuel Baldwin's government (Wilson, 1933) was that Canada needed to establish an entire new

framework with which to govern its universities. They needed to create an educational and administrative system that respected “both intellectual and material advancement are intimately associated with the most thorough and complete instruction, especially in a new and growing community” (The Legislative Assembly of Ontario., 1906). These leaders perceived that Oxford’s educational goals did not match the Canadian environment and its goals; primarily because Canada lacked the financial, human, political, and technical resources to support such a system. “Now came the age of science and of demand for an education which should not only cultivate the mind but fit it for the practical occupations, and help to the prizes of life” (p. ix). There were those who saw the need for universities to break completely from religion and offer non-religious higher education.

The Flavelle Royal Commission Report in 1906 (The Legislative Assembly of Ontario., 1906) established an internal university environment that more closely matched the needs and concerns of the external Canadian environment. The Flavelle report strongly recommended that universities, as institutions of the state, be closely aligned with the needs of the larger Canadian community. The belief was that this could be achieved through the establishment of a bi-cameral system of university governance. Although there were many conditions that justified such changes in university governance, two of the more seminal conditions stated in the “Flavelle Report” (The Legislative Assembly of Ontario, 1906) were that

the purpose of the reconstruction was to simplify the system and co-ordinate the duties and powers of the various bodies; and that the

university was the possession of the people of the Province and should be so governed as to produce the highest type of educational service consistent with the resources placed at its command. (p. x)

To establish unity between the internal needs of the university and the external needs of the public, the university was to govern itself through a Board of Governors and a Senate. The Board of Governors was to have the powers of the Crown vested in it, and the Senate was to direct the academic interests of the University. The President of the University would then act as the link between the two governing bodies. Key leaders working on the "Flavelle Report" recognized that state universities operated in a very precarious political environment. As such, the internal and external regulating structures of the bi-cameral system were to eliminate the university from being subjected to party politics and in so doing, provide an educative environment conducive to long-range stability. The intent of the "Flavelle Report" was to suggest that the bi-cameral approach would impart strength, continuity, and freedom of action to the governing bodies of the university while also keeping the university in touch with external public sentiment.

For many years following the emergence of bi-cameralism within Canadian universities, the public sentiment was to leave the universities alone. "In addition, the small and elite nature of these institutions and the fact that there was general agreement between government and university leaders on the role and function of the university created an environment that made overt government intervention unnecessary" (Jones, 1996). That changed following World War II when the Veterans Rehabilitation Act increased university enrolment by 46%

(Jones, 1996, p. 349). In this new environment of economic growth, governments were recognizing the important role that universities could play within the provincial and national economies. At the same time, Canadian universities were relying more on the provincial and federal governments for financial assistance. Thus a more direct and regular relationship began to develop between universities and the provincial government.

Internally, the bi-cameral system of university governance was also evolving. By the 1970s, three major shifts in the operation of bi-cameral governance had developed: (a) greater faculty and student involvement in the administration and governance of the university, (b) a strengthened Senate, and (c) a more open and transparent governance process (Jones, 1996, p. 456).

Canadian universities of today have unique governance structures due to the complexity of the institution itself. There is the need to blend centralized structures with decentralization at the faculty and department levels. Universities have established fundraising and development offices to cope with the need for enhancing revenue from non-government sources. They have also enhanced and expanded reporting structures in an effort to respond to accountability issues. Most faculties have established industry liaison offices to deal with the many research partnerships being established with industry. Faculties function within a unique interplay between political, bureaucratic, collegial, and professional governance models. Undergraduate and graduate students are taking a larger role in making essential administrative, program, funding, and professional decisions. Canadian

universities have established unique governance structures to meet both their internal academic needs and the needs of the public. One thing is clear though, history indicates that through the Greek system of higher education and up to Post World War II, universities have attempted to maintain a close connection between philosophy and practice.

Summary

The review of the literature on higher education from the ancient Greeks to current times indicated that changes in politics, society, culture, and technology led to changes in the way that higher education was understood. As a result, during times of major societal change, new internal educational philosophies were developed that aligned more closely with the changes going on in the external community. In essence, higher education always remained closely aligned with the needs of society, religion, industry, and government. What was evident in these educational alterations was that the core educational philosophies were developed first and then the administrative structures were designed in accordance with those philosophies. In other words, the educational philosophies were the central focus and then the administrative and governance structures provided the structural framework through which the philosophies could be implemented. This was evident in all five of the time periods discussed in this chapter: the ancient Greeks, the Medieval period, the Enlightenment, the Industrial Revolution, and Post World War II.

It is from this perspective, as revealed through the literature review, that

the conceptual framework in Chapter 3 is developed. Chapter 3 explores the current higher educational context and how it is different from the historical practices and processes discussed in this chapter.

CHAPTER 3

CONCEPTUAL FRAMEWORK

Introduction

As indicated in the previous chapter, universities have traditionally operated within a precarious triangular relationship among the state, external stakeholders such as the Church and the private sector, and its own academic need for internal autonomy (Clark, 1983). Changing academic and economic contexts have brought these three stakeholders closer together because of issues including professional licensure, applied degrees, centers of excellence, key performance indicators, funding envelopes, and co-operative programs. This implies that the university institution needs a clearly defined academic philosophy so that administrators and academics can maintain a distinction between internal educational objectives and external socio-political and economic mandates.

The Conceptual Model

A framework from in which to analyze how the governance structures at the University of Alberta are being affected by the external environment was essential to this research. The elements of the conceptual framework found on page 64 have been taken from the historical foundational elements related to the philosophy of higher education and specifically those related to university institutions. The theories and concepts related to the philosophy of higher education are coupled

with how educational philosophy affects governance structures and, in turn, how governance structures can affect educational philosophy. The discussion of these two elements of the internal structure of the university institution was framed within the context of the systems integration model developed by Clark (1983).

The model developed by Clark (Figure 3.1) suggested that universities operate within a fusion of state control, market forces, and internal autonomy.

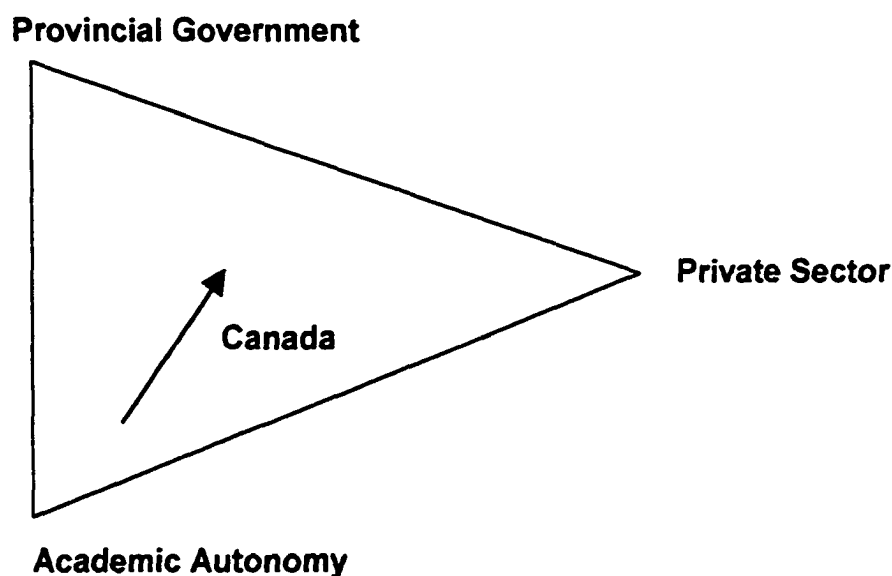


Figure 3.1: Internal and external forces that affect universities (Adapted from Clark, 1983, p. 53)

Clark developed his discussion around the extent to which these external entities control the direction of the university institution. As he stated, “time and again the modern state and the market sector stumble over the academic system” (Clark, 1983, p. 137). The arrow in the diagram suggests that Canadian higher education is shifting from a purely public enterprise to having a larger influence from the private sector. His hypothesis was further developed with a

dimensional approach that extends from a tight to loose linkage among elements of the system.

The tight end is a unitary context in which all units are parts of an inclusive formal structure and have common goals. Moving down the continuum we find a federative context in which the units have primarily disparate goals but possess some formal linkage for shared purposes. Still further along the line is a coalitional setting in which disparate goals are so paramount that there is only informal or quasi-formal collaboration among the parts (Clark, 1983, p. 137).

One of the aims of this research was to determine where the University of Alberta fits on this continuum and to what extent that control was affecting the internal structures of administration and philosophy. Clark (1983) suggested that Canada generally operates within a complex interplay between a tightly controlled system and a loosely coupled system where there is both dependence on provincial authority and a dependence on free market exchange. For the purposes of this research, the expanded model in Figure 3.2 was developed. This model depicts more clearly the relationship that exists between the provincial government, the private sector, and the internal organization of the university institution and how that relationship can affect philosophy and practice. Government policies that directly influences the university are funding envelopes, key performance indicators, tuition fee caps, and budget constraints.

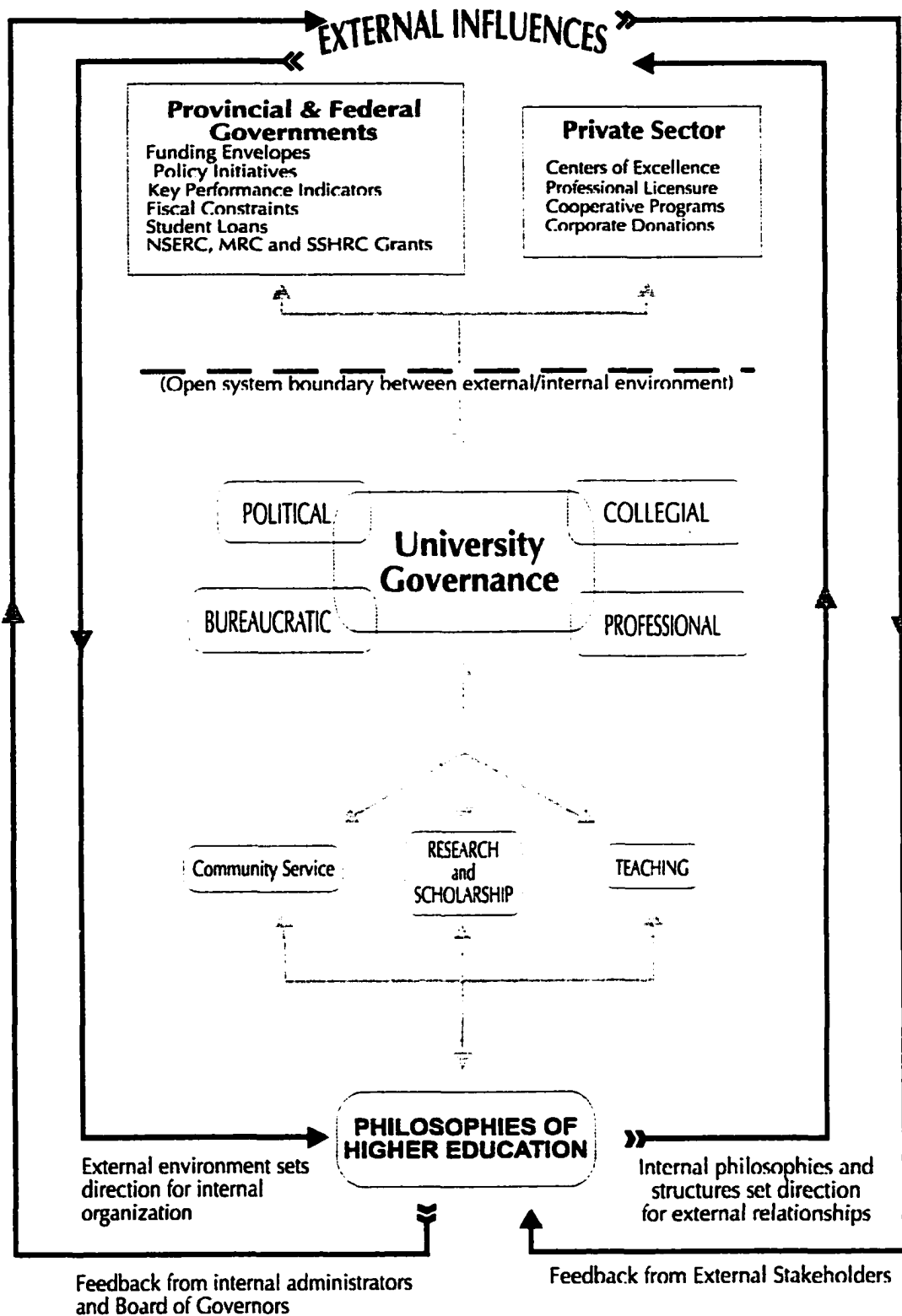


Figure 3.2: The conceptual framework

These influences from the provincial government forced the University of Alberta to develop a more involved relationship with the private sector. Private sector factors that have an influence on University education are centers of excellence, cooperative programs, professional licensure, and corporate donations. All of these elements challenge university administrators to adjust to external pressures that come from policy initiatives like the ones just mentioned.

Coupled with the complexity of administering large postsecondary institutions came complementary internal governance structures. Much has been written on some of the primary governance models by authors such as Greenfield (1993a), Baldrige (1971), Mintzberg (1979), Bolman and Deal (1991), Hoy and Miskel (1996), and Morgan (1986). The four models that are applicable to this conceptual model are the bureaucratic, collegial, political, and professional (Hoy & Miskel, 1996). Table 3.1 lists how administrators within each of the four governance models would respond to five key elements of the governance process. What this table indicates is that, based on the governance model or models prevalent within the institution (Baldrige, 1971), administrators tend to respond to the external influences and pressures with specific management strategies that are linked with the overall governance model.

Table 3.1: The Four Primary University Governance Models (Adapted from Baldrige, V., 1971, p. 15)

Perceptions	Political	Bureaucratic	Professional	Collegial
Change Process	Primary Concern	Minor Concern	Minor Concern	Minor Concern
Conflict	Viewed as normal: key to analysis of policy influence	Viewed as abnormal: to be controlled by bureaucratic sanctions	Viewed as normal: professional nature limits conflict	Viewed as abnormal: conflict is to be avoided
Goal Setting and Policy Formulation	Emphasis on formulation	Emphasis on execution of policies	Emphasis on formulation of multiple goals	Unclear: probably more emphasis on formulation
View of Social Structure	Pluralistic: fragmented by subcultures and divergent interest groups	Unitary: integrated by the formal bureaucracy	Unified among specialists but also divergent among differing specialists	United by the community of scholars
Decision-Making	Negotiations, bargaining, and political influence processes	Rationalistic, formal bureaucratic procedures	Logical and rational based on professional standards	Shared, collegial decisions

Supporting Research

What this research and conceptual model reveal is that universities have shifted from being philosophically centered to being administratively centered. The source of this shift has come from societal, political, and professional pressure to see higher education serve a practical purpose and to meet the immediate needs of the public good.

Internally, though, academics and university administrators envision a different outcome for higher education. For example, Alexitch and Page (1997) used a 44-item questionnaire to determine the purpose of a university education. A total of 48 professors from Canadian universities completed the questionnaire. The resultant data analysis revealed that the major purpose, as perceived by the professors, was to impart knowledge not for practical purposes but for intellectual reasons.

Barnett (1990b) expanded this concept by suggesting that "higher education courses contain intrinsic educational elements which are bound to have social value" (p. 62). As such, it is essential that administrators strive to blend liberal arts philosophies with functionalist philosophies that focus on education providing practical benefits to society. Barnett further implied that current policy debate focuses on the here-and-now and higher education's pragmatic possibilities. He argued that because of this focus, traditional educational values have been lost in the debate. This philosophical shift is evident in a study conducted by Mace (1993) of universities in the United Kingdom which indicated that there has been a

shift towards applied rather than basic research, and short-term benefits as compared to medium or long-term benefits.

One of the possible reasons for this shift from basic to applied research is the nature of the relationships established between industry and the academic community. Muller and Sepehri (1988) found that there were comparative differences between corporate relationships in Canada and the United States. With its longer history of private universities, American universities have established long-term partnerships with industry and large corporate entities. With a higher education system that is mainly publicly supported, Canadian universities are very new at attracting corporate dollars and support for higher education. As such, most of the university/industry relationships are based purely on university financial need and are often a one-time donation. The study indicated that the Canadian participants perceived that free enterprise should not be funding higher education which further enhances a casual relationship between industry and the academic community. This perception resulted in a lack of understanding between the internal needs of the university and the external mandates of the private sector. The authors concluded by stating that the success of Canada's higher educational system depends on establishing long-term symbiotic business-university partnerships.

What is evident from many of the studies looking at the financial and economic concerns facing Canadian universities is the shift from being primarily publicly funded to having to spread the financial base between public and private

domains. Brown and Heaney (1997) examined types of economic impact studies used by university administrators to justify to external sources the need for increased allocation of funds for higher education. The two common types of approaches used by administrators in the study were the economic-based approach and the skill-base approach. The study revealed that they most often used skill-based approach because the results tended to generate a higher impact figure than the economic-base approach. Another reason for the reliance on the skill-base approach was that the assumptions of this methodology created the perception that university education was a profitable investment for the province instead of a drain on the provincial treasury. The researchers also suggested that external agencies deemed it more important to produce results that were accurate, rather than just results that favored higher education. Research such as this continues to indicate that universities are under extreme pressure from the external environment to be administratively and academically accountable. So much so that administrators resort to subtle strategic planning like the one discovered in this study.

Ostovich (1995) saw this as a clear move to functionalist philosophies for higher education and stressed that there were several problems with defining the social responsibility of universities primarily in terms of being a drain on the economic infrastructure of the province. For one thing, he stated that it was too restrictive and denied the multiplicity of the society we live in. This political and administrative shift has placed the institution between philosophies that are to develop skills and values to be applied to society and philosophies organized on

the model of value-neutral systems of interaction (p. 467). Of concern to academics and society in general is that these philosophies have resulted in the universities that strive for, as Ostovich argued, the singular focus of producing graduates who can help the nation compete in the world market-place.

These types of limited philosophical goals for higher education have concerned many academics as universities attempt to chart a course through times of fiscal restraint and demands for greater accountability. Consistent with this concern, Hunter (1991) expressed the view that society believes that it wants increasing economic prosperity and it employs the university to accomplish this goal. Hunter's argument was that university administrators are accepting the pressures from industry and government and making them their own goals. The problem is that the academic community is not really reflecting on whether or not society is wishing for the right thing (p. 101). Packham and Tasker (1994) argued that universities should not be completely bound by government and industrial incentives and policies. This is because the aims of higher education are paradigmatically different than the aims of government or industry and so it is essential that elements of internal autonomy be maintained. In essence, he suggested that a philosophical shift is needed in the way university administrators respond to external influences.

So as the conceptual model indicates, the administrative changes, due to external pressures, flow down through the institution to affect the philosophical practices of research and scholarship, teaching, and community service. They are

affected because the administrative voices make essential decisions regarding programs, faculty, research support, and institutional goals. The interconnectedness between the three participant groups, administrative structure, and philosophy becomes evident in the model.

Blending Governance With Philosophy

This model also suggests that, in responding to external influences, university administrators must define the institution's educational philosophical foundations based on a clear understanding of both its internal educational responsibilities and its relationship to the external environment. In essence, the institution must blend educational philosophies with administrative response mechanisms. This way, the institution will be more likely to respond effectively and efficiently to external influences through management strategies and governance structures that work to strengthen the internal philosophy. At the same time, it could help the institution develop and utilize proactive management strategies. Strategies that will help the institution define and determine its direction within the postsecondary community instead of always responding to the needs of the external environment. One of the strategies that universities can employ to cope with external pressures for change is through a clear vision. In developing a vision, Keller (1995) stated that the institution should combine its core values with the needs of provincial and public expectations (p. 14). This enables academics to consider seriously the priorities and purposes of higher education without threats to the philosophy from external forces. It also allows the administrators to respond

effectively to the need for accountability measures based on philosophical goals that are in line with management strategies.

Small (1995) confirmed this strategy in a study of goal and vision setting in the Canadian higher education system. This study revealed that 72% of university administrators in Canada said that clear philosophical goals were an essential reform needed during times of environmental decline (p. 115). Further to this, Henkel (1997) determined that the future for universities lay in their academic strengths with a strong focus on internal educational philosophies.

Tuckman and Chang (1988) suggested that one way to achieve a congruence between philosophical goals and management strategies was to generate more generic goals. Their study revealed that "goal congruence is more likely when goals are stated at the generic level. Specific goals find less congruence" (p. 613). Results from the study further indicated that goal congruency was enhanced when the university had a strong mission with strong leaders who had a strategic vision for the institution. Conflict between philosophy and management strategies occurred when external stakeholders attempted to alter the goals and priorities of the university in an attempt to align internal accountability measures with those of the external environment. Also, congruency was affected negatively when the administrators were unsure over what the university should be doing.

On a larger perspective, institutional goals and mission statements reflect a declaration of how the university perceives its role and that these internal goals are

tied to how the external environment perceives the role of that institution. In confirmation of this perspective, Lang and Lopers-Sweetman (1991) found that the institutional goals that were taken the most seriously were those that had a high level of endorsement and acceptance by those persons and external agencies that ultimately funded the roles, capacities, and activities defined by the statements of institutional purpose (p. 602). Other results from the study revealed that external public policy had been a dominant concern with institutions as they planned for institutional goals and mission statements. As expressions of the institution's future direction, many of the participants in the study indicated that they felt it was a future that had been imposed upon them. This is further indication of the lack of control that internal university constituents feel they have over external mandates and accountability pressures.

Adding to this field of research, Muston (1985) found that higher education institutional goals and objectives tended to be vague and that authority was broadly dispersed among the faculty units in the 54 universities involved in this study. Muston added that coordination among the faculty units was difficult and was made even more challenging by conditions of environmental decline. He suggested that a strong central administration was essential to establishing coordination between institutional goals and the various faculty and service units at the university.

In opposition to this strong centralized approach, Grunig (1995) studied the effectiveness with which decentralized administrative and governance offices in the

United States responded to environmental influences. The study indicated that, of the 88 institutions involved, decentralization was a management strategy used for organizational growth and that it was used as a means to improve organizational effectiveness and not efficiency. Grunig defined effectiveness as the extent to which the institution served its purpose and efficiency as the effort needed to achieve the institution's specific purpose.

Lawrence and Lorsch (1967) determined that decentralization is a natural consequence of increased environmental complexity and influence. This occurs because administrators within a centralized administrative structure had a limited range of influence on the various internal responses to the environmental influences. The participants, who were postsecondary administrators, perceived that in order to perform effectively, the institution needed to split into multiple operating units. Further to this, decentralization was seen to enable administrators of each smaller unit to react more appropriately to the specific demands and influences from the external environment. Although being conscious of these internal and external factors can help administrators respond effectively and efficiently to environmental decline, this field of research clarifies that the direction and aims of the institution are being determined and defined by the external environment.

Alternative Governance Perspectives

Some academics have suggested that a paradigm shift is needed to where academics and administrators, who are conscious of the philosophies of higher

education, guide the processes of change through consultation with the external environment. Educational philosophies should frame the educational practices and the administrative structures should flow from the practices. These two coordinated elements could then determine the nature of the relationships that the university establishes and maintains with the external environment. This way, educational philosophies will never be put in second place to external mandates. This is what the conceptual framework emphasizes.

One such suggestion comes from the work of Sergioivanni (1994) who proposed that we need to change the metaphor from organization to community (p. 218). This completely alters the viewpoint on how university institutions should be organized, what motivates teachers and students, and how leadership should be practiced. The metaphor of community suggests that universities are a social community founded on social relationships and not a bureaucracy. In these communities, members are connected because of mutual obligations. "Applying a theory of community to universities creates meanings, realities, and practices that are fundamentally different than current processes (p. 225).

Offering another perspective on the issue, Kuh (1992) argued that the community metaphor was no longer an appropriate metaphor for universities because few students, faculty, and administrators have personally experienced what the concept of community means in the institution and their involvement with the university. He suggested that the community metaphor represented a nice ideal but was not a realistic focus because the current governance and administrative

structures did not support such a perception. In other words, community was not an essential component in achieving educational success at university. Instead, his advice was to shift the metaphor from community to journey because the journey metaphor was more representative of the educational processes that students and faculty go through as they are involved in the search for understanding and learning.

Adding to the proposals for change, Fennell (1994) offered a rope metaphor as the paradigm shift needed in our current times. Fennell suggested that thinking of institutional linkages between departments, faculty, and students as mechanisms for coordination of activities limits the metaphor to technical factors. This leaves out many of the interpersonal and cultural aspects that are key factors in higher education today. Also, the broad spectrum of higher education reveals patterns of linkages that vary during different phases in the institution's life. Fennell concluded that it is more useful to think of a linkage as one strand in a rope and that the number of linkages determines the strength of the rope. Thus the strength of the coupling, referring to tight and loose coupling structures, increases as the strands of the organization are brought together.

Summary

The research and conceptual framework presented in this chapter showed that universities are in a reactionary state as administrators attempt to respond to the immediate concerns of environmental decline. Some universities are becoming more centralized. Other universities are responding to the accountability pressures

by decentralizing. Most universities are involved in some form of vision setting and all universities are changing funding and financial allocation practices. It is also clear from the research that each institution is trying to do the best it can with the resources available. Yet through it all, people still ask the question, "What is a university about?" We don't know because, as the conceptual framework developed in Chapter 3 indicates, educational philosophy, the defining feature of education, has been put on the shelf. It has been put on the shelf in favor of administrative and management practices that have become the voice for institutional efficiency and effectiveness.

In essence, the conceptual model indicates that university governance processes have lost their link between philosophy and practice. Given this current higher educational reality, Chapter 4 explores the theory behind using metaphorical analysis as the means through which the link between philosophy and administrative practice can be revealed.

CHAPTER 4

METAPHORIC THEORY

Introduction

As far back as Aristotle and Plato, metaphors have been a common means with which to express an understanding of complex concepts. Plato gave us our first great educational and political metaphor as he took us on a personal and social journey into a world of caves and shadows. Aristotle, in *Poetics*, said that "the greatest thing by far is to be master of the metaphor". Metaphors have filled our language, literature, and art with erudite descriptions of society, relationships, spirituality, and culture. Metaphoric expressions have entered the very soul of our consciousness as we attempt to express our understandings of reality whether through the realism of the Enlightenment or through the pastiche of postmodernism. The debate is not whether metaphors exist and are a common part of language, discourse, and communication; the concern relevant to this study is whether or not metaphorical analysis has an epistemological and ontological basis for educational research.

In order to develop the concepts relevant to Metaphoric theory, Chapter 4 reviews relevant research in the areas of the Theory of Abduction, Educational Research and Metaphors, Metaphoric Theory, Categories of Metaphors, and Metaphorical Analysis in Educational Research. The chapter ends with a

summary of the research and theory presented in Chapter 4.

Metaphoric Theory

The Theory of Abduction

Kuhn (1970) suggested that academic research has been influenced by two main paradigms of logical thought: deduction and induction. As stated in the Collins English Dictionary (Urdang, 1986), induction is

a process of scientific reasoning by which a general conclusion is drawn from a set of premises, based mainly on experience or experimental evidence. The conclusion goes beyond the information contained in the premises, and does not follow necessarily from them. Thus an inductive argument may be highly probable, yet lead from true premises to a false conclusion. (p. 779)

Deduction is defined as

the process of reasoning typical of scientism, whose conclusions follow necessarily from their premises. It is a systematic method of deriving conclusions that cannot be false when the premises are true. (p. 404)

Within the paradigms of the philosophy of science, it has become common practice to associate deduction with the "context of justification" and induction with the "context of discovery". From this, positivism has stated that the rigors of science are found through deductive processes, whereas the creativity of science has been relegated to the inductive processes of logical inquiry.

Reflecting back on the discussion on the foundations of research from the literature review, it is clear why deduction has become the primary method of scientific justification. The effort of science, since the Enlightenment, has been to define and explain reality and then through the methodological processes of empiricism, the intent was to somehow gain greater control over our understanding

of the world and reality. Since deduction leads from a true hypothesis to a true conclusion, this premise was achieved. On the other hand, since the chance existed that an inductive hypothesis could result in false conclusions, the premise of Enlightenment research philosophies could not be met. Thus, induction, as a research methodology, was relegated to an inferior realm.

It wasn't until researchers' intentions moved beyond the natural world and into the psychological and social worlds that the voices and logic of positivism began to be questioned. It was in this realm of philosophical questioning where Sawada (1990) argued that

the incommensurability of the paradigm shift between quantitative and qualitative research methodologies deems the debate invalid. Each is its own paradigm, in its own sphere with its own assumptions. One is not better than the other, merely different. (p. 3)

In the late 1800s, Charles Peirce (1992) extended the quantitative versus qualitative debate to its next level. His philosophies of scientific inquiry suggested that logic expanded beyond the traditional bipolar separation of deduction and induction. He concluded that there was a third logic - abduction. This philosophy of logic had three essential parts that combined to lead to a new understanding of reality. Those three parts were a major premise, a minor premise, and a conclusion. He also termed these three elements of logical inquiry the rule, the case, and the result. In this paradigm of logic, the two premises were mapped onto one conclusion with the order of the premises being interchangeable. Here are some examples from his philosophies that explain how abduction works.

Deduction

Rule: Humans die.

Case: Socrates is human.

=====
Result: Socrates dies

This is the most common type of logic and is linked to the context of justification. It is through this logic, that modern society has come to legitimize science as the dominant voice for truth and understanding.

Induction

Case: Socrates is human.

Result: Socrates dies.

=====
Rule: Humans die.

Society and academic inquiry has used this logic to look for generalizable patterns that can be placed on society as a whole. As is inherent in the assumptions of this logic, it can lead to false generalizations though.

Abduction

Result: Socrates dies.

Rule: Humans die.

=====
Case: Socrates is human.

This logic suggests that we must not lose sight of the abductive intention. In essence, Socrates is to be developed as a case of something, not just a collection of variables that when applied to the logic of positivism or the generalizability of induction leads to a truth.

Bateson (1987) offered a vivid example of how the theory of abduction links to metaphor.

Syllogism of Grass

All men die
Grass dies.
Therefore, humans are grass.

As he expressed,

it seemed to me that indeed this was the way I did much of my thinking, and it also seemed to be the way the poets did their thinking. It also seemed to me to have another name, and its name was metaphor. (p. 45)

It was also evident from the literature review that changes in philosophy arose when changes in society, culture, and technology made it difficult for existing knowledge paradigms to answer the questions being asked by philosophers and academics. During the Enlightenment and up until the early 1900s, the philosophies of normal science saw metaphors as unnecessary and distracting. They were distracting because modernism relied on a stable language system and metaphors were anything but stable and predictable. But during times of societal change, like the one we are in now, tradition becomes problematic because the root metaphors no longer adequately describe the new reality being established. Metaphors like "Organization as machine", or "Empiricism is science" lose their saliency. Instead, new metaphors arise that align more closely with the lived experiences of those involved in the community.

This suggests that research that utilizes the third level of logic, as proposed by Peirce (1992), negates the quantitative versus qualitative debate which has been

of great interest within the paradigms of social inquiry and more specifically educational inquiry. Now instead of having empirically based methodologies as the dominant voice for educational research, narrative and other forms of descriptive analysis become legitimate sources of inquiry. Rather than arguing that either qualitative or quantitative methods are more appropriate, abductive logic or metaphorical interpretation establishes a multi-epistemological setting for educational inquiry.

Usher (1996a) supported a multi-epistemological approach to educational research when he stated that

we can conclude that methods are embedded in commitments to particular versions of the world (ontology) and ways of knowing the world (epistemology). This means that no method is self-validating, separable from an epistemology and an ontology. (p. 13)

Kuhn opened this door when he suggested that knowledge in all sciences is an ongoing historical and social achievement characterized by change. In other words, that logic is neither linear nor teleological. His philosophies further suggested that research is no longer about discovering a single, unchanging truth. Research is about cocreating reality through reflexive questioning of historical, cultural, and political codes of community. It is within this paradigm of scientific inquiry that hermeneutics, interpretivism, postmodernism, phenomenology, and narrative inquiry began to flourish.

Educational Research and Metaphors

At the essence of all these methodologies is the assumption that research is a social activity and that the context of study is founded in human interaction. As

such, it is essential that the methodologies of research closely align with the lived experiences of the participants. So how one perceives and understands education, will affect the research methodologies selected. If, for example, I believe in behaviorist educational philosophies, then positivistic research methodologies will do well for me. This is because research into educational behaviors is well suited to a controlled research context, predetermined outcomes, generalizability, and measurable results. Historically, though, educational research and theory has been defined by the modern science voice. But, as was discussed in the previous section, our current perceptions have opened up the research to multiple realities and these multiple realities work together to increase the interpretation of life, learning, and the organizational structures of educational institutions.

Shifts in educational research theory came about as academics began to ask questions about not only the research context but also the research process itself. When it came to data collection and analysis, the issue was not just meaning, but whose meaning. "These substantive shifts in how teaching was viewed were accompanied by movements in research methodology that centered on the interpretive worlds that were being overlooked in traditional process-product research" (Freeman, 1996). One of ramifications of this shift is that the realms of inquiry moved from external contexts to the internal world of educators. Researchers began to wonder why teachers did the things they did in classrooms, why students responded in the ways they responded, and why administrators made

the decisions they did. Researchers attempted to analyze and access participants' perceptions, views, and understandings of their educational world. Researchers found this shift difficult because the research context was difficult to measure under traditional research practices; as well, it was hard to know which methodology and theory to apply. Further to this, finding academically reliable ways to collect the data made this shift even more epistemologically complicated.

Looking at all the variables, it seemed as though the research path led scientists to the thoughts and perceptions of the participants. With this assumption, educational scientists turned to language as a credible means for revealing the inner world of educational practitioners. Some of the early work in this area (Beers et al., 1981; Byrd, 1977; Faunce & W, 1967; Gallup Organization, 1969; Lewis, 1973; Payne, 1970; Regan, 1968; Washington, 1970; Zahorik & Kritek, 1983) revealed that the research process could gain a greater understanding of the educational world through accessing the thoughts and perceptions of teachers. Teachers were taken at their word because those words were seen to represent their thinking. In other words, language provided the medium through which the external world could get a picture of the educators' internal world. Teachers and administrators could describe their perceptions in words to the researcher, and the researcher could then study and analyze those words for meaning. The researcher now had the ability to make sense of the educators' inner world through language. In essence, language became data.

A whole new door of educational analysis was opened up as more and

more researchers turned to the language of teachers, administrators, and students to better understand the world of education. Numerous qualitative methodologies appeared in a greater number of research projects and journal articles as the nature of educational research expanded and became more diversified. As well, this shift in educational research also changed the nature of the relationship between the researcher and the participant. In this paradigm of educational inquiry, reality was not definable and was not something that could be hypothesized. Instead, the participant and researcher co-created reality through reflexive processes, of which narrative inquiry was key in placing importance on voice and language as a means to revealing the participant's story and reality.

Clandinin and Connelly (Clandinin et al., 1986; Clandinin et al., 1989; Clandinin et al., 1996a; Clandinin et al., 1996b; Clandinin & Jean, 1985; Connelly et al., 1990; Connelly et al., 1993; Connelly et al., 1997) have been influential researchers who have furthered language and narrative as a valid means of educational inquiry. Their work revealed and continues to reveal that language is a credible vehicle for collaboration between the researcher and participants in opening up new interpretations and understandings of education. Out of their work, emerge co-constructed accounts of the teachers' reality and working world. These narrative methodologies are able to shed greater light on teachers' inner landscape. Methodologically, narrative inquiry relies on language devices such as image, metaphor, simile, and description as a means of data analysis since these are the language tools most commonly used by participants to derive meaning

from a complicated reality.

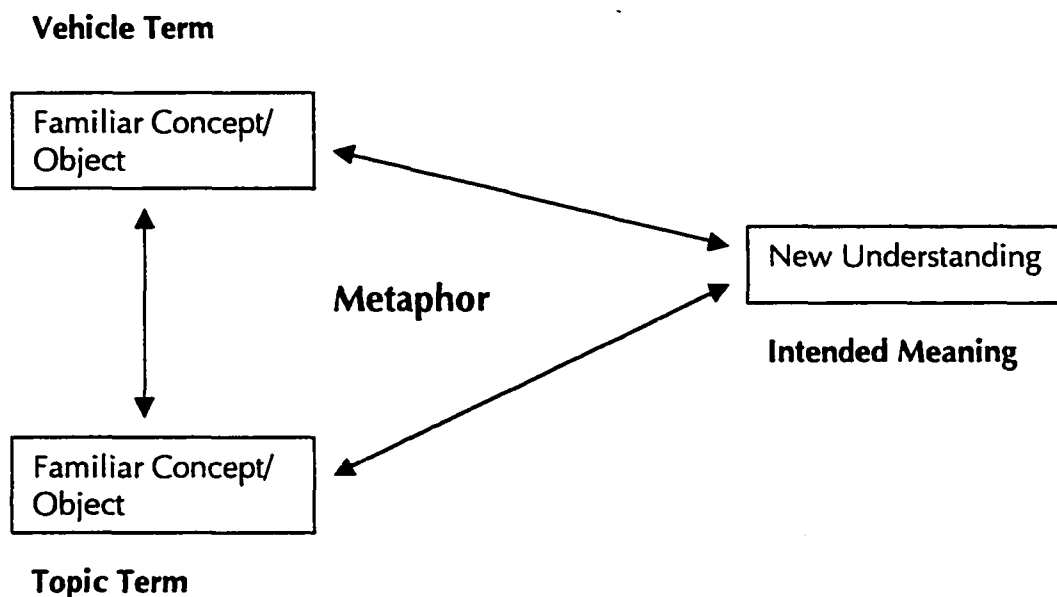


Figure 4.1: Metaphorical paradigm (Adapted from Lakoff & Johnson, 1980)

This is how metaphors begin to have epistemological and ontological validity as an educational research methodology. One of the underlying assumptions of any research endeavor, whether qualitative or quantitative, is that as academics and as participants we are attempting to make sense of the environment around us. In attempting to make sense of it, there is the desire to somehow improve it, change it, or know it better. To achieve this, researchers and the participants often draw on pre-existing knowledge and practice to account for current experiences. This is exactly what metaphors accomplish. Metaphors enable the connection of information about a familiar concept to another familiar concept leading to a new understanding where the process of comparison between the two concepts acts as generators for new meaning. Figure 4.1 provides an illustration of this idea. Metaphors have what Schön (1983) classified as a

“generative” quality in that they operate as a process in which new perspectives on the world come into existence. For example, Morgan (1997) in his book, *Images of Organizations*, took the generative capabilities of metaphors and applied them to organizations thus adding new insights into how people both perceive and practice work life.

What makes the analysis of language and narrative unique as a methodology is that it requires active participation between both participant and researcher to find shared meaning. The interpretation of the participants’ inner world depends heavily on language as a shared means of expressing that world. It further depends on the skill of the participant to accurately describe their perceptions and the skill of the researcher to accurately assess that interpretation. So when a participant makes a metaphoric connection of their perceived educational reality with the actual educational reality, it now becomes the researchers responsibility to rise to a similar interpretation based on the language used. This suggests that the conventional distinction between data gathering and data analysis blurs as the collection and interpretation of data become reflexive and symbiotic.

The notion expands further as the research process reveals that words are not expressions of mere participants, but are instead expressions of that participants’ connection within a social system - their connection with the educational social system. Language data, like metaphors, offer entry into those participants’ relationship with their educational reality. The validity of that

experience depends on the researchers' ability to study the language data as an expression of perception. Language and metaphors must be studied for how they are presenting the world, rather than simply for what they say about that world.

Hermeneutic methodologies like narrative inquiry have helped to elucidate that voices and language exist within the participants' social reality. Then within this paradigm, researchers must realize that what they hear and understand is also a reflection of their involvement in that educational reality. There is the base assumption that participants use language and all its devices for social reasons because there is the root desire to have both the participant and the researcher involved in the same social community. Thus, through metaphors for example, the researcher is able to enter into the inner world of the perceptions, understandings, and experiences of the participants. As Greene (1994) eloquently stated,

metaphor is at the center of language and it is the cognitive capacity that allows human beings to construct alternative modes of being and to envisage what might be if things were otherwise. It is metaphor that enables us to make creative sense of what is around us and what we carry in our memories. (p. 456)

Metaphoric Theory

Arising out of the Enlightenment, academic inquiry has focused on ideas and thinking. This has come about as a direct result of Cartesian philosophies that placed the mind central to epistemology and ontology. It wasn't until the 20th century, when powerful new metaphors began to change the nature and direction of epistemology. It was during this revolutionary time in research that traditional facts became problematic because the root metaphors that had anchored existing

paradigms were no longer assumed as reality (Sawada, 1990). Instead, of focusing on the mind, there was an epistemological shift to language. Seminal philosophers such as Heidegger (1993), Russell (1956), and Wittgenstein (1984) believed that the structure of language was the means through which meaningful thinking occurred.

In philosophic thought, language had been a dominant source of meaning and truth. Prior to the twentieth century though, meaning was found in the search for the historical origins of language. Within the framework of this new language paradigm, the meaning of language was found in its function as a system, not in determining where language came from. This language paradigm developed out of the formal school of linguistics called structuralism of which Ferdinand de Saussure (1959) is a prominent figure.

The main emphasis of his work was to determine how coherency was derived within the complexity and morass of language usage. He determined that there were several ways in which to accomplish this. One way was to look for the underlying rules and conventions that enable language to operate. Another way was to analyze the social and collective dimension of language rather than individual speech. Further to this, linguists needed to study grammar rather than usage, rules rather than expressions, and models rather than data. One other focus was to look for what he termed "deep structure". This is the infrastructure of language common to all speakers on an unconscious level. Overall, structuralism focuses on the language usage that exists now or the synchronic structures, not to

focus on language structures that exist and are changing over time or the diachronic structures. By separating the synchronic from the diachronic, it was perceived to be easier to identify language as a system.

At its root level, language consists of phonemes and monemes. A phoneme is the smallest unit in the sound system that can indicate contrasts in meaning. For example, the word "bad" has 3 phonemes: /b/, /a/, /d/. The combinations of these phonemes differ minimally from the words or monemes "bat", "bed", "sad", and so on. At this point, there is a distinction that needs to be made between phonemes and monemes. The distinctive units - individual sounds or phonemes - carry elements of the structure of language but have no direct meaning. The significant units - words or monemes - are endowed with value because it is at this level where signification occurs. Building up, monemes generate other meanings that combine grammatically and syntactically to produce discourse. Then at its largest level, discourse is the code of language used to express personal thought.

Saussure (1959) proposed that as a system, language meaning is composed of the signifier and the signified. The signifier is the word that carries meaning, for example dog. The signified is the concept or object to which the word refers. The combination of signified and signifier makes up a sign. The process which binds together signifier and signified to produce a sign is called signification. The essential concept for Saussure was that it is a mere relationship and it has no real meaning outside the process of signification. This is because the choice of the

sound of the signified is not imposed on the structure because of the signifier itself. The animal dog does not determine the sound "dog".

This suggests that there is an arbitrary relationship between the signifier and the thing which is signified. Saussure (1959) then proposed that signification must occur through collective learning. In other words, you won't find the connection in the meaning of the concept but in its use in social practice. To Saussure, language meaning appeared to be a product of a system of representation that was itself meaningless and that it functioned by an operational code of binary operations - signified and signifier. These two elements are further open to combination and substitution based on social practice and collective learning. For example, I can say "Brian drove the car." In this sentence, the subject, verb, and the object have been combined to generate language meaning. I can also substitute the noun, verb, and object to continue to generate new meaning: "He drove the car.", "They drove the van.", and "She steered the car." What this indicated to Saussure was that language combination was not rigid and predefined but was interchangeable through processes of substitution.

Saussure (1959) believed that the processes of combination and substitution were highly complex and accounted for the symbolic use of language meaning as well. In other words, that language use could move beyond literal meaning combinations and into non-literal meaning combinations. It is at this level where the processes of combination account for the language devices of metonymy and synecdoche. Metonymy is when we use one thing or concept to refer to another

that is related to it. Examples are when we say "He's in music." meaning the music industry or when we use "crown" to refer to royalty. Synecdoche is the other type of language combination use and this occurs when we use the part to refer to the whole. Examples in this category are when we use "arm" to refer to pitcher or when we say, "I need some strong arms to help me." meaning a person with strong arms.

What separates this type of language device from metaphor is that the two things or concepts have to be related while in metaphoric usage the two things or concepts do not have to be related. This is why metaphor fits into the language category of substitution further enforcing the binary opposition theory proposed by Saussure (1959). So what occurs in metaphor is a process of substitution that involves a perception of similarity leading to meaning, not an actual relationship that is necessary for metonymy and synecdoche to generate meaning. One can see it happening in metaphoric expressions like "an erosion of morals", "the corporate ladder", or "the game was a pressure-cooker". At a literal level, the comparisons are not true but instead, the comparisons acquire their saliency within the non-literal paradigm of language usage. This is why things like prose, epics, realism, documentaries, and journalism have grown out of metonymic usage because they work on a more literal level. Whereas things like poetry, lyricism, romanticism, and surrealism have grown out of metaphor because they work on a non-literal level.

It is at the literal and non-literal level where questions around metaphoric

theory have arisen. There are some academics who fit into the representational theory suggesting that language is a direct representation of reality, as such, language usage and meaning should stay within the bounds of literalism. Max Black (1979) contended metaphors to be a rule violation. This is based on the notion that language is defined through its literal usage. So, as Black conceptualized, metaphors break language rules because there is no literal connection between the two concepts being compared as occurs in metonymy or synecdoche.

This premise further assumes that language meaning is most successful when the rules of combination are enacted and not the rules of substitution. This philosophy has merits to a certain point but falls short when it comes to the non-literal intentions associated with metaphors. For representational theorists, language interpretation and analysis fall into chaos when interpretist philosophies are applied to language use and meaning. Clearly positivist philosophies are at work here in attempting to compartmentalize and define language within predetermined criteria. In this paradigm, it would be impossible for metaphors to have any kind of epistemological or ontological justification.

Within the realms of non-literal theory, there is a strong link between language, perception, knowledge, and meaning to the point that language becomes a means to create and understand reality. Here is the point at which metaphoric theory bifurcates. In representational theory, language represents reality and so therefore it must be literal. In non-literal theory, language functions as an open

system and acts as a means with which to create reality. What is unique about metaphoric theory and interpretation is that the process of understanding is based on a saliency test. So instead of deriving language meaning through sentence combination level codes, meaning is derived through sentence substitution level codes. In other words, one substitutes definitions with the qualities and characteristics that the monemes or words embody. From there, the listener must search for the degree of saliency that exists between the two terms being compared. So metaphoric theory does not deny the literalness of words but suggests that language meaning goes through social processes.

Take for example the well-known statement from the movie Forest Gump:

Life is a box of chocolates.
 S LV SC - noun

At the semantic level, the subject complement (SC - noun) works to modify the subject (S) and draw a connection through the linking verb (LV) at a literal level. In other words, life = a box of chocolates. Syntactically, the sentence makes sense because it maintains proper grammar rules. At a metaphoric level, the listener or reader begins to realize that the codes of literal language usage or combination theory do not apply because life is not literally a box of chocolates. So the listener switches to substitution theories to deduce that this statement must be a metaphor. Here we begin to see more clearly how the binary opposition theory comes into play in determining language meaning. If the sentence is not a literal statement of connection because combination rules do not apply, then it must be a non-literal connection because substitution rules apply.

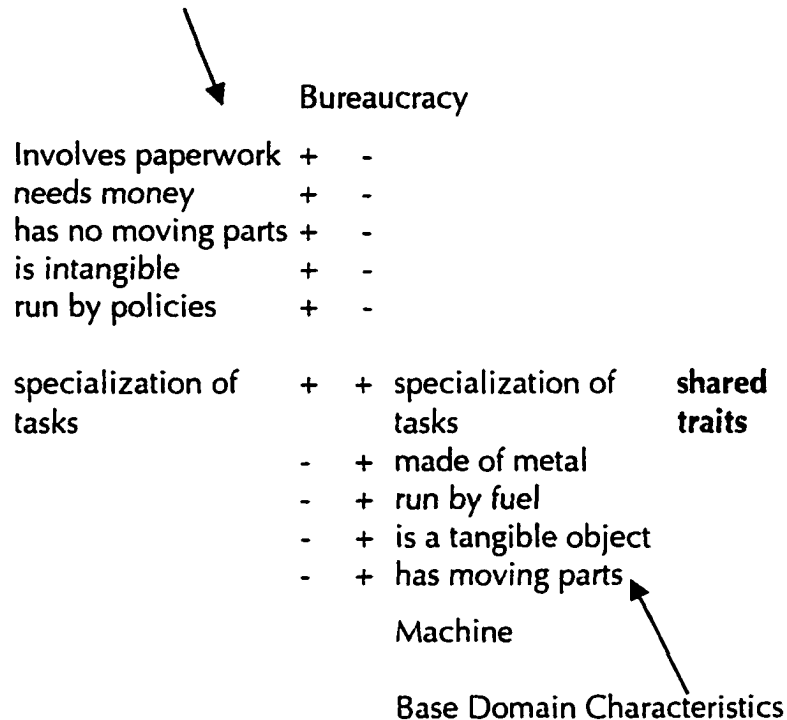
When the listener shifts to understanding the statement as non-literal, then understanding the definitions of words no longer derives language meaning. Instead, language meaning is understood through looking at the qualities or characteristics of each word and then searching out for the degree of saliency that exists between the comparative concepts. The metaphoric resonance occurs when the characteristics interact, not when the meanings interact like they do in representational language use. This process further assumes that language operates within a system that is socially constructed.

Another example is provided to show how metaphoric theory depends on the socialness of language. This is an important process because it aligns with the research epistemologies that assume participant and researcher interacting in a social reality with language data as a representation of that social reality. Figure 4.1 is adapted from Fawson (1994; 1994) and the Salient Characteristic Analysis Technique (SCAT). This technique is relevant to metaphoric theory because the processes of language analysis move from studying the literalness of language to interpreting the characteristics of language signifiers. Metaphoric meaning is enhanced when language is understood through analyzing the characteristics associated with words and not necessarily just the definitions of words.

A bureaucracy operates like a fine-tuned machine.

Source Domain = the object of comparison

Source Domain Characteristics



Note: **base domain** = the term used to describe the object. In this case, "fine-tuned machine"

Figure 4.2: Salient Characteristic Analysis Technique

This process requires an act of co-creation between the speaker and the listener. Each must work together to ensure that similar language meaning is derived. Following this initiatory process, the next level of analysis is to look for the imbalance in the saliency between the base domain and the source domain. For example, in the metaphor, "*This department needs to become more specialized*", a university department is being compared to a machine that

functions more efficiently through the specialization of work tasks. Here, the department is the source domain and a machine is the base domain. The characteristics of the base and source domains must be identified to demonstrate the nature of the imbalance.

As is evident with this metaphorical analysis approach, low saliency in the source domain and high saliency in the base domain is necessary for the metaphor to work. Figure 4.3 is an example of the relationship between high saliency and low saliency.

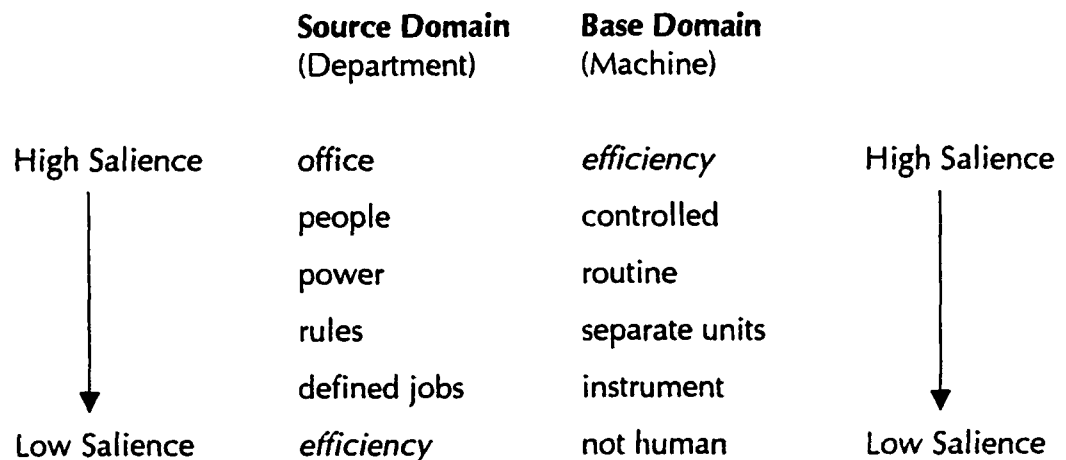


Figure 4.3: Metaphoric saliency

To clarify, high saliency means that the characteristics are closely related to the object or concept. Low saliency means that the characteristics are not closely related. So referring back to the figure, if you reverse the order of base and source domain, the metaphor won't work: "This specialization needs to become more departmentalized."

Up to this point, we have come to understand that language functions as a system and that language meaning is derived through social processes. As a system, structuralism suggests that language operates through binary opposition processes such as *combination/substitution* and *metonymy/metaphor*. Within this binary opposition paradigm, combination and metonymy interact at the representational level where language functions as a literal or near literal description of reality. On the other hand, substitution and metaphor interact at the non-literal level where language can function to create reality. In this paradigm, there are two sub-theories that account for how metaphor functions to create reality: interactionist theory of metaphor and constitutive theory of metaphor (Tarsitani, 1996).

Before an accurate understanding of how these two theories work, it is necessary to describe in more detail the elements of a metaphor. As discussed earlier, a metaphor is the combination of one familiar concept or object with another familiar concept or object. These two components have been given different terminology by different writers of which the more common ones are base domain and source domain (Fawson, 1994), and vehicle term and topic term (Goatly, 1997). For consistency, the latter terms will be used throughout the remainder of this document. The topic term is the object or concept that is being described. The vehicle term is the object or concept that is being used to create a link or an analogy between the vehicle term and the topic term. Goatly adds another element to metaphors that he classifies as the ground term. The ground

term helps to define, categorize, or label the similarities that exist between the vehicle and topic terms. The ground term is not a necessary element of a metaphor and is optional. Consider the metaphor "*That person drives like a wild animal*". Here, "that person" = the topic term and "wild animal" = vehicle term. The effort is not to describe the vehicle term better but to get a clearer picture of the topic term through the linkage. By creating an association between the vehicle term and the topic term, it is hoped that a new awareness or understanding of the topic term will be raised.

In this particular metaphor, the association of the salient characteristics between the topic and vehicle terms is left up to the listener. In other words, the listener must determine how "the driver" and "the wild animal" are metaphorically salient. This leaves the metaphor open to a broad spectrum of interpretation and misinterpretation. To help clarify the saliency, a ground term can be added to the metaphor: "*That person drives like a wild animal. He's out of control.*" Now the characteristic of being out of control, which is a perceived salient characteristic of a wild animal, is linked to the person's driving.

So, the interactionist theory of metaphor suggests that both the vehicle and topic terms are describable in literal language. From there, the metaphorical operation consists of a description of the topic term in words normally used in connection with the vehicle term. This process further assumes that there is some kind of analogy or similarity between the two terms and that, on the basis of this similarity, there are properties or characteristics in the vehicle term that find their

correlate in the topic term. This leads to the philosophy that the metaphor is not only a comparison between the two terms, but it also creates a semantic resonance between them. In other words, this semantic resonance is the result of the interaction that occurs between the topic and vehicle terms, hence the interactionist theory of metaphor. This theory further suggests that the interaction between the vehicle and topic terms creates the metaphoric similarity making it possible to see new features of the topic term. So the primary purpose of metaphors in interactionist theory is to generate an alternative perspective for viewing and understanding certain characteristics of the topic term.

In the constitutive theory of metaphor, the speaker uses the metaphoric association because he or she perceives that existing language is not capable of adequately describing the topic term or that the listener does not possess the necessary language to understand the topic term. In order to adjust for the perceived inadequacies of language, the speaker shifts to the metaphoric processes of accommodation and assimilation. Piaget (1937) determined that these two processes come into action as we attempt to link our language with our experience or environment. As he conceived it, assimilation occurs when an unknown element of our experience or environment is made understandable to us by assimilating it into existing knowledge structures called schemata. Accommodation occurs when we actually change existing language meaning in response to changes in the environment or knowledge about experience.

For example, I might see two animals performing a social act that I have

never seen before. Because I have never seen it before, I do not have the proper language to account for what is going on. At this point, I can use metaphor to deal with this discrepancy between my understanding and the actual act itself. I might say, "*Those two animals look like they are dancing.*" What I have done, is that I have assimilated this experience (the animals' social act) with an existing schemata that I know (dancing). In applying the salient characteristics of dancing to the social act that I see before me, I am attempting to describe my perception of what the two animals are doing. In other words, I see the two animals face to face, moving in coordination in some kind of pattern. The two animals are probably not dancing, but with the existing language schemata available to me at this point in time, it is an accurate metaphorical assimilation.

Now let's say that a naturalist happens to come by as I am watching these two animals. The individual explains to me that the two animals are performing a mating ritual. Interestingly, this ritual is performed the exact same way by all animals within this species so scientists now classify it as a mating dance. Since I now have accurate information that has changed my knowledge about the world, the metaphor can now be accommodated into a new schema and can now be the basis for assimilation process with future similar experiences.

Hence, metaphoric theory suggests that language is a social act and understanding language as a system gives that language meaning. What is important about this is that it matches with the conceptions of educational research methodologies that suggest participants use language as a means through which

they describe their perceptions about their social reality. Also, that language, as a description of the educational social reality, is an accurate and viable means to access that world. Based on this discussion, it now becomes clearer how language, research, and metaphoric theory merge together on an epistemological praxis.

Categories of Metaphors

In attempting to apply the theories of metaphor to the epistemologies of academic inquiry, it is necessary to understand the different categories of metaphor and also to understand their significance to educational research. There are four general categories of metaphors: active, inactive, dead, and foundational. Active metaphors carry metaphoric saliency between the topic and vehicle terms. An example is "*This school is a real melting pot.*" In this metaphor, the topic term of multiculturalism is being linked to a large cooking pot (vehicle term) where things can be melted down and blended together in a harmonious mixture. The reason that this is active is because the listener easily understands the salient characteristics of both terms and can determine the metaphoric resonance between them. Further, in active metaphors, the topic term must be interpreted through the vehicle term and language meaning is dependent on the interaction between both terms. Another essential characteristic of active metaphors is that the vehicle term carries only one literal definition. The vehicle term may have a vast array of salient characteristics which can be applied to the topic term but there is only one literal definition to choose from. The end result is that the listener has a better or clearer understanding of the school culture.

Inactive metaphors do carry a metaphoric resonance but the saliency between the topic and vehicle terms is made difficult because the vehicle term carries multiple literal definitions. This makes it difficult for the listener to know which salient characteristics to apply to the topic term. This homonym effect greatly weakens the metaphoric resonance. Take this metaphor as an example, "*The car race ended in a massacre.*" In this metaphor, the 'car race' is the topic term and 'massacre' is the vehicle term. The problem with this metaphor is that 'massacre' has multiple meanings. One literal meaning is that of massive death incurred during battle. The other meaning is that of a great victory over the opposition in a game. So the listener might apply the salient characteristics of the first meaning and believe that there was a big accident at the end of the race with many people being injured and killed. Or the listener might apply the salient characteristics of the second meaning and believe that the victor won by a huge margin over the rest of the competitors. It is clear here that the difference in language meaning is great and this makes the resonance inactive.

The third general category is dead metaphors. Dead metaphors have lost resonance because the saliency between the topic and vehicle terms are now inaccessible due to lack of knowledge or experience with the characteristics of the vehicle term. In essence, the statement has been accommodated into our language schemata and we no longer perceive the statement as a metaphor but as a common expression, colloquialism, or idiom. For example, "*Working downtown is a real rat race.*" In this example, the topic term 'working downtown' is associated to the

vehicle term 'rat race'. The salient characteristics of rat race are busy, fast-paced, confusing, and so on. What makes this a dead metaphor is that when the listener hears 'rat race', they automatically associate it with the terms listed above. The association of the term to scientific studies where rats were placed in mazes has been lost. In other words, the original resonance of the vehicle term has passed out of our experience.

In the methodological design for this study, the effort was not to necessarily generate active metaphors but to analyze what have been termed "foundational metaphors" or "deep surface" metaphors (Schön, 1983, p. 149). A deep metaphor is a metaphor that defines the centrally important features of the concept being studied. Schön indicated that deep metaphors form the basis on which all subsequent surface-level metaphors are formed. In the metaphorical talk used to describe organizations, we have gone beyond the generative state and the saliency has been incorporated into our thought processes. For saliency to exist, the listener must approach the metaphor with some pre-existing knowledge, and the listener must be able to identify the shared characteristics between the topic and vehicle terms (Fawson & Reutzal, 1994). The result is that we no longer need a ground term to enhance the metaphorical connection between the topic term and the vehicle term. When this occurs, the metaphor becomes foundational and becomes a natural expression of our perceptions regarding organizational practices. For example, organization as a machine is a foundational or deep metaphor.

Metaphorical Analysis in Educational Research

Knowledge of these categories of metaphors has helped to guide and frame the ways in which metaphors have been studied in educational settings. A general search of the ERIC databases yielded 1029 studies having metaphors and metaphor analysis as the central methodology for the study. A more detailed search of the literature in this area revealed 5 dominant themes as to how metaphorical analysis has been used in educational research. Note that these themes are not presented in order of importance or frequency. The themes are representational of the work in this genre of educational research.

Theme #1: Educational studies within this theme attempt to raise awareness of the modern metaphors that have legitimized social processes along patriarchal and hierarchical voices of power and politics. These types of studies, in a larger perspective, support postmodern philosophies in questioning societal and cultural structures that seek to legitimize the center and marginalize the periphery. Most of the metaphors in these studies look for dead or foundational metaphors. Relevant research in this area includes that by Armstrong (1997), Browne et al. (1998), Brunner (1997), Mazzei (1997), and Mullen (1997).

For example, Armstrong (1997) performed a study on environmental education and looked at how culture influenced the teaching and content of environmental education. Findings from the study showed that metaphors were a dominant means for transmitting culture and ideology and that these metaphors continued to promote stereotypical perceptions of the inequalities between

social classes, ideology, and resource use.

Another study by Mazzei (1997) utilized ethnographic methodologies to look at how silence could be probed as a filter through which to understand metaphors present and absent in conversations. Findings from the study conducted with white female subjects revealed that omitting information from conversations on race was deliberate and based on dominant metaphors that legitimize whiteness. Further that since whiteness continued to be construed as the norm, it was rendered silent in the discussion. Participants tended not to identify themselves by race but rather by their identity as white women. Mazzei went on to stress that research into these kinds of metaphors could open up the possibility of multiple meanings in silences leading to new areas for research.

Theme #2: Another dominant theme emerges from studies that attempt to raise an awareness of metaphoric usage within an educational setting that will lead to change in educational practice, policy, and/or roles. These studies tend to focus on active metaphors. Relevant research in this area includes that by Carr (1997), Chapman (1997), Clarken (1997), Jones (1997), Peel and McCary (1997), and Phillips (1998).

One such study by Clarken (1997) explored how metaphors could be used to improve the understanding of the roles and responsibilities of teachers. Through an analysis of the data, five dominant metaphors revealed that teachers see themselves as parents, gardeners, prophets, pearl oysters, and as physicians. Clarken went on to determine that by using metaphors and visual images, teachers

could arrive at a deeper understanding of their various roles and responsibilities as educators.

In a similar context, Chapman (1997) completed a study that focused on three teachers and their ways of teaching problem solving. In the process of the study, analysis revealed that participants unconsciously constructed personal metaphors like community, adventure, and game that became the basis of their conceptualization of problems. The researcher suggested that this type of metaphor analysis could be promising in enhancing mathematics teacher education and in problem-solving research.

Theme #3: Another theme of educational research utilizing metaphors as the primary focus emerges from studies that developed techniques and procedures for measuring, understanding, and interpreting the use and instruction of metaphors in educational and literary writing. Studies under this theme explore all four general categories of metaphors because they are prevalent in writing. Relevant research in this area includes that by Bishop and Cates (1996), Deignan et al. (1997), Hitchon (1997), Mate and Malicky (1990), Roshkow (1988), and Rudden (1994).

For example, Rudden (1994) studied how instruction in metaphor influenced the revision processes of third and fifth graders through the analysis of pre- and post-treatment writing tasks. Analysis of the data showed that instruction increased the usage of metaphors in the students' writing samples and that it improved the students' ability to perceive common experiences differently.

Further, students enjoyed metaphoric writing expressions over the literal.

Realizing that we live in a multicultural society, Roshkow (1988) studied how cultural experience and world knowledge affected the comprehension of metaphors in literature. The study was based on the premise that students would encounter difficulty in interpreting metaphors when their cultural schemata were insufficient or inappropriate to ensure comprehension. The findings showed that students had difficulty comprehending metaphoric expressions that had cultural, regional, and societal specific overtones. Through specific instructional and pedagogical strategies, this problem could be partially overcome thus increasing reading comprehension.

Theme #4: Educational research studies that fit within this theme explore the usage, implementation, and/or analysis of educational metaphors in student, school, and institutional writing. These studies also explore all four general categories of metaphors. Relevant research in this area includes that by Elford (1996), Godina (1995), Gottfried (1997), Herbst (1997), Johnson-Sheehan (1997), and Rosenfeld and Bhusan (1995).

For instance, Elford (1996) developed a conceptual framework for the analysis of performance indicators based on a discrepancy model of evaluation using three primary metaphors: mechanical, medical, and economic. The paper proposed that the Alberta plan for performance indicators in the postsecondary sector were seen as reflecting an economic metaphor of performance which connotes the message that fiscal effectiveness is more important than educational

effectiveness. Further, the mechanical metaphor is dominant within the writing of the performance indicators, suggesting a failure to consider the value of student outcomes. The study concluded with the recommendation that closer detail to the types of metaphors used in educational policy writing can assist in promoting positive relationships between policy makers and educators.

Rosenfeld and Bhusan (1995) studied the problems that can arise when chemistry students fail to recognize the metaphorical status of certain models and interpret them literally. Findings from the study indicated that literal interpretations of metaphoric models caused the students to form misleading perceptions of chemistry related phenomena. The authors suggested that this problem could be lessened if instructors helped students to recognize and understand the metaphoric intention of the models presented in their textbooks.

Theme #5: The final metaphorical analysis theme dominant in the literature on educational research characterizes studies that look at how participants use metaphors to describe existing educational states. These studies tend to study dead and foundational metaphors but they can include an analysis of active and inactive metaphors. These studies explore research contexts at the organizational, classroom, student, and learning level. Relevant research in this area includes that by Bibik (1997), Dooley (1998), and Karbach (1997).

The teaching context has been a much-studied area and now metaphorical analysis has helped to increase understanding of this complex practice. Bibik (1997) investigated personal teaching metaphors as a means of determining

teachers' beliefs about teaching. One hundred and four teachers were asked to respond to the question "A teacher is like . . . ". Analysis of the resultant data revealed seven metaphors with the teacher being perceived as parent or protector and group leader as dominant metaphors. In turn, these metaphors were found to guide and frame student-teacher relationships. It was concluded that an understanding of one's personal metaphor for teaching would assist in reflection about one's practice. This awareness could then help to increase the effectiveness of teaching.

Another example of this kind of educational research would be Dooley's (1998) study of a preservice teacher's images and metaphors about teaching and learning to see how they affected classroom instruction and behavior. The study showed that the participant came in to the practicum with misleading and false metaphors regarding what it meant to be a teacher and what kind of teacher the participant wanted to be. Data from journal entries, observations, and interviews indicated that examination of internal metaphors encouraged the participant to reflect on prior beliefs, assumptions, and approaches to teaching. This reflective process helped the participant to understand how his root metaphors were causing problems in instructional planning and implementation. The study also helped to show that language analysis was an essential tool to help the participant bridge the gap between philosophy and practice.

Summary

What all this indicates is that metaphors are a valuable research tool for

gaining new insights into education.. As Bredeson (1996) commented,

since language is our means to communicate direct experience, meaning, and understanding, it becomes important to analyze which metaphors communicate individual experiences, perceptions, and social organizations called schools. Metaphors permit us to expand opportunities for assessing multiple and paradoxical images and realities in organizational life and to assess the relationship between thought and action. (p. 5)

Metaphors open up the educational world before us in ways that have never been tried before. Metaphors can be a means through which to see the good, the bad, the positive, the negative, the myths that limit growth, and the ideas that expand possibilities. "Metaphors put forward proposals for another way of looking at things and of grasping inchoate intimations of possibilities. They help us to strive better towards grasping the visions and truths and attempting to share in them (Aspin, 1984).

Beyond this, metaphorical analyses has two overriding characteristics: its rhetorical function and its reference to theory (Elliot, 1984). In their rhetorical capacity, metaphors have a central role to play in educational research because, by their mere nature, they can stimulate imagination, arouse feeling, and they can prompt action and change. "An educational metaphor is not an image which presents a concept, however, but a concept with which another concept, that of education, is identified" (p. 45). In their second capacity, metaphors acquire their real evocativeness when they are linked to theory. In this realm, morality, politics, metaphysics, epistemology, and ontology converge on an academic praxis to add insight to educational reality. This is clearly evident in the metaphorical educational studies presented in this section.

Lawton (1984) adds a third and important dimension to metaphorical inquiry and that is its link to practice. He suggested for example that metaphors have had a direct impact on the way that education is understood and practiced. One such metaphor is the "objectives" metaphor. This metaphor describes education as an expression of behaviorist psychology and perceives participants within education as machines. This metaphor dominates educational practice by enforcing strategies associated with testing and measuring the output rather than attempting to improve the quality of the input. As he stated,

many metaphors have a direct influence on practice. The objectives metaphor has the effect of limiting objectives and converting education into a closed process rather than an open-ended experience. Curricula tend to become rigid and geared to measurement rather than development. (p. 85)

Browne (1995) also recognizes the effect that metaphors can have on educational practice. He focuses on the factory and consumer metaphor that is used within higher education. The factory metaphor defines the university as an assembly line. Like products, students go down the assembly line with teachers as workers squirting into them knowledge from different disciplines. The end result of this process is to produce a unified product that is the same. Related to the factory metaphor is the consumer metaphor which affects practice through an educational philosophy that is based on the distinction between needs and desires and who is best to make those distinctions and choices. Thus market philosophies that are inherent in the consumer metaphor, sugar-coat the more important educational responsibilities of civic duty and democracy. Browne argued that the immediate wants associated with consumer metaphor fail in an educational system that is

based on long-term benefits.

What is important to note is that metaphor assumes a central position in educational theory and practice. It is not just a mere linguistic device for adding color to dialogue. It is a salient feature of our thinking and our discourse about education. Since metaphoric theory sees language as a social act and since educational epistemologies see research as a social act, metaphor and research are inextricably linked. As such, metaphors enable us to analyze a greater consciousness of the implications of the theory and practice that is employed in education. The concern for this study is that our educational world has become complacent of the metaphors that dominate educational discourse and perception. As Taylor (1984) stated,

an unreflective use of metaphor is indeed dangerous. When there is no longer any awareness of the saliency, when the machine or the consumer no longer offer useful aids to reasoning but acquire the status of literal truth, then much is at stake. (p. 8)

Building from the discussion in this chapter, Chapter 5 explores the essential attributes associated with the research method.

CHAPTER 5

RESEARCH METHOD

Introduction

To review, the purpose of this study was to reveal the link between educational philosophy and administrative practice at the University of Alberta as perceived by participants from the University of Alberta, the Ministry of Learning, and the private sector. The research process was framed within four major research questions:

1. What are the perceived philosophies of higher education held by deans and associate deans at the University of Alberta as revealed by their use of foundational metaphors?
2. How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?
3. What are the perceived philosophies of higher education held by representatives from the provincial government and executives from the private sector as revealed by their use of foundational metaphors?
4. How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?

As was discussed in Chapter 3, the conceptual model, which was derived from the literature review in Chapter 2, presented the concept that university

governance practices had shifted from focusing on the philosophy of education to the management of education. Also that pressure and influence from the external environment had been a primary catalyst in this shift. Current literature indicates that university administrators must refocus on the philosophy of education if they are going to define appropriately the university's role within the postsecondary community in Alberta. Also, by refocusing on the philosophy of higher education, university administrators would be able to establish strategic alliances with the external community that support and strengthen both internal and external educational mandates.

Chapter 4 established a multi-epistemological reality where both quantitative and qualitative methodologies are valid approaches for revealing educational realities. Based on reviewing current higher educational research and various research methodologies, a qualitative design utilizing metaphorical analysis was selected for this study.

Chapter 5 begins by looking at key assumptions related to qualitative theory and then develops a research conceptual diagram that links in the concepts of qualitative research, this study's research context, and introduces how metaphoric analysis can be a means through which philosophy and practice can be revealed. The chapter proceeds by discussing the study design. Chapter 5 concludes by presenting sections on data collection, data analysis, participants, trustworthiness, limitations, delimitations, and ethical considerations.

Research Assumptions

Academic research is founded on certain epistemological and ontological assumptions (Denzin & Lincoln, 1994; Gay, 1996). Each assumption in turn guides how researchers come to understand the relationship among knowledge, practice, reality, truth, and theory. The following assumptions were relevant to this qualitative study.

The ontological assumption of this research, as proposed by Schwandt (1994), is that knowledge and truth are not discovered by the mind but are created through a socialization process between researcher and participants (p. 125). Extending this notion, Beck (1993) argued that we should no longer see ourselves as seeking to uncover a pre-existing reality; rather, we are involved in an interactive process of knowledge creation. We are developing a working understanding of reality and life, one that suits our purposes (p. 6).

Based on this ontological assumption, it would be impossible to have passive subjects that exist in a pre-defined reality; instead, it is assumed that the participants are purposeful agents who can create, manipulate, and change reality to meet the need and the situation. Hytten (1995) believed, through the research process, the researcher and the participant begin to realize that

knowledge begins with the belief that what are normally taken for granted as facts and common place understandings are not objective, neutral, discrete, and abstract, rather they are human interpretations of reality; and thereby, they are limited, partial, and always subject to change (pp. 11-12).

A coincidental assumption from having active participants is that the

socialization process between researcher and participants sheds new insights into how community becomes an integral component in questioning traditional and current practices and knowledge. This type of discourse never occurs in isolation because it is always a questioning of community and culture. It must operate in community and in public because, as Goodson (1995) stated, "discourse requires sources which develop social history and social geography of circumstances and in many instances collaboration with others to provide contextual and intertextual commentary" (p. 11). So public discourse, in and through various communities, becomes the means for developing and assessing shared values. Then in the context of critically questioning existing organizational and knowledge structures, the local narrative becomes the primary strategy for interpreting and understanding reality.

For this to occur, it presumes the assumption that research methodologies must be inherently reflexive as the methodologies strive to link the research endeavor with lived experience (Schön, 1983; Steier, 1991; Usher, 1996b). Self-reflexivity within this research paradigm requires the participants to question critically the socio-political and economic structures within the higher education community. The research will occur through media of public discourse and dialogue so that all parties will be better able to assess and develop shared values and community ethics. It is proposed that all parties will begin to see that new knowledge and theory occurs through a process of co-creation between the researcher and the participants. As learning becomes more a community

experience, those involved in the research begin to understand that knowledge is part of human convention and creation. Beck (1993) believes that research should reveal that we mold reality in accordance with our needs, interests, prejudices, and cultural traditions. This philosophy implies that knowledge is the product of the interaction between shared ideas about the world and our experiences with the world.

One key assumption related to this research is that the participants exist in an open system where they can both be influenced and can influence internal and external organizational factors (Greene, 1994; Scott & Usher, 1996; Usher, 1996a).

There is also the assumption that the dialogue of research exists within historical and cultural contexts (Agger, 1991; Epstein, 1996). As such, it is essential that the participants have a conscious awareness of traditional and cultural contexts of higher education so that they can actively question existing structures and philosophies within this context.

Since the qualitative research process is framed through dialogue, there is the methodological assumption that reality can not be adequately described mathematically or through systematized rationality (Greenfield, 1993a; Greenfield, 1993b; Usher & Edwards, 1994; van Manen, 1984). Instead, the research goals are to strive for the illumination or interpretation of reality and not the definition of it. In order for research theories to illuminate life experiences more closely, theory must be matched in both complexity and logic to the complexity of the environment and the logic used by the participants in their social and work

experiences (Connelly & Clandinin, 1994; Leonard, 1994; Reinhartz, 1992; Usher & Edwards, 1994).

Research Conceptual Diagram

The following conceptual model is a representation of the epistemological and ontological research processes utilized for this project.

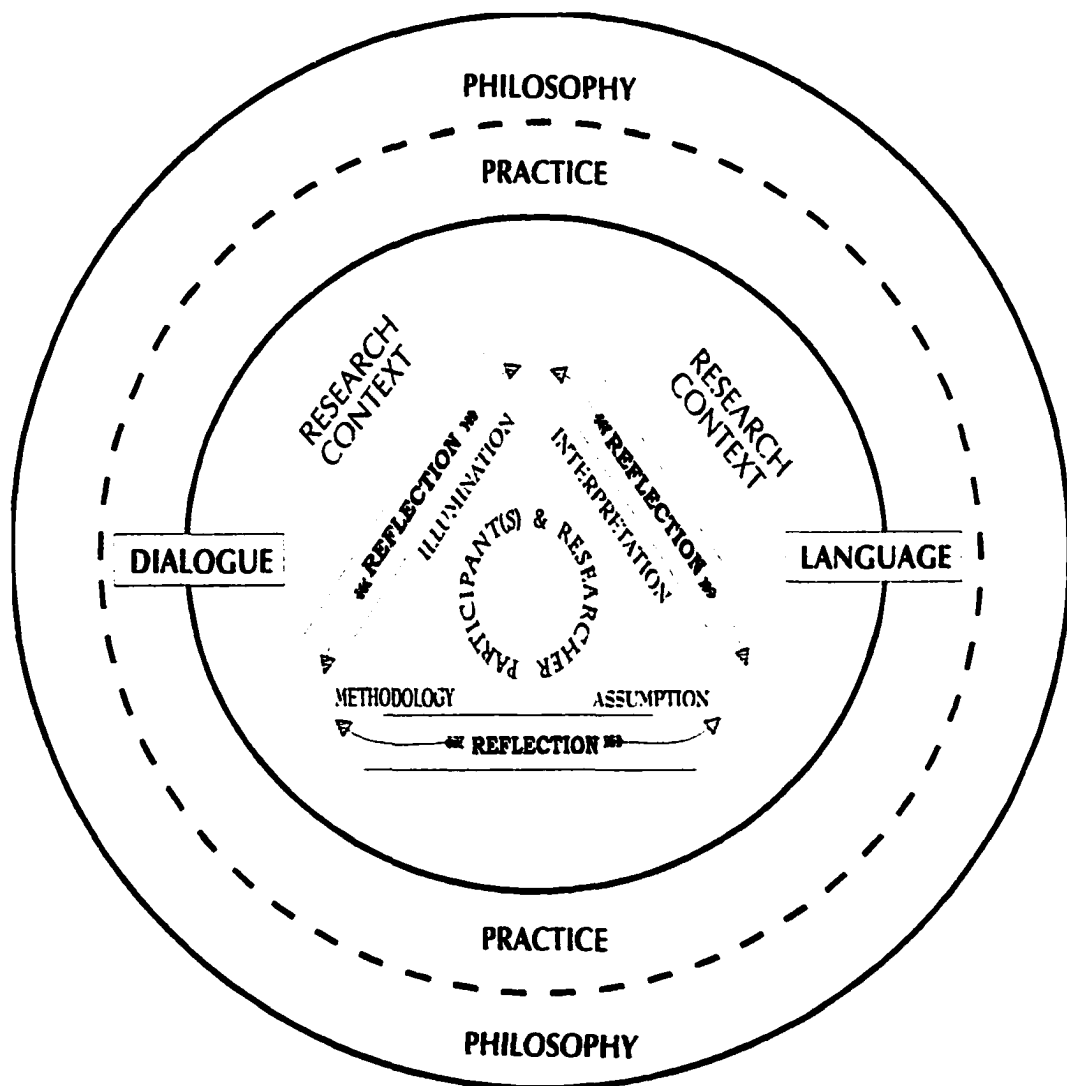


Figure 5.1: Research conceptual diagram

Fundamental to this research, the participants and the researcher interacted through dialogue as depicted in the conceptual diagram in Figure 5.1. As part of the research context, the parties involved operated in a triangular relationship among methodology, assumption, illumination, and interpretation. The research effort did not strive for an unchanging truth as its goal or for a definition of reality, but for the illumination of reality or a more concise interpretation of it.

The dialogical circle or hermeneutic circle was also enhanced through the continual interplay between exploration and self-reflection. An essential process of the dialogue was that it remained open to the influences from both the external and internal environments. In the case of this study, the research context referred to the relationship between the provincial government, the private sector, and the University of Alberta with all its various variables. The open system assumption worked to ensure that the findings from the data analysis occurred within the socio-political, economic, cultural, and educational codes of time, context, and discourse.

As environmental codes were challenged and questioned through the research context, language and dialogue became the opening to new interpretations and understandings of existing philosophies and practices. Each of the two spheres of philosophy and practice exists within a semi-permeable membrane that allows for a free-flow of thought and interchange between philosophy and practice. Within the qualitative paradigm, language and

dialogue become the medium through which philosophy and practice can be analyzed.

Study Design

Based on both the *assumptions of the research* and the *research conceptual model*, a qualitative design was selected. This decision was made because “it brings into account the context, can provide rich insight into human behavior, can account for the individual, and can bring back the creative processes of discovery through research” (Guba & Lincoln, 1994). More specifically, this study utilized metaphorical analysis as the research methodology. Since the research diagram indicates that language becomes the medium through which understandings of knowledge and practice can be accessed, metaphors become a realistic medium in which to interpret those perceptions held by the participants. As Lakoff and Johnson (1980) stated, “we have found that metaphor is pervasive in everyday life, not just in language but in thought and action” (p. 3).

One of the concerns with studying such a broad concept as the perceived role of the University of Alberta was the complexity of the context under study. Based on this notion, metaphor can be the means through which research can access the complex relationship between philosophy and practice. “Metaphor is often just regarded as a device for embellishing discourse, but its significance is much greater than this. For the use of metaphor implies a way of thinking and a way of seeing that pervade how we understand our world” (Morgan, 1986). Hardy-Short and Short (1995) support this in their argument that metaphor allows

us to describe the indescribable in a way that gives meaning and makes it understandable to others.

Data Collection

Because the methodological paradigm of analysis for this study was metaphorical and specifically aimed at looking for foundational metaphors, it was necessary to analyze the language used by the participants. For this reason, interviewing was one method of data collection. Each participant in the study was interviewed through a semi-structured process. A set of directed questions (Appendix 1) was used based on the themes listed in the main research questions. Time was also made available for a free flow of discussion between the researcher and the participant.

Each interview lasted about one hour. Each interview was recorded on audio-tape and transcribed. Along with the interview session, a field journal was kept to record personal feelings, insights, questions, and contextual clues regarding the interviews.

Data Analysis

Various researchers have developed methodologies for metaphorical analysis. Many of the approaches, though, apply the technique to literary analysis. Closer to the intention of this study, Smith and Turner (1995) developed the Social Constructionist Metaphor Analysis (SCMA) approach. They contended that “for metaphor research to be consistent with metaphor theory, metaphor analysis should be reconfigured to embrace the idea of endless chains of metaphoric

signification" (p. 159). They further commented that because metaphoric meaning is found in the interplay of signifiers found in discourse, metaphor analysis should strive to elucidate the difference that is constructed when specific concepts are placed into a metaphoric relationship. In other words, the goal of metaphorical analysis is to strive to find the inconsistencies that exist whenever a metaphorical relationship is established between two concepts. This is a postmodern/structuralist approach that searches for the political, economic, social, or cultural structures that legitimize the metaphorical saliency of two separate constructs and does not match the intention of this study.

The metaphor analysis for this project was to determine the foundational metaphors being used by the participants. Foundational metaphors are those metaphors that people use automatically without any reflection as to their usage and are commonly accepted as reflective of the central concepts of the topic term. In fact, most people are completely unaware of the breadth to which metaphors are used in common everyday discourse. Mangham (1996) raised the point that basic, everyday foundational metaphors depend on conventional knowledge. When people make the connection between an organization and a machine for example, they must have an adequate understanding of the concept of a machine as well as an adequate understanding of the concept of organization to find resonance in their metaphorical relationship. He further suggested that the linkage of these two concepts into a metaphor "permit us to reason about organizations using the knowledge we use to reason about, for example, machines or organisms" (p. 26).

The data analysis for this study had two steps. The first step was to determine what foundational metaphors were used by the participants in describing their perceptions and thoughts about the themes raised in the research and interview questions. Morgan (1997) indicated several foundational metaphors related to organizations in his text. Some of these are the machine metaphor, the organismic metaphor, the brain metaphor, the cultural metaphor, and the political metaphor. Other writers like Lakoff, Ortony, and Black, (Lakoff & Johnson, 1980) have classified other foundational metaphors like the journey metaphor, the drama metaphor, the construction metaphor, the destination metaphor, and the container metaphor.

The second part of the analysis was to determine the extent to which the foundational metaphors were consistent with current practices and with educational philosophy. This was accomplished by using elements of the Salient Characteristic Analysis Technique or SCAT (Fawson, 1994) that was discussed earlier. The approach was to analyze the saliency of the characteristics of the topic and vehicle terms. The essence of this approach was to generate a list of the characteristics that are relevant to the vehicle term and then to develop a list of the characteristics that are relevant to the topic term. Finally, the characteristics were compared for saliency, which, according to Fawson (1994), are the common characteristics. If the saliency was very low, then this indicated an inconsistency between philosophy and practice. If the saliency was very high, then this suggested a close relationship between philosophy and practice (Black, 1979).

Participants

Since one of the primary objectives of this study was to understand how external forces were influencing higher education at both the philosophical and administrative levels, it was necessary that a university institution be the context of the study. Based on ease of access and proximity to the researcher, the University of Alberta was selected. Therefore, the participants for this study came from the University of Alberta, the Department of Advanced Education and Career Development (now part of Alberta Learning), and the private sector. Because a major purpose of this study was to understand better the administrative and philosophical consequences from the relationship between the executives in the private sector, deans, and representatives from the provincial government, it was essential that the participants had some form of influence at this institutional level.

From within the institution, five deans or associate deans (referred to in this study as "deans") were interviewed. The selection of the deans from the 14 faculties occurred through selective sampling in consultation with my supervisor. These deans were selected based on perceived availability and willingness to participate and to ensure that the deans came from a range of faculties, philosophies, and experiences. The concern was that if random sampling was used that the participant group could have come from only one or two faculties rather than each participant coming from a different faculty. During the conceptualization of the study it was felt that the deans were the appropriate level to interview as they deal directly with industry on a project specific basis.

The second type of participant required for this study came from the private sector. Participants from the private sector were selected by reviewing the most current documents, produced by the University of Alberta, indicating all financial contributors to the University. The Director of the Development Office at the University of Alberta was contacted and informed of the study and was asked to generate a list of five companies that the Director felt would be willing to be involved in this study. The Director was asked to generate the list based on two criteria: the company the potential participant worked for or owned had contributed to the university within the last fiscal year, and; the company was located in Alberta. The Director then supplied the researcher with a list of five contact names from companies who had contributed \$100,000 or more to the University of Alberta in the last fiscal year being 1998. These people were then contacted and three accepted. The Director of the Development Office was contacted again to provide two additional contact companies. Individuals from both of these companies later agreed to be involved in the study.

Either the Chief Executive Officer or the individual most responsible for the financial contribution to the University of Alberta was interviewed. This category also included the administrator responsible for the partnership program with the University of Alberta if that company was involved in an ongoing commitment with the University. Since the objective behind the research methodology was to generate general and open dialogue regarding the University of Alberta's educational philosophy and administrative practice, it was believed that their

involvement with the university would give at least basic insight into the university and its educational and administrative practices. Also since their companies had made substantial financial contributions to the university, it was also believed that they would have general perceptions about how the university operates both educational and administratively.

The third category of participants were three senior administrators within the Department of Advanced Education and Career Development. One senior level director was initially contacted and informed of the study. This person was contacted because of a previous working relationship with my supervisory professor. This director was then asked to provide the researcher with a list of three individuals within the department who would be knowledgeable about the general concepts outlined in the purpose of this study. These people were contacted and all agreed to be involved.

Trustworthiness

The success of any research project is dependent on the researcher's ability to reveal or illuminate the main intentions of the study. In quantitative research, this is usually described as validity and reliability. In other words, does the data analysis process reveal what it was intended to reveal and to what extent can the research be repeated to yield the same findings? Qualitative research has similar tests of rigor but uses the term "trustworthiness" instead.

One element of trustworthiness relevant to this study is the set of interview questions. In other words, are the questions generating the data consistent with the

main research questions? A main approach of the study was to generate dialogue – to get the participants talking. The interview questions were the catalyst for discourse on the topics relevant to this study. As such, it was not necessary for the questions to reveal a specific type of answer but to generate broad discussion related to administration, philosophy, and the internal and external relationships between the University of Alberta, the provincial government, and the private sector. It was from this more general discourse that the foundational metaphors were revealed. This was consistent with the epistemological foundations of qualitative research.

Another element of trustworthiness relates to the data analysis process. Specifically, will the methodological paradigm reveal the intended relationship between administrative practice and philosophy; and will the analysis of the foundational metaphors adequately describe this relationship? This study accounted for these questions on three levels. First, a pilot study was conducted to determine if the methodology chosen for the data analysis revealed the desired relationships described in the data analysis section. The pilot study was a trial run of the interview questions and the resultant data analysis process. For the pilot study, two participants were selected who knowledgeable in the area of study, or who matched one of the criteria established in the “participants” section. In the case of this study, one associate dean from the University of Alberta and one senior level officer from a private corporation were used.

Second, an audit trail was used to ensure that data remained an accurate

reflection of the participants' comments. The audit trail consisted of the transcribed audiotapes of the interviews and personal field notes. The field notes added further insight and reflections on the interview process and dialogue. Peer checks were used to see if they were able to identify the metaphors from the data in a similar way that I did as the researcher. Consistency was found among the peers and their analysis. These peers were selected for their knowledge about general organizational metaphors.

Third, member checks were an essential component of the data analysis process. The procedure for member checks had two steps. The data were analyzed for foundational metaphors based on the theory presented in Chapter 4. The data analysis process revealed specific findings regarding the participants' perceptions about philosophy and administrative practice at the University of Alberta. These specific results were sent to selected individual participants to determine if they were an accurate representation of their comments and perceptions. Both participants from the pilot study were asked to review their comments as well as the resultant findings regarding the foundational metaphors they used in dialogue. Also, four other participants from the main study were selected and went through a similar process. No changes to the data and the resultant findings were required.

Limitations

Due to the nature of both the conceptual framework and the resultant methodology chosen, several limitations existed within the design of this study.

The results from the analysis were limited by the methodology. Since interviewing was the chosen form of data collection, other types of data derived from alternative methodologies were not included. This limits the breadth of the research findings because the analysis process focused on only one element of what the data can reveal.

The lack of both Canadian and Alberta-based research limited the comparability to other research, as much of the research in this field has been conducted in the United States. Comparability with other Alberta-focused or Canadian-focused studies can aid in determining if the findings from this study are consistent or inconsistent with other research in this field. This then helps in determining if this research is academically significant or not.

This study was limited to the extent that the perceptions held by the participants were reflective of current practices and philosophies. Some participants will have a breadth of knowledge on the research context and other participants will have limited knowledge. This then affects the depth and range of comments that they are able to make.

This study was limited to the extent that it was impossible to collect data on all the themes associated with the relationship that the University of Alberta has with the external environment. Only those themes outlined in the research questions were included.

Delimitations

This study utilized several delimitations for reasons of practicality and to

support the conceptual framework in its relationship to existing literature.

This study was delimited to 14 respondents.

Since interviewing was the method of data collection, only a small sample from each of the participant groups was selected. Although this methodology limited the breadth of the population, the interview format allowed for a great depth of data to be gathered. The more dialogue that is generated, the more that the data will reveal the foundational metaphors that were representative of the participants perceptions regarding philosophy and practice at the University of Alberta.

For reasons of practicality, this study was delimited to include only those participants associated with the University of Alberta. Other universities in the province of Alberta were not included.

Although many different levels of administrators work at the University of Alberta, this study was delimited to deans and associate deans. These participants were selected because it was believed that they would have the most direct experience related to the research context. Since other levels of administrators, faculty, and students have knowledge of the context under study as well, excluding them from the dialogue omits their voice. They were excluded for practicality, reasons of time, and ethical issues. Chapter 8 raises the issue that these types of participants could be included in a future study.

The interview process was delimited to primarily one interview. Since the objective behind the interview process was to reveal the foundational metaphors

used by the participants, it was essential that initial thoughts and perceptions be the basis of the data. Foundational metaphors are expressed through first thoughts and comments, not through extended dialogue and reflection. This is consistent with metaphoric theory and this type of qualitative research and is the reason for delimiting the research process to one interview.

Ethical Considerations

Following the strict requirements for research utilizing human participants, the following ethical considerations guided this study.

The research first passed all ethical standards required by the Department of Educational Policy Studies and the University of Alberta.

All formal interview participants were asked to sign a document indicating their approval to be involved in the research. This document was also briefly outlined verbally, and the purpose of the study, their involvement, and their ability to opt out at any time during the research process discussed.

All of the data collected during the research process remained in the possession of the researcher and was kept secure and was treated as confidential.

The formal audiotaped interviews were transcribed by the researcher and were erased following a confirmation of the transcription process. The typed transcripts remain in the possession of the researcher and are treated as confidential.

No participants' names were used in the formal document. Participants were referred to as either coming from the provincial government, the private

sector, or the University of Alberta. This was done to ensure participant confidentiality.

Summary

This chapter outlined the essential elements of the research method used in for this study. The participant group for this study came from the private sector, the provincial government, and the University of Alberta. A pilot study was conducted to ensure the questions generated a breadth of dialogue on the research context and to ensure that the dialogue revealed the foundational metaphors necessary to the data analysis paradigm used in this study. Each participant was interviewed once and their transcribed interviews became the data. Trustworthiness of the resultant data analysis was enhanced through the pilot study, an audit trail, and member checks.

Chapters 6 and 7 present and discuss the foundational metaphors used by the participants as revealed through the data analysis process.

CHAPTER 6

PERCEPTIONS OF DEANS

Introduction

Generating dialogue on the philosophy of higher education at the University of Alberta was central to this research project. So as the participants began to share their perceptions around the *specific research questions* from the interview guide listed in Appendix 1, their philosophies were evident in their comments. The following section explores the concepts around the first major research question: "What are the perceived philosophies of higher education held by deans and associate deans at the University of Alberta?"

The primary effort of the qualitative design is to create a research paradigm in which there is a unique interplay between the perceptions of the participants and the researcher's interpretations. The final product is "multi-voiced and dialogical. It builds on native interpretations and articulates what is implicit in those interpretations" (Denzin, 1989). This made me reflect on the essence of narrative inquiry, metaphoric theory, postmodernism, and qualitative paradigms. When I did so, I kept hearing words like community, multi-voiced, participant, researcher, reader, multi-epistemological, multiple philosophies, dialogue, and interaction to name a few. So as I thought about how I could present the information in this chapter and as I reflected back on the discussions of the

previous chapters, I knew that it was essential that I stay as close to the "dialogue" as was possible. For it is through the dialogue that metaphor is found and it is through the reader or listener that metaphoric meaning comes to light. Then it is that metaphoric meaning which illuminates the thoughts, perceptions, and realities of the participants' experiences with higher education. So you, the reader, and I, the researcher will work together to bring meaning and illumination to this complex educational reality.

In order to accomplish this, it will require the use of a variety of cognitive and metacognitive learning strategies. This is because the more we look at the data from different perspectives, the more we see. Since the essence of metaphors is to create a mental link between the characteristics of a vehicle term to the characteristics of a topic term, structuralism requires us to blend the representational with the non-literal theories of language use. In other words, metaphors inherently require multiple language analysis strategies to generate meaning. If this is the case, metaphor analysis requires the use of multiple cognitive learning tools to understand the metaphoric meaning. So to understand the metaphoric intention better will require interplay between text, dialogue, pictures, mind maps, diagrams, flow charts, brainstorming, and equations. This may be a break from traditional forms of academic writing but I believe that it is more honest to qualitative and metaphoric research epistemologies.

The deans responses are organized around the three major elements identified in the conceptual framework. These organizing elements were:

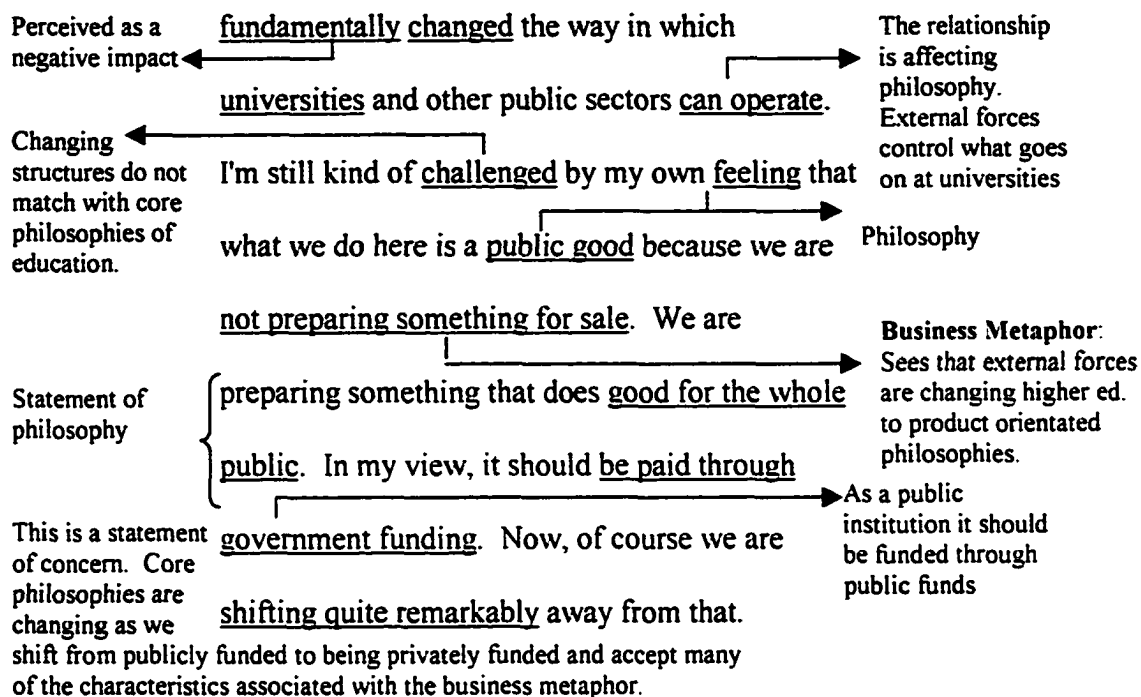
external influences, university governance, and philosophies of higher education.

Influence From the External Environment

The following section explores the foundational metaphors used by the deans as they expressed perceptions regarding influence from the external environment. In the **Business Metaphor** there was the perception among the participants because of external forces, educational philosophies have been directed towards the development of an educational product. In other words, that education should be in the business of making things. That product could come in the form of a student with set skills, or a product of research. This is countered with the philosophy that a product-based educational program directs its efforts toward serving a selected consumer group. This is in opposition to the perception that education is for all people and the results of education should not just be for those directly affected or involved with the institution. The inherent philosophical belief of education is that it should be for the benefit of all society whether directly or indirectly. The dilemma expressed by these participants is that right-wing political ideologies combined with market economy forces are shifting university education into a product-oriented philosophy and not a public educational endeavor. For example:

Links
between
the three

{ If we were talking about public education and
their relationship with the provincial government
and the private sector, it has changed. It has



This belief further suggests that money coming from private sources have different philosophical bases than money that comes from public sources. This difference was then perceived to affect how money is used within the institution which then affects the processes of education. Mainly because the money goes toward those programs that are in line with the product-orientated focus of education.

The data reveal that the participants in this group see a distinction between the two sources of money and how these sources, in turn, affects the philosophies of education. Figures 6.1 and 6.2 represent how the participants express the difference between private money and public money.

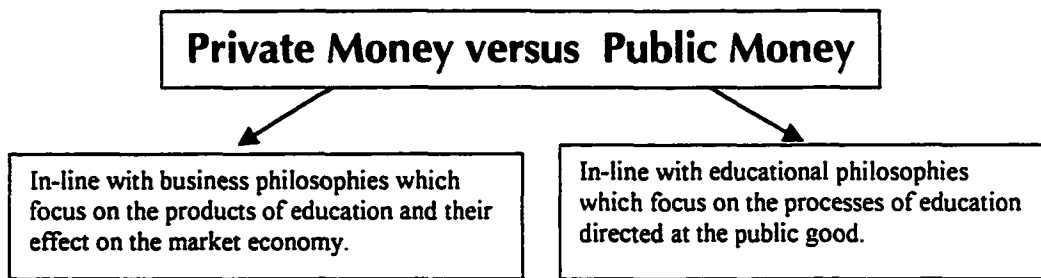


Figure 6.1: Source of funding and its affect on higher education

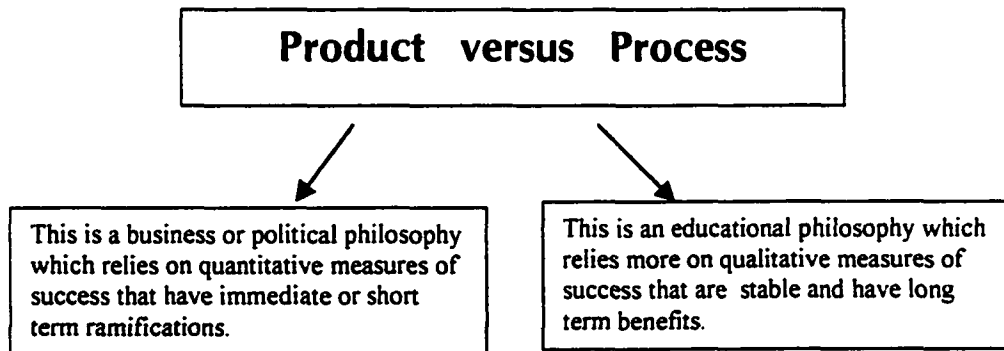


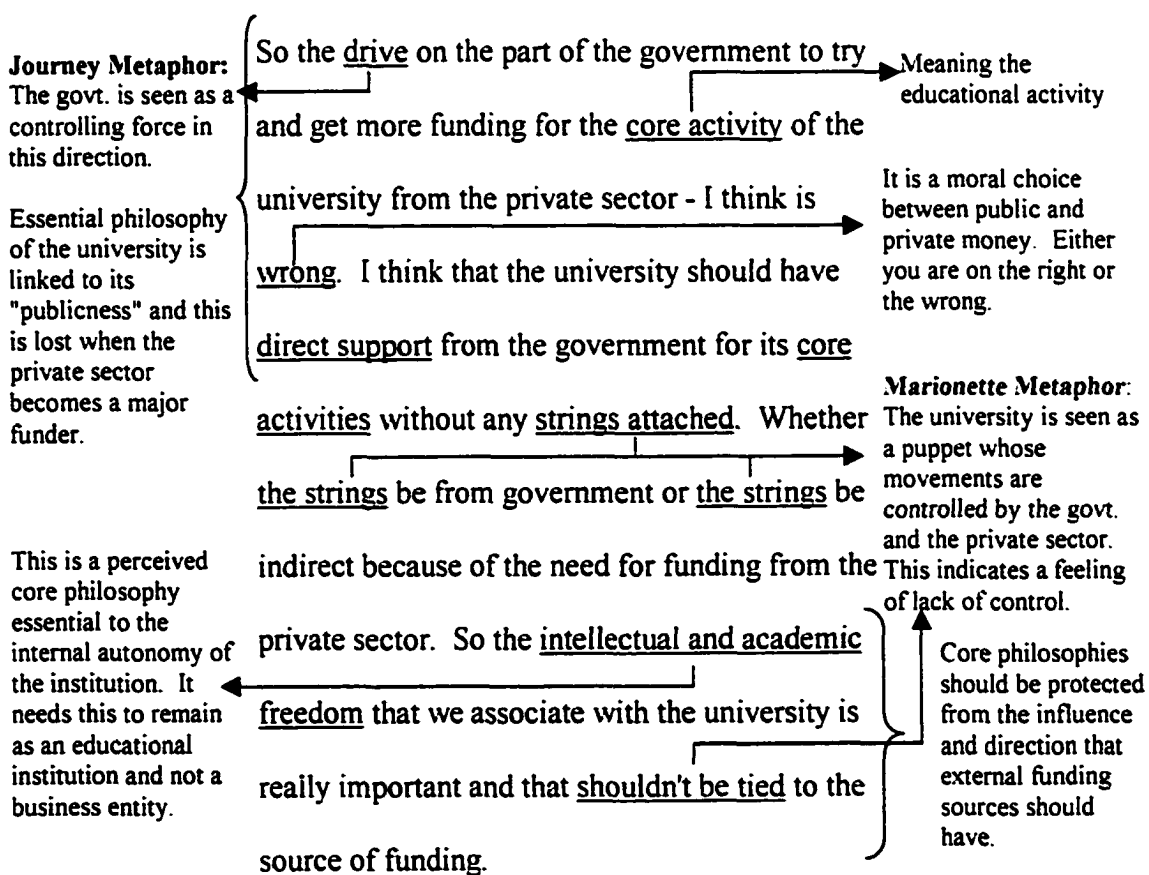
Figure 6.2: Two philosophies of higher education

The discussion around these philosophical perspectives on education is outcomes-based and asks the question, "What are the outcomes of the educational endeavor?" The deans suggested that core philosophies were being challenged as the University moved from being publicly funded to being more privately funded. This perception developed around the understanding that higher education should serve a diverse population, meaning economic, public, industrial, cultural, and social. When the institution shifts to serving a selected niche market, many of these educational philosophies are lost. As the shift is made in this direction, the university institution begins to focus its attention on serving those external stakeholders who have supported it financially. The participants perceived that this would lead to the dissolution of core educational philosophies in favor of a

business philosophy.

The respondents from the University perceived this as a major alteration in the funding structure for the operation of the University. As the funding structure has changed it has also affected the philosophy of the institution because the institution now works to serve those stakeholders who have financially funded internal programs at the University.

One participant from the University commented.

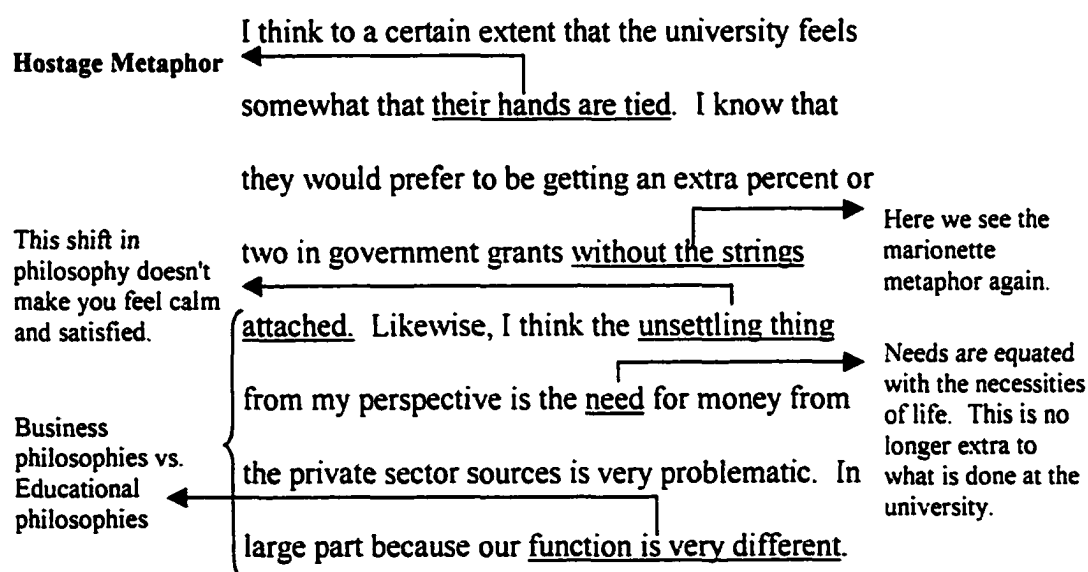


Again, a feeling of lack of control due to influences from the private sector and the government pervades the comments from this group of participants. Lack of control to decide the direction of the core philosophies because forces on the political right are directing the university to serve a focused or specialized

niche market and to have measurable, product oriented outcomes to education.

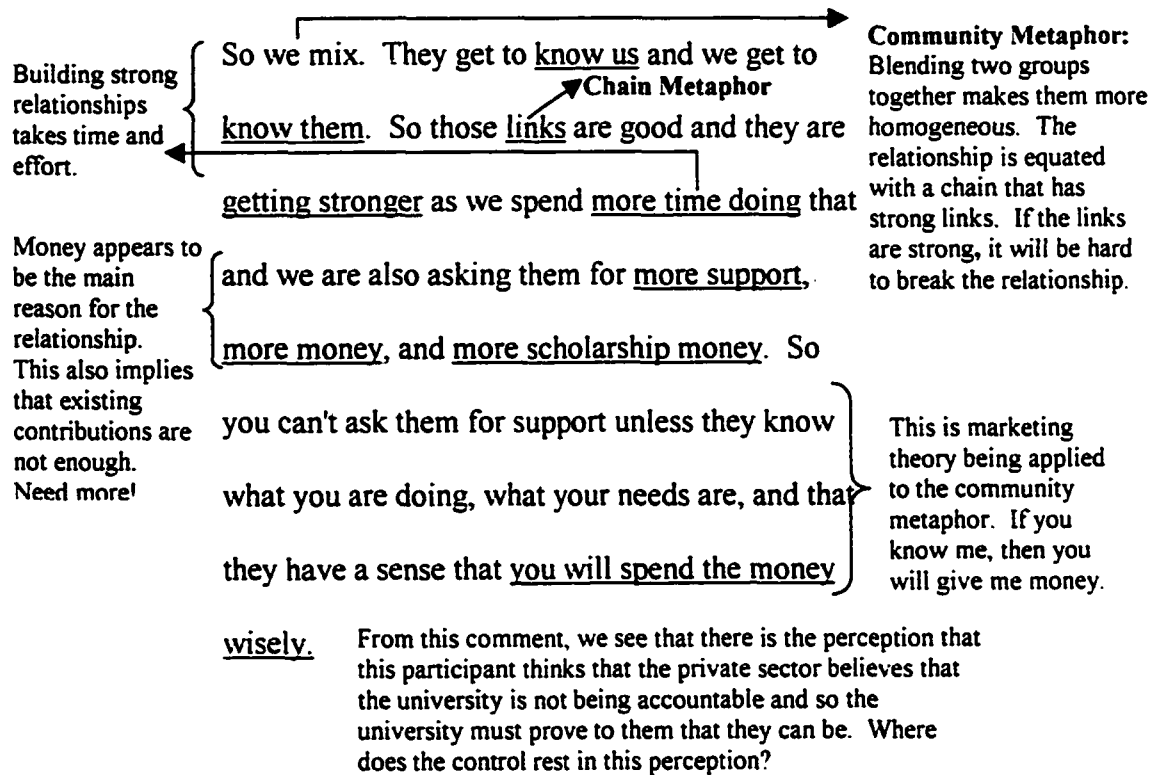
This lack of control comes from the fact that the respondents perceived that the private sector does not like what the university is proposing and doing. As a result, the private sector places requirements on the funds donated to the university or program. As such, economic forces are controlling the direction of university education. This further indicates that the agenda of the private sector does not match the agenda of higher education. This is why the private sector and government place conditions on the funds contributed to the universities.

Another participant used a hostage metaphor to express the power and control that external stakeholders have on the university's internal philosophy.

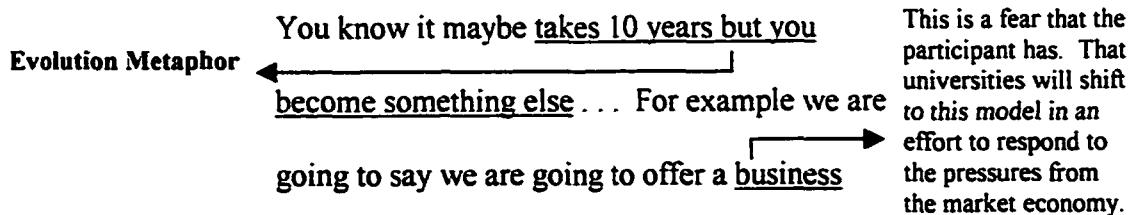


Issues of accountability are closely tied to these concerns as expressed by the deans. The concept being expressed is that prior to these changes universities had not been accountable in their financial management. As such, the private sector and government have been cautious with the money given to the university because they believe the university does not know how to be responsible with it.

Since the government and private sector perceive that they know how to be financially accountable, they impose restrictions or requirements on the funds given to force the university to be accountable. The following comments are representative of this idea expressed by other participants in this group.



Consistent with the business metaphor, the deans also used the **evolution metaphor** to describe the shift from educational philosophies to business philosophies. One participant commented:



model of education . . . Professors are willing to do
 that so the model works . . . If we all went to
 that model then the research would be done in
 private research parks and think tanks and places
 that make their money by doing executive
 development and training. So it would **evolve** into
 a whole different form.

This is what businesses do and the goals are very different from what the intention of university-based research does.

Evolution Metaphor

The evolution metaphor is closely linked to the organismic metaphor where education is seen as alive and evolving. The problem is that education as an organism is strongly influenced by the external environment. Like the processes of evolution, pressures and changes in the external environment cause the university to evolve and adapt as a matter of survival. This was perceived as both good and bad. In this instance, the adaptive processes were seen in a negative light because they are forcing the institution to evolve into states or forms -- meaning educational philosophies -- that it does not desire. The problem expressed by these participants was that the environmental, evolutionary changes are aligned with a market economy and so the university feels that it must take on business and market economy philosophies in order to survive.

Through this metaphor, the deans expressed the perception that the university should not become too specialized in its environment. If the focus is too directed, the fear is that the university will set up its own demise because the environment is changing so rapidly. Research, as an example, should stay general and not be bound by one source of input that has self-serving ulterior motives. In

establishing business relationships, the participants were concerned that the university was putting itself into an environment that it is not designed to be in. This is because the core philosophies of each enterprise have different goals in view. Private enterprise operates within a competitive environment and so all its structures, processes, outputs, and philosophies are designed to fit into a focused and specialized niche market. Postsecondary institutions must compete for students but the competitive business model should not be the basis on which curricular content is conceived and implemented. As was discussed earlier, when this occurs, educational philosophies shift from the processes of education to the products of education.

Also, the deans used the evolution metaphor to describe the current context of higher education and the changes occurring in the market economy and the globalized reality. This suggests, through the evolution metaphor, that this global change is beyond human control and that we are just along for the ride. Ultimately, all that we can do is hope to adapt to the changing environment as best we can. It is a real testimony to a feeling of lack of control expressed by the participants. What is interesting is that organizations, educational institutions, and the economy are controlled by people, yet the perception is that they have moved beyond human control and exist as entities independent of human intervention. One participant expressed this idea in these words.

I hate to say it but things are getting much more
boundaryless. It is all becoming more global. I

The changes are happening to business so it must happen to universities. think the university is just part of the natural evolution of what is happening outside of the university in many areas. **Evolution Metaphor:** This implies that it is a natural process. That it is something that just happens and people had little to do with it.

The following metaphors were all expressed by deans from the University of Alberta and have their correlate in the business metaphor.

The **Journey Metaphor** was used frequently to indicate that the journey was not one of choice but one of coercion and that external forces were controlling the direction. The participants perceived these forces as those stakeholders aligned with the political right. University education was perceived to be on the path of the political right with business controlling the direction. One participant phrased it as follows:

Journey Metaphor expressing a sense of lack of control. That might be the right way to go but . . . "Who is driving it in that direction?" I'm not even sure if it is educators that are driving by the way. I think that a lot of educational policy comes out of meeting with business and this is a very cynical view of politics. **Business and gov. are seen as the drivers of educational policy.**

With the **Shopping Metaphor**, external forces were perceived to be directing both the educational process and the outcomes of research. The educational focus was to design the outcomes of research for a limited clientele base that produced specialty products for an elite economic market.

It allows you to travel into the business world. They were looking at establishing a kind of skills passport where people can come at the end and **Focus on the outcomes of education.**

This is to appease demands for accountability in education. "What did you really learn that is worthwhile to the business community?" So the university responds with ideas like this.

say I have learned these skills and of course that is very much market-driven. It is false to assume that there are no marketable skills learned in this faculty.

Market is the controlling force in contemplating this educational change.

With the **Balancing Metaphor**, the participants concern was that higher educational policy was moving away from standard practices of both curricular planning and research endeavors without being completely aware of the consequences of that move. In the process of this transition, the philosophy of education serving the public on a broad level is being dissolved into the economic mandates of the political right. Consider these comments by one participant.

Get rid of all distractions that will take the university away from this goal.

I think clearly there has been pressure over the past few years for us to be focusing on a very practical skill orientation. Or at least be moving toward that direction anyway. Maybe we were

This is the influence coming from the external community.

Journey metaphor but where the direction is controlled by external stakeholders.

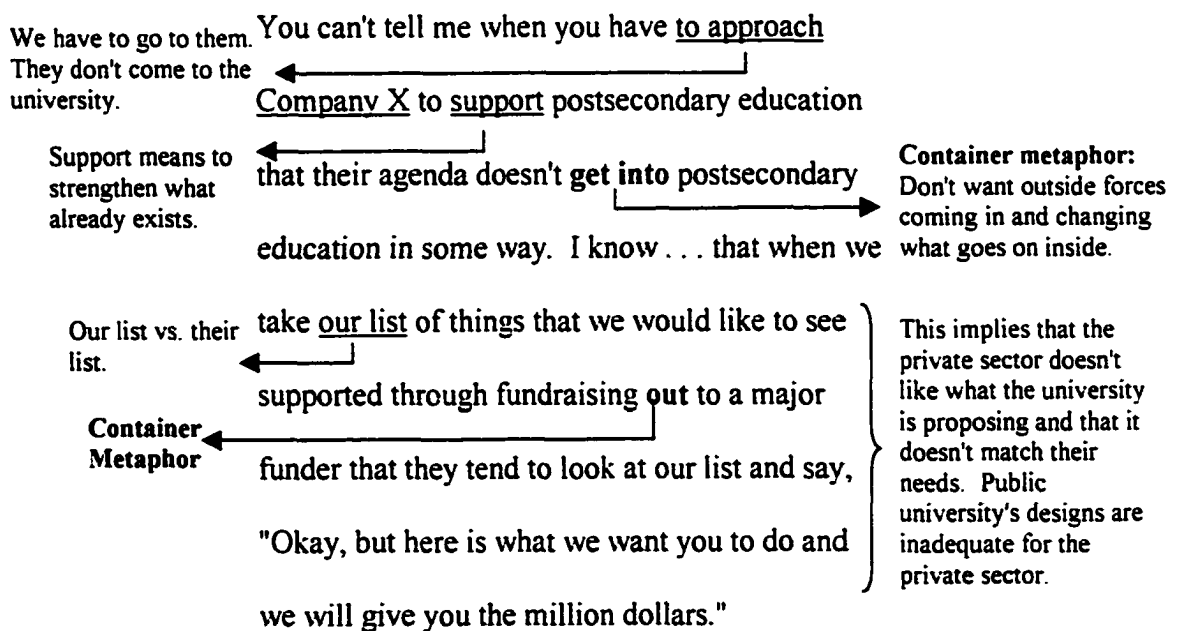
Balance Metaphor between business philosophies of practical outcomes and educational philosophies of the exploration of knowledge.

out of balance and maybe we were too theoretical in our approach, but now there is considerable pressure to move us in a more practical direction.

There is the sentiment in this expression that external pressures have made the university question its educational philosophies.

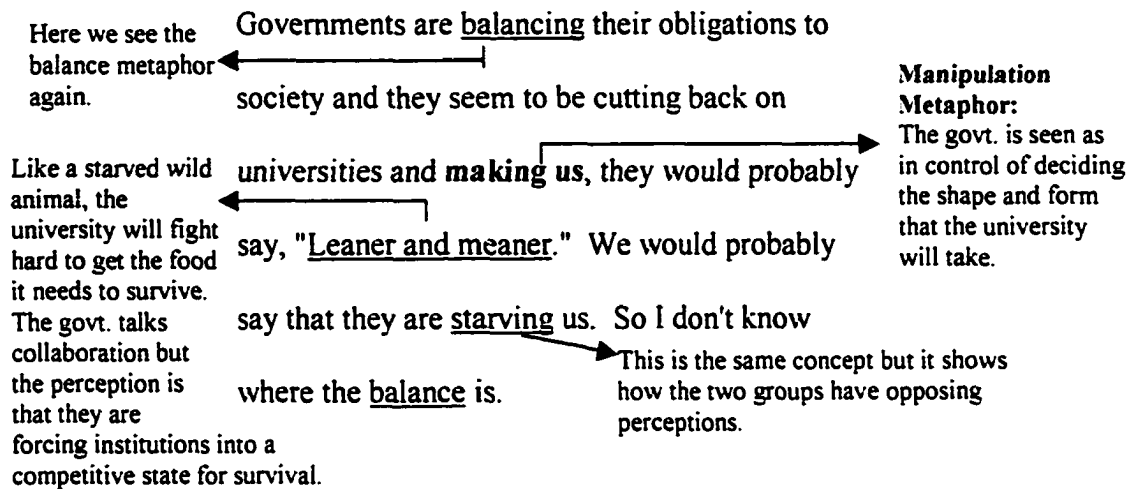
Through the **Container Metaphor**, elements of postsecondary education were perceived as separate containers that are being altered as new elements enter or attempt to reshape the container. There was also the perception that the processes of education are being altered or reshaped as external forces apply pressure on the container to change. The container metaphor also points to the

fact that the participants perceive the university as working within a closed system. The closed system perception creates a dichotomy in perception. In one way, the university is attempting to open itself up to the external community but, internally, the participants want the university to stay closed to protect it from outside influence. This makes it difficult for an institution that is moving towards an open system approach to function effectively if its members see it as a closed system. This perception supports the notion that bounded objects have size which allows them to be quantified in terms of the amount of substance they contain. This makes it easier to define and to protect the educational container. One participant commented that



The **Manipulation Metaphor** is consistent with the container metaphor in that the participants perceived that university education is being changed by outside forces that are shaping, influencing, or pressuring the system to change. It is just like a piece of paper that has been reshaped into a paper airplane. It is still a

piece of paper but in the shape of a plane. This implies though, that the participants perceived that there is an external controlling force that is doing the shaping of postsecondary education. The only problem is that government and the private sector are manipulating the university to reshape against the consent or agreement of existing internal governance and philosophical structures.

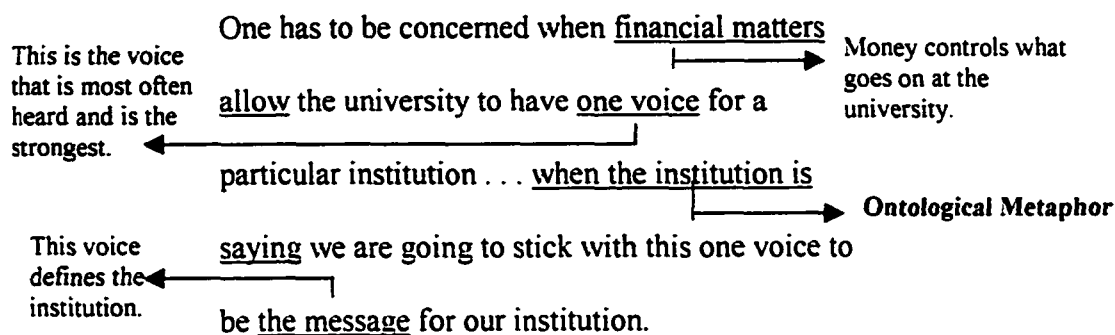


Philosophy of Higher Education

As the participants began to share their perceptions on the philosophy of higher education, their comments tended to circle around teaching and its close ties to research; student and teacher relationships; research; and academic freedom. The following section explores the foundational metaphors used by the participants from the University of Alberta that were consistent with these themes.

Through **Ontological Metaphors**, the deans personified objects and concepts. This expressed the perception that there is a controlling force over academic freedom and the multiple voices that are a natural result of academic freedom. They felt that there is an external and internal effort to produce a single

voice in tune with the direction determined most appropriate by the university as a whole.



By using the **Container Metaphor**, the participants perceived that elements within the higher education system were separate entities and each was operating within its own reality. In this perception, external forces enter in and disrupt or change the processes within the academic freedom container. Figure 6.3 is a representation of how the participants perceived this working.

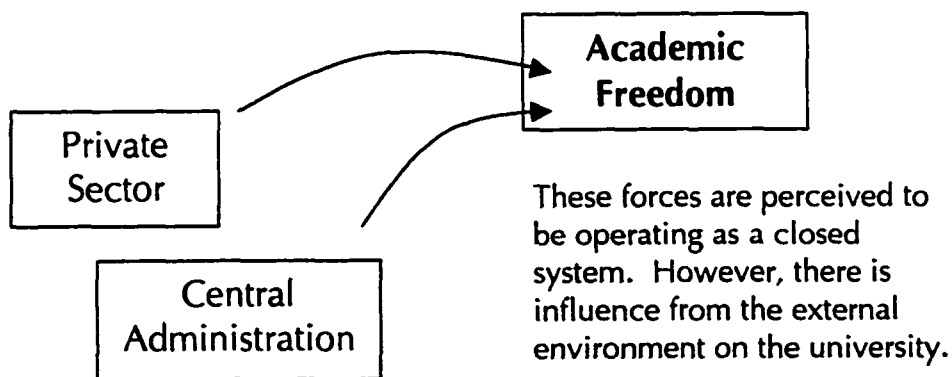
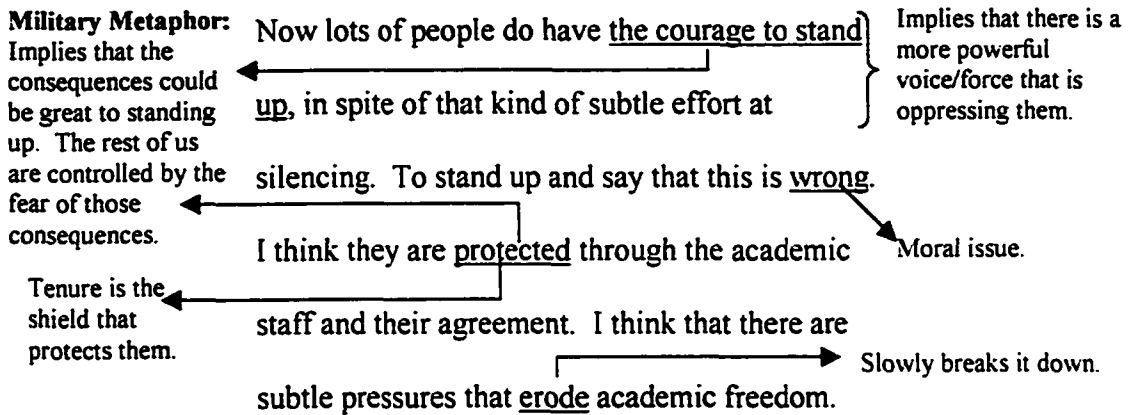


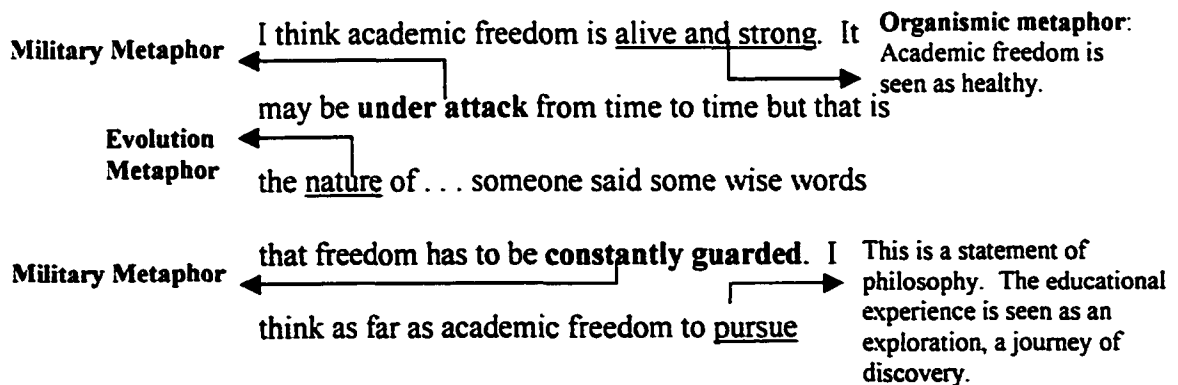
Figure 6.3: Closed system perception of higher education

In the **Military Metaphor**, the participants perceived that there is a battle between forces seeking to control or direct academic research and those wishing to maintain its original philosophy of multiple voices. The consequences of opposing

the controlling voice are harsh unless one has some form of protection or shield. This comes in the form of tenure for example.



Academic freedom is an essential element of this process and the participants felt that the external environment is trying to either change or take academic freedom away from university structures. The participants believed that they needed to protect academic freedom against those external forces that are attempting to apply business metaphors to research and tenure. Inherently, the deans felt that changes in research funding had caused the essential philosophies of academic freedom to evolve, through adaptive processes, to take on the accountability mandates of the external environment. The following is an example of how one dean expressed it.



curiosity driven research, . . . it is probably less well

The participant is saying that philosophies of academic freedom are being overtaken by the economic mandates of the industrial sector.

supported. If we want to improve academic freedom, one thing would be to provide more funding for curiosity-driven research as opposed to industrial-related research.

Through the **Nature Metaphor**, the deans perceived influence from the external environment as a powerful force that is slowly and gradually altering the direction and structure of academic freedom. For example as a river erodes a bank. They also implied that there was no stopping the process or that adequate structures needed to be built up in order to prevent or minimize the erosion process. These comments made by one participant exemplify this perception.

I do think that there is academic freedom. It is just that there are subtle pressures that erode it.

Nature Metaphor

With the **Morality Metaphor**, the participants perceived that both central administration and external forces were using morality as a means of justifying the shift from educational philosophies to business practices. These forces suggest that this is the right thing to do and that it goes beyond an issue of just finances or facts. If academic freedom is changed because of this process, then it is acceptable because we are doing the right thing.

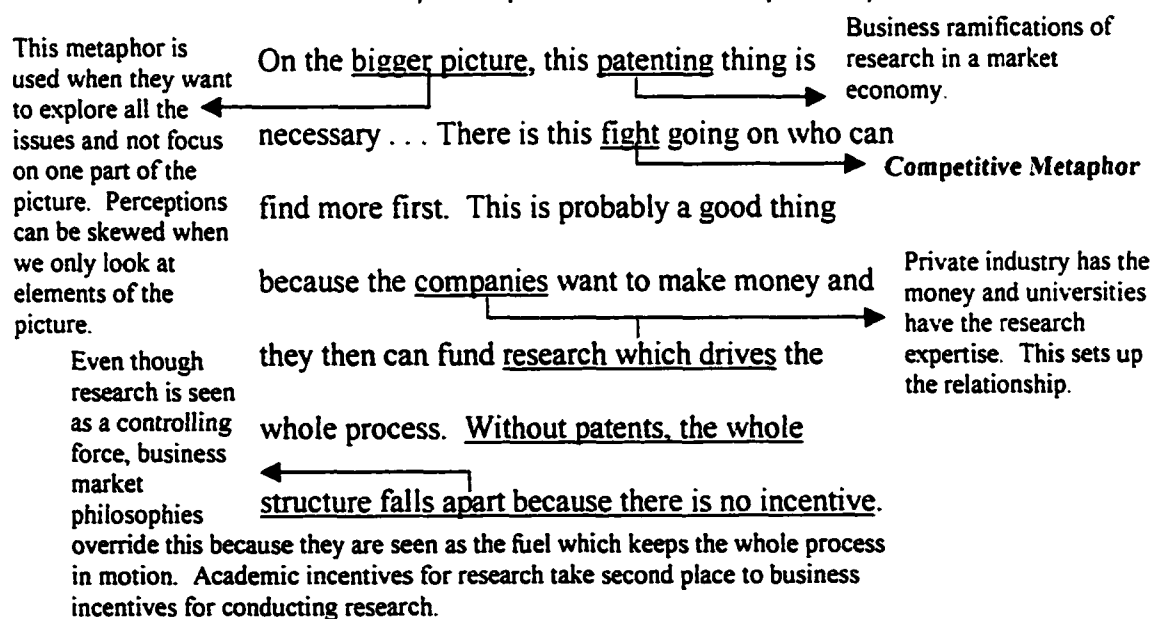
Multiple voices are the essence of academic freedom.

The message didn't come forward that it was something that we had to do and we would then understand divergent views, was that this was the right thing to do. A very clear message in fact.

Morality metaphor implies that everything else is wrong. This eliminates any sense of opposition because if you oppose the 'right', then you must be on the side of the 'wrong'.

Through the **Business Metaphor**, the perception among the participants was that business needs applied research and a product-outcome curriculum; therefore, academic freedom and research must alter to match this change in philosophy. The participants frequently used words like service or serve to indicate this perception. The implication is that the university is much like a waiter/waitress who brings the customers exactly what they ordered.

Consistent with this theme, the participants felt that putting research into the market economy had brought in business philosophies and the notion of competition that have greatly changed how research is conducted and published. It has made some fields of research competitive where they once operated under collaborative and community metaphors of academic philosophies.



The deans realized that involvement with private industry was a reality. They also realized that the traditional practices of academic inquiry were being affected by this involvement. As was mentioned in the previous comment, this is

not necessarily a bad thing. The role of the university is to be acutely aware of how business philosophies can work to enhance research philosophies but without harming principles of academic freedom.

They know the environment and are aware of the dangers it poses. I think senior researchers know exactly what they are doing and there is this balance between **Balance Metaphor.** Here the balance is between academic philosophies and business philosophies.

See Figure 6.4 ← delaying publication and patenting and those legal issues. They are walking that line. I mean they are academics. So the drive is there to publish quickly. → This is the pressure from the external environment.

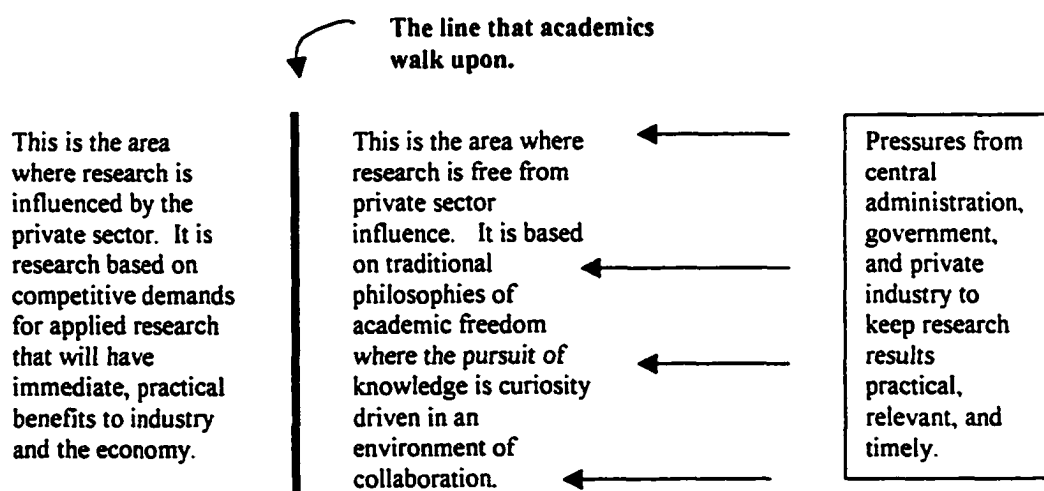


Figure 6.4: Academic line between pure research and applied research

Referring to Figure 6.4, the line that academics walk is the area where you deal with the private sector and get the benefits of the relationship. That relationship, though, does not change the direction or focus of research philosophies, epistemologies, and ethics. The participants saw that it is getting

harder and harder to stay on that line because of both political and economic pressures from the right. This pressure is based on the external community's demands to increase the competitive nature of the academic discipline in order to be first in the research world. The participants perceived that this pressure is based on administrative demands to have the university recognized by the external stakeholders as a groundbreaking research institute. With that recognition comes the financial benefits from being recognized by the external community and the resultant involvement in the market economy.

Through **Spatial metaphors**, the participants saw the university as moving from point A to point B. Participants spoke for the internal constituents in suggesting that point A is the superior position in relation to teaching, research, and community service. Conversely, participants perceived that the external constituents saw the move to "B" as an improvement. This creates a perceptual discord between the internal constituents and the external constituents. Each group perceives a different direction for the institution.



Figure 6.5: Perceived institutional direction

Philosophically, participants suggested that internal structures support quality teaching and an emphasis on this area of academic quality. External voices coming down to the faculty level suggest otherwise. There is the perception that they are receiving mixed messages because they hear information about the quality

and importance of teaching, yet research is the area most often rewarded. This makes regular academic practice difficult to discern because there is a dichotomy between philosophy and practice. Although most often presented as a horizontal structure, the participants perceived the relationships between these three elements of university education as hierarchical in nature. Figure 6.6 represents this line of thinking.

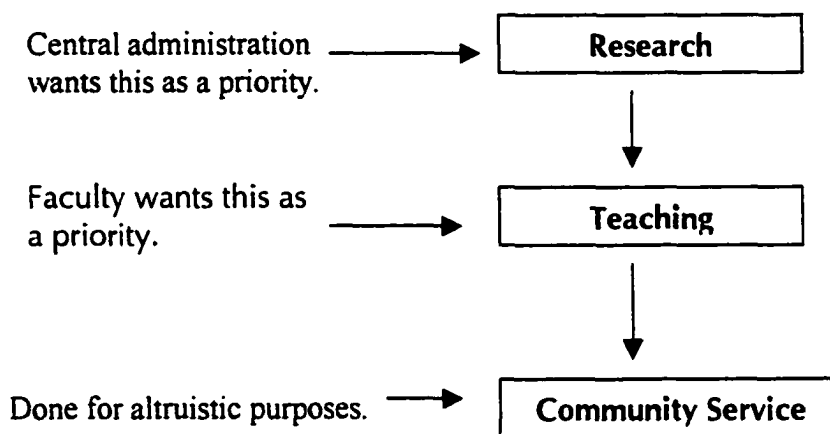
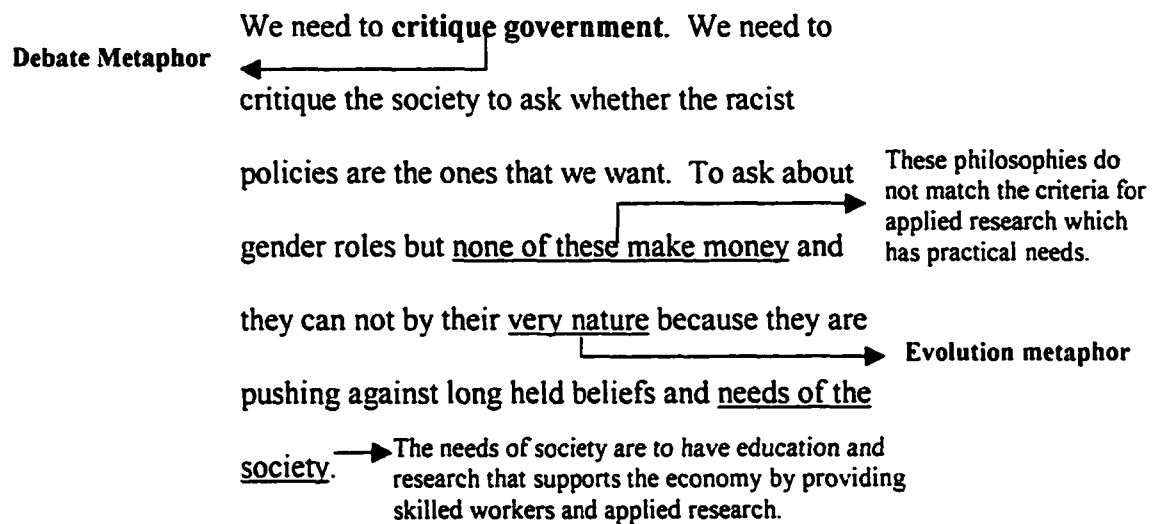


Figure 6.6: Horizontal relationship between research, teaching, and community service.

The **Debate Metaphor** suggests the perception that there is an argumentative relationship between central administration, external stakeholders, and faculty constituents. Participants used terms such as *convince*, *stand-up*, and *talk hard*. Within this debate, the university has a core educational philosophy to question and challenge current government, industrial, technological, and social practices. However, the feeling is that this voice is being silenced by power structures that want the practical voice of education to speak the loudest. At the same time, the more that university administrators take on business philosophies, the less likely

that they will criticize what industry is doing. There is the underlying sentiment that you should not bite the hand that feeds you. This was a concern expressed by many of the respondents.



Using the **Modern-Postmodern Metaphor**, the participants were concerned that the philosophies of teaching have been lost under the auspices of the predominating force of the business/applied research voice. This voice is legitimized through the power structures of the business sector, provincial government, and central administration. The power structures that legitimize certain cultural and social practices over others have used the voice of morality to indicate that the changes occurring within the university are the right thing. As such, the faculties feel pressured to succumb to this voice because they don't want to appear to be on the wrong side of morality. The message is that this is for the public good and so the university and all the faculties must do it. This is the predominating voice of modernity that acts to control and quiet multiple voices.

In the **Personification Metaphor**, philosophies of education are situated as the heart. This has several implications. This organismic metaphor suggests that this philosophy is necessary for the survival of the institution. If the heart stops working, then the whole system dies. Further to this, the heart is a standard symbol of emotional attachment. For example, this implies that there should be an emotional connection to the processes of teacher education that drives us to make this the most important philosophical focus of the faculty. Each faculty must determine what this "heart" is.

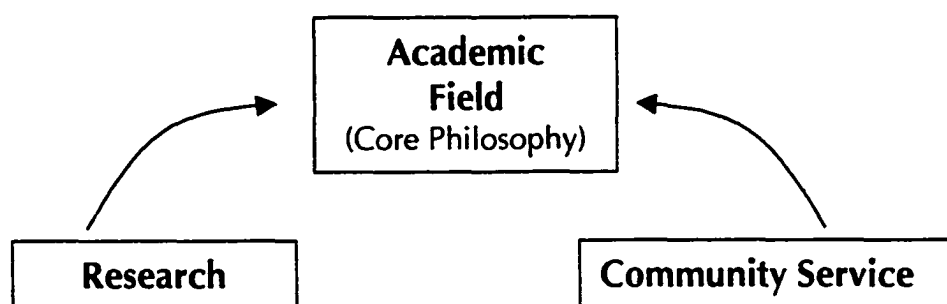


Figure 6.7: Perceived ideal link between academic field, research, and community service

Figure 6.7 shows that the deans believed that the two processes of research and community service should work to support the academic field. The participants perceived that the current reality has research as the most powerful element in the process.

Participants used the **Fighting Metaphor** to indicate the severity of the consequences of not following in line with the larger philosophies coming from central administration, the private sector, and the government. In instances like this, participants used terminology such as hit hard, tough, vicious, and stand up.

They believed that the processes of education should work to utilize strategies that help students to understand and integrate. This occurs through combining knowledge into three core areas: research, personal practice, and the practice of others. Figure 6.8 describes how these philosophical concepts interact.

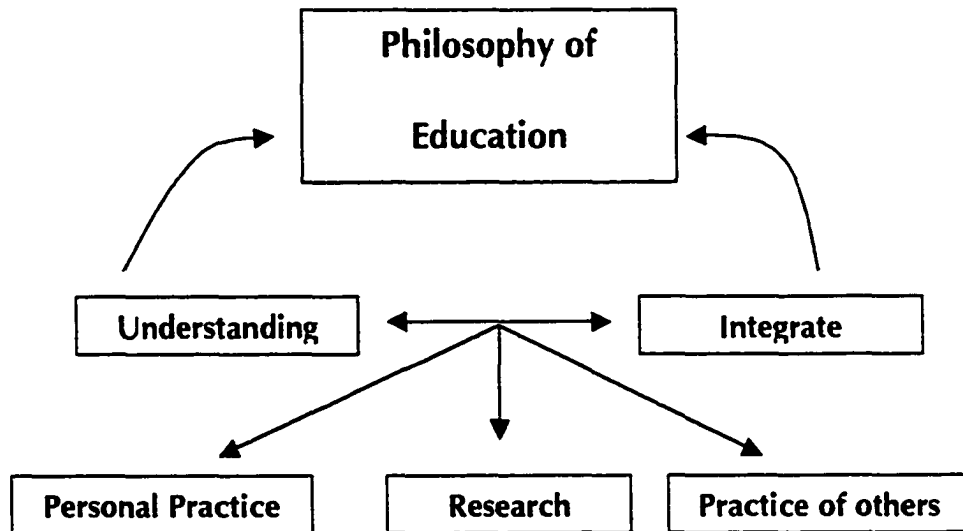
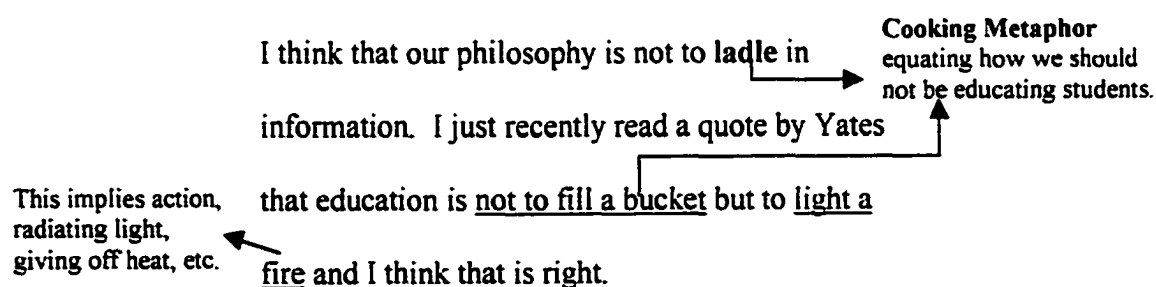


Figure 6.8: Diagram of perceived philosophy of higher education

Overriding this philosophy of education is the view that knowledge comes from the integration of multiple realities and that learning occurs best in an environment where multiple realities are present. As such, participants saw a close connection between theory and practice and believed, in fact, that they are inseparably connected. The risk of failure in education occurs when the structures of education do not allow for the integration of research, personal practice, and the practice of others. The participants perceived that current structures were making it difficult to practice this philosophy. Multiple voices were being silenced by the dominating singular voice from central administration, the private sector, and government.

The **Cooking Metaphor** was used to describe the processes of integrating the three forms of knowledge described in the previous philosophy of education. There was the belief that the three philosophies should be mixed and blended together. One of the key points that participants made, in support of the central theme of this study, was that the governance structures can either be supportive of or a constraint to a faculty's core philosophy. They furthered this by suggesting that learners will always learn, but the governance structures can make the processes of learning more successful and consistent with internal philosophies.

Another side to the cooking metaphor was its use in referring to the transmission of knowledge. As has been discussed, the philosophy is that students must develop active, thinking skills that will help them to assess information for its relevancy. This is a more student-centered approach with instructors acting as facilitators. Instructors can, through their experience, challenge students to go beyond and to excite the student's thinking.



Through the **Journey Metaphor**, the deans described their philosophy of education. On this journey, obstacles frequent the educational path. There was the belief, though, that if you go over the obstacle, education and learning will be better. The perceived obstacles are central administration and the private sector

which have set up governance and evaluative structures which make reaching certain educational goals difficult. On the other hand, the government and central administration believe that these structures are essential for a safe journey.

The role of the university on this educational journey is to help prepare the students for the journey. That preparation can come in the form of knowledge, skills, technology, social experiences, and information. One dean expressed this view:

The university is about **intellectual pursuit**. It is about giving students, through a variety of experiences, the ability to not only obtain knowledge but to be able to critically assess new information as it comes in front of them.

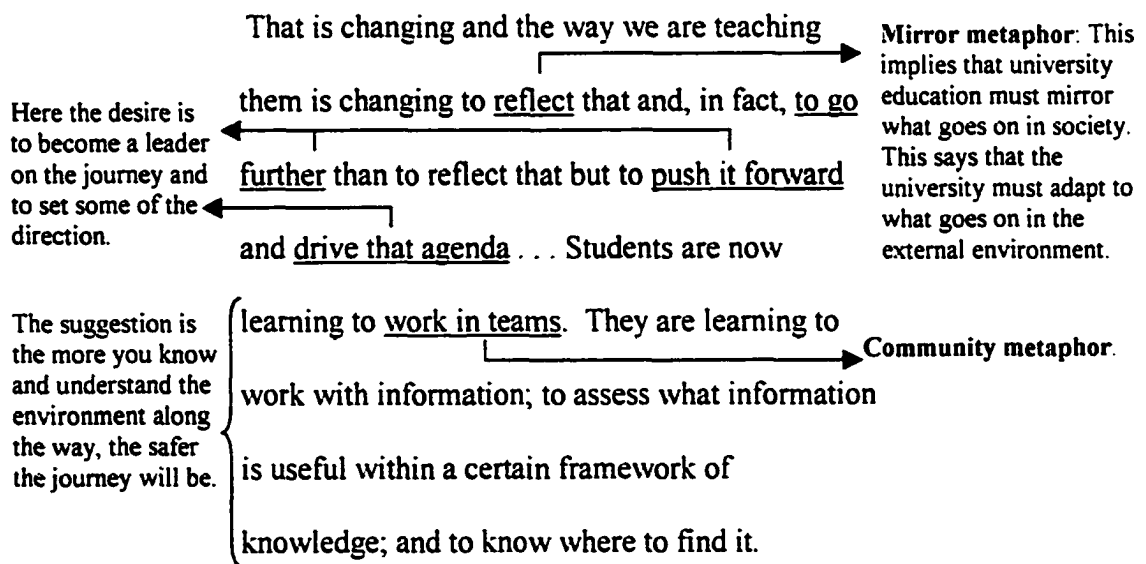
Journey Metaphor

These are the challenges that they will encounter along their journey.

What became apparent through comments like these are some core philosophies about how the participants perceived the philosophy of higher education. First, the effort of a university education is to both simulate and give practical examples of what the students will encounter on their journey after they leave university. In other words, university is a dry run through the "walk of life", as one respondent phrased it. Since it is extremely difficult to determine just what path the students will take after university, it is essential that they be given a broad spectrum of learning experiences and opportunities so that they will be well prepared for when they actually do it. Since the environment that they will most likely encounter will be an information reality, students need to be taught learning skills that will help them to find content-specific knowledge and information.

Once they have found this, university students then need to be able to assess that information critically for relevancy, accuracy, applicability, and truthfulness. Following this, the next stage is for them to be able to synthesize the information into a usable form. This form could be for just the learner’s own development or it could be for practical purposes. If these criteria are met following the completion of the student’s stay at the university, then their educational journey will have been a successful one.

Second, it was evident that the journey must not be a solitary one. This concept is also expressed through the community metaphor. One dean held this view:



Another responsibility of the university along this journey is to help students travel along different paths or to explore their current path to see if it is the right one to be on. The philosophical belief is that the learning process, through the university experience, pushes out the lines of perception regarding views of reality. One dean expressed this philosophy through these comments:

We have a responsibility to open up to students a range of interpretations and possibilities that they may never have thought of and to trouble their view of the world. That doesn't mean that they can't end with deciding that their view of the world is valid but I think it is essential that they have reflected on it. I suppose I go back to the fact that a life not reflected upon is no life at all.

Philosophical statement.

Metacognitive processes are essential to validating or questioning existing views of reality.

The participants perceived education to be a journey. The difficulty facing university educators is that many students have a narrow focus of what a university education is about. Their focus is on acquiring the skills necessary to get them a job. The responsibility of the university experience is to expand the boundaries of what can be achieved through higher education. This does not mean that learning employability skills is no longer a part of the journey. What it means is that those skills are enhanced through educational exploration into concepts related to thought, critique, reflection, analysis, and learning. Figure 6.9 represents this foundational metaphor and shows that many students come to a university education with a very specific agenda. While at the university, it was perceived that the university educational process should expand that agenda to include the learning strategies listed in the picture. It does not mean that a student's agenda is not considered but more that it is enhanced and its boundaries broadened through the educational experience.

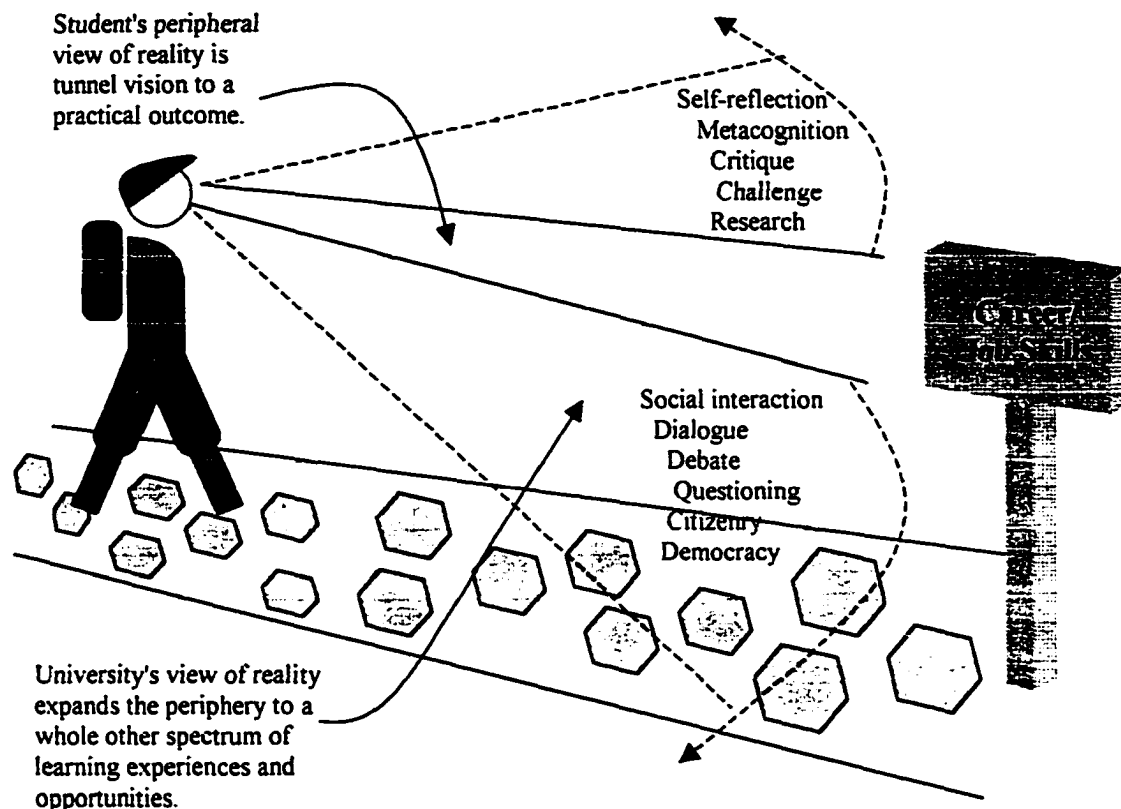
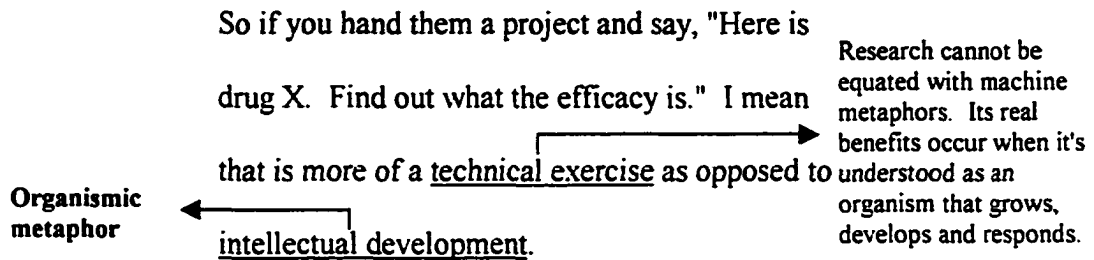


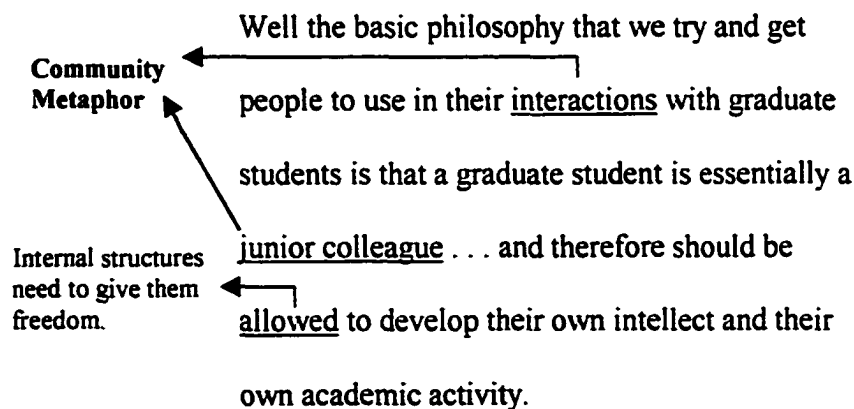
Figure 6.9: Figure of the educational journey

Through discussing concepts related to **Research Philosophies**, the deans expressed the perception that research was an essential element in the development of the academic repertoire of students. As such, research was often expressed through organismic metaphors and community metaphors. Connected to these metaphors, participants had the perception that research is a process. That process is made up of 4 essential steps: (a) identification of the problem, (b) develop options for solving the problem, (c) conduct research to answer the question; and (d) write up and communicate the results. One of the concerns expressed by participants was that influence from the private sector and government had turned the processes of research into a technical exercise. As

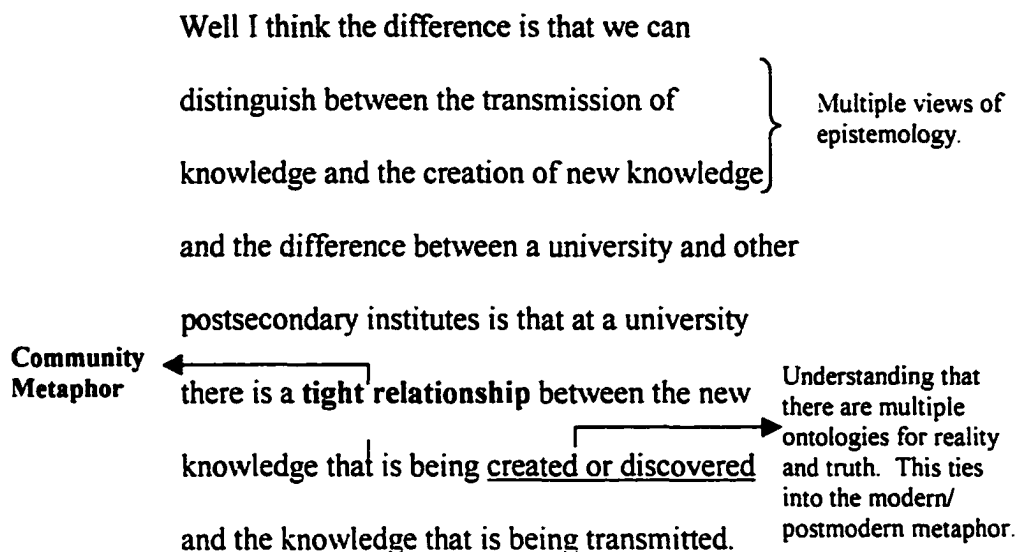
such, the research endeavor was skipping over some essential steps in order to satisfy the competitive needs of industry.



Through the **Community Metaphor**, education was perceived as a community experience. The success of that experience is dependent upon interaction among the various members of the community. As part of this philosophy, there was the acceptance that some elements of learning are solitary, but the true potential of the learning experience blossoms through the interaction of undergraduate students, graduate students, and professors. Coupled with this was that there must be freedom to explore and experience as much of the learning community as possible.



A twist on the community metaphor was its use to describe the relationship between the creation of new knowledge and its transmission to the students. Here are some comments by one participant that is representative of this idea.



Continuing with this notion, the following equations in Figure 6.10 are derived from the comments made by participants from the University of Alberta. The equations work to explain the perceived difference between a university education and other forms of postsecondary education.

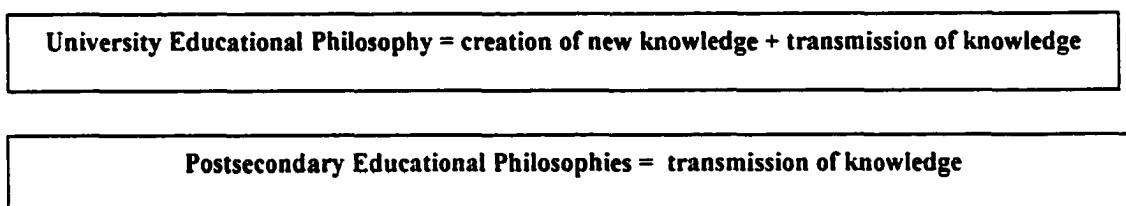


Figure 6.10: Equations representing different postsecondary educational philosophies

The participants saw universities as being involved in both the transmission of knowledge and the creation of knowledge. What separates universities from other postsecondary institutions is that the two core elements are intertwined and are almost occurring simultaneously. So when new knowledge is created or discovered it is almost immediately presented to the students. In other

postsecondary institutions there is not this immediate and close link between the discovery of knowledge and its transmission. As such, other postsecondary institutions are seen as lower down on the educational ladder.

And if you go down a couple of levels in terms of teaching institutions you find people teaching material that is 10 or 15 years out of date and it isn't relevant to the current scenario.

Postsecondary system is seen a hierarchy with the university at the top in terms of its close link to the creation and transmission of knowledge.

What this further points to is that participants felt that university education is made distinct because students are taught by researchers. This process of being both a teacher and a researcher help to give justification for the close link between the creation and transmission of knowledge. Figure 6.11 portrays this concept.

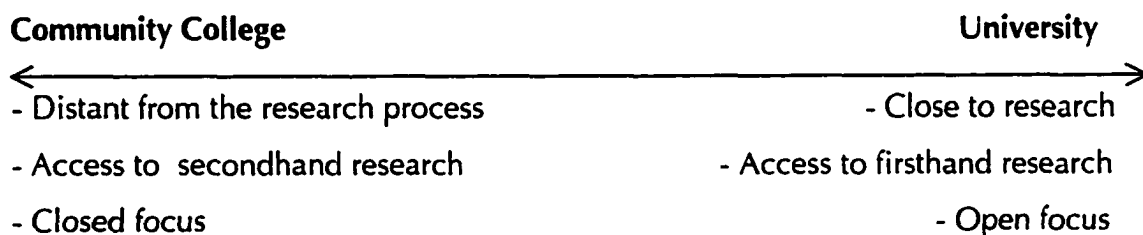


Figure 6.11: Continuum perspective between universities and colleges

The following comments support these ideas.

So one of the big differences is that for an undergraduate at a university, they are in contact with a whole range of researchers from beginning graduate students all the way to star professors who are on the international.

Community metaphor where human interaction is essential to the educational endeavor.

These professors are seen as leaders who can cut their way through the jungle of reality to find truth.

Continuum Metaphor

cutting edge. So the point that I make is that often our best researchers are our best teachers and the ability to put the two together is really a wonderful thing.

As perceived by the participants, the links that bind research and teaching together are things like classroom instruction, journals, conferences, society memberships, visiting and guest scholars, and graduate research.

The underlying concept behind the community metaphor is that human interaction stimulates students to develop both intellectually and socially, whether or not that contact is with a teacher or a researcher. A self-directed learner will never truly reach the range of educational possibilities that awaits if that person remains in a solitary educational reality. For many of the participants, they see that solitary reality as the shift to a reliance on technology and distance learning.

Community metaphor takes precedence over educational technologies. ← What we are trying to do here is always going to be face to face augmented by technology. There is a role here for distance education but that is not why we are here. Even Athabasca University finds it necessary to open classrooms to have face to face contact . . . It is pretty hard to stimulate → Motivate students to work both intellectually and socially.

over a television that is closed circuited to large number of students. It has to be face to face.

It has to be personal to work best. → Statement of philosophy.

Ultimately, participants believed in liberal arts ideals and wish to see those philosophies remain an integral element of a university education. One participant phrased it this way:

Statement of philosophy about a university education.	{	<p>I think the point of a liberal arts education is to prepare people for their lives, to prepare them to be good citizens, good friends, people that have resources with which to help both themselves and the world . . . I suppose that that is at the <u>heart</u> of what I think we should be doing at the university.</p>	<p>Personification metaphor: Implies emotional connection and the thing that keeps the university alive.</p>
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The **Continuum Metaphor** was used by deans to express the range of philosophies apparent within the paradigms of a university education. The use of this type of metaphor expresses the perception that it is difficult to find a definitive hole in which to peg higher education. As such, higher education is multi-epistemological and has multiple philosophies. At the same time, the continuum metaphor helped the participants to express ways in which influence from the external environment has altered or affected internal educational philosophies and practices. Examples of some comments derived from the continuum metaphor are provided as Figure 6.12.

The participants felt that various internal and external forces are applying pressure on these higher educational philosophies and are pulling them more towards the "not ideal" state. Some of those pressures include funding, contract research, research groups, professors' private agendas, involvement with industry, institutional competition, government policies, and central administration.

Govt. perception is that education is easy to do and doesn't understand the complex nature of the enterprise.

← university. They see us simply as training people → Government sees a skills-based philosophy for university education.

← for the work force and they do not understand that

← there is much more involved in a university and in

← **Organismic Metaphor** ← the intellectual development of the students as

they go through. → **Container metaphor** indicating the perception of a closed system.

Participants used the **Balance Metaphor** to describe the precarious balance between meeting the immediate needs of students with higher educational philosophies that prepare students for the future. One dean commented.

Education is related to the tending of a horse. The horse is the future issue that students will face. The students don't know that this horse exists but faculty know that students will be responsible for it someday because faculty can see the bigger picture.

← All these arguments come trotting out that in ten years you want to be a senior partner and . . . here is where I trot out that you need people skills and you need to know how to manage teams and work with others. These are the skills that I am teaching. A 20 or 22 year old has trouble with that. They don't get, 'when I am 35'. That is so far away. So we struggle with that **balance** and we try to give them enough practical that they feel they are getting value today but then we also try to give them . . . what they need for the tomorrows.

← We try not to slide too far down the today scale . . . ← **Balance Metaphor**

. So it's a struggle to get that balance right. ← **Balance Metaphor**

Students want the practical but faculty know they will need to learn within the community metaphor.

Students can only see for today. Education's job is to help them understand today with a vision of tomorrow.

Sliding indicates lack of control because you can't brake. Pull is more towards the 'today' side.

Figure 6.13 represents the balance metaphor used by deans. In this picture, the notion that too much of the university's focus is on meeting the needs of today

when the perceived focus by the participants should be on the needs of tomorrow. This current focus is in line with functionalist's philosophies of higher education.

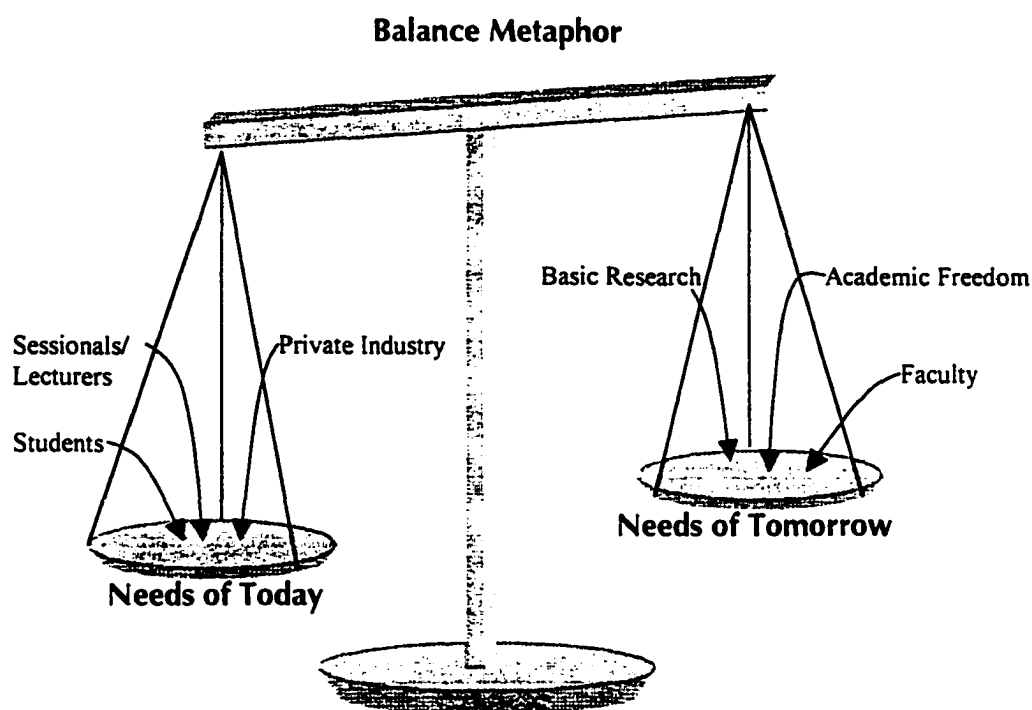


Figure 6.13: Balance Metaphor

University Governance

The following section discusses the foundational metaphors used by participants from the University of Alberta that are consistent with the second major research question: "How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?"

Using the **Communication Metaphor**, the deans perceived that the message coming from central administration has been manipulated into a moral issue of right or wrong rather than a choice among many. This communication process

eliminates any sense of opposition to the message because if you oppose the 'right' then you must be on the side of wrong. The participants perceived this process as setting up a barrier between central administration and the faculties because it makes it so that faculty can not argue or debate with what central administration has proposed. Figure 6.14 describes how this works.

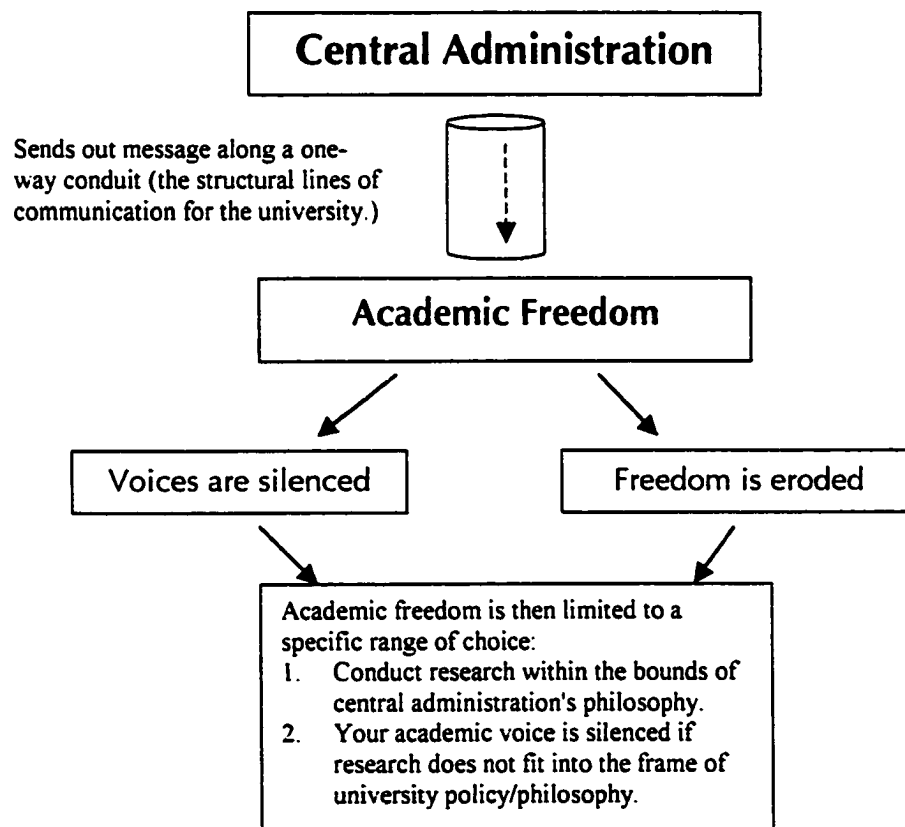
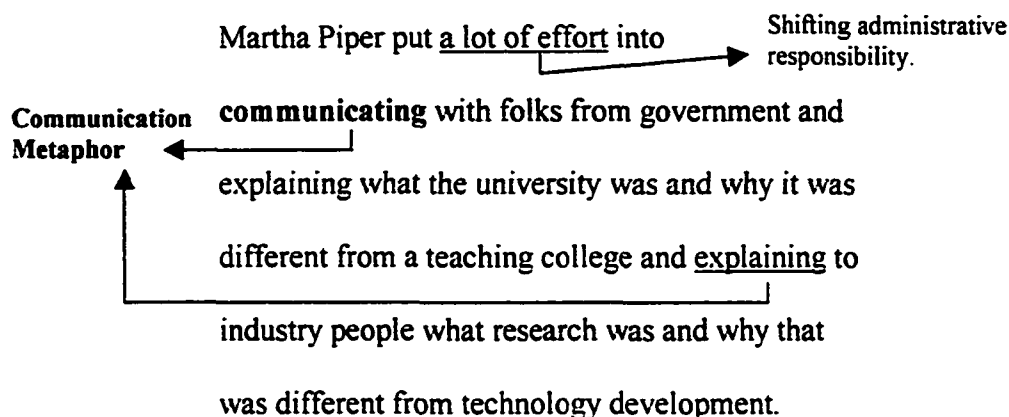


Figure 6.14: Flow of communication and its effects on academic freedom

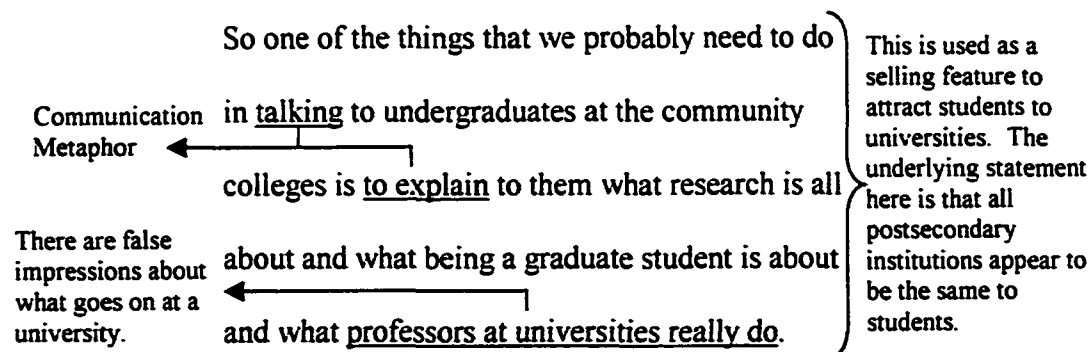
Another element of the communication metaphor is the perception that communication leads to understanding. In other words, the better that you communicate your message, the better people will understand what the university is about. As such, a major responsibility shift for central administration has been to go out into the external communities to communicate and tell them what

makes the university special and worth funding.



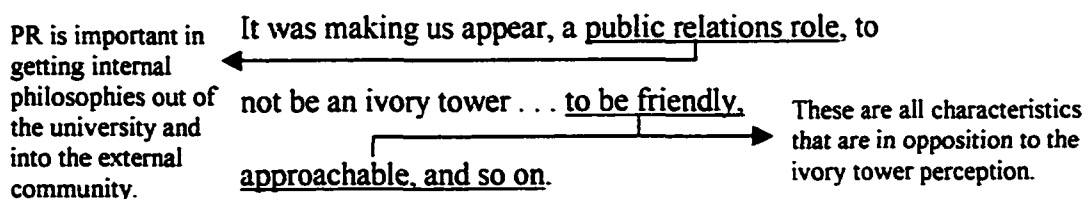
As derived from participant comments, the external perception is that all postsecondary institutions are the same, whereas the internal perception is that each institution is different and serves different purposes. Thus, in order to suppress accountability pressures and secure proper funding, central administration must educate the external community of the university's worth. This leads to the university administrative perception that "Communication + Education = Sufficient Funding".

Another element closely linked with this perception was that these same communication processes must be applied in attracting students to the university and explaining to them the value of a university education over a college. One respondent phrased it this way:



The problem for this respondent was that groups external to the university do not know what is going on at the university. So much marketing has been done by all postsecondary institutions that differentiating among institutions is difficult for people. The participants understand that the institutions are different but the blending of philosophies through marketing programs makes it difficult for the external community to see this. The perception is that why go to a university if I can get the same education at a college for half the price and in half the time. When the voice of education is quantitative measures like employability rates, FTEs, teaching awards, and private sector donations, the only apparent difference between the institutions are tuition fees. That being the reality, it now becomes central administration's responsibility to go beyond the quantitative variables of success and link them to the quality and philosophy of higher education. It is in this realm where the distinction between institutions becomes most apparent.

One of the ways that the participants saw this as being achieved is through creating a community atmosphere and emotional connection between the university and the external environment. The following comments represent how several deans expressed their perceptions on this issue.



This shows how internal participants are adjusting to the external community's philosophies of accountable education.

They were doing research that was exciting scientifically and much of it was valuable. I mean obviously immediately valuable to society at large.

Success in research is equated with success in education.

I think the outside community would like to be proud of this place and I think they are and so many of them are proud when something good happens to one of the people here.

You want to get the PR efforts to an emotional level. When you are proud of something, you are loyal to it and will do all that it takes to make sure the university succeeds including funding it.

The participants stated that administrative marketing has become a powerful voice for university education in the province. They believed that the marketing and public relations approach by central administration is to make the university appear educationally successful. The perceived concern is that all the attention and therefore the funding goes to those faculties and departments that are successfully marketing themselves.

What results is the appearance that central administration is moving away from being an educational body responsible for the academic direction of the university into a business entity responsible for marketing and public relations. The deans felt that central administration has been so consumed by this responsibility that the true educational issues and philosophies get covered over by political and business rhetoric. This shows further how internal structures have shifted to be aligned with the mandates and philosophies of external stakeholders like the private sector and government.

So it is pretty hard to have all departments strong **Marketing metaphor:** Education is seen as a product. Try to make it look attractive to the consumer.

but that is what the President is trying to sell in an

overall sense . . . and I think it pays off . . . and I'll

go back and say that a lot of the administration's

efforts are public relation's efforts. I mean an

enormous effort is going into student recruiting

materials and faculty recruiting materials and

goodwill building with the community. So now

we are going after students everywhere and we are

luring them with money and everything else we

can think of: t-shirts, hats, pens, you name it.

The marketing approach is working.

Implies that you can sugar-coat students with promotional gimmicks when education is left as a tertiary issue.

The effort of building sound educational philosophies and programs has shifted to a business marketing philosophy.

With the **Nature Metaphor**, participants used terms such as "erosion" and "embedded" within the context of the allocation of degrees. This expressed the perception of lack of control with the changes that are occurring within the university education system. Respondents pointed that more degrees from various institutions will affect the quality of those who enter into the professions. As one dean stated, "Too many hands doing the same work." They also believed that this presented risks in terms of educational control. The concern among the deans was that with several institutions granting degrees, there would be less assurance that the graduates from these programs have received the same education. Thus, it makes it harder for the external environment to assess the quality of the graduates because of the lack of a standardized approach to education. The deans also supported this belief in the lack of control through the journey metaphor as well.

As one participant put it, "We are on the thin edge of a wedge", meaning that universities are at the mercy of those who control the wedge and that they are in the process of ripping things apart. Figure 6.15 represents how this process was perceived by the deans.

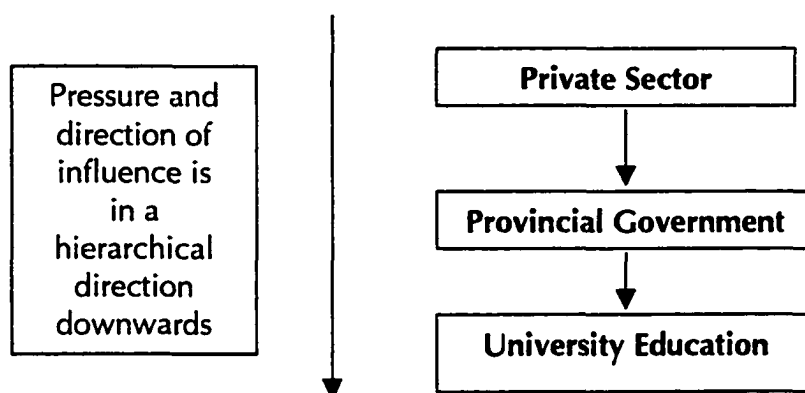
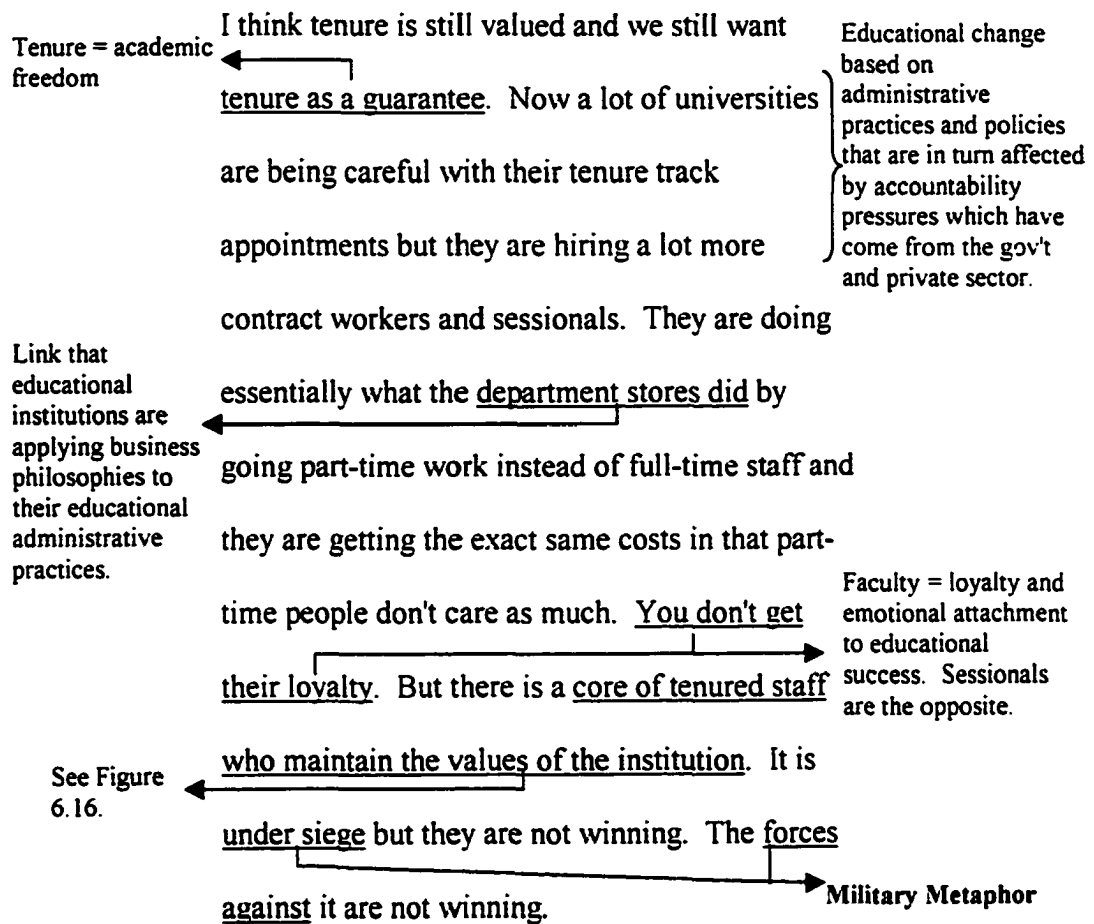


Figure 6.15: Direction of influence on university education

In line with the university mission, the participants perceived, through the **Service Metaphor**, that the faculties should be providing a product-based outcome to their educational processes. The perception was that central administration is focusing on the business side of education and the by-products of it. The faculties must aim for this as their outcomes as well. This perception is evident in many of the comments made in the communication metaphor just previously presented.

With the **Military Metaphor**, participants perceived that all levels of the institution are under some kind of pressure or attack from external forces that are aligned with business philosophies. The belief was that administrative structures are both protecting educational philosophies but are also the contact point between internal philosophies and external philosophies. In most cases,

administrators are perceived to be succumbing to external pressure to see the university take on business practices over educational practices. One area in which they are perceived to be winning is academic freedom.



Referring to Figure 6.16, the perception is raised that faculty will be the ones who protect the university's core educational philosophies. This is achieved through academic freedom, tenure, and intellectual pursuit. This core is further protected because standards of academic freedom and tenure are similar throughout Canada. Anything that does not work to support the internal core is seen to be a threat.

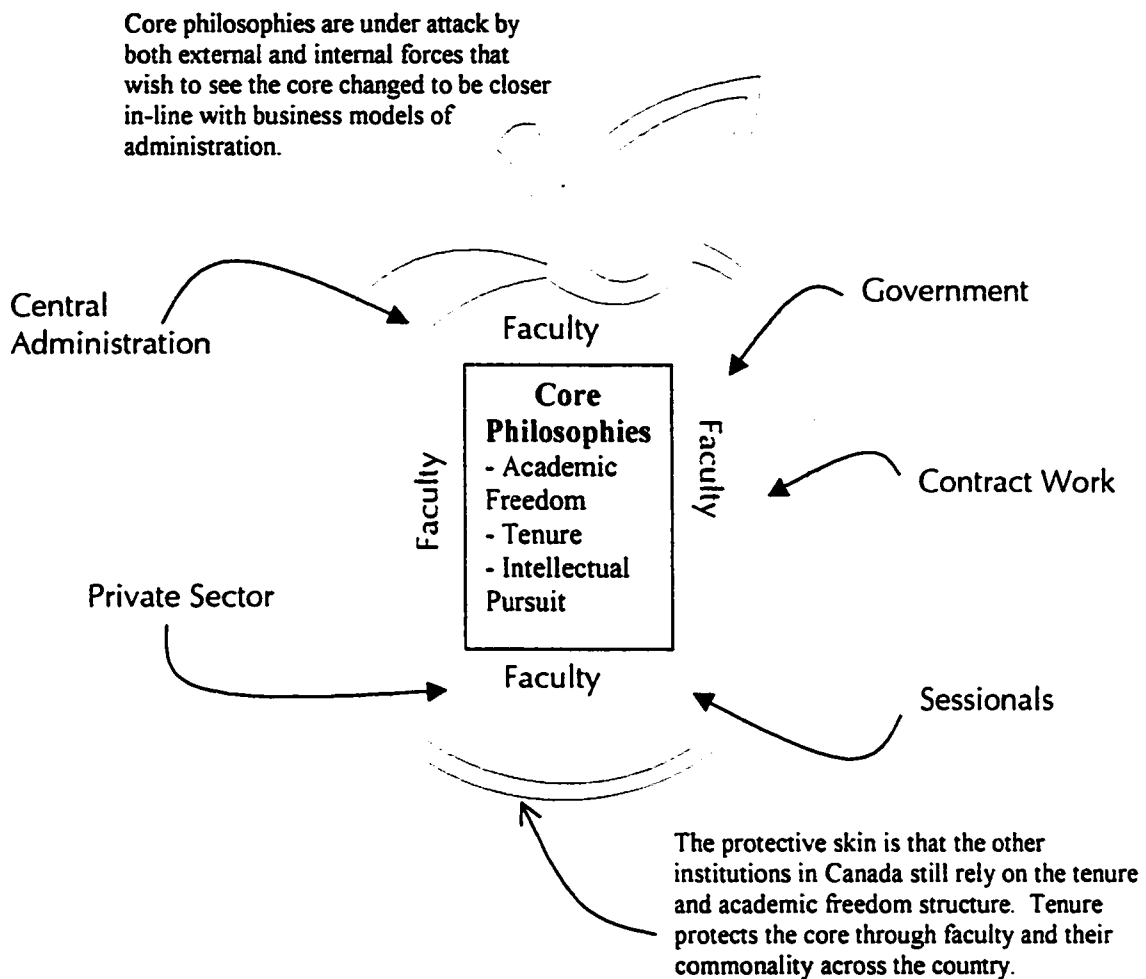


Figure 6.16: Military metaphor expressed through core educational philosophies

With the **Community Metaphor**, the participants perceived that the concept of community is based on a group of people who come together because of a common condition. This implies the perception that an administrative community will help to protect the educational ideals of a department or faculty. One of the deans commented:

They are setting up administrative structures to deal with the changing conditions around research realities and partnerships.

We are involved in research where there would be a director and individuals that would work within that setting. It would give us much better control

of the kinds of contracts that were signed, flows of

Community increases strength of philosophy.

money, and all those kinds of issues. The space is being centralized to bring those people together.

Trying to link space, money, administration, expertise, and money together to help ensure that internal philosophies and ethics are not

Freedom under guidelines. There is no such thing as absolute freedom. Freedom exists when you abide by the rules of the framework you operate in and are consistent with your philosophy.

So it makes it a stronger research endeavor but at the same time you have the appropriate controls.

A sense of lack of faculty control was expressed through the **Target**

Metaphor where each faculty should be aiming for the university's mission, regardless of whether it agrees with it or whether it is in accordance with the faculty's philosophy.

The participants equated decentralization with academic freedom, but the processes are controlled by budgets which are controlled by central administration.

Decentralization is equated with academic freedom but it is controlled by budgets which are controlled through centralized governance structures.

I think our university has made it very clear that every faculty needs to be on line with the centralized initiatives. The governance structures appear decentralized because the deans have

Central administration has cleared all the distractions so the faculties should be able to hit their targets.

Machine metaphor equated with bureaucratic philosophies.

latitude with respect to how the faculty runs. But nothing runs without budget and that is what the central administration controls.

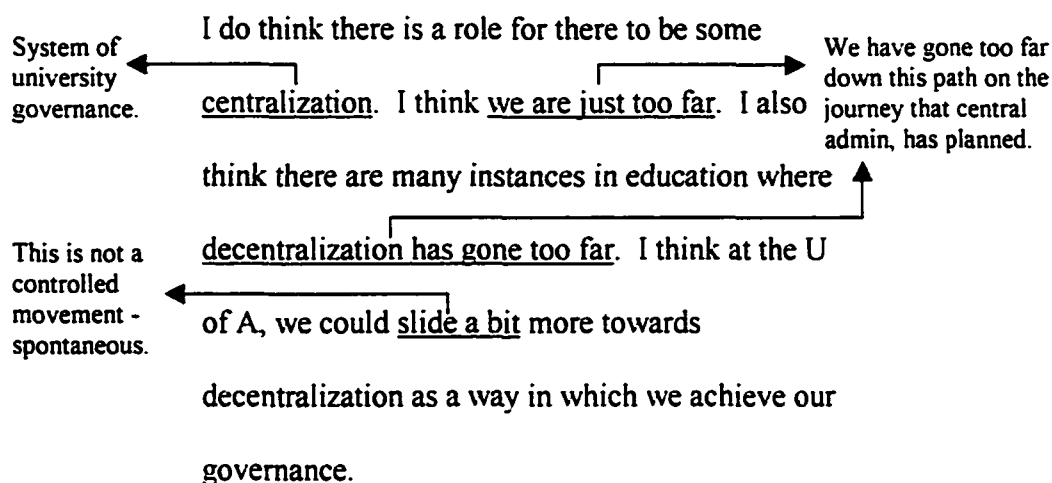
At the end of this statement, we see that faculty = car; budget = fuel; and central administration = driver on this educational journey. In equating these processes as a car, this dean expressed the feeling of being trapped within a machine metaphor which in turn implies that he is hindered by bureaucratic structures that are making it difficult for him to enact change in line with the faculty level philosophy.

In order for the faculty to have a close link between philosophy and practice, they feel they need to have complete autonomy. Autonomy is being hindered because of senior administration's mandate and their control of the budgetary allocations. So as the core philosophy moves further away from the source of implementation, the link between philosophy and practice weakens. This notion challenges some of the research on mission statements that indicate the opposite as being true.

Some of the deans perceived that in order to make a realignment of the philosophies and to allow multiple philosophies to prevail (meaning academic freedom) that the budgeting structure should be a separate entity. This way finances won't have an effect on academic and philosophical matters.

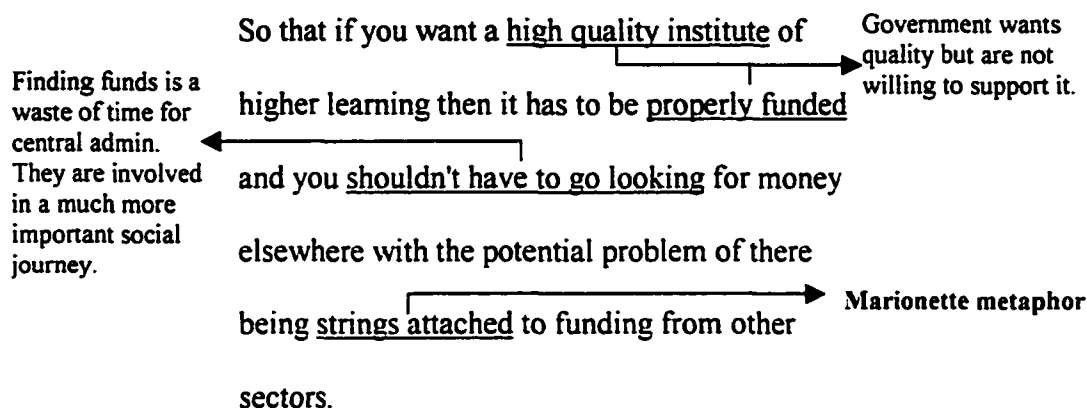
Through the **Journey Metaphor**, the educational journey was perceived to be very prescribed with no room for change along the path. The participants saw that central administrators have gone too far in the direction of centralization. Since a strong central presence is equated with a bureaucracy, there was the perception that the university has become very rigid and unforgiving in its

educational policies and administration. This could be altered by allowing more decentralization that would result in some spontaneity in the path and direction chosen. The following comments are representative of this concept.



The participants also perceived that external sources have a social responsibility to provide the university with the necessary supplies it needs to support its educational journey. They also perceived that the government does not recognize the true value of higher education and is not giving it the necessary funds. As such, participants felt that administration has been forced to spend precious time looking for the necessities when their time should be spent determining the overall academic direction for the university. Central administration should be in the lookout tower scanning the overall terrain that the university will and could possible travel through. The other issue is that because the daily needs of the university are not being met, university administrators are forced to make deals to get their basic needs. The belief is that these deals might meet immediate needs but could jeopardize long term educational goals. So the

current educational reality finds central administration rummaging through the forest searching for daily needs.

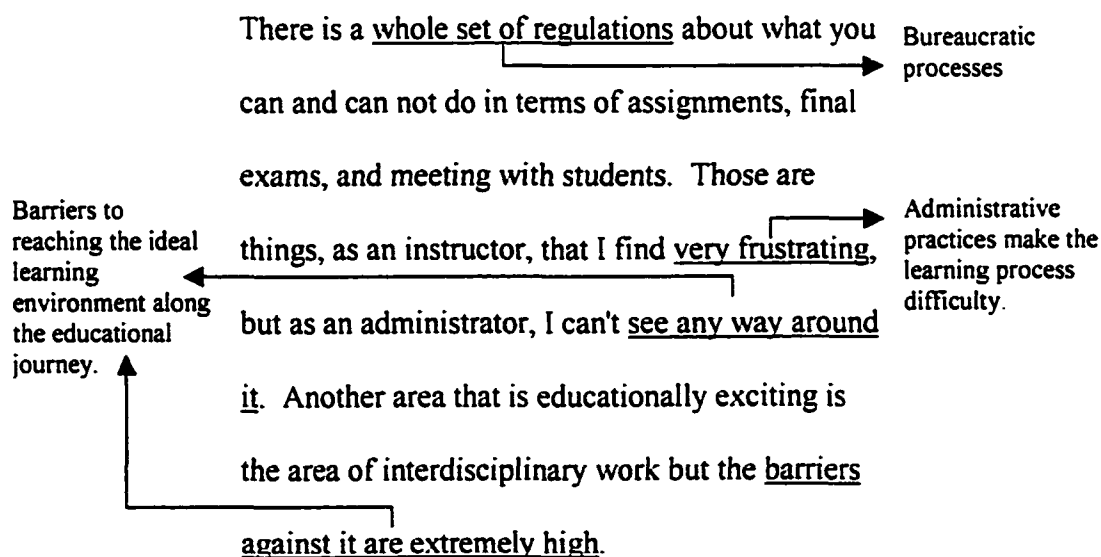


The feeling was that when the university has to go out looking for funds, then the university is not able to give high quality education. This is because time that could be spent on developing sound educational programs is spent trying to generate basic operating funds. The following equation is indicative of this line of thinking.

High Quality Education = Proper funding + Not having to worry about daily needs

Ultimately, what the journey metaphor indicates is that education is seen as a journey with all the associated characteristics. From an administrative standpoint, central administrative governance was perceived to be essential to the journey because it provided the framework for deciding the overall direction of the university. On the other hand, central administrators are seen as setting up those barriers along the journey which appear to block the path.

In addition, the deans had the impression that because the bureaucratic model is based on the machine metaphor, the educational path has become very rigid and predetermined. There is only one path to take to get to a particular learning goal and central administration along with the General Faculties Council has decided which is the path that those students will take. (General Faculties Council is the University of Alberta's version of what is referred to as the Senate in most other Canadian universities.) This type of structure negates the opportunity for students to stop and explore the terrain if they see something that interests them along the way. It is a "stay the course attitude." One dean commented:



From comments like these, it is apparent that many of the deans perceived that administrators have established barriers to the educational journey. The barriers come in the form of bureaucratic procedures and policies that attempt to narrow educational exploration. The perceived problem is that the bureaucracy is now defining educational practice rather than educational practice and philosophy defining the bureaucracy. As a result, very few students are perceived to receive

the full benefits of a university education. Figure 6.17 represents this foundational metaphor.

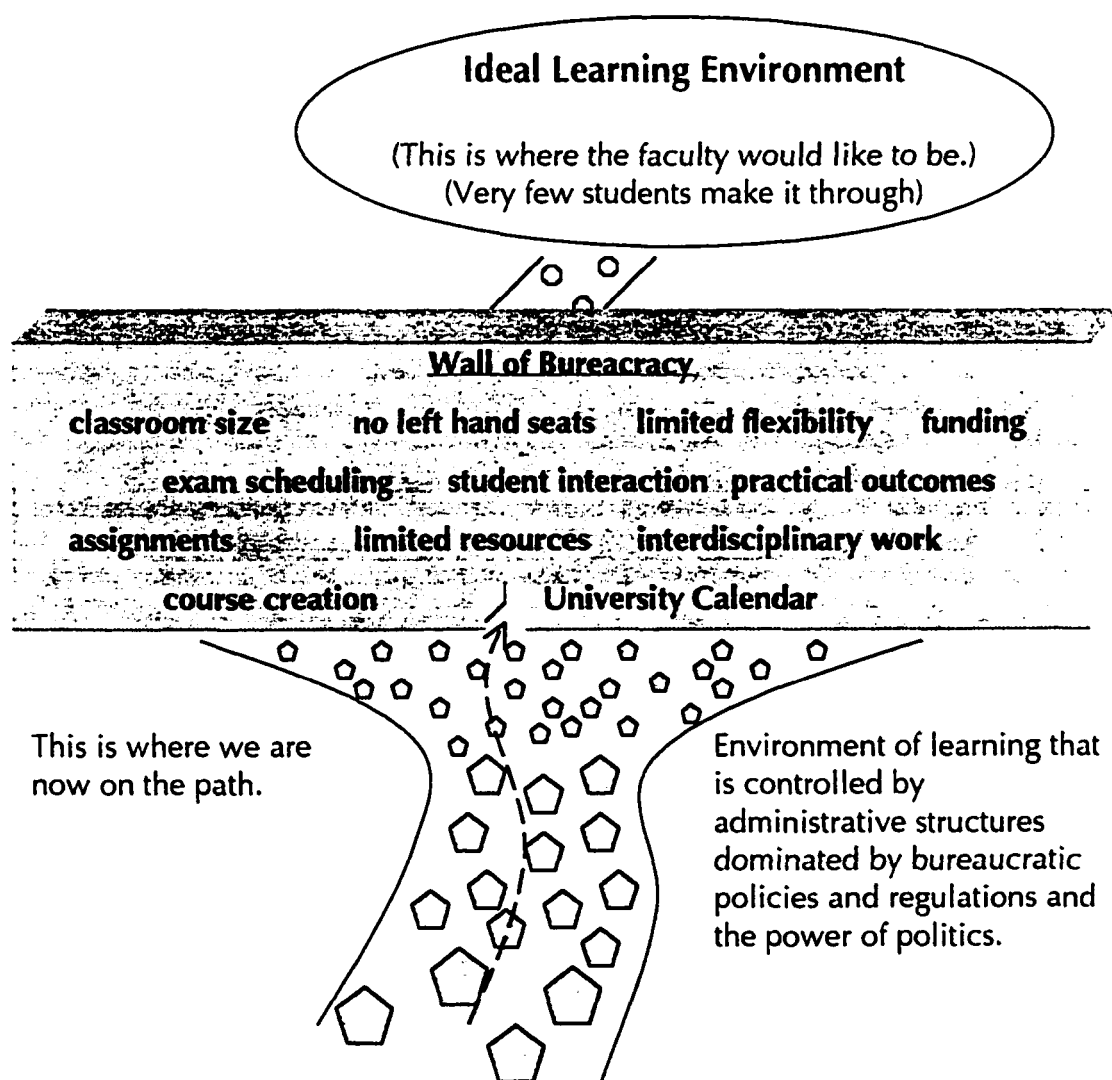
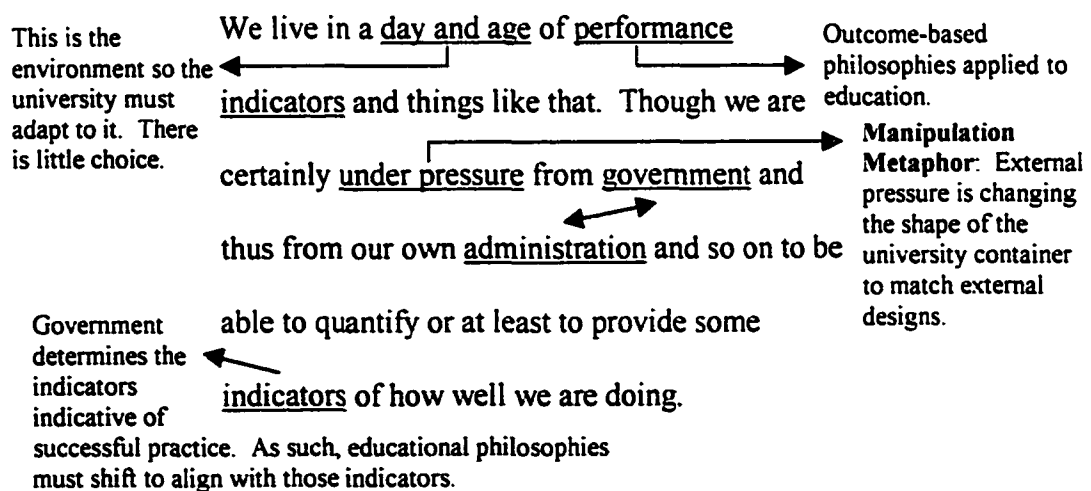


Figure 6.17: Wall of bureaucracy

Through the **Target Metaphor**, the deans expressed the perception that funds should not be associated with a faculty's ability to be "on target" with central administration's philosophy. Instead, funds could be allocated based on FTEs within the faculty.

The participants believed that the target is currently set by central administrators and then the faculties attempt to hit that target by complying with the university mandate, whether or not it is aligned with the faculty's educational aspirations. The main desire for this is solely based on receiving the funds necessary to run their programs. The aim is not one of trying to make education better for the students but to comply with the holistic philosophy out of necessity.

Using the **Manipulation Metaphor**, a commonly held perception among the participants was that central administration is under the same constraints that the faculty is under. The belief was that the pressure to change is coming from external sources who wish to see the university become more accountable. As has been discussed, the change is to shift to government and private sector agendas to provide practical and measurable outcomes to the educational enterprise.



By using the **Machine Metaphor**, one of the perceived problems facing internal administration is the external communities perception of academic freedom. This difference in perception has caused the university to set up a system

of accountability and performance standards to make sure that the external community's perception of academic freedom is not the reality.

I think the system that we have at the U of A is a good one in that there are mechanisms for dealing with faculty who are not performing . . . So I think the public perception of tenure as a job for life no matter how badly you do is incorrect. It is very

Machine metaphor: Bureaucratic processes are seen as a machine where the parts must all fulfill their function or risk being replaced.

←

There is the perception that things can go wrong with this system of academic freedom.

important to have the trade-off between the guaranteeing of academic freedom as best we can under a system of tenure and the ability to deal with tenured faculty who are no longer performing.

Implies that internal perception is different.

To function in the system or machine of academic freedom and tenure, one must fulfill his or her required and defined function or risk being extracted from the machine through internal mechanics. The drive to do this is powered by the initiative to shift the public's external perception to be more in-line with internal philosophies regarding academic freedom and tenure. The internal perception is that academic freedom is protected under the system of tenureship.

These participants perceived a very different philosophy coming from the private sector. Internal participants felt that, from an industry standpoint, tenure is a practical organizational mechanism in a competitive educational market.

The industry folks said that they didn't have a problem with tenure. It made sense to them.

You have a system where you want to attract

The apparent perception is that tenure is based on market economy philosophies so the private sector can understand the rationale behind it.

good people and you want them to stay . . . It is a competitive market.

Through the **Business Metaphor**, influences from business philosophies were of a concern to the deans. This influence is perceived to be reaching down to the core philosophies of teaching and research. For example:

Administration affects the teaching process and the freedom necessary to do this well.

I think that there are ways that the bureaucracy makes it more difficult for people to teach and yet as an administrator, I now start to understand the bureaucracy . . . I think it is clear that research gets rewarded much more in terms of promotion for faculty members and in terms of getting outside research money and prestige. Teaching is less often rewarded this way . . . although I think that for many instructors there is a tension because although they love their teaching, they recognize it as not being rewarded.

University is perceived to operate under a bureaucratic structure.

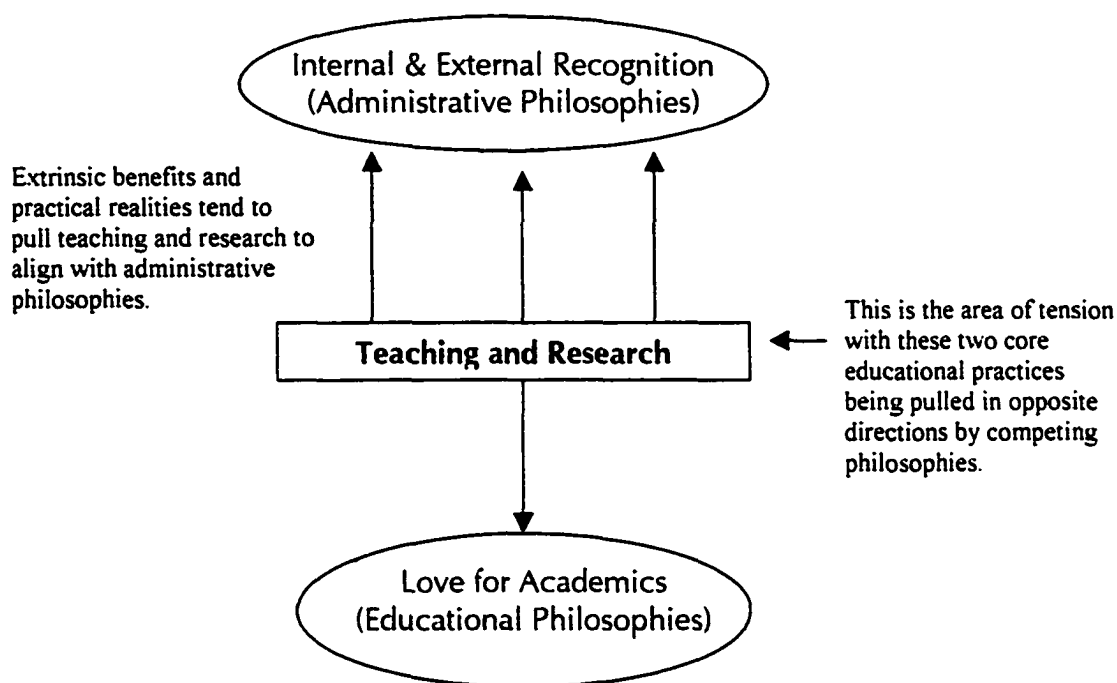
Administrative recognition because it brings external prestige and recognition.

See Figure 6.18

Based on comments like these, the perception comes forward that there is a continual interplay between education that is implemented and practiced for administrative and business purposes and education practiced for pure educational

motives. This perception expressed by the deans led to the development of

Figure 6.18.



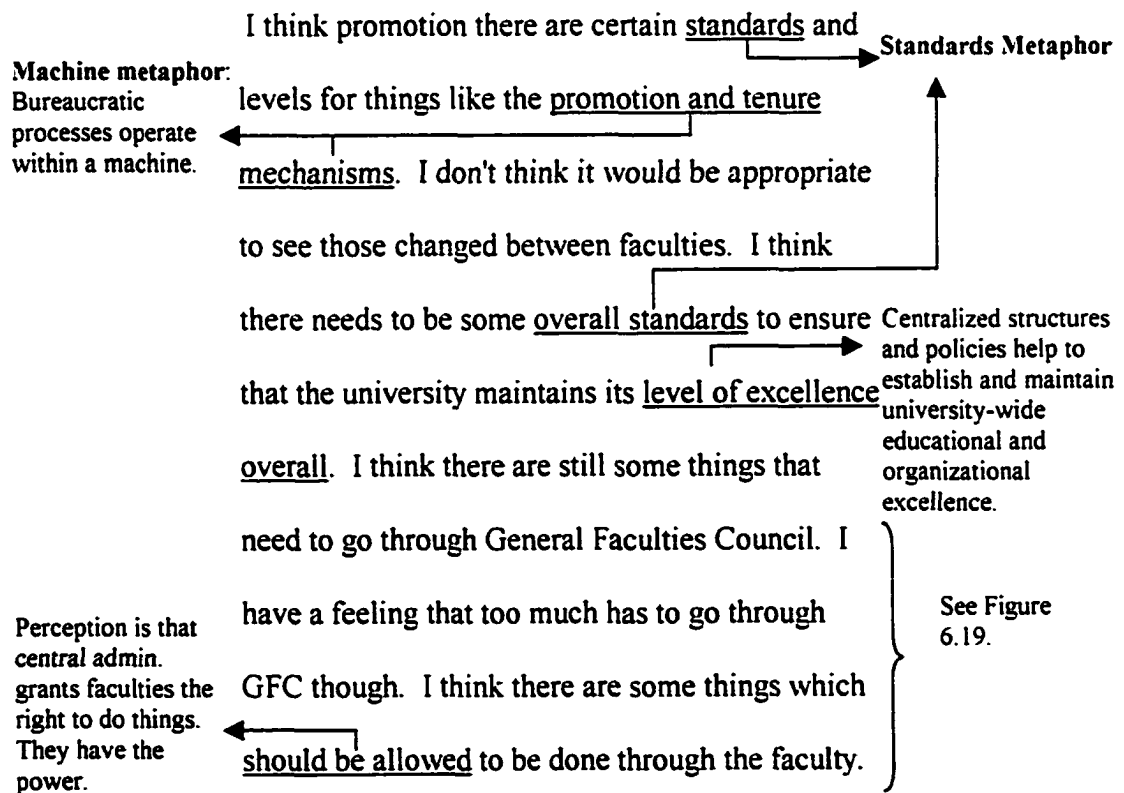
Administrative Philosophies = do the work to gain external prestige which brings in money and public support.

Educational Philosophies = do the work for intrinsic benefits and to advance both the creation and dissemination of knowledge.

Figure 6.18: Tensions placed on teaching and research

The theme of **Centralized Governance** contained many foundational metaphors and was seen as an important administrative philosophy by the participants from the university. Most often though, the participants saw a need for a central system of governance. The standards metaphor was viewed positively because standards help to establish consistency of administration and educational practice throughout the university.

Centralized governance was viewed negatively. The deans felt that the centralized system makes life difficult at the faculty level because central policies set up barriers to achieving faculty level philosophical and structural changes. The deans believed that there was a role for the bureaucracies of central governance but that they should not create barriers to achieving educational excellence and providing necessary educational options for students. The following comment represents this line of thinking.



The perceptions of the respondents led to the development of Figures 6.19 and 6.20.

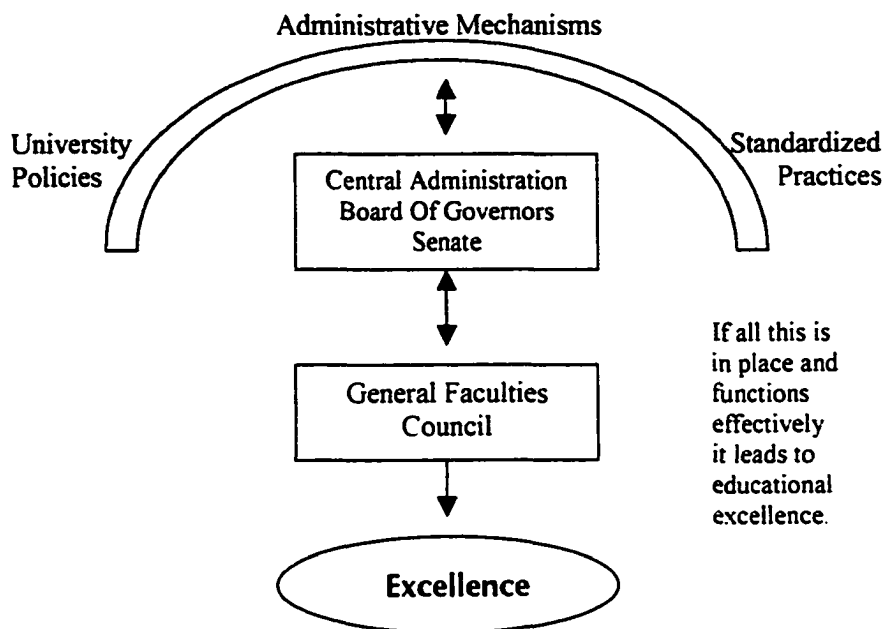


Figure 6.19: Participants' conception of centralized governance

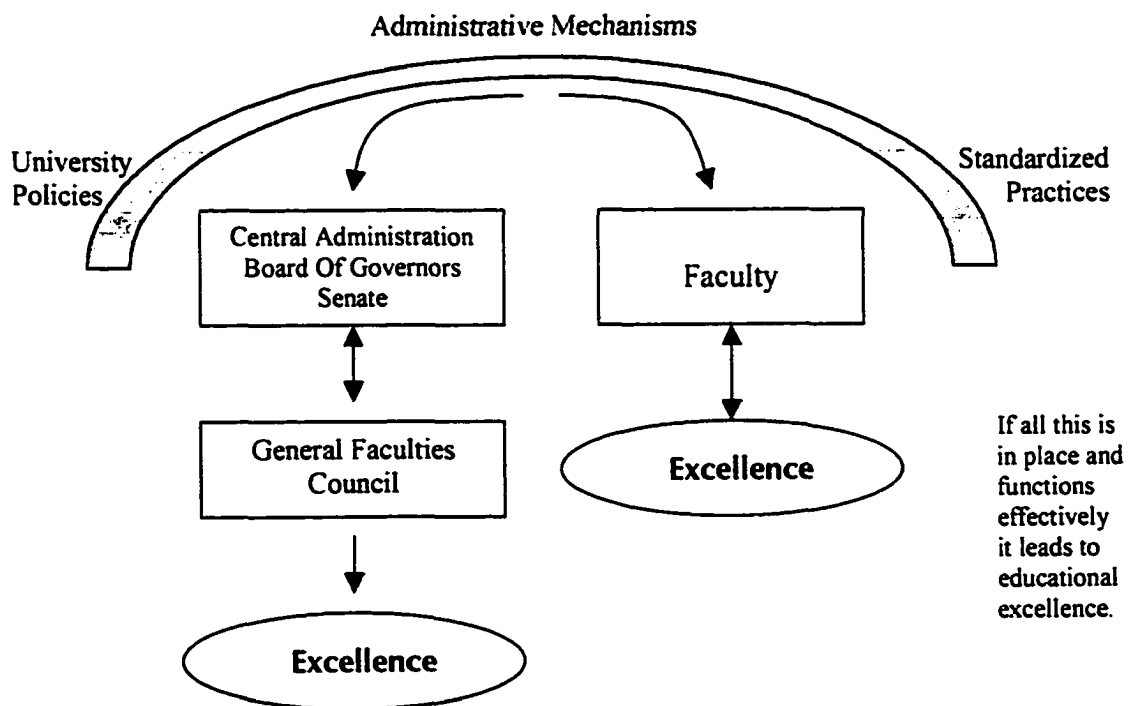
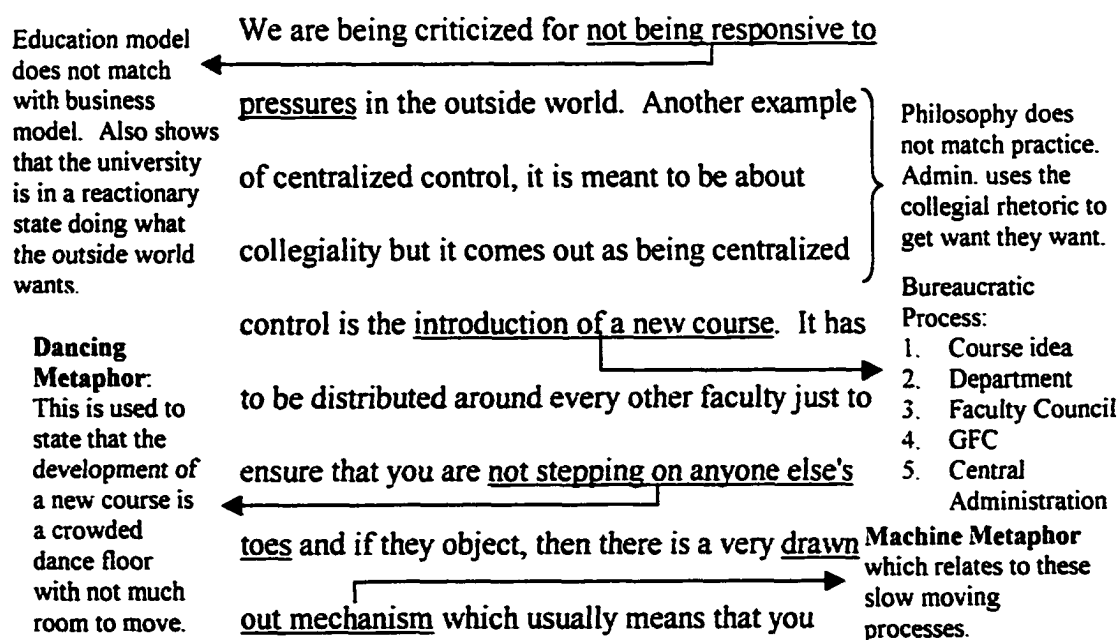
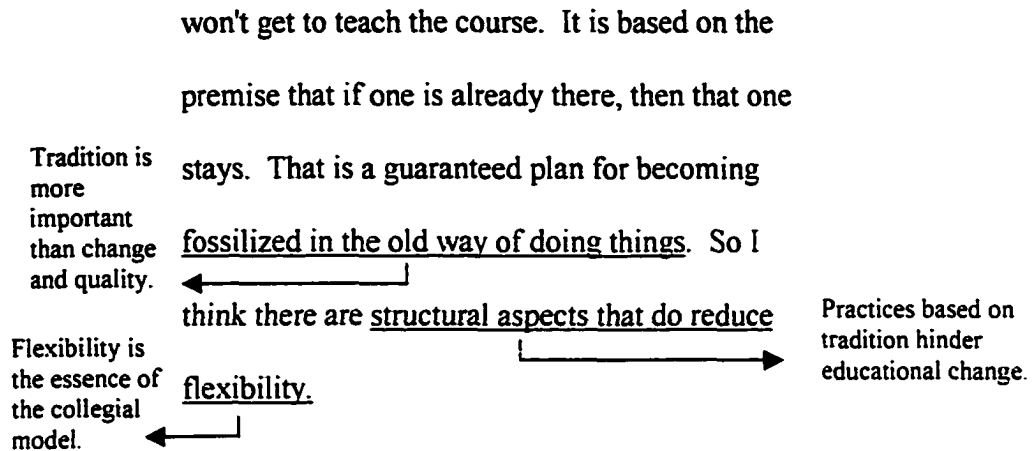


Figure 6.20: Participants' conception of decentralized governance

What was inherent in this perspective is that the university is trying to blend both the centralized governance processes with decentralized governance processes. The administrative philosophy is that it will instill educational excellence throughout the university. The reality is that the participants perceived that central administration is hiding bureaucratic processes under the guise of collegiality.

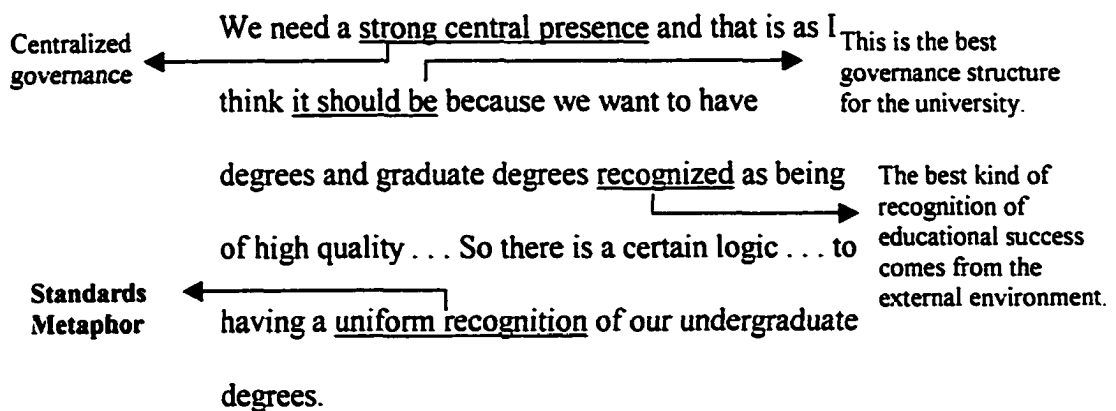
Since the actual structures at the university are bureaucratic in nature, the realization of the collegial model is hindered through bureaucratic policies and regulations. This makes educational change slow and difficult because the recommendations must go through so many levels and committees. The other perceived problem was that in the policies of the bureaucratic model, there is no room for an expression of quality because the structures are all based on laws, regulations, and quantitative standards of success. Here are some comments that exemplify this point.



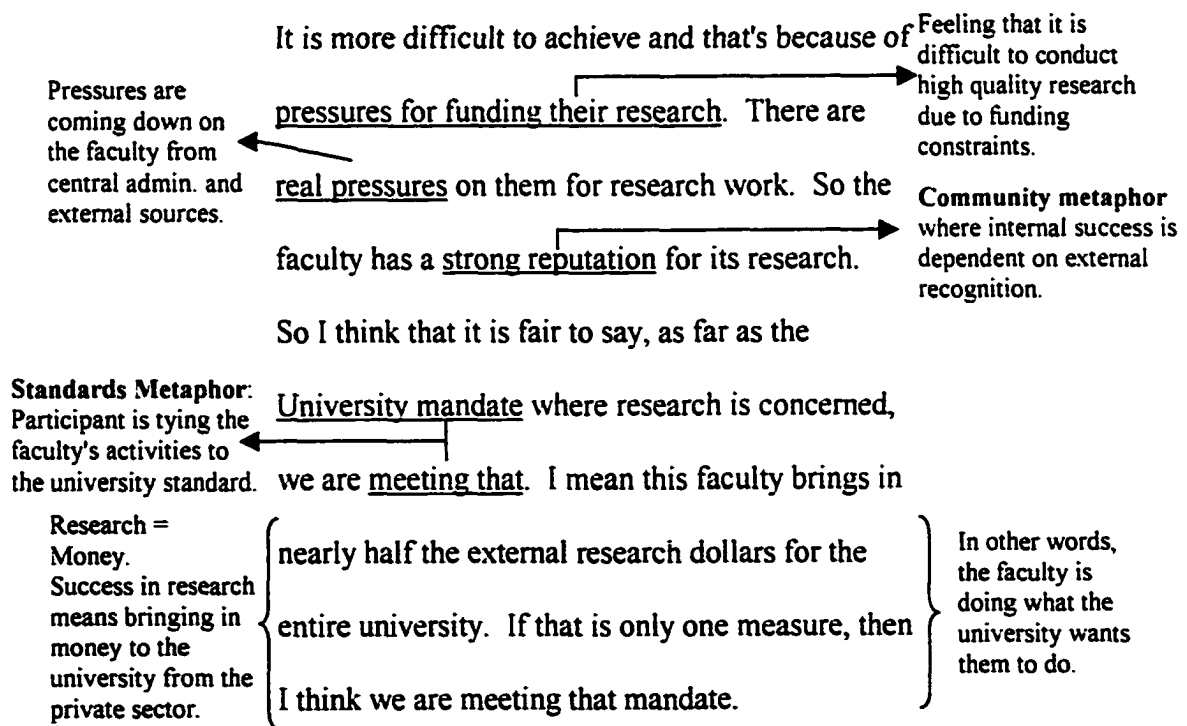


Relating these ideas to metaphoric theory, it brings out this perception: the Machine Metaphor has the characteristics of rigid, stiff, not giving, solid which is related to a bureaucracy, where as, the Flexibility Metaphor has the characteristics of stretching, moving, giving, changing which is related to the collegial model.

By using the **Standards Metaphor** the participants suggested that standardized policies regarding educational practice and evaluation is what generates high quality education. Although standards imply minimum expectations for success, there is the feeling that the standards provide the solid footing necessary to achieve excellence.



Through this metaphor, the deans expressed the perception that central administration is the body that sets the standards and then the faculties must work to try and match or better that standard. That standard can come in the form of fundraising dollars, students, research output, publications, and so on. Overriding this feeling was that the standards that central administration has determined are standards based on influences and pressures from government and private industry. That in fact, the provincial government and the private sector were determining the direction that higher education would take. It appeared to the deans that the university was at the mercy of the demands placed on the institutions. Look at these comments by one participant from the University of Alberta.



The flowchart in Figure 6.21 is representative of this concept expressed by these participants.

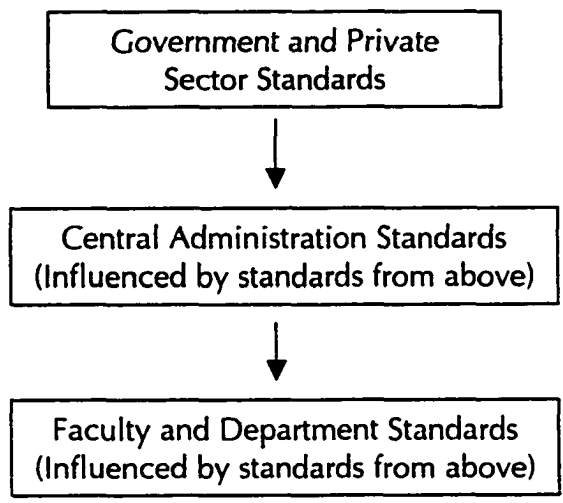
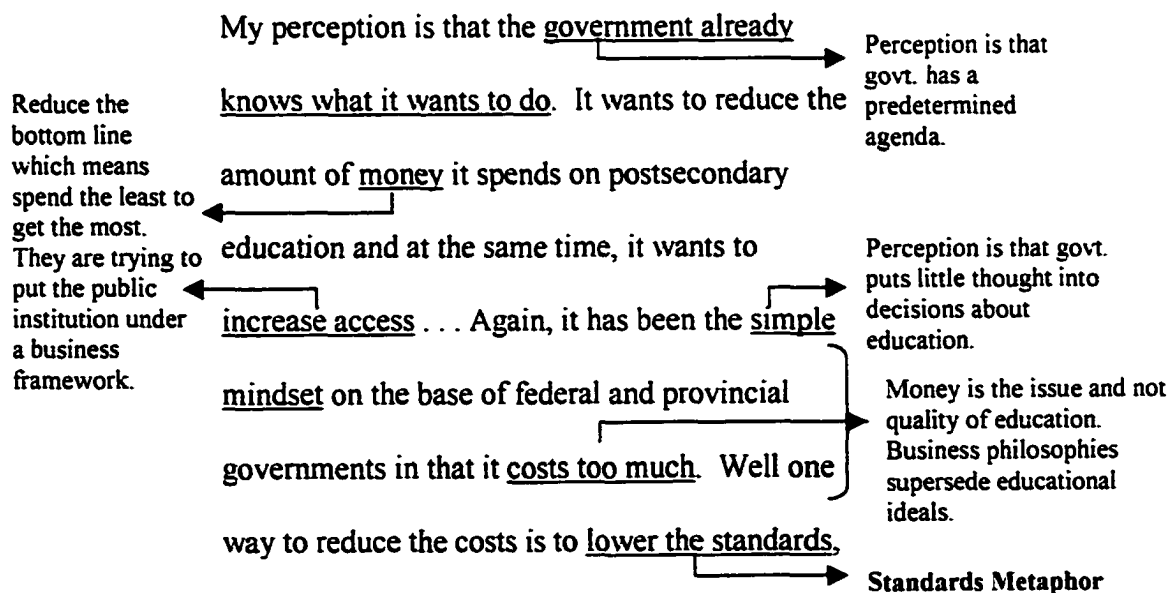


Figure 6.21: Flow of influence based on standards metaphor

Another element of the standards metaphor was applied to the amount of funds the university receives. From this perspective, the deans suggested that having sufficient funds is equated with being able to achieve high educational standards, whereas, having insufficient funds is equated with only being able to achieve low educational standards. A good example of this was one participant’s discussion on the issue of university access.



The philosophy is that you will increase quality but the practice will reduce quality. but you can't talk about that because it is unacceptable. So instead you talk about increased access, which of course, will inevitably lower the standards because you don't have the money to handle all the students.

Government can not come straight out and say they are affecting educational philosophies and practice. They hide it in politically correct terminology.

Hide the true intentions under political correctness.

On a larger scale, the standards metaphor implies that the university's internal standards of educational excellence are based on the external community's acceptance and recognition of this work. This shows a strong community relationship within the academic reality. There was also the implied statement that the university only knows if its educational efforts are successful if the external community says so. This shows a reliance on external voices in determining what should be done internally at the university. The perception was that the university has no internal standards to rate success.

Also linked to the standards metaphor was the "high is good" metaphor.

Here is how one dean used this foundational metaphor:

I think government understands that an educated citizenry is an advantage and to have the general level of education rise . . . statistics show that when general education goes up, so does income and the economy. The type of economy shifts from heavy industrial to smaller, more high tech kind of enterprises and so we are a big advantage to that.

High = good metaphor.
See Figure 6.22.

As you think about the comments above and look at the picture below, to get a perspective on how this concept would work, imagine the plane moving up symbolizing a rise in the general level of education. Now put the word "more" in front of each of the words on the plane. To reverse the process, try putting the word "less" in front of each of the words on the plane.

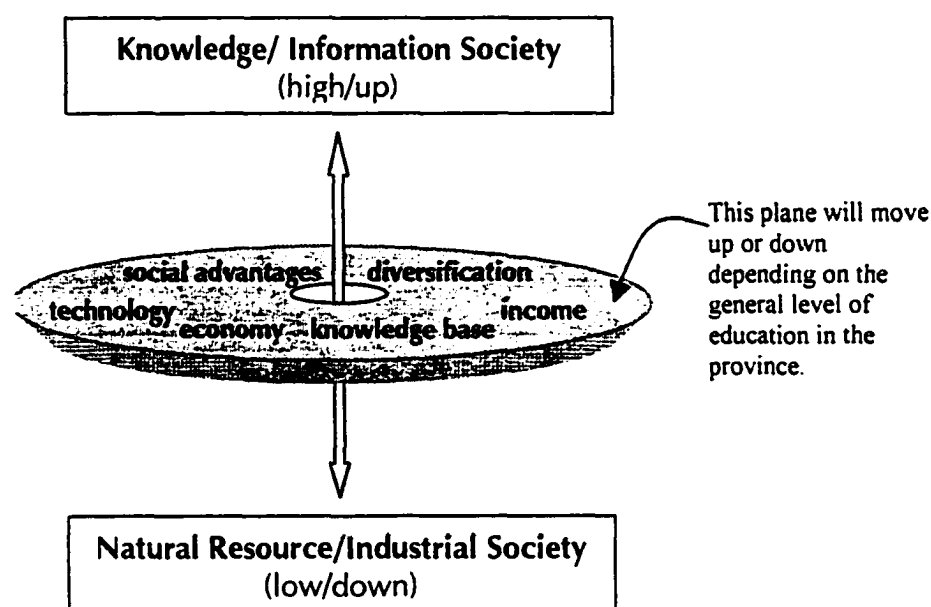
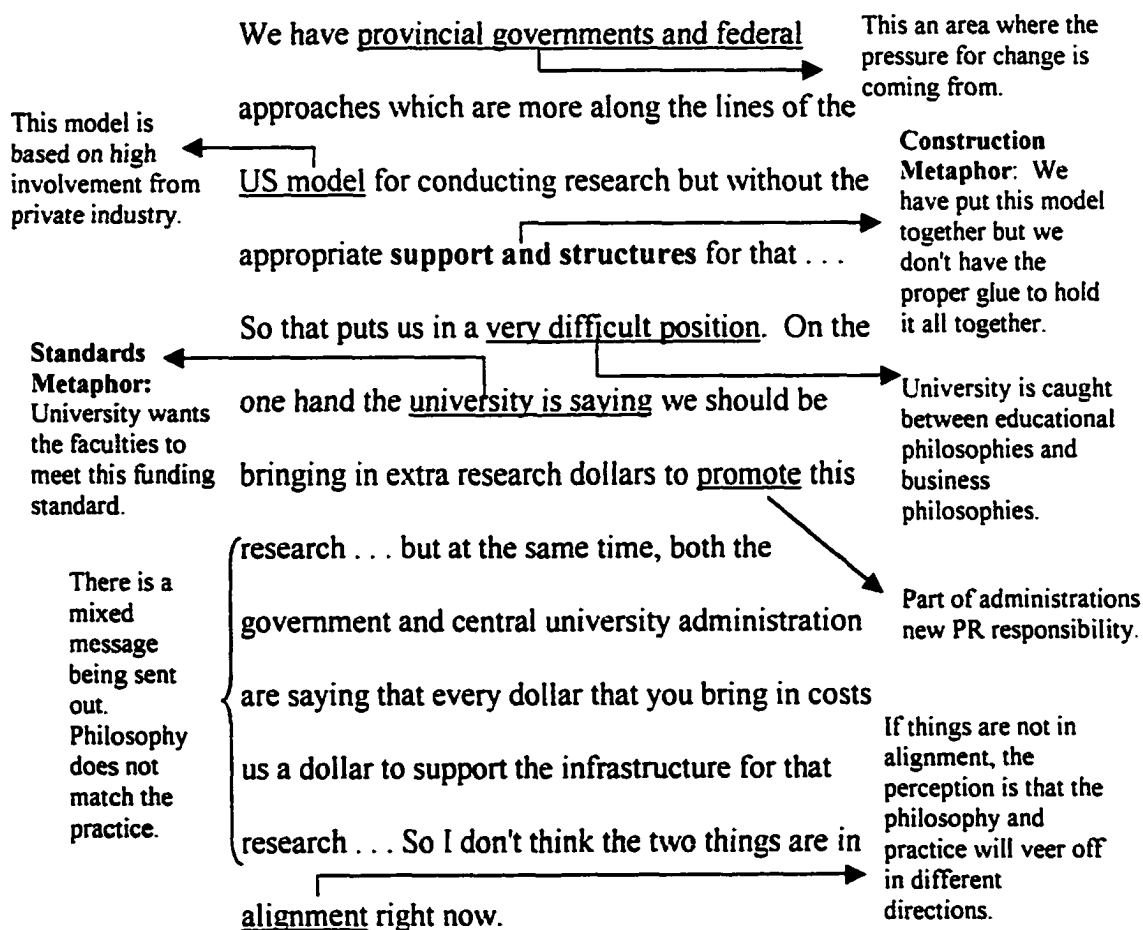


Figure 6.22: Participants' perceptions of the high is good metaphor

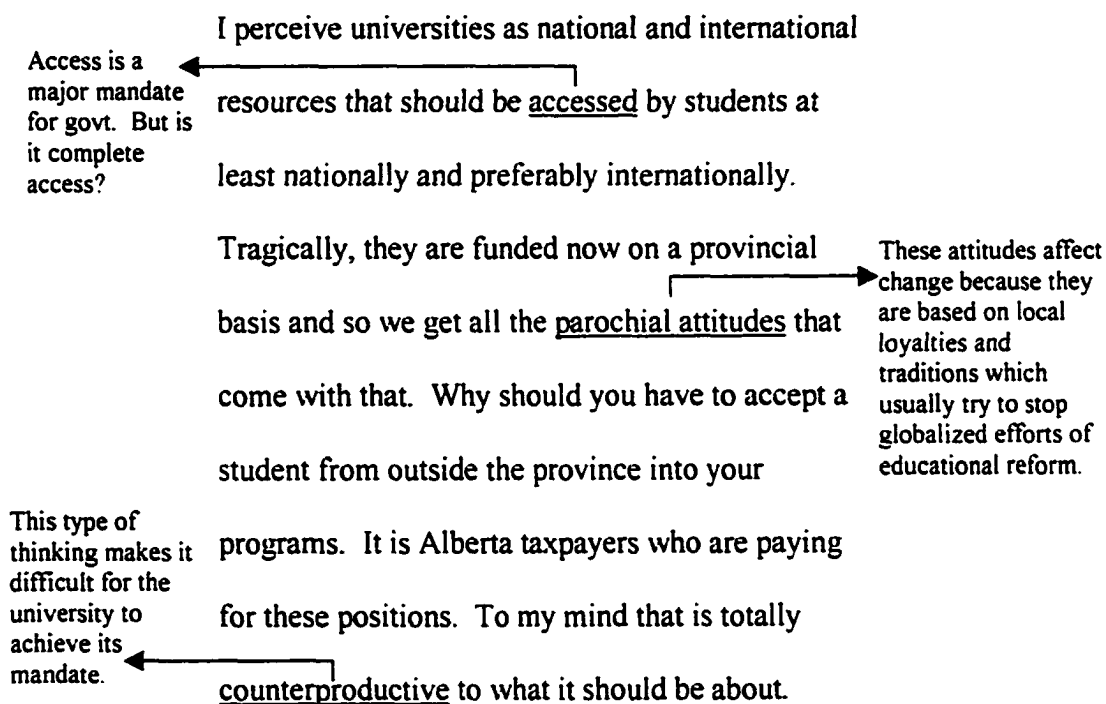
In the **Construction Metaphor**, the participants saw the educational enterprise as a building that needs the proper support and structures in order to keep it strong and standing up. The saliency of this metaphor links education to the bureaucratic model of governance. It defines education as very rigid and structured. The administrative issue is that there is pressure to construct a new building using private sector architectural designs. The problem is that we are trying to build it with existing educational materials and the two do not match.

This expressed the belief that government and industry have a different vision for what education should be but they are not building and providing the necessary infrastructure to align with that philosophy.



The theme of **Philosophy versus Practice** had many foundational metaphors. As such, there were many instances where the participants saw that administrative philosophy was not coordinated with administrative practice. The comment just discussed under the construction metaphor is one example. Another such case was the perception around the university as an international institution. The participants perceived that universities should serve an international student population. At the same time, funding structures are based in a provincial context

which support local loyalties that are counter argumentative to an international philosophy of educational access. Since these external sources fund university education, they are inadvertently stipulating who attends university because of this funding infrastructure. Then because university administrators feel that they are obliged to those funding sources, they listen and change educational practices to be more in-line with these external standards.




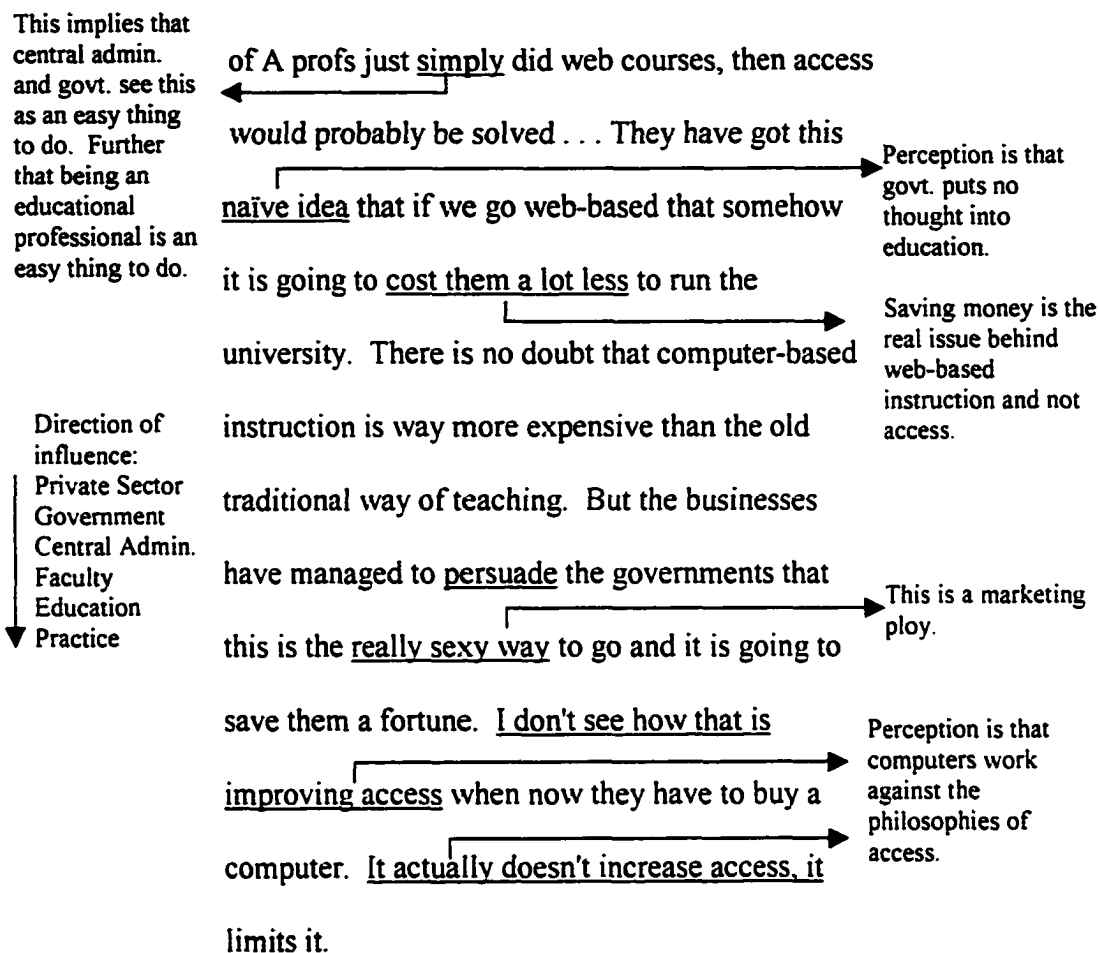
Another perspective on the need to link philosophy with practice comes when departments make major revisions to their curricular philosophies. The problem facing these departments is that the physical resources were based on the old curriculum. This makes it difficult for the department to implement the curriculum because they do not have the technology or the proper space. For example, the faculty of medicine has altered its curriculum from lectures where students needed to memorize the content to group work where students have to

work in teams to solve a medical problem. The problem facing this faculty is the building does not have the small classrooms necessary to implement this philosophy because it was designed with a lecture philosophy in mind. To further complicate it, the university does not have the financial resources to reconstruct the building to match the new curriculum. Although this leaves the faculty in a difficult position, it does point to the necessity of having all elements of the educational endeavor linked with the philosophy. In other words, first you have the core educational philosophy and then all other resources are designed to support it and allow it to become a reality.

Another area where participants saw a mismatch between philosophy and practice is in the area of access. The problem perceived by the participants is that governments talk of access and opening up the university to as many students as possible and providing educational opportunities to people who might not have an opportunity to attend because of financial, racial, or regional reasons. The real issue is creating an educational climate where most students who attend university will complete their education. Governments focus on FTEs and entrance standards, whereas the university wants to focus on completion rates.

To solve many of the problems associated with access, both governments and the private sector see web-based instruction as the solution. One dean commented:

There seems to be the mistaken belief that if  Unsubstantiated educational philosophy. you can provide web access to courses and if all U philosophy.



This statement is important because it suggests the importance of linking educational practice with philosophy. The following is an example of how departments or faculties could assess if practice is aligned with core educational philosophies.

Core Educational Philosophy = Intellectual Stimulation

- ◆ Participants believe that this requires exploration through human interaction under the community and journey metaphors .

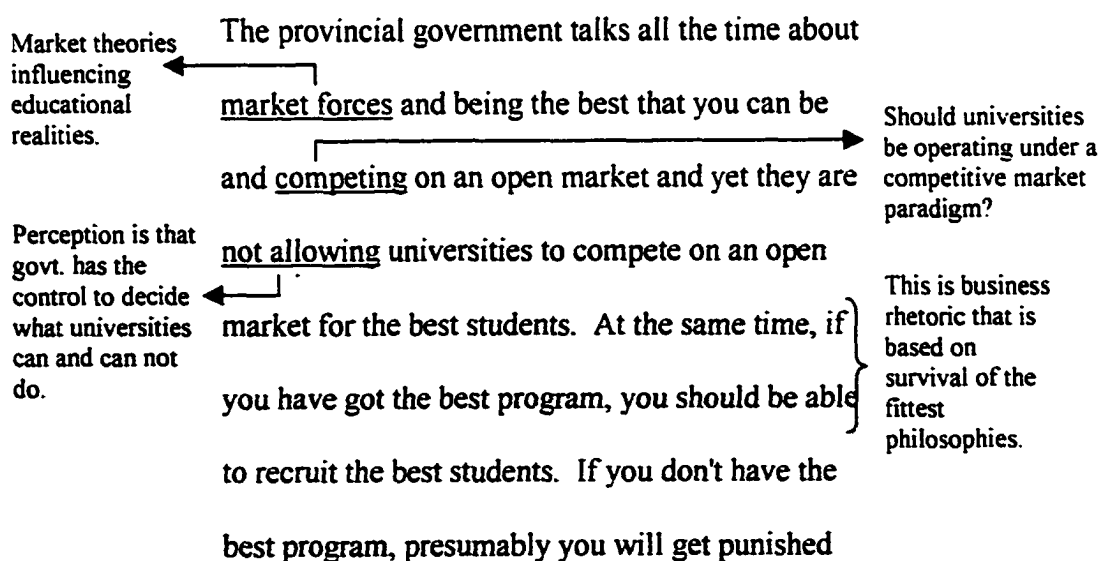
Educational Problem = Increasing Access

Government and Business Solution = Web-based Instruction

- ◆ This approach requires little exploration through direct human interaction so it does not operate under the *community or journey metaphors*.

Therefore the solution does not equal the core philosophy resulting in a mismatch between philosophy and practice. The perception among the participants is that other solutions must be looked at in order to solve the educational problem of access. Alternative approaches that align with the core educational philosophy need to be applied to this situation.

Through the **Survival of the Fittest Metaphor**, the perception was that the university is governed through principles of competition. The university must now align its administrative practices to secure the survival of the institution. Survival is dependent upon the University being number one and the strongest in the province. Administration knows that they will be rewarded financially if they can be "number one" in all the funding indicators described in the performance envelopes. Being "number one" will also bring external prestige and the money that goes with it. This philosophy is also evident in the business metaphor.



by low registration and then you are going to have
 to think carefully about whether the program
should continue.

What if that program
 were English or
 engineering?
 Education is losing
 its voice in favor of
 business
 practicalities.

As was discussed in the previous section on the philosophy of education, the deans perceived education as an organism that can grow and develop but is also trying to evolve and adapt to the changes going on in the environment. As such, education exists in a special ecosystem. The problem facing administration is that they feel they are being pressured to adapt to business philosophies and many of the characteristics associated with running an organization under this mandate. One paradox is that the business metaphor requires the organization to have short-term accountability which inherently requires immediate response mechanisms and outcomes, whereas the organismic metaphor requires the organization to focus on long term survival which needs broad and general response mechanisms that allow it to survive through a whole range of conditions. Participants perceived this as an essential responsibility of administration to maintain so that core educational philosophies are not jeopardized in favor of business practices. In essence, business philosophies see education as a machine and educational philosophies see it as an organism.

Summary

The objective of this chapter was to outline and discuss the findings related to the first two main research questions. The research methodology of metaphorical analysis revealed numerous foundational metaphors related to both

the philosophy of higher education and the governance structures at the University of Alberta. Some of the more prevalent metaphors were the business metaphor, the journey metaphor, the communication metaphor, the military metaphor, and the continuum metaphor. Consistent with the conceptual framework presented in Chapter 3, the deans expressed the perception that pressure from the external environment is working its way through the governance structures of the university and influencing the philosophies of higher education. Further, they expressed the perception, through these foundational metaphors, that business philosophies are becoming the dominant focus for university administrators.

Chapter 7 continues to explore the foundational metaphors as revealed by the participants from the private sector and the provincial government.

CHAPTER 7

PERCEPTIONS OF GOVERNMENT AND THE PRIVATE SECTOR

Introduction

The following chapter explores the key perceptions and foundational metaphors expressed in relation to the third and fourth major research questions: "What are the perceived philosophies of higher education held by representatives from the provincial government and senior executives from the private sector?" and "How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?"

Educational Philosophies: Government and the Private Sector

Through the **Continuum Metaphor**, the participants expressed the philosophy that the university is placing too much of an emphasis on accommodating the needs of the private sector. Many times this goes so far as to make internal philosophies tertiary issues to the believed needs of the private sector. The private sector does not want to influence or get involved in educational philosophical issues but perceive that these are options made available to them from the institution itself. The participants perceived that this is what the university thinks it must do in order to secure the contribution. The balance between accepting the needs of the private sector and protecting core educational philosophies was often expressed through the continuum metaphor. The

perceptions of the respondents led to the development of Figures 7.1 and 7.2.

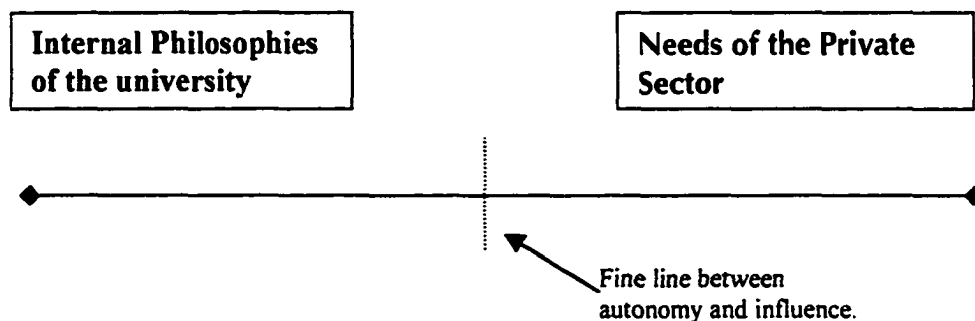


Figure 7.1: Autonomy versus influence as expressed through the continuum metaphor

The continuum metaphor also suggests that the participants perceived that there is a concern over getting value from your contribution and influencing the processes and outcomes of the educational endeavor.

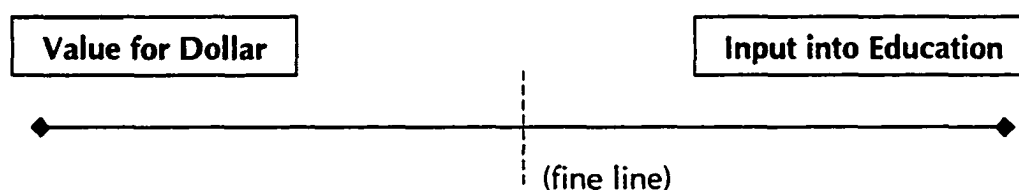


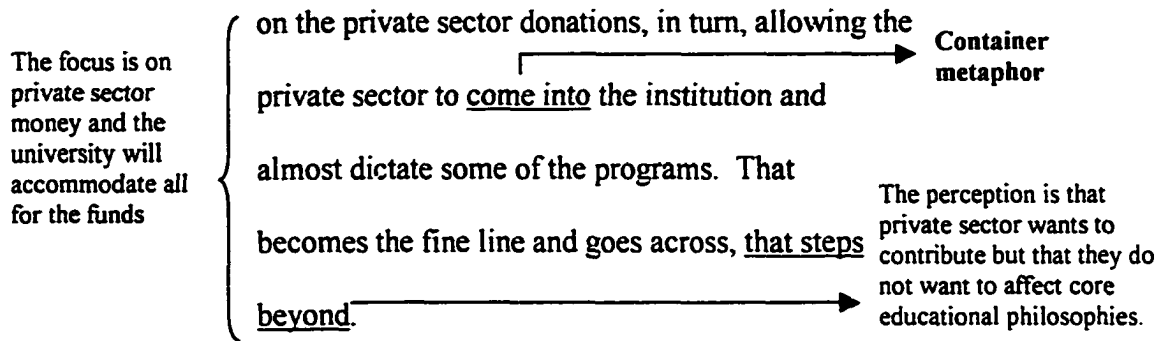
Figure 7.2: Continuum metaphor expressing influence from private industry

The optimal position is to situate the partnership along the fine line. The participants perceived that we have gone too far to the right on both accounts.

Consider these comments.

I think there is a fine line between private industry wanting value for their dollar or wanting direct input into programs. There are some institutions in the east that have put tremendous emphasis

Continuum metaphor

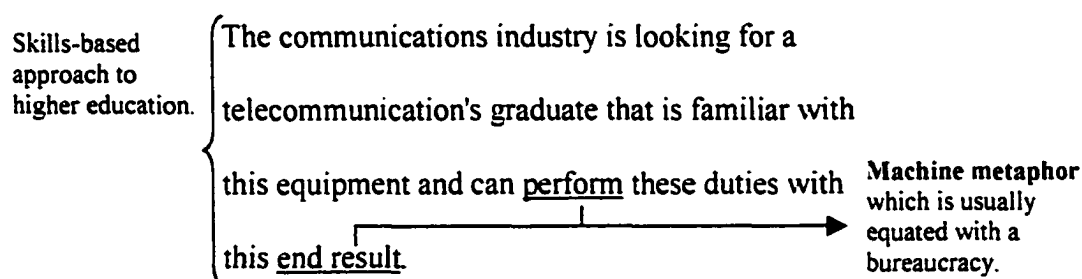


Through the **Container Metaphor**, the participants' are again bringing out the philosophy that everything within this academic system operates as individual containers or as a closed system. As part of this perception, the external community suggests that they want to be involved with higher education but that they do not want to interfere in the structure and processes of the education container. Anything going in -- finances, contributions, research -- should remain neutral and at the discretion of the university system. This further supports the concept of academic freedom and the idea that budgets and finances especially should remain separate entities when it comes to issues of academic freedom and research. The reason for this is that the more educational endeavors are tied to funding and funding sources, the greater chance that there is for influence from external constituents on the university's programs and research. The predominating philosophy is that private industry should fund university education but that it should not be involved in curricular and program issues.

Another of the key elements behind the usage of the container metaphor is that it is easier to quantify and measure the elements within that container. Bounded objects within a closed system can be easily controlled and measured to

ensure accountability and success based on quantitative indicators. This implies that the participants were still grounded in modernist notions of understanding reality and how institutions and concepts operate together. The outgoing perception and structures suggest that the University of Alberta functions within an open system that is both responsive and involved with the external community. The metaphoric usage by these participants suggested to the contrary. This being the case, it appears that there is a discord between philosophy and practice.

The **Machine Metaphor** was used to describe the qualities of those who graduate from the university. The graduates should be efficient workers who fit nicely into the bureaucratic machine. One participant from the private sector commented:



One of the perceptions raised by these participants is that very little influence from external stakeholders should affect the educational processes of curriculum and program planning. On the other hand, they suggested that the experience of the professional organizations should not be denied. There was a suggestion that professional organizations should be a voice that is heard in the decision-making process regarding program planning and curricular content. This

is a postmodern philosophy in allowing multiple voices to be heard as organizations make decisions regarding internal processes. There also needs to be the concern that modern voices of power, through legitimizing structures, do not control and dominate the processes and results of education based on political, economic, and power-based structures that work to maintain the dominance of the modern voice.

This process is based on a standards metaphor that describes the results of education in terms of outputs, merits, and qualifications. The following comments are representative of this metaphoric notion.

Standards metaphor implies that standards will create equality in practice.

← I think every profession is trying to get national standards to allow everyone to practice in reciprocity between each province and that is coming, I think, in a lot of professions.

As has been discussed previously, the machine metaphor has its saliency with bureaucratic governance structures. This brings out salient characteristics like rigid, stiff, unforgiving, efficiency, fulfilling a job in the machine, and regulations. Many of the participants also saw education operating under the community metaphor which has opposite salient characteristics. As such, there is the desire to see education have more flexibility designed into its processes.

The theme of the **Core Philosophy of Higher Education** had several foundational metaphors linked to it. The basic perception among the participants from the government and the private sector was that universities prepare students

for life and colleges prepare students for a job. As part of this distinction, universities and colleges have different educational characteristics.

University = adaptability, flexibility, problem solving, broader agendas

College = applicability, rigidity, skills based, focused agendas

I see universities preparing on a broader perspective, the problem solving skills. Not necessarily a skill set but the ability to walk into any job and adapt their knowledge and their experience into whatever field they have chosen.

} Statement of philosophy

Nature metaphor: knowledge is seen as an organism that is very adaptable to new environments. It must be trained to do this though.

The construction metaphor supports the concept of an educational climate that is one of hierarchies, bureaucracies, specialization, mechanistic, and scientifically based. This sets up multiple educational realities where higher education is perceived as both an organism and a machine. It shows that participants are starting to incorporate new educational realities that recognize the flexibility and spontaneity of education as an organism and recognizes that there must be a strong philosophical foundation on which education is built. There must be supporting structures that operate to support the primary structure, but that they can not alter the primary purpose and function of the building.

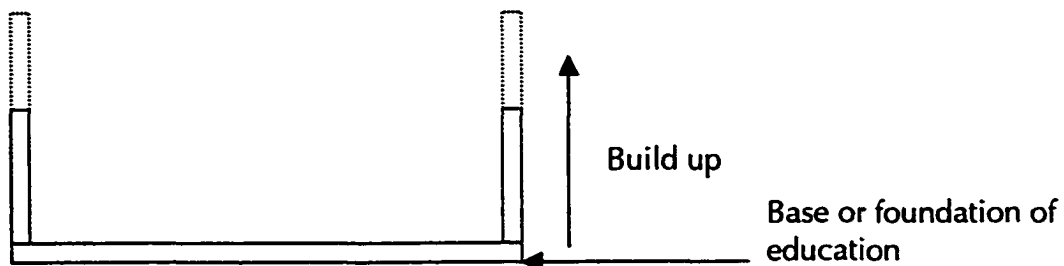


Figure 7.3: Educational philosophies related to construction metaphor

Utilizing the continuum metaphor, the container metaphor, and the nature metaphor, the respondents expressed the perception that a skills-based approach should still be a part of the university degree, including the knowledge-based element as well. They suggested that the university, although autonomous, should still maintain a keen awareness of the needs of the market sector. As such, professional associations can improve the curricular content through their practical awareness of what the industry needs in a graduate. One participant from the private sector commented:

Implies that universities should always be responding to what is going on in the external community. It also implies a very skills-based approach to university education.

I think there needs to be a closer relationship between the university and the employment needs of industry. For example, if an industry is not essential to the province anymore, then the institution should not be preparing people for a position that may not exist anymore.

Community Metaphor: close link between university and needs of industry.

Although many of the respondents expressed that higher education should still maintain its traditional philosophies of academic inquiry, they countered this by indicating that education needs to have some practical ramifications outside of the academic journey. This is how one participant phrased it.

The real world doesn't need these skills anymore.

There is no real point in learning a bunch of information. The whole idea is that you have to be able to analyze data sets (no matter what shape or form they are in), be able to understand them in such a way that you can apply them in different

Knowledge process:

1. Receive info.
2. Analyze
3. Understand
4. Apply

situations. To me the difference is that you generally come from a much broader background of basic information and a greater latitude to take that information where you need to for where you personally want to get.

Journey metaphor: these are the supplies that will help you to have a safer journey and will help you to reach your destination.

There is the impression that higher education should be for the personal development of the individual as they go along this educational journey. But what usually came through in the comments is that education should have practical, business links. This participant also commented on the same context:

It doesn't mean that you can't just go back to the university and focus on a bit of pure basic research knowledge because that is an important role for the university but I think you have to have an understanding of what does this really mean at the end of the day.

Traditional perceptions of university education. ←

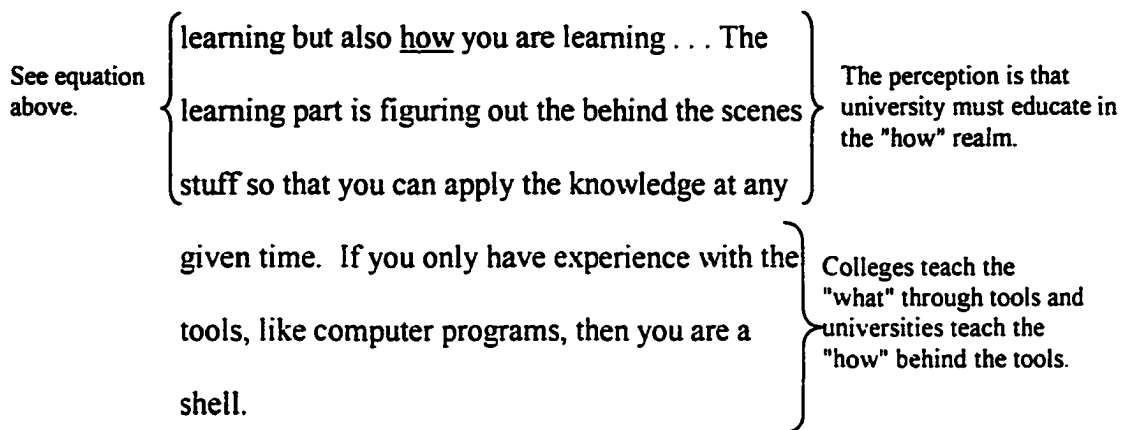
→ This hints that academic intention is good but that the functionalist approach is the most important result of the educational journey.

The cumulative effect of these perceptions is that educational philosophies must always be conscious of relevancy. The following equations help to bring out this idea.

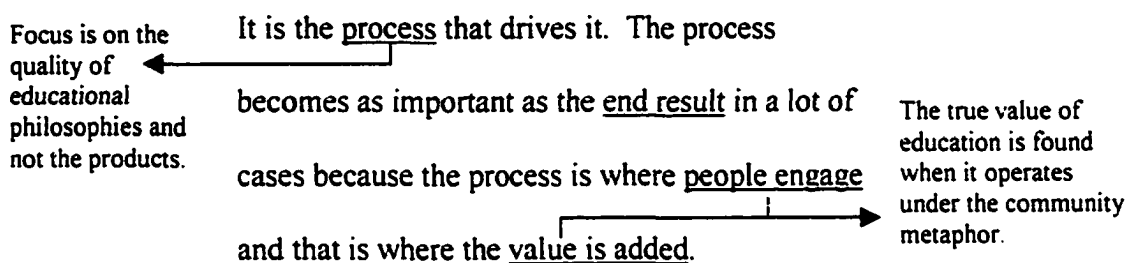
**RELEVANCY = CONTENT + COMPETENCE or
LEARNING = WHAT + HOW**

There has got to be relevancy to what is being taught. There is the content issue and I will call it the competency issue. It is not only what you are

→ Whose definition of relevant? This affects the processes.



In these comments, the participant expands on this notion.



From these comments, it becomes apparent that there are two main elements connected to higher education: the processes of education and the end results. The participants from the government and the private sector perceived that each of these approaches have very different curricular objectives which in turn affects how education is conceived. It appears that the participants felt that the university should concentrate on the processes of education, whereas institutions like technical schools and community colleges should focus on the end result. The perceived concern is because of pressure from external sources, university educational communities are shifting their focus to the end results, meaning the practical or job related skills. Figure 7.4 is reflective of these ideas as expressed by both participants from the government and the private sector.

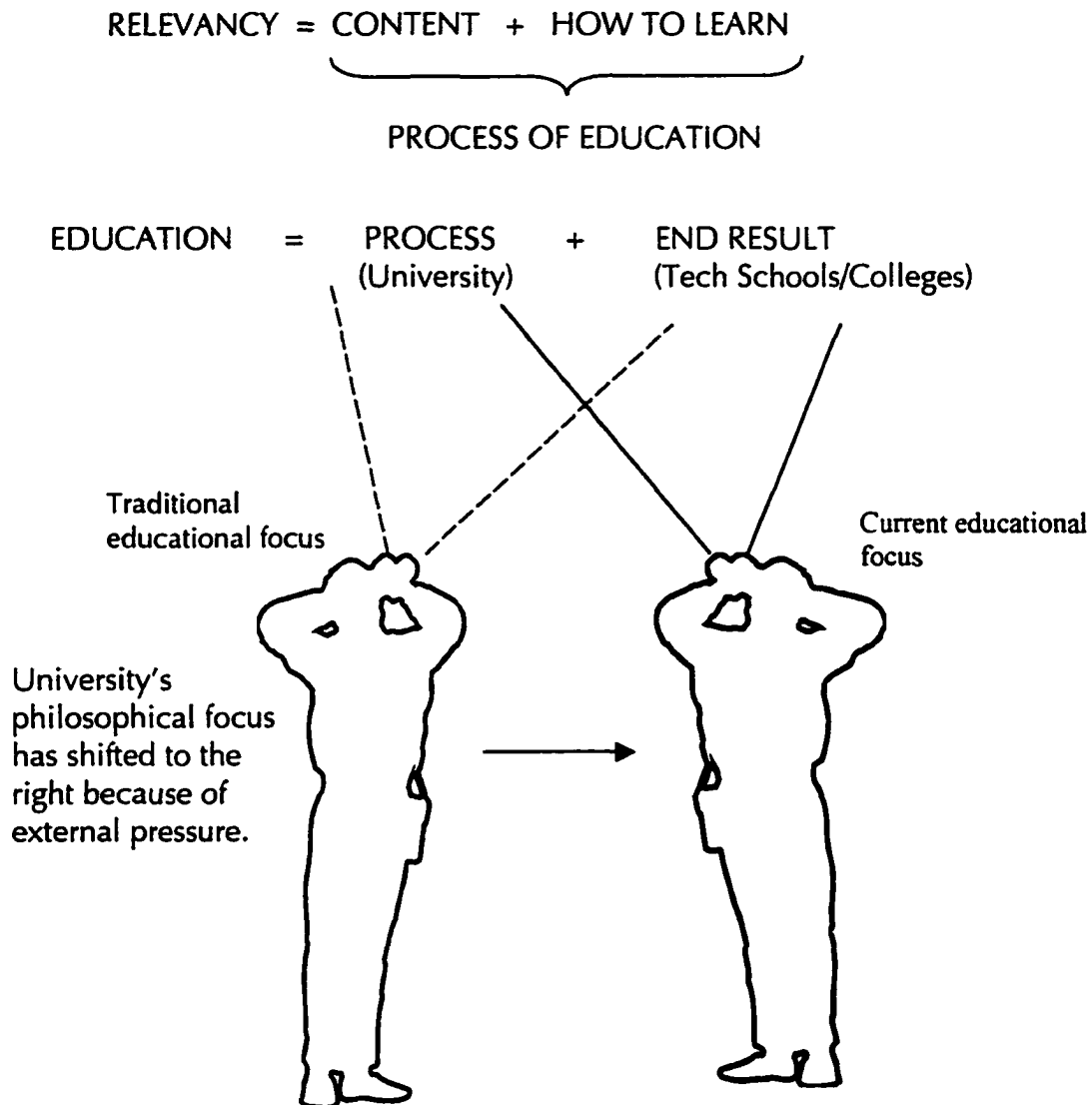


Figure 7.4: The focus of education

Due to demands and pressure from the external environment, the university has shifted its philosophical focus away from "the process" to the "end result". This is because it can be measured and can easily satisfy the accountability needs of the market economy. This is fine for colleges and technical institutes but it does not match the philosophical mandate for the university. The result has been to create homogeneity in the postsecondary system which makes it harder to separate

identities between institutions. This is why people find it hard to clearly state what makes a university distinct from other forms of postsecondary institutions.

Another participant helped to clarify further this difference between focusing on the end result and focusing on the process, "When you get into the analytical thinking, the big picture, the perspective of things, that is where the university graduate tends to rank a little higher because they have a broader perspective of things."

If this comment is applied to the journey metaphor, its true meaning comes out. In technical schools, the students are walking on the trail and through the bush. They are clearing the way of debris and looking out for immediate dangers that may come before them. They are paying attention to the trees, the ground, and the weather affecting them at the moment. On the other hand, university students are on the ridge or in the lookout scanning the environment to see what is going on. They are looking at the forest, the terrain, and the weather systems developing around them.

The **Darwinian Metaphor** was used to support the philosophy of a broad-based approach to the philosophy of education. The participants perceived that graduates must have a wide range of skills and knowledge available to them. From this base, they will better be able to adapt to a changing environment. The essence of this metaphor is that education is about adaptability. From a holistic perspective, this participant from the government commented:

Universities have the ability to identify their

Business rhetoric. business plans and identify where they want to go.
 What about educational plans? ← → Journey metaphor.
 What the government and the private sector will

Statement is that universities have autonomy but that is hard when external sources are putting pressure on the university to go a certain direction. { talk about is, overall, these are the accountabilities that need to be addressed. There will always be expectations placed on the university. Now the degree of accountability has changed but I think

Internal change must mirror external change. In this perception, the external environment has the control. that change reflects something that we are seeing in society as a whole . . . Nobody goes through time without adjusting and changing. This is the ebb and flow of life and evolution.

Nature metaphor: University must adapt to the external environment. Isn't the university supposed to be the stable voice in times of change? To step back and really look at what is going on free from external control and influence.

Participants also used the **Journey Metaphor** to describe the distance traveled by the concepts of teaching, research, and community service. The indication was that the greater distance traveled on the path, the more that will be learned and understood by the students. The participants from the government and the private sector also expressed the notion that at one time teaching was moving in a forward direction on this journey but due to changes in the funding and research structure, the ground upon which teaching is travelling has changed and traction is difficult to find. One participant expressed it as such:

Personification of teaching. ↑ I think teaching has been hurt by the cutbacks ↓ Business management strategies applied to education.
 because any institution that is lacking in funds, the
 first area to suffer is your teaching faculty . . .
 Teaching had slipped and that is probably directly ↓
Journey metaphor: At one time teaching was moving forward but now its foundation has changed and traction is difficult to find.

This is the ground upon which universities walk. ← attributable to the amount of funds going towards the university.

In other words, some restructuring is needed if teaching wishes to travel forward. New shoes are needed that are more appropriate for this terrain. The perception by these participants was that the ground upon which universities walk is the funding process. This was also seen to be not a good thing. Many of the participants expressed the belief that educational processes should not be directly linked to the funding process. They should be separate realities.

In the **Ontological Metaphor**, the personification of concepts such as teaching were often referred to as being physically harmed by funding cutbacks. Words like hurt, and suffer were commonly used like in the previous comments. This metaphor was used to express that harm is being done to the teaching element of higher education as the current structures continue to demand more of this element yet offering less funds to maintain the current levels of quality. This perception points to the fact that the participants saw the funding cutbacks as a process that slowly detracts from having qualified faculty and students. Further to this, there was also the notion that "doing more with less" attitudes are affecting the quality of education and forcing the university to accept business philosophies of administration in order to adapt.

Under the **Community Metaphor**, there was the perception that the relationship between the university and business is a positive one. The respondents also expressed that in connection with this, the university needed to establish a

closer link between the alumni and the institution as a whole. This could be a major revenue generation source for the university in the future. Following along with the construction metaphor, alumni could be a means of support through difficult times.

This metaphor was used in contexts where there needed to be a collaborative spirit between the private sector and the university. In most cases, the perception exists that the philosophy and needs of the university should over-ride the needs of the market sector.

<p>There has got to be <u>interaction</u>. There has got to be <u>dialogue</u>. There has got to be <u>communication</u>. I think only when you get involved in that kind of a teaching practice do you realize the benefits of <u>interactive personal skills</u>.</p>	}	<p>Community metaphor applied to educational philosophy.</p>
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Through the continuum metaphor, nature metaphor, Darwinian Metaphor, and the community metaphor, participants from the government and the private sector expressed the perception that research should remain an independent source of knowledge generation and that the pursuit of knowledge should be unencumbered by the voice of private industry and government. At the same time, partnerships with government and industry are needed to establish a proper climate of trust between the various stakeholders in the processes of research.

There has to be a dividing line between control, participation, and partnership. If we look at the partnership between private industry and the

research institution, then there has to be

Community Metaphor based on mutual need and support. ← cooperation; there has to be understanding but it cannot be a directive from my perspective. The → Private industry should not pressure universities to provide specific, marketable research.

university has to maintain its independence. That

Money is what keeps the university alive. ← is difficult when the amount of money that we are looking at is so great that the institution could not → Implies that it is easy to succumb to the pressures from the external community for applied research.

survive without it.

The key elements of the research context are presented as Figure 7.5.

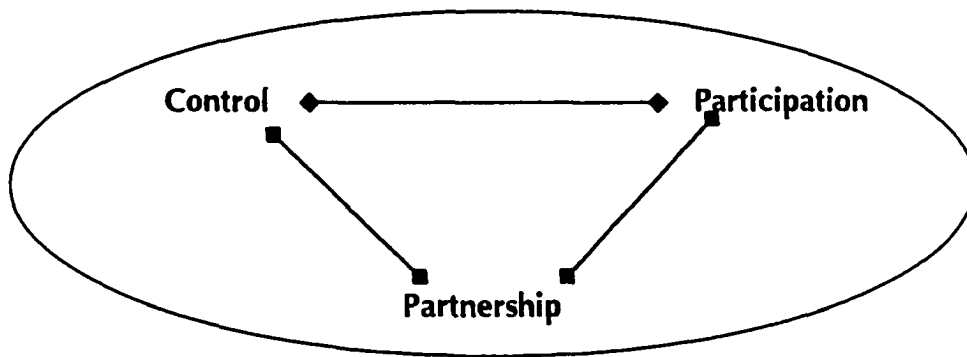


Figure 7.5: Research context

In establishing these partnerships, the participants utilized the journey metaphor to indicate that there are many dangers along the path. Then through the target metaphor they further expressed the perception that universities must always be acutely aware of the direction they are heading in and what they are aiming at in terms of governance and philosophy. One of the targets is research for public good and outcomes that apply to a diverse population and to a diverse social and economic sector.

Through the use of the target metaphor and the journey metaphor, the

participants suggested that universities are aiming at the wrong target. The suggestion is that the blinders have been put on and universities have become too focused on meeting the needs of private industry and have forgotten the broad issues associated with running a university. The problem is that the outputs of research are for self-serving interests - a business philosophy- and this is acutely in opposition to a philosophy of education that is to provide benefits to all of society. When research is for personal or private-based interests, then the relationship has become unbalanced and the university loses its focus and aim. The problem is that funding becomes the only ground upon which the university and its research programs walk. The result of this is that private industry controls the research process and demands exclusivity in the outputs of research which is in opposition to research that is and should work for the public good. One participant from the private sector stated:

Research becomes too directive and loses perspective. ← Well the danger is that academic research is focused strictly on the needs of private industry and not the needs of the whole. It becomes very focused on the needs of that particular sponsor and it no longer has that broad perspective of research that is for the good of all.

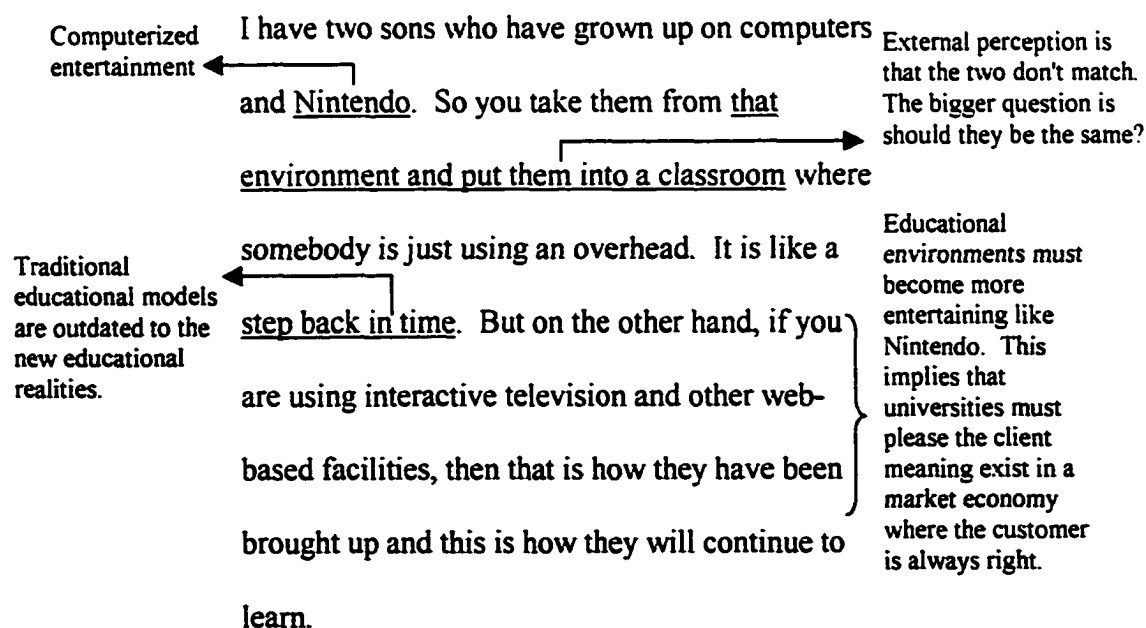
} Business philosophies vs. Educational philosophies.

} Statement of philosophy.

According to the respondents, private industry and government are sending mixed messages to the university. At times, they are telling the university that the private sector needs a very skills-based graduate who knows how to conduct applied research. At other times, they want universities to maintain their traditional

educational philosophies based on intellectual exploration through a community experience. All too often though, the voice of economics and pragmatics speaks the loudest and this is what universities tend to listen to.

Using the **Entertainment Metaphor** many of the participants from the government and the private sector expressed the perception that universities are slow-moving institutions. This makes them slow to adapt to the changes that are going on around them. One area that they saw universities falling behind in is with teaching methodologies. They believed that faculty are still using lectures, overheads, and blackboards as the primary means of instruction. Now this by itself is not so bad. The concern by the participants from the private sector and government was that these methodologies do not match the realities that students are coming from. As such, they believed that the university must align its educational philosophies with the learning philosophies of their students. Consider these comments:



Consistent with this theme is that technology equals efficient learning.

The general idea behind computers is that they allow you to complete a given task much faster, with greater accuracy, and in a more organized way. If computers can do it for accounting, they must be able to do it for learning.

I think the university needs to have faculty who are willing to utilize the technology . . . so the kids can learn better, faster, and so on.

Do computers really do this when it comes to learning, or is it a myth perpetuated by technology companies?

As part of the technology equation, the respondents perceived that most faculty are computer phobic and actually have a fear of using them. This being the case, the private sector and government feel that they must force faculty and the university to have a greater acceptance of computers, especially when it comes to classroom instruction. Again the motivation for this pressure is because they feel that computers will create a more efficient learning environment.

At the same time, the participants realized that technology will not solve all the educational problems facing universities. When expressing final statements on educational philosophies, participants tended to revert to the community metaphor.

There are some circumstances where nothing is going to beat face-to-face, put your hands here

Community metaphor.

This is the message sent by the technology industry but it is not believed.

kind of didactic learning. I see technology as a trend and it is not a panacea for learning. There are many other parts of learning that are much more face-to-face.

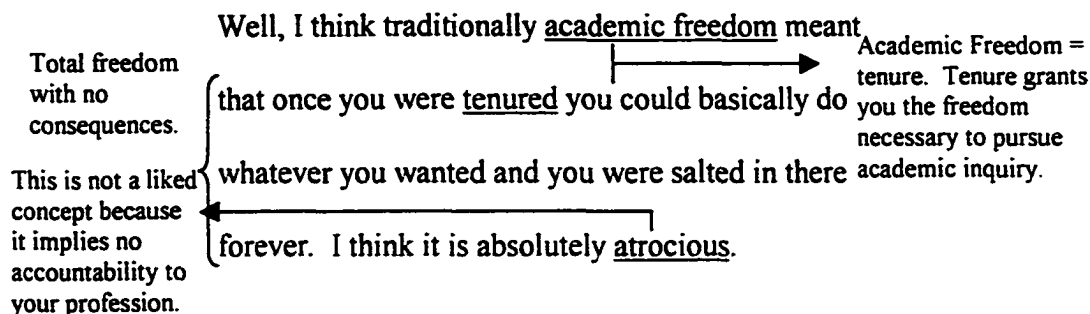
Community Metaphor

This blending of metaphors and mixing of educational philosophies indicates that perceptions about education are changing. Thought processes are beginning to incorporate new educational ideals but traditional views of educational operations still creep in to create these multidimensional conceptions of higher education.

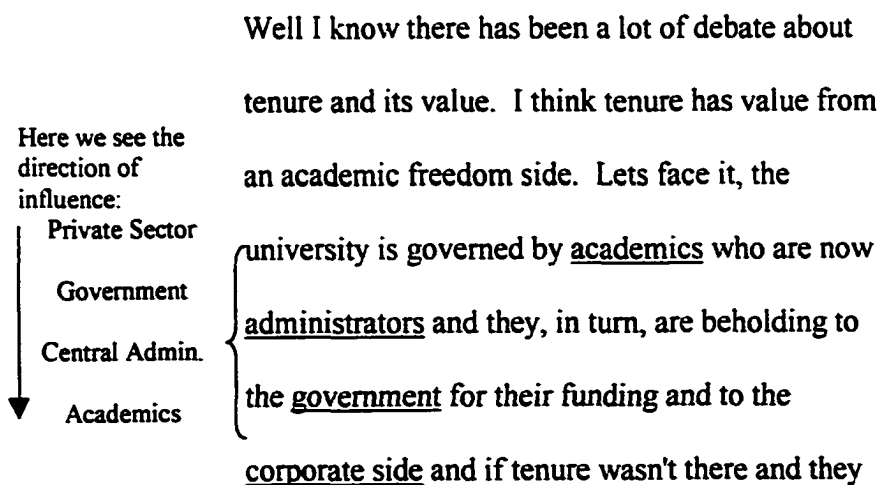
In the **Real World versus Academic World Metaphor**, there was the common belief that the university is not part of the real world. This perception links closely to the container metaphor in that the university is this separate container that has isolated itself from the external environment. The result is that this isolation has made the university unaware and oblivious to practical realities. This further assumes that the core philosophy of academic inquiry is important to society but has nothing to do with what the rest of the world is involved in on a daily basis.

Container metaphor	<p>I think there is a <u>general isolation</u> from some of the practical realities of having to deal with issues.</p> <p>An example, there may be no thought to the degree of resources utilized to solve a problem.</p> <p>Well in my world, it makes a hell of a big difference how much resources we used to solve a particular problem.</p>	<p>Here we see bottom-line thinking is the most important variable because it is directly linked to money. There is the sense that academics have no idea of what it means to be accountable because their only concern is ideas.</p>
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Related to the theme of **Academic Freedom**, the common perception among the participants was that academic freedom and tenure were the same thing.



All of the participants agreed that academic freedom is essential to the core philosophies of the university institution. The concern was that its link with tenure has given faculty and research 100% freedom with no consequences for their action or inaction. It comes down to a matter of accountability. The perception was that faculty can be poor teachers and not have to worry because their research is good. Or that faculty can say whatever they want and not be held responsible for comments or ideas made during class time. Reflecting back on comments made by participants from the university, they believed that the external community supported tenure and academic freedom. In fact, they believed that it matched with business employment standards. One respondent from the government commented:



were afraid of their job that would be a travesty. → Tenure eliminates fear which enhances academic risk taking under structures of academic freedom which enhances learning and knowledge.

There must be some fear under the practices and policies of academic freedom. Fear maintains control and limits extremists.

But when you have got somebody with tenure and ← they have no fear of doing anything wrong and can publicly criticize the president, then that goes too far. Tenure is a great concept but it has gone too far.

The picture in Figure 7.6 represents participants perceptions about academic freedom.

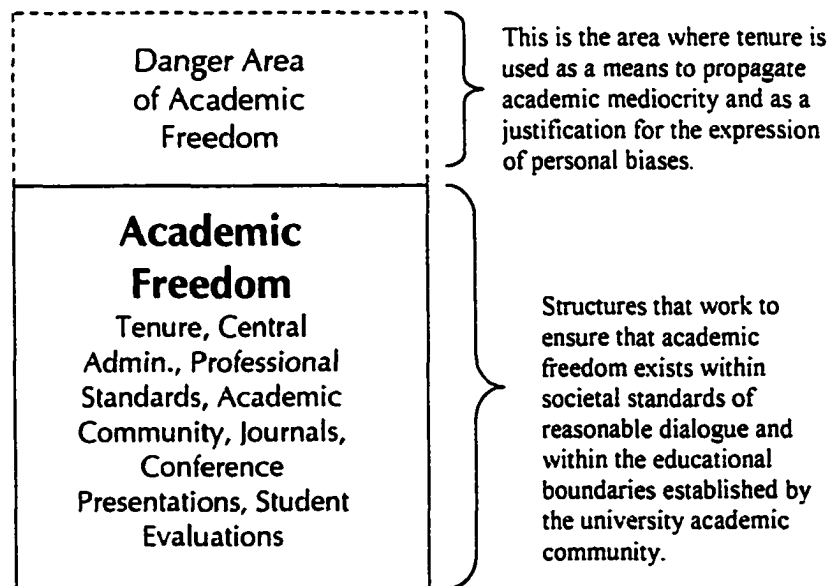


Figure 7.6: Perceptions on academic freedom

Further, the participants felt that it should not be absolute freedom.

Academic freedom must exist within a system of boundaries or rules that provide a framework for proper practice and ethics. One other respondent added, "In academic freedom, you are free to pursue the kind of research that you are paid to

do or invited to do. It is subject always to the constraints of community acceptiveness of behavior and academic professionalism."

Supporting these perceptions, Figure 7.7 provides a visual representation of this philosophy.

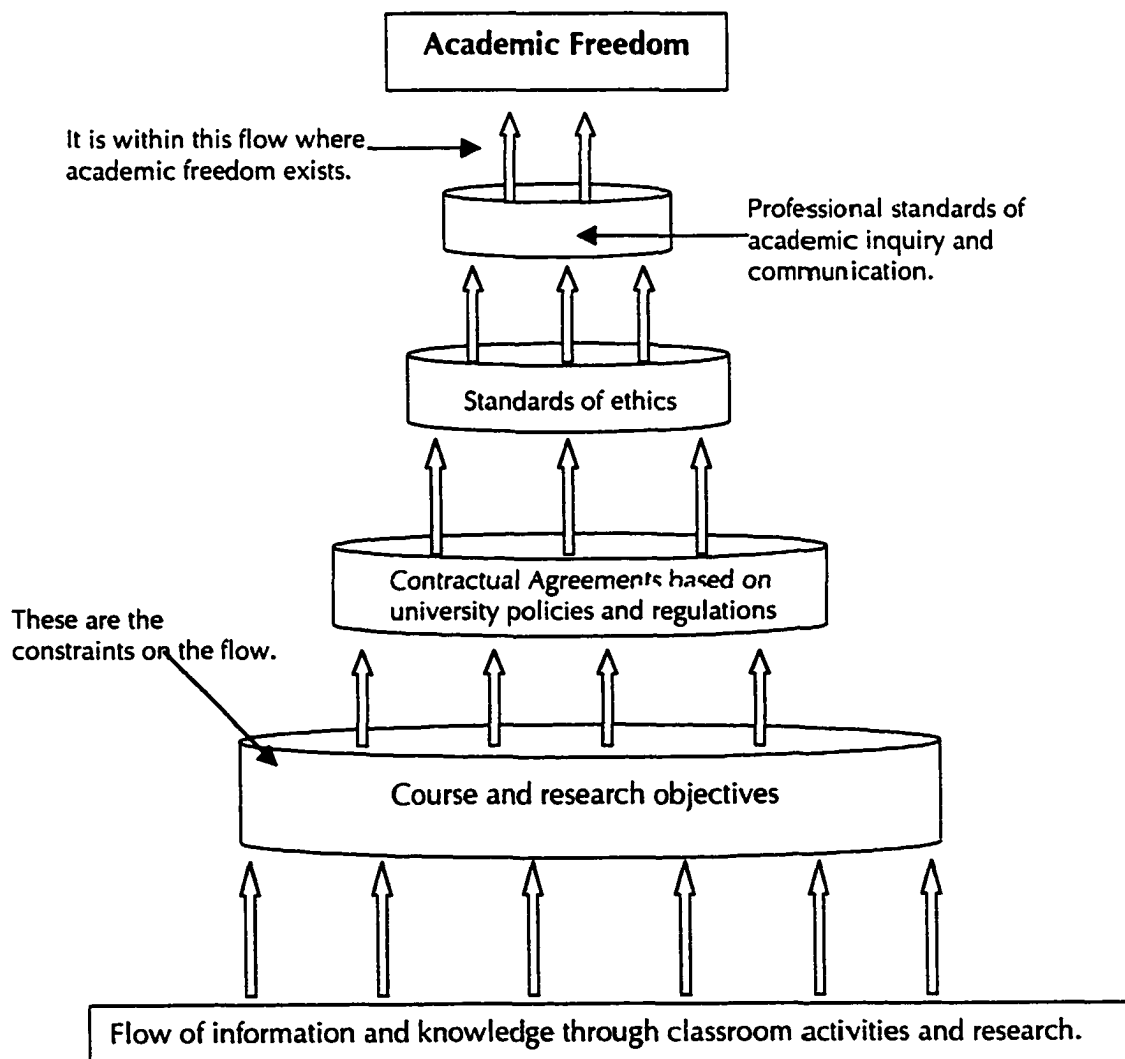


Figure 7.7: The perceived flow of academic freedom

In discussing the concept of academic freedom with the participants from the government and the private sector, they most often combined it with tenure. The perception was that tenure provided the structure through which academic freedom could flourish. There were two participants from the government who brought forward a twist on this notion through a container metaphor.

One of the issues that we dealt with when we were dealing with public consultations was that people were looking at academic freedom and tenure as being the same thing. From our perspective in the government, they were two completely separate things. We had an issue with tenure. We didn't have an issue with academic freedom. But the faculty associations lumped the two together and created an issue around academic freedom when it was really around tenure. That was not a very good hill to die on.

Container metaphor. ←

Military Metaphor →

Synthesizing the perceptions presented by these respondents, Figures 7.8 and 7.9 present a visual picture of how the participants perceived the relationship between tenure and academic freedom. In these pictures, it becomes more apparent at how treating tenure and academic freedom as the same concept affects how pressure from the external environment influences perceptions.

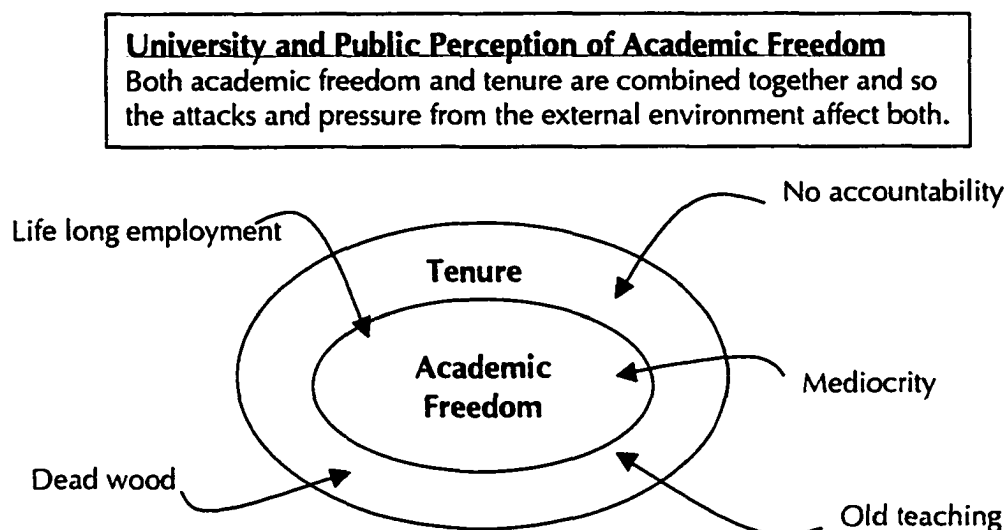


Figure 7.8: University and public perception of academic freedom

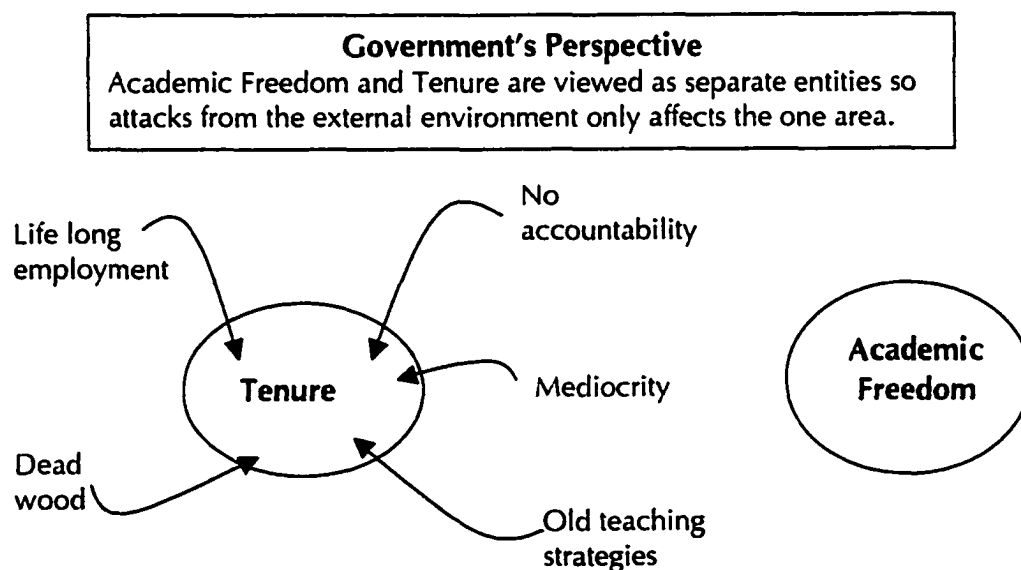
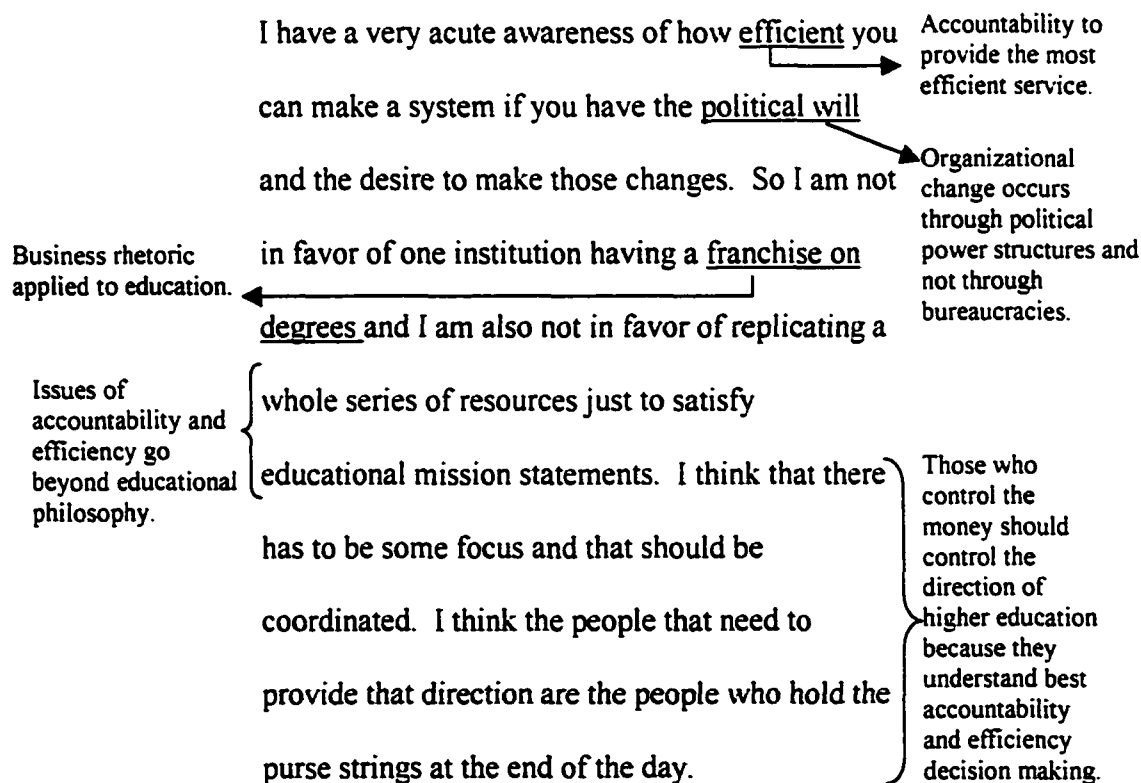


Figure 7.9: Government's perspective of the link between academic freedom and tenure

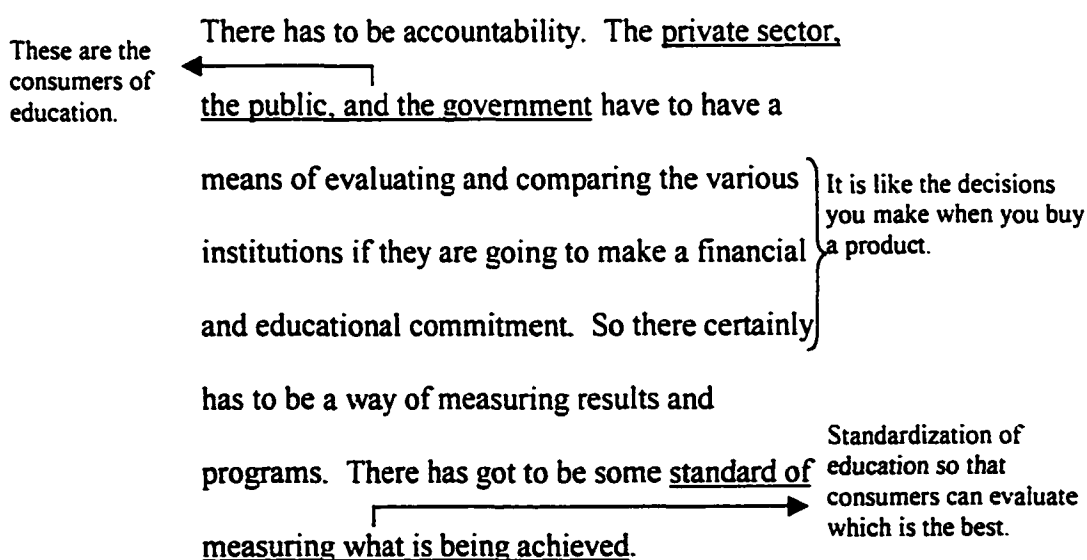
The theme of **Philosophy versus Practice** contained many foundational metaphors. Throughout many of the interviews with the participants from the government and the private sector, there was the philosophy that the two groups needed to stay out of the curricular and educational planning of universities. They

want to help but that help should only be through financial and resource support. At the same time, they want education to serve a very practical purpose by producing graduates who can support and maintain the economic viability of the province. They also believed that universities should remain independent and autonomous institutions that look out for the social good of the province. Conversely, they viewed universities as slow to respond to the needs of the external environment because of bureaucratic structures that make change an extremely complicated event. This then gives the external environment the right to pressure the university to be more responsive to market economy needs.



Using the **Standards Metaphor**, there was the perception among the participants from the government and the private sector that educational standards create a system whereby the external community can discern the distinctness and

characteristics of each postsecondary institution. It appeared to them that all the institutions are the same and so they need some set of educational standards to decide which institution meets their specific learning or partnership needs. This perception has several ramifications. For one thing, it puts the various postsecondary institutions into a competitive state of trying to exist in an educational market economy. Since educational standards become the means through which the external community understands them, quantitative measures become the medium through which the institution defines itself. The voice of education is lost in a morass of business rhetoric catering to a specialized niche market. The concern is that education becomes defined through its inputs and outputs and not the quality of the process that exists in the middle.



From this, the participants viewed education as a product and that product needs to have tangible qualities so that consumers can figure out which product to buy. This seems to be why educational marketing strategies are so closely linked to

business philosophies of quantitative measurements. In other words, enough quantity equals quality.

The result is that quantitative measurements drive education into a competitive market reality. As such, education now falls under the Darwinian metaphor where it must adapt, be the strongest and the best if it wants to survive.

I think it has to be market driven. I mean whoever offers the best program, at the best cost, with the best convenience is going to attract the most students and is going to survive. I mean you either provide a product that is needed or demanded and you provide it at a cost that is affordable or you are going to go out of business.

Competitive business philosophies are pushing universities to alter the way that they think and conceive the educational endeavor. Everything is now geared toward marketing your product.

Participants' Perceptions about University Governance

The following section explores the key perceptions and foundational metaphors expressed by participants from the private sector and the provincial government in relation to the fourth major research question: "How are the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?"

By using the **Gardening Metaphor**, participants perceived the university to be a land of fertile soil that is perfect for planting the seeds of money. Partnerships with the university were seen as a good thing that would produce good yields. Money (seeds) planted will bring forth good fruit. That good fruit will come in the form of trained (ripened) workers. Workers who have been trained for a specific

purpose, just like fruit can be genetically manipulated for a specific purpose.

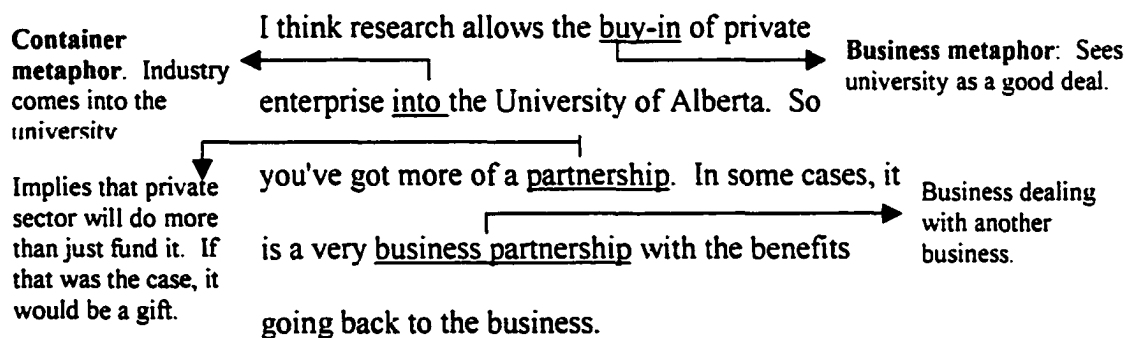
This philosophy focuses on the outputs of education and pays little attention to the processes of education. Extending this, the university has an obligation to produce good fruit. This is its responsibility and accountability to society and to those who will purchase the fruit.

Through the **Commanding Officer Metaphor**, the participants perceived that the university is being directed and commanded by both the provincial government and the private sector to operate within their guidelines and mandates. These participants perceived that this is an inappropriate response to the current postsecondary context in Alberta.

Using the container metaphor, the participants indicated that no real direct pressure should be placed upon the academic container from outside sources. Funding contributions should come from the perspective that education is an essential container in our society and should be supported but not manipulated. In other words, funds should go into the university but that is the only external influence on the internal processes of the university education process.

With the **Container Metaphor**, the respondents from the government and the private sector perceived that the university and the business sector operate within a closed system. There is the assumption that by categorizing these two stakeholders into containers that their individual complex realities could be more easily understood and quantified. The perception was that establishing a link between these two stakeholders could benefit both. This business partnership gives

financial awareness to the university that then benefits the institution in attracting qualified academics and opens up the institution to more jobs. The business sector benefits in that they receive the positive image associated with being involved with the university. The core idea brought forward was that it is no longer a university/business partnership but a business/business partnership. The perception that the university is taking on business philosophies in regards to its dealings with the external environment was a consistent theme among all participants included in this study. These comments are an example of this theme.



With the **Community Metaphor**, participants emphasized the importance of developing a strong sense of community between the institution, alumni, and the provincial government. The intent of this relationship is to ensure that teaching and education remain a priority for all stakeholders. This is consistent with the perception that the philosophy of the academic field should be the target which the faculty aims for and that both research and community service should work to support and enhance this element of university education. Consistent with earlier comments, these participants perceived that the funding structures and allocation of teaching should remain a provincial responsibility and that the private sector

should stay clear of this. Private industry can work through the university to support research and community service.

Many of the participants saw that the primary motivation to establish relationships with industry was money. Through the community metaphor, there was the belief that this still remains a factor, but if the partnerships are going to continue into the future, they need to be founded on other commonalities. The following comments by a participant from the private sector express this concept:

I think the university is looking for other opportunities . . . The relationship with Company X is a pretty young alliance. We are just into it.

The community metaphor is used here to indicate that the partnership is more complex than just money.

{ We are just getting to know each other as a partner. It is almost like we are still in the honeymoon period of a marriage. We dated before and we found things in common and we got married but we are still getting to know one another.

Although the participants are operating through a community metaphor, they still succumb to competitive business philosophies.

The university should know the direction that industry is pushing it to go. ← I think they are smart enough to know that there is also strategic benefits, strategic value to the right kind of collaboration with the university. → The relationship must have practical benefits to industry.

In establishing these relationships, industry does have mandates and certain partnership standards that they need met. At the same time, they know that their involvement with universities will influence them. They just do not want to be outward and obvious about it.

Business is coming into the educational environment. It wants to keep a certain distance and to walk carefully through the terrain and disturb it as little as possible.

We have been very careful not to be seen to be involved in the academic side because there is concern about loss of academic freedom and the corporatization of universities and we have taken great steps to avoid being involved in that.

This implies that they are subtly doing it but just not from a visible standpoint.

One of the thematic shifts that was mentioned, in response to the second major research question, was that central administration was seen to be deeply involved in PR work and external marketing. This was often expressed through community metaphors where the effort was to help the external community to understand the university better. The belief was that if you understood the university better, you would be more likely to see its worth and contribute to it. The participants from the private sector felt this community spirit and mentioned that it helped them to establish better relationships with the university.

Journey metaphor. We are making a lot of distance with these relationships. Linked to the community metaphor.

I mean we have made some tremendous strides. I think it reflects the kind of relationship this organization has with the U of A. They have asked myself to sit on certain selection committees and other academic committees. I think that this is very important.

The private sector feels a part of what goes on at the U of A. Decrease the distance between the two. Don't make the university seem so untouchable and foreign.

The **Target Metaphor** was an expression of the current educational context where the participants from the private sector and the government believed that there are too many institutions doing the same thing. The university is not to be all things to all people. The university has a specific benefit that it can provide to society in general. The belief was that it is more effective to have one institution aiming at one target rather than ten institutions aiming for the same target. This notion is presented graphically in Figure 7.10.

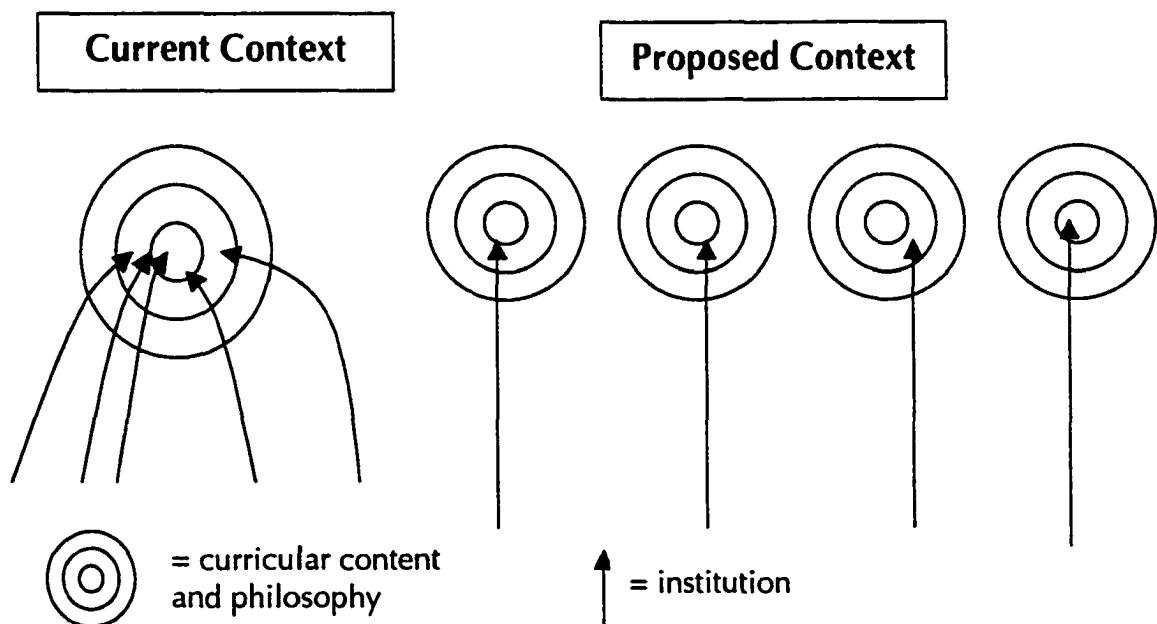


Figure 7.10: The target metaphor as related to institutional focus

As part of the target metaphor, the respondents perceived that each institution should provide a specialized program based on its philosophical mission and that it shouldn't go into other educational philosophies to secure additional funding from alternative sources. The intent of this philosophy was to make sure that each institution is providing the best service possible based on its institutional

philosophy. When an institution tries to do too many things, the respondents perceived that the educational programs suffer because of it. The following comments express this philosophy.

University education is not to be all things to all people. I think that in some areas there are far too many institutions that focus on too many different areas as opposed to specializing.

Through the **Journey Metaphor**, the participants suggested that the university should decide the course and that private industry should follow and be prepared to change direction and offer the support necessary to keep the journey on path. In this journey, there must be consistent opportunities to have someone who can get a higher, broader view so that the entirety of the journey is visible and can be adjusted when dangers are spotted. One could call this the **Scouting Metaphor**. The participants indicated that this should be a governance structure built within the university. This could occur through a blending of both volunteer and permanent administrative bodies that work to ensure that the partnership established is consistent with internal philosophies. At the same time, the perspective is that it will keep the university moving on its journey and not become complacent by camping in one spot for a long period of time.

The best people to set up this structure is not always the university staff person. While they are always the constant, it is not always the best

because they don't always have the total vision or
 the total outside perspective.

You need that broad perspective so you can see what is going on in the environment.

The **Accountability Metaphor** was used among the participants to express the theme that the university does not have the appropriate internal structures to ensure accountability to the external environment. This probably stems from its "public identity". For so long the university has been given money from the provincial government and hasn't really had to account for what was done with it. There was the "university knows best" attitude but due to changing economic and business realities, the university must now provide measurable standards of productivity to external communities. The external participants perceived that universities have never really done this before. Since the government and private sector already have built-in accountability structures, they believe that they have a moral and social responsibility to make sure that universities are accountable for what they do.

Manipulation metaphor: The university wasn't going to change so the private sector needed to make the university more accountable.

But we wanted to make better use than all the miscellaneous things that were happening. Fifty thousand dollars here and seventy-five thousand dollars here went into a big black hole and the university says that they never saw any benefits from it. So we needed to make better use of our philanthropy.

This is the perception that the university is not accountable for the money that it was receiving. The money was being wasted so the private sector had to change things. They needed to see some results to their financial contributions.

The depth of the belief that universities do not know what to do when it comes to operating as a business are expressed in this comment:

Implies that universities do not have any sense of financial accountability.

I think bringing in some discipline where they have to run budgets, to explore revenue opportunities, to manage themselves somewhat as a business and not just as a cost reimbursable entity is good. I think it brings in discipline.

Education needs to be operated as a business and then things will be better.

In the **Education as Business metaphor**, one of the big administrative issues facing universities is the shift from public entity with a single funding source to a business institution with a diversified funding base. In order to do this, it was perceived that the university must drastically alter the way it views itself and the level of success that it wants to achieve. The perception was that government funding supports the basic educational endeavor and so therefore it creates a system of mediocre postsecondary education. Now since the mandate of the university is to achieve excellence, it must go beyond the public reality and accept the business reality.

A reliance on a public mentality has hindered the university from realizing its true educational potential. Public realities have kept the university mediocre.

It is not something that the government wants to get involved with. So if they university wants to go beyond the basic stuff and do new innovative things, it has to find funding for that. My view it that private sector money lets the university do extra special things and it perhaps accelerates some initiatives.

University needs to turn to the private sector.

Business will help the university catch-up to the times and bring in some luxuries as well, not just the basics.

This shift to education as business was seen as just part of the larger changes that are going on everywhere. This perception was raised through the nature

metaphor. These beliefs are very consistent with those of the participants from the university. They all express the belief that these are large evolutionary changes and the best that we can hope to do is to adapt as best as possible. One participant from the government commented:

Things are getting much more boundaryless. It is becoming more global. I think it is just part of a natural evolution of what is happening outside of the university in many areas.

Nature Metaphor. Changes are beyond human intervention. We must adapt.

As part of this shift, the administrators must realize that the university is no longer on a journey of discovery where the journey is the most important thing. Higher education is now in the business of producing educational products. As such, all the administrative and educational practices need to shift in order to align with this new philosophy.

Globalization has caused education to be in a larger competitive market. This means marketing to "clients" becomes the philosophy. Business model takes over educational planning.

{ To influence people, the U of A has to provide programs that are unique in order to attract people because there are no geographical barriers anymore. So you have to provide something that is unique that people need, that people want, and at a price that they can afford.

{ You are selling a product. This philosophy requires marketing and business structures to make this philosophy work.

The problem that these participants saw for universities is that they are continuing to use outdated response mechanisms. They perceived a new reality out there and traditional response structures won't work anymore. For example:

Education doesn't fit into the construction metaphor anymore. Bricks and mortar aren't the way to go. If universities continue to respond to issues in the traditional ways, we will fall so far behind in our abilities that someone else will step in and do it. Reality of a competitive educational market.

Further, the common perception was that the university is a huge bureaucracy. This bureaucracy has made the university a very complicated place. Within this bureaucracy, there is both room for centralization and decentralization. Although most participants recognize the university as operating within a more centralized focus at the current time. Through the balance metaphor, the participants believed that the university needs elements of both centralization and decentralization operating with equal power.

There is no doubt that the university is an incredible bureaucracy. Personally, the model that I would support is the one that is there right now. Each faculty is almost like a stand alone corporation with its own freedom but at the same time there has to be links. You can't have it being a university unto itself. You have got to have a degree of centralization and central administration for economic and directional issues. You have got to find the right balance.

Balance metaphor applied to centralized and decentralized governance structures.

Summary

The primary objective of this chapter was to explore the foundational metaphors used by the participants from the private sector and the provincial government as they related to the four main research questions. Basically those questions centered on perceptions about the philosophies of higher education at the University of Alberta and how the governance structures were coordinated with those philosophies.

Themes from the metaphors showed a great deal of perceived influence from the external environment on the educational realities of the university. Government's influence was most often in the form of funding cutbacks and policy. Private sector influence was most often in the form of directing education, through its economic power, to take on practical philosophies of educational practice. Philosophically, almost all the participants agreed that a university education should continue to strive to explore broad issues but accept that it must also serve the economic needs of the province and of industry. Administratively, the university was seen to be accepting business management philosophies and was moving into a marketing and public relations reality.

The data in this chapter also revealed that the participants' perceptions were consistent with the conceptual model explored in Chapter 3. There was strong consensus that influence and pressure from the external environment was altering the administrative practices and philosophies. The administrative philosophical

changes were then applying pressure on the core educational philosophies to change accordingly. This direction of influence was expressed through the journey metaphor, the container metaphor, the communication metaphor, and the business metaphor to name a few.

Further, the methodology was also a valuable research tool for revealing and illuminating the educational reality under study. The metaphors consistently offered interesting insight into how the participants perceived and understood both the philosophies and governance structures at the University of Alberta. Overall, the metaphors revealed that a university is understood through multiple philosophies and from a variety of perspectives. In turn, the metaphors revealed the importance of linking philosophy to practice. Since this was one of the underlying objectives of this study, this section showed that metaphor analysis can reveal the environment in which philosophy and practice comes together. This was consistent with the research conceptual model described in Chapter 4.

This thesis document concludes with Chapter 8 which highlights the key findings and conclusions related to this study. The chapter further discusses some reflections on the study as well as suggestions for future research.

Chapter 8

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

Universities are complex educational institutions that exist in complex environments. They have autonomy to decide educational missions, curriculum, philosophies, and practice. At the same time, universities are under a great deal of pressure from social and economic agencies to advance the public and private needs of the province. Also, universities are unique in their educational philosophies, yet changes in the postsecondary community have made it difficult for external communities to understand just what that difference between universities and other types of postsecondary institutions.

Overview of the Study

The overall intent of this study was to explore the link between educational philosophy and administrative practice at the University of Alberta. This discussion was framed within the relationship that exists between the university, the provincial government, and the private sector. A review of the literature revealed key themes that are both representative and unique to a university environment and helped to guide the dialogue generated during the interview process with the participants. Understanding the relevance of metaphoric epistemologies to this process, the

transcripts of the interviews were analyzed for foundational metaphors. These metaphors then became the means through which the link between perceived philosophy and practice was explored.

Research Process

Fourteen participants were involved in this study: 6 deans or associate deans, 5 senior executives from the private sector, and 3 provincial government directors from Alberta Advanced Education and Career Development (now part of Alberta Learning). Participants were chosen by selected sampling through consultation with my supervisor, based on their experience and knowledge of the research context, so as to ensure that both internal and external constituents came from a range of faculties and professional backgrounds.

A pilot study was conducted to test the trustworthiness of the research questions and the methodology. One participant from the University of Alberta and one participant from the private sector were selected for the pilot study which had two primary objectives:

1. to ascertain whether the research questions would generate open and general dialogue about the university's philosophy of education and the university's governance structures; and
2. to determine if the participants' dialogue would reveal foundational metaphors consistent with the research methodology of metaphorical analysis selected for this study.

The resultant analysis of the data revealed that both objectives were successfully met. To increase the level of trustworthiness, the two participants from the pilot study were contacted to see if the interpretations of the foundational metaphors were consistent with their perceptions. After looking through the data given to them, the participants felt that the metaphoric interpretations were consistent with their ideas and perceptions. Based on the results of the pilot study, my supervisory committee and I determined that the research project would go ahead as was proposed. These two participants were also included in the main study. Also, during the main study, a sample of participants was contacted to determine if the researcher's metaphoric interpretations were consistent with their perceptions. These further member checks helped to increase the trustworthiness of the data analysis section.

Purpose of the Study

The purpose of this study was to determine what deans or associate deans from the University of Alberta, provincial government officials from Alberta Advanced Education and Career Development, and senior executives from private corporations perceived the University of Alberta's educational role to be. More specifically, the intention was to identify both shared concepts and philosophical discrepancies among the three participant groups so as to affect educational policy regarding the academic direction for the institution and its position within the postsecondary community in Alberta. Further, the conceptual framework suggested that university administrators must strive to refocus on the institution's, faculty's, or

department's internal educational philosophy and review how existing administrative practices align with that philosophy. The concern in this research was that, owing to contexts of environmental decline, administrative and management response strategies had become the dominant voice for the institution and philosophy had been relegated to an ethereal concept not relevant to the tangible and immediate needs of accountability. The result has been a separation or discrepancy between philosophy and practice.

Study Design

Based on both the *assumptions of the research* and the *research conceptual model*, a qualitative design was used in this study. This decision was made because "it brings into account the context, can provide rich insight into human behavior, can account for the individual, and can bring back the creative processes of discovery through research" (Guba & Lincoln, 1994). More specifically, this study utilized metaphorical analysis as the research methodology. Since the research diagram from Chapter 4 indicated that language becomes the medium through which understandings of knowledge and practice can be accessed, metaphors become a realistic medium in which to interpret perceptions held by the participants.

Beyond this, metaphors have three overriding characteristics that make them epistemologically significant: their rhetorical function, their reference to theory (Elliot, 1984), and their link to practice. In their rhetorical capacity, metaphors stimulate imagination, arouse feeling, and can prompt educational action and

change. In their second capacity, metaphors acquire their real evocativeness when they are linked to theory. In this realm, morality, politics, metaphysics, epistemology, and ontology converge on an academic praxis to add insight to educational realities. Finally, Lawton (1984) added a third and important dimension to metaphorical inquiry and that is their link to practice. He suggested, for example, that metaphors have had a direct impact on the way that education is understood and practiced.

Summary of Findings

This section describes and highlights the major findings derived from the metaphorical analysis of the data. Since metaphors were the means through which the discussion between practice and philosophy was explored, this section is presented through the use of metaphors that are consistent with those used by the participants. These metaphors are then linked to the four Research Questions that guided this research.

1. What were the perceived philosophies of higher education held by deans and associate deans at the University of Alberta as revealed by their use of foundational metaphors?
2. How were the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?
3. What were the perceived philosophies of higher education held by representatives from the provincial government and executives from the private sector as revealed by their use of foundational metaphors?
4. How were the administrative structures at the University of Alberta perceived to be coordinated with these philosophies?

Linking Philosophy to Practice

The combination of these metaphors is based on how the participants consistently linked philosophy and practice. As has been the epistemological intention of this study, these combinations are open to debate and further consideration. The way that I chose to combine them was based on how the participants consistently chose to combine them, but that does not mean that this is the only way to combine the metaphors to reveal the discord or accord between philosophy and practice. The possibility exists for a variety of combinations that could yet reveal more about this complex educational reality. This makes this research so open and diverse.

Also, statements of value should not be applied to these metaphors. The intent here is not to say that one view is better than another but to find where there is a discrepancy between philosophy and practice. Consciousness of any discrepancy could mean that philosophy has to be changed to align better with the practice or vice versa. Once the discrepancy is recognized, it is that specific community's responsibility to determine how philosophy and practice can be better aligned.

Further, since a primary objective of this study was to reveal the link between philosophy and practice at the University of Alberta, the following findings were categorized as "philosophical metaphor" and "practice metaphor". For clarity of presentation, the philosophical metaphors represent findings linked to Research Questions 1 and 3, and the practice metaphors represent findings linked

to Research Questions 2 and 4. This classification implies that these foundational metaphors are consistent with perceptions expressed by all the participants. In reality, when the participants were asked to describe their metaphor on the philosophy of higher education, they would not all respond with "Education as a Journey". However, over the one hour interviews, all the participants consistently expressed the "Education as a Journey" foundational metaphor in several of their responses to questions asked of them. The consistent usage of these foundational metaphors by all the participant groups was a significant finding of the study. Based on this finding, the following section explores the all the significant foundational metaphors mentioned by the participants. Where any respondent group particularly distinguished by their usage of a particular foundational metaphor, it is noted in the discussion relevant to that section.

Philosophical Metaphor #1: Education as a Journey

Salient Characteristics: movement, exploration, numerous paths, destination, flexibility, direction, supplies, obstacles, forward, slow pace, fast pace, leading, falling behind, and terrain.

Consideration of how applying these salient characteristics to the educational endeavor will affect how both practice and philosophy are understood and combined in the university environment is described below.

The perception among the participants was that a university education should both simulate and give practical examples of what the students will

encounter on their journey after they leave university. In other words, university is a dry run through the real world. Since it is extremely difficult to determine just what path the students will take after university, they must be given a broad spectrum of learning experiences and opportunities so that they will be well prepared for when they actually do. They need to be challenged to explore, investigate, look closely at their surroundings, and climb up to lookout points to get an overall perspective of where they are going.

Along this journey, the respondents believed that the students' surrounding environment will most likely be an information-based reality. Therefore, students need to be taught learning skills that will help them to find content specific knowledge and information. Once they have found this, university students need to be able to assess that information critically for relevance, accuracy, applicability, and truthfulness. Then they must be able to synthesize the information into a usable form. This usable form could be for just the learner's own development or it could be for practical purposes. If these criteria are met following the completion of the student's stay at the university, then the educational journey will have been successful.

The educational journey was the prevailing higher educational philosophy held by participants from the university, the private sector, and the government.

Practice Metaphor #1: Education as a Machine

Salient Characteristics: efficiency, rigidity, precision, fixed parts, mechanisms, fuel, predetermined function, and set tasks.

Among the participants from the government and the private sector, educational administration and governance was perceived as a huge machine that operates under bureaucratic practices. As a machine, education needs sufficient fuel and parts in order to keep it running. These come in the form of money, students, and faculty. The primary motivation underlying this metaphor is to keep the machine running smoothly and efficiently. This means that there must be a predetermined function for each part in the machine. There is no need to worry about what is going on in the environment around you. Your job is to make sure that your part is running efficiently and effectively. The deans realized that the bureaucratic machine was the dominant metaphor for the university but they also recognized that the collegial model and the professional model existed as well.

Looking closely at these two metaphors, it becomes clear that practice and philosophy are not linked together. The participants perceived education as a journey with flexibility to explore and be creative. On the other hand, the administrative philosophy frames the educational endeavor within a bureaucratic structure that is founded in rules, regulations, and policies.

Philosophical Metaphor #2: Education as a Community

Salient Characteristics: relationships, interaction, collaboration, dialogue, discussion, partnerships, people skills, and face-to-face.

As the students travel along their educational journey, the perception was that they would be traveling in groups. Groups offer protection from the obstacles that they would face along the way and also provide opportunities for the students

to collaborate so they could better understand the environment that they are travelling through. This collaboration could also help the students to explore other paths that they may feel are too dangerous for them or do not appear to get them to their destination. The success of this journey becomes dependent upon interaction among members of the community. The true potential for the journey and the learning experience is through this interaction as students explore and expand their perceptions of the environment that they are travelling through.

The deans perceived a more decentralized, collegial model of governance to be consistent with this community metaphor of educational philosophy. The participants from the government and the private sector expressed this as an ideal but recognized that a centralized, bureaucratic governance structure was the administrative reality at the University of Alberta.

Practice Metaphor #2: Education as a Competition

Salient Characteristics: best students, best faculty, international recognition, awards, individual success, and win.

Since the administrative metaphor was to view the university as a machine, there is the inherent motivation to keep the machine running at its optimum degree of efficiency. In order to do this, the machine needs fuel and the best parts to keep it running smoothly. Since the traditional structures on which the machine ran have changed, the machine needs to secure other sources of fuel. The belief among the deans was that the fuel does not come without a price. The deans believed that the government and the private sector are the ones with the fuel and

that they wish to see the university machine begin to operate consistent with their needs. To complicate the situation, the university is not the only one trying to get the fuel. So in order to get the fuel, the university has to justify why the fuel should be given to them and not to another postsecondary institution. This pressure has forced the university into a competitive administrative practice where the motivation is to be the best so you can get the fuel to keep the machine running.

When this happens, the responsibilities of administrators shift from being directors of education to directors of marketing and public relations initiatives under a centralized bureaucratic structure.

Again, this sets up a discrepancy between educational philosophy and administrative practice. The educational philosophy has the university working under a collegial model with all elements working interactively to create a sense of safety, which in turn creates educational risk-taking and exploration. On the other hand, the administrative structure has the university operating under a bureaucratic model with key administrative units working under a competitive mode to secure sufficient resources to keep the machine running. This tends to generate protective attitudes among university administrators.

Philosophical Metaphor #3: Education as Process

Salient Characteristics: creation, discovery, contact, interaction, open focus, curiosity, qualitative, stimulate, development, pursuit, and academics.

The perception among all the participants was that a university education must develop the intellectual and social character of students. There was the awareness that the external environment is changing so rapidly that a skills-based philosophy of education quickly loses its relevancy. As such, the focus of the educational journey should be on the processes of how one learns, thinks, and interacts. This philosophy requires that students explore and develop such academic experiences as metacognition, self-reflection, research, social interaction, citizenry, democracy, critique, and questioning. These are the characteristics that shift the educational endeavor away from meeting learners' immediate practical needs to developing life-long learners. This philosophy encompasses the view that university experience of learning, research, and social interaction is what will benefit both the individual and that individual's contribution to society and work.

Practice Metaphor #3: Education as Product

Salient Characteristics: sell, remuneration, applicability, spin-off companies, statistics, employment rates, skills-based, target goals, and patenting.

With this metaphor, the deans perceived that business philosophies have shifted administration's focus away from the processes of education to the products of education. The deans felt that this shift has occurred because of changes in the funding structure. The respondents from the government and the private sector did not perceive this as an issue and believed that the university could adequately balance the salient characteristics of both educational and business philosophies. As was discussed in the section on the metaphor "education as competition",

universities are now forced to compete for external funding dollars. Since those funding dollars are mostly coming from the private sector, the deans perceived that administration has felt pressure to shift from purely an educational focus to a marketing and promotional focus. Through these marketing endeavors, the university will most likely attract the kind of funding support that it needs to survive financially.

The deans specifically expressed the perception that this new administrative responsibility has turned the attention of administrators, government, and the private sector to the outcomes of education and not necessarily to what happens while students are at university. The belief among the deans was that the private sector needs to have quantifiable and statistical information related to the products of education so that its members will know just what their contributions are producing, whether that is applied research, spin-off companies, or trained graduates. What results is that the process philosophy must succumb to an educational practice that demands students be immediately prepared with the necessary technological and informational skills to enter a profession. The deans perceived that administrative attention to the products of education and their immediate, practical benefits are a more dominant voice than the process of education with its long-term, social benefits. Again, the participants from the government and the private sector perceived that these were not competing paradigms but were means through which the university could remain both administratively and academically accountable.

Again, a discrepancy exists between philosophy and practice for these two foundational metaphors. The philosophical intention is that the university experience is enriched through the salient characteristics associated with the "education as process" metaphor. The practice metaphor suggests that administrative designs have demanded that the university experience be responsive to the practical needs of the business community and the salient characteristics associated with the "education as product" metaphor.

Philosophical Metaphor #4: Education as Public Entity

Salient Characteristics: broad-based, public good, autonomy, academic freedom, access, educated citizens, service, long-term, and stable.

This has been a long-held philosophy for Canadian universities. It started with the University of Toronto and the Flavell Report of 1906. In this legislative document, postsecondary education became a provincial government responsibility. Under this infrastructure, public money would fund the operation of universities, and universities would be given autonomy to continue to improve society through their academic inquiry. In other words, university staff were the experts and knew best how to operate internal university affairs from program creation to financial management. In this relationship, universities could remain involved in society but were also given the distance necessary to question society without fear of economic or political reprisal. As such, the philosophy of education under the "education as a public entity" metaphor has the university serving a diverse population through various academic processes.

Practice Metaphor #4: Education as Business

Salient Characteristics: manage, focused, specialization, short-term, educational products, accountability, partnerships, competition, market economy, and niche markets.

"Education as Business" was the most consistently used metaphor by all the participants in this study. It frequently entered into their dialogue in both positive and negative ways. Participants from the government and the private sector had positive perceptions that the university's involvement with industry would help the university to align better with the needs of the global market economy and with the skills necessary to develop graduates who could be successful within that environment. Although the deans were hesitant with the move to more direct involvement with industry, they also perceived it as an advantage because it would help the university to diversify its funding base and give the institution greater autonomy to decide how it would excel in the academic community. All the participants agreed that complete reliance by the university on public money would breed mediocrity through dependence on a funding source that only supported the university's basic needs.

Administratively, the deans saw it as a negative transition. They often expressed concern that administration's acceptance of business philosophies was affecting core educational practices at the university. The external community wants the university to be better aligned with its needs, but the private sector and the government do not want to be affecting curricular and philosophical issues.

The overriding perception was that central administrators were focusing so heavily on meeting the needs of business and industry that educational matters had become a tertiary issue for them. In fact, that their focus had shifted from the university as an educational institution to the university as huge business. The result was that central administrators were seen as becoming more concerned with addressing the salient characteristics of this metaphor rather than addressing the educational needs of the institution.

Once again this brings out a discrepancy between philosophy and administrative practice. All of the participants wanted the university to maintain the salient characteristics of the "education as a public entity" metaphor. They also recognized the reality of a global market economy and the need to be closely aligned with the administrative practices of "education as a business" metaphor and its lucrative financial benefits for the institution.

Conclusions

Based on the findings of this study, the following conclusions were drawn in relation to the four Research Questions.

Research Questions 1 and 3

The following section explores the conclusions related to the first and third Research Questions which addressed the perceived philosophies of higher education as expressed by the participants' usage of foundational metaphors.

Transitional philosophical state

The foundational metaphors revealed that all the participants are in a transitional philosophical state. They still rely and depend on traditional philosophical approaches to higher education, but new educational realities are making many of these metaphors inadequate for today's context. As a result, participants are blending and incorporating new metaphors with the traditional educational metaphors in an attempt to interpret better the educational changes going on around them. This is consistent with research conducted by Sawada (1990) which indicated that during times of massive societal change, traditional meanings become problematic because the foundational metaphors that anchor a particular paradigm can no longer be taken for granted. In this study, the participants attempted to redefine their own personal perceptions of what higher education is and what it can be by using new foundational metaphors that more appropriately describe new higher educational realities. This process will continue until appropriate metaphors can be developed that more accurately describe the new perceived philosophy of higher education.

This process is also consistent with some of the research presented at the end of Chapter 3 in which Sergiovanni's (1994) "community metaphor" for higher education, Kuh's (1992) "journey metaphor", and Fennell's (1994) "rope metaphor" were presented. Similarly, Browne (1995) contended that the "factory metaphor", which has its roots in the consumerism of the industrial revolution, is only resonant to the point that it is contextually salient. These authors, like the participants in this

study, are attempting to find new metaphors and also challenge existing ones in an effort to define more accurately the changes occurring in higher education.

Multiple higher education philosophies

Linked to this conclusion is the reality that the respondents have multiple higher educational philosophies. They used several philosophies to describe higher education. Referring back to the synthesis of the literature review in Chapter 2, it was evident that the participants subscribed to both functionalist and the refinement of culture philosophies. Since it was difficult for them to find one definitive voice for education, the blending of philosophies allowed the respondents to describe the educational context more accurately. This further points to the fact that the participants are trying to find foundational metaphors that more accurately describe the university's internal educational needs as well as metaphors that are salient to the university's external responsibilities.

This conclusion is in accordance with research conducted by Beavis, Thomas, and Ross (1996) which indicated that, as complexity increases in society, so too must the complexity of the social and educational systems embedded within that society. This is to ensure that the university's internal complexity matches the complexity of the external environment. At the same time, these researchers also contended that the university must frame university governance within administrative mechanisms that simultaneously reduce the complexity and make it more manageable. This is indicative of a university working within multiple

educational realities and is suggestive of perceptions expressed by the participants in this study.

Consistent with this perspective, Ostovich (1995) argued that there were several problems with defining higher education primarily in terms of the production of good citizens who can shape a morally and economically strong nation. Ostovich suggested that this limited philosophical base is too restrictive and is a misrepresentation of what higher education is. His research concluded that our current crisis in higher education is based on the university's functionalist response that sets its sights on minimal goals of producing graduates who can help the nation compete in the world marketplace and make a better society. Ostovich commented that a more relevant approach for higher education combines Habermas' (1987) communicative reason and retains Dewey's (1954) commitment to democracy in its "respect for the plurality of voices engaged in the quest for mutual understanding through reasoned argument while maintaining confidence in the unity that makes the democratic respect for plurality possible" (p. 477). It is evident that this type of research, which explores multiple higher educational philosophies, supports the perceptions expressed by the respondents in this study for a higher educational environment grounded in multiple epistemologies and multiple philosophies.

Philosophical differences among institutions

Considering the fact that the participants were looking for new metaphors that more accurately described higher education, it was evident that these new

metaphors would help to separate one institution from another. There was a great deal of agreement that a university must have a unique philosophical approach which differs from those of other postsecondary institutions such as community colleges and technical institutes. There was consensus that they did not want all the institutions doing the same thing. It was perceived that a greater attention on philosophy would help the institutions remain distinct from one another.

This perception among the respondents is consistent with the findings from research conducted by Dillemans (1989), Desrochers and Detmer (1990), and Hunter (1991) who concluded that universities should be defined through a horizontal and vertical mission: pursuing deeper knowledge by bringing together existing knowledge and scientific research, as well as spreading knowledge in an organized manner and making it available to the whole community. It is this philosophical base that separates a university from all other postsecondary institutions and is closely related to views expressed by the participants in this study.

Business philosophies

Further to this point, all of the participants were struggling with business philosophies affecting traditional higher educational philosophies. They wanted a university education to maintain the liberal arts philosophies of a broad and general search for knowledge. Yet they were fully aware of the accountability and business pressures placed on the university by the external community. This

suggests an uneasy balance between business and educational philosophies. The concern was that they were perceived as opposing forces and that one or the other was going to eventually win, thereby drastically altering the way higher education is conceived and implemented. The foundational metaphors indicated that the participants wanted to somehow blend these two philosophies together to create better and more productive relationships between the provincial government, the private sector, and the university.

Research conducted by Buchbinder and Newson (1992), Taylor (1991), Scott (1987) and Trow (1996) indicated that the university is being affected by the market economy and is shifting administrative and educational practices to align better with business models of educational delivery. Research conducted by Cameron (1983, 1992) offers conclusions on how universities have responded to this changing academic climate. At the same time, I have not been able to locate any research that offers evidence on how universities can effectively blend educational philosophies with business models of administrative governance, which was a concern expressed by the participants in this study.

Research Questions 2 and 4

The following section explores the conclusions related to the second and fourth research questions which addressed how the administrative structures were perceived by the respondents to be coordinated with their philosophies.

Lifetime benefits

A university education was perceived to provide students with opportunities and skills that would benefit them throughout their lifetime. These included both social and financial benefits. The participants perceived that university relationships with government and industry were important in ensuring these benefits. It was clear that the participants wanted the university to be involved with the external environment and that it was essential to provide and establish the necessary administrative support for this to occur.

Since Canadian universities have such a short history of involvement with the private sector, there is very little Canadian-based research considering this burgeoning academic field. Research conducted in the United States has suggested that there is a strong correlation between management strategies used in times of educational change and institutional effectiveness (Chaffee, 1984; Miles & Snow, 1978; Rubin, 1979; Zammuto & Cameron, 1985). Further, these management responses were closely linked to influence from external sources such as the government and the private sector. It is clear that more Canadian-based research is needed that explores university administration and how it is affected by influence from government and the private sector. There is also a need to have this research linked to the specific concerns raised by the participants in this study.

Philosophies and accountability

At this point in time, the internal administrative philosophies and external accountability mandates bifurcate. The deans wanted to maintain the traditional

standards on which the governance of Canadian universities had been founded. In essence, they wanted to maintain the bicameral system of governance that is structured within a collegial, professional model of administration. They did not want to be influenced by business models of administration. The participants from the private sector and the government perceived that universities have evolved into huge bureaucracies that have made them unresponsive to changes going on in the external environment.

The external participants understood and appreciated the traditional administrative structures under which universities operate. At the same time, they felt that universities have used this as a crutch to prevent and slow change. Current educational realities are changing rapidly and external accountability pressures are demanding that universities keep up with this change. If universities have a core educational mandate of being relevant, then administrative change must occur to help universities be more responsive to the changes going on in the external environment.

Research considering the university's ability to be responsive to the market economy has shown that the general perception is that a university's primary philosophical purpose is to impart knowledge but that administrative response strategies to the market economy are shifting the university's philosophical focus to career attainment (Segal, 1992; Smith, 1991; Wright & O'Neil, 1994). The concern expressed by the participants in this study is that administrative response

mechanisms relevant to the market economy should not come at the detriment of core educational philosophies.

Philosophies and structure

Among the deans, there was a perceived tension between implementing core professional and educational philosophies with central administrative structures that were perceived to establish barriers to achieving educational excellence. The deans frequently perceived that university documents described the university through the collegial and professional model of administrative governance, yet the university operated under the bureaucratic model. The bureaucratic model was perceived to work against educational progress because of its rigid and regimented policy structures. Although the bureaucratic model was perceived to be essential to the overall governance of the university, the deans generally perceived that forays into other governance theories could help to alleviate some of the philosophical problems just mentioned.

Centralization and decentralization

All of the participants saw a need for both centralized and decentralized states of university governance. The common perception was that centralization was essential during times of rapid educational change. Since the participants perceived that the higher educational community was going through great change, centralization was seen as the best approach because it provided the unified direction and voice necessary to maintain high educational, professional, and ethical standards for the university. This belief supports research indicating that

goal congruence through centralized administrative processes was essential in getting universities through times of environmental decline (Lawrence & Lorsch, 1967; Tuckman & Chang, 1988). Once the environment becomes more stable, then the move to some form of decentralization was perceived as necessary. This way, faculties could build upon principles established by central administration and use them to enhance individual faculty philosophies and educational mandates.

Finance

The issue of finances tended to dominate much of the dialogue use by the participants from all three groups. As was discussed above, the deans expressed the necessity for Canadian universities to remain as publicly funded institutions. The concern among the private sector and the government was that public monies tended to generate mediocrity in universities because they only met basic programming and research infrastructure needs. Since the philosophical mandate of the university is to excel and to be internationally recognized in research and education, this type of funding structure is inadequate for meeting this philosophy. Thus, the university must turn to the private sector to address this financial imbalance. Research conducted by Henkel (1997) and Small (1995) concluded that as public institutions, universities should be called upon to be publicly accountable and in a manner that makes their performance accessible to multiple stakeholders. Further, higher educational success will be founded in an

institutional direction that is closely linked with the policy of government and the mandates of a market economy.

The participants from the three groups realized that this was an academic reality. Their desire was to move the relationships beyond purely a financial one into more strategic, educative alliances. The intention was to see higher education create long-term educational and professional ties between the private sector and higher education. The respondents believed that higher education will be better able to maintain its relevance and its accountability to the public good if it establishes these types of arrangements

Reflections on the Conceptual Model

The essence of the conceptual model in Chapter 3 was that influence or pressure from the external environment was causing the university to respond through specific administrative practices based on the overriding governance structure. Administrators responsible for these response mechanisms attempt to operate more in line with the needs and mandates set by the external environment. University administrators did this because conditions of environmental decline were forcing the institution to diversify its funding base and establish more direct involvement with the private sector. The result is that the university is now accountable to the mandates and policies of both the government and the private sector. Administrative focus is now on setting educational missions for the university that directly respond to the issues of environmental decline. These missions then affect educational practice in the areas of research, teaching, and

community service. This shift in educational practice then affects core educational philosophies because they must be aligned with educational practice.

From the literature review and participants' comments comes the perception that administrative practice frames the implementation of the philosophy of education and not educational philosophies framing the practice of administration which was central to the conclusion derived from the literature review presented in Chapter 2. One of the primary endeavors of this research was to see if the conceptual model was consistent with the perceptions expressed by the participants. Upon analysis and review of the data, it was evident that the conceptual model was consistent with the participants' perceptions. Some slight revisions are necessary though to align it better with the holistic interpretations offered by the participants. Figure 8.1 shows the revised conceptual model.

The first revision was that all of the participants believed that changes in funding structures and sources had been a dominant area of environmental decline. Of these changes, funding cutbacks from the provincial government were perceived to have been the catalyst for many of the resultant changes that the university has dealt with. Linked to the funding cutbacks were the resultant changes with the introduction of funding envelopes and special funds. The participants perceived that it was these funding alterations that initiated more direct involvement with the private sector. The direct involvement with the private sector has changed the relationship with the government and has caused the university to integrate many business practices and philosophies in an effort to

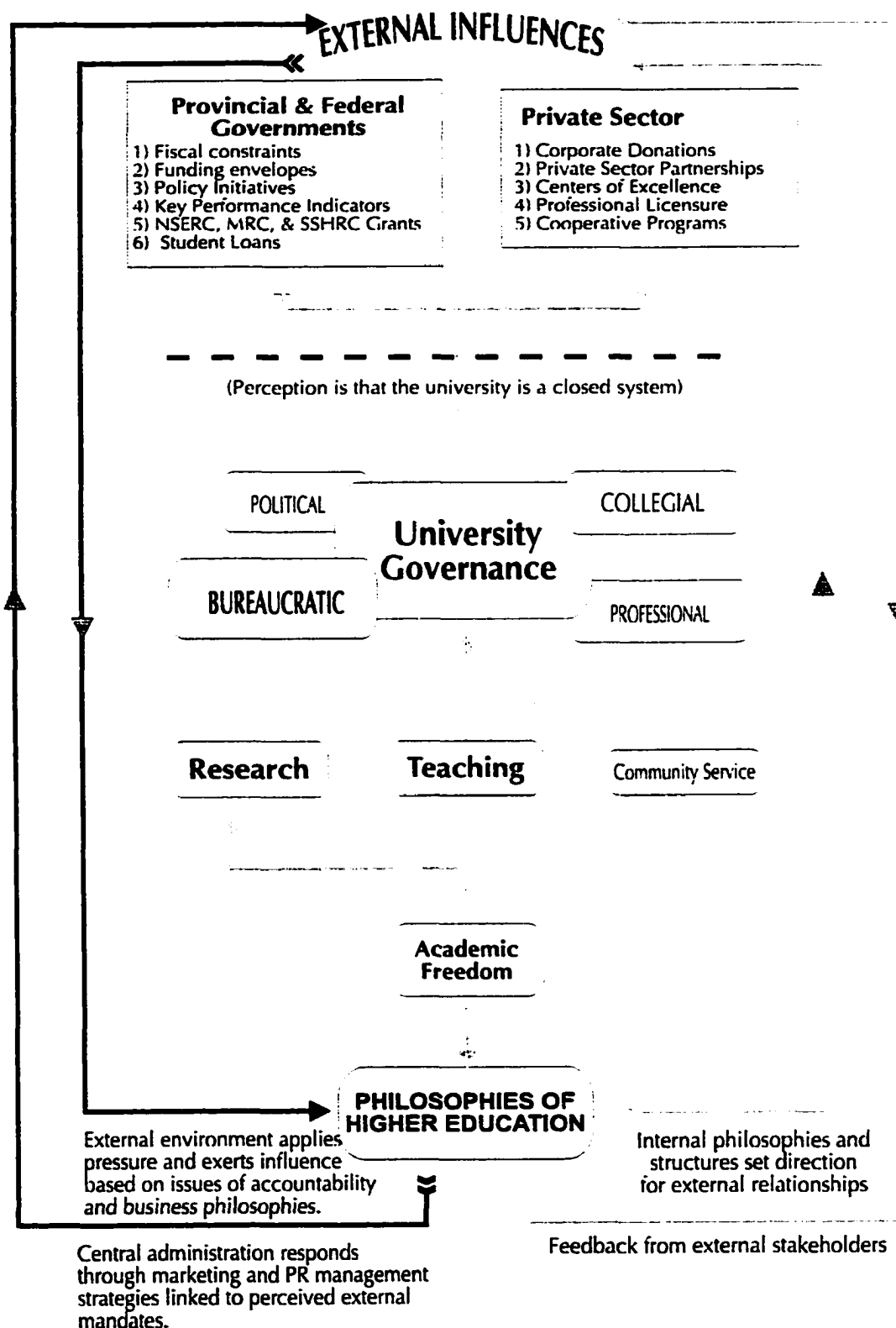


Figure 8.1: Revised conceptual model

appear responsive, relevant, and accountable. To account for this perception in the conceptual model, the influences from the external environment have been numbered in order of most perceived influence.

Participants consistently viewed the government, the private sector, and the university as operating within a closed system. The hypothesis of the original conceptual framework was that the university operated within an open system philosophy. This means that the university has set up administrative structures and philosophies that make the university more responsive and accountable to the external environment. This administrative focus is a direct result of trying to get rid of the "ivory tower" perception and to somehow bring the university into a stronger community relationship with the external environment. Although this is the outward practice espoused by all the participants, their foundational metaphors consistently revealed that they perceived the university to operate within a closed system. Internally, the deans perceived that the university has core philosophies and educational practices that it wants to protect from outside influence. The participants from the government and the private sector had this same perception. So in order to change financial management, accountability strategies, and educational outcomes within the university, their perception was that they had to manipulate the shape of "the university container". One of the participants expressed that this manipulating strategy was causing friction between the university and the external environment.

Another element of the closed system perception is its link to the container metaphor. The deans felt that the university was being influenced by business management practices. As such, university administrators were paying a great deal of attention to matching the philosophies of a business reality. This meant that the university has shifted its focus from the process of education to the products of education. The perception of the university as operating within a closed container helps both the internal and external stakeholders to better quantify and measure the products that come out. Quantifying and measuring educational products is a direct result of incorporating business philosophies and practices into the educational enterprise.

As influence and pressure from the external stakeholders enter into the university, the first area to be influenced is administrative and governance structures. This is logical because the pressure is based on accountability and management issues. Overwhelmingly, the participants from the government and the private sector perceived the university to be operating under a huge bureaucracy. There was some recognition of the collegial model with no reference to either the political or professional models of governance. Holistically, all of the participants viewed the bureaucratic model both negatively and positively. They felt that the bureaucratic structures helped the university to set standards of both practice and excellence. These standards, in turn, helped the government and the private sector better assess the quality of the educational products. Internally, the deans perceived that standards created a framework with which both faculty

and students could achieve excellence.

On the other hand, the bureaucratic structures were also seen to hinder change. Respondents from the government and the private sector perceived the university to be a slow moving machine that could not respond quickly enough to changes in the external environment. This was perceived to be another reason why the government and the private sector had to apply pressure on the university. They felt that the university needed new governance structures that maintained the stability necessary for academic freedom but also allowed the university to respond quicker to the needs of industry and the public. As a result of this perception, the conceptual model has been altered to bring the bureaucratic structure to the forefront of the university's governance model with the other models reduced in significance and placed more in the background.

The next adjustment within the conceptual model accounted for the participants' perceptions around the core academic functions of the university. Originally, the conceptual model had research, teaching, and community service as the core of the university's educational philosophies. Analysis of the data revealed that both research and teaching were seen as the dominant educational and philosophical mandate for the university. Community service was seen as a tertiary issue among the deans and most external participants were not aware that it was one of the key mandates of the university.

The participants from the government and the private sector perceived that research was the main academic practice and philosophy that distinguished the

university from all other postsecondary institutions. Further, the deans perceived that it was the link between research and teaching that made universities philosophically unique in that students had access to top researchers and both undergraduate and graduate students were exposed to firsthand research. The deans stated that this close exposure to research made the university experience distinct from other forms of postsecondary education.

The deans also expressed concern that these core philosophies were being affected through pressure from the external environment and from central administration's mandates. The result is that research has become more applied and that teaching focuses on meeting the immediate employability needs of students.

Academic freedom was also perceived to be a core educational philosophy of the university. It is the mechanism through which the university questions and challenges both students and society. The deans, along with the respondents from the government and the private sector, agreed that academic freedom provided its greatest benefit to society when it operated under the framework of academic professional standards. Linked to this was the perception by the external participants that tenure negatively affected academic freedom because it was perceived to give faculty a "free ride" to do and say anything they wanted. These participants were supportive of academic freedom but felt that tenure is an internal administrative mechanism that supported mediocrity. Based on the perceptions from the participants, the conceptual model has been adjusted.

Overall, the conceptual model was consistent with the perceptions held by the participants. They generally perceived that both the government and the private sector were influencing the university through both funding changes and educational partnerships. Through its bureaucratic structures, administration enacted management response strategies to cope with the environmental decline. These strategies then had a direct effect on the philosophies of higher education by shifting them to be more in-line with accountability and business management philosophies.

Contributions to Knowledge

This research project had two parallel objectives. The first one was to explore the perceived link between philosophy and practice at the University of Alberta. The second underlying objective was to determine if the research methodology of metaphorical analysis would help to illuminate the participants' perceptions about the philosophy of higher education and its link to administrative practice.

As I analyzed the data, I was surprised at how consistently the participants from all three sectors used metaphors to express their perceptions about higher education. The analysis of the transcripts in this way brought to light an educational reality that would not have been seen otherwise. This confirmed concepts raised by academics such as Lakoff and Johnson (1980), Goatly (1997), and Morgan (1992) who suggested that metaphors are pervasive in everyday thought.

It became evident that all of the participants' uses of foundational metaphors were generating an increased awareness regarding what the philosophy of higher education is at the University of Alberta and how that philosophy is linked to its governance structures. The reading and resultant analysis of these metaphors allowed me to extract core educational beliefs that would have been *hidden in rhetoric and by political correctness*. This ability makes this approach academically significant because it could be the basis for the development of related theory regarding the analysis of both philosophy and organizational structure utilizing broad qualitative initiatives. As Vidich and Lyman (1994) appropriately stated, "the effort of revealing the uncommon response to a common condition is the challenge of this era of academic research" (p. 47).

As I began to extract the foundational metaphors, I realized that this process was allowing me to get closer to the lived and perceived experiences of the participants. This supports the assumption that in order for educational research into the administrative practices of a university to generate new theory, the research process must account for the fact that "higher education is founded on human interaction and personal development and these processes cannot be given an adequate account by the language of arithmetic" (Barnett, 1990b). In this view of academic research, new theory is generated when the methodology is used to describe more closely the lived experiences of the participants.

Since metaphorical analysis meets this basic criterion, the possibility exists that it could lead to new interpretations for administrative practices and

philosophy. Also, there should be a close link between administrative practice and philosophy and new administrative procedures could be developed that are closely linked to the educational philosophy. Better understanding of the perceived educational philosophy and administrative practice among the three groups of participants in this study could then lead to the development of governance structures and philosophical foundations that support and strengthen the university institution in its relations with external stakeholders.

In turn, new interpretations of administrative practice will have an effect on organizational theory since educational administrative theory is based on organizational theory. As Sergiovanni (1994) stated,

it is from organizational theory and behavior that educational administration borrows its fundamental frames for thinking about how schools should be structured and coordinated, how compliance within them should be achieved, what leadership is, and how it works. From management theory, educational administration has borrowed its definition of quality, productivity, and efficiency, and its strategies to achieve them. (p. 215)

The interpretations derived from this process could have an impact on both the perceived and actual relationships currently existing between the university institution, the private sector, and the provincial government. This research process far exceeded the expectations I had prior to analyzing the data. It was significant in that it allowed theory, philosophy, and practice to converge on an epistemological praxis.

Recommendations for Future Study

The following section discusses recommendations based on reflections from this academic journey.

1. This study should be replicated at other institutions in Canada. Further research of this kind would help to support or question findings from this project. Since it is a reality that Canadian universities are establishing more direct relationships with the private sector, it would be valuable to increase the amount of research data available in this field. Conclusions from this study revealed that the participants want universities to establish more strategic alliances with the external community. Research of this kind could help to reveal if constituents across the country perceive the same thing.

2. This study should be replicated with a broader constituent participation. Since this study focused on deans and associate deans, it would be valuable to explore the perceptions of faculty and other administrators within the university. Their perceptions would help to illuminate and possibly clarify conclusions realized in this study. It was evident that the deans and associate deans in this study were in philosophical and administrative transition. They were trying to find new metaphors that helped to better elucidate the direction that higher education was heading. Inclusion of other participants could help to illuminate whether these feelings are consistent throughout the university and in turn, provide a desire to want to collaborate and redefine the philosophy of higher education and how the administrative structures can be better combined.

- 3. Alternative methodologies should be used to look specifically at the topics of research, teaching, administrative practice, and philosophy.** Findings from this study could be enhanced through other types of research that explore the mentioned topics. Questionnaire type studies that get participants to interpret more accurately their definitions of the philosophy of higher education could be an alternative approach. The cumulative effect of research efforts into this field will help to generate a more accurate picture of this educational reality.
- 4. This study should be replicated with presidents and vice-presidents from universities across Canada.** These senior administrators tend to be the closest link between the external environment and the university institution. Efforts to explore their perceptions about the concepts discussed in this research project would provide invaluable data.
- 5. Similar studies using this form of metaphorical analysis should be conducted.** Educational research is expanding in its methodologies and its epistemologies. It is essential that this methodology be academically scrutinized. This would help to verify metaphorical theory's epistemological significance and the consistency of the findings in this study. Conclusions from this study showed that foundational metaphors helped to reveal core philosophical and administrative beliefs. If other studies were conducted using this same methodological approach, they would provide corollary data that could work to increase the trustworthiness and reliability of this method.

Personal Reflections

As I reflect back on this academic challenge, it has been one of the hardest endeavors that I have ever embarked on. It has challenged me intellectually, academically, spiritually, and socially. At the same time, it has brought out the joy that comes from accomplishing something under such strict academic rigor.

This study has been a real fascination to me personally because it has brought together so many insights and experiences. For the past few years, I have immersed myself in academic thought and inquiry around higher educational realities. I have read that universities are doomed and that they are in a horrible educational mess. On the other hand, I have read that universities are on the verge of generating educational opportunities that are beyond our current perception.

What this study has revealed to me is that priorities have been misdirected. As administrators have attempted to respond to the issues of environmental decline, they have turned to management response mechanisms to solve their immediate problems. This, in turn, has left philosophy a clouded and distant issue. The comments raised earlier in this document by Jones (1998) are relevant:

The university is in a vulnerable position and there is now considerable evidence that its public benefactors are beginning to question the basic structures and arrangements which have shaped Canadian higher education for the last quarter-century. The university response to these challenges must be based on a series of principles that will tell us what the Canadian university should or could be. If we do not discuss these principles, if we do not attempt to define the Canadian university, then how will we respond? (p. 78).

This study has revealed that higher education must work to align administrative practice with philosophy. It is evident from this research that the

discrepancy between practice and philosophy is one reason why external stakeholders have such a hard time figuring out the difference between the various postsecondary institutions in the province. The reality is that universities exist in a different educational environment than they did just 15 years ago. University administrators have attempted to adapt to the new educational reality by incorporating business management practices into the university institution. Since universities have focused so intently on the administrative side of education, it now becomes the responsibility of central administration to go beyond the quantitative variables of success and link them to the quality and philosophy of higher education. It is in this realm where universities have always had their greatest success and will continue to succeed. Cahn (1997) stated it most succinctly:

people who are called on to make educational decisions are thus obliged to reflect on the appropriate purposes of their educational enterprise or, in other words, to study carefully the philosophy of higher education. To make important choices without consideration to philosophy is intellectual irresponsibility. (p. ix)

As higher education moves into a new millenium, it will be moving into an academic reality that is vastly different from the twentieth century. The twenty-first century will be a time of greater economic, cultural, demographic, social, and political diversity. The university will also experience greater diversity in terms of its student population and the educational delivery methods necessary to match the changing educational needs of society. Higher education has always survived and succeeded through its close link to philosophy. The literature and history reveal that higher education is about learning and research. In turn, learning and research

are derived from philosophical beliefs. Governance then provides the administrative structural support necessary to accomplish particular philosophical goals. As this study revealed, higher education has currently lost this close connection between philosophy and practice. If universities are going to thrive in an academic environment of diversity, they must seriously consider the philosophy of higher education.

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APPENDIX 1

Interview Guide

Guiding this research were key themes that aided in generating holistic perceptions of both the educational philosophy and governance practices at the University of Alberta. The broad research and interview questions that guided the interviews for this study were as follows:

1. General perception of the current internal/external relationships with the University of Alberta:

How is the relationship among the private sector, the provincial government, and internal administrators perceived by these three stakeholders?

2. Cornerstones of academic life at the University of Alberta:

As finalized by the Board of Governors, the University of Alberta's cornerstones are research, teaching, and community service. How does the provincial government, the private sector, and the deans and associate deans perceive these as being achieved? In what ways are they not being realized?

3. Research:

Current policy initiatives and financial constraints are pushing faculties and departments to arrange more research partnerships with the private sector. How will these partnerships affect the outcomes of academic research? What will those outcomes be?

4. Teaching:

What philosophies should guide the instruction of university students?

5. Philosophy of University education:

What makes a university education distinct both philosophically and practically from other forms of postsecondary education?

6. Academic freedom:

Universities have been governed by administrative structures that were established to maintain academic freedom. Notions of academic freedom have predominantly led to the image of universities as "ivory towers". What effect have current internal and external contexts had on academic freedom?

7. Administration:

The literature indicates that some universities are moving to a more decentralized system of organizational governance while others are reacting to changing educational contexts with a more centralized system of organizational governance. What direction is the University of Alberta taking and what direction should it take with its governance and administrative structures?

8. Postsecondary education:

Current postsecondary educational environments are changing at a historically rapid rate. What effect are the various changes likely to have on the postsecondary education community in Alberta? To what degree are these directions desirable or undesirable?

Overall impression

9. General perception of the University of Alberta:

If you could develop a metaphor to describe your perception of the University of Alberta, what would that metaphor be?

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Edmonton, AB
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Curriculum Vitae:

Career Objectives: To continue to grow as a life-long learner, researcher, and educator.

Education:

University of Alberta Sept 1997 – Feb. 2000
Department: Educational Policy Studies
Doctor of Philosophy

University of Calgary June 1997
Department: Graduate Division of Educational Research
Masters of Education in Adult, Community, and Higher Education
Final Project Title:
The Modern/Postmodern Tension: A Look at
Higher Education and Universities

University of Calgary June 1993
Department: Secondary Education - Language Arts
Bachelor of Education Degree

University of Calgary June 1991
Department: English Literature
Bachelor of Arts Degree

Work Experience

Dept. of Advanced Education and Career Development
Position: **Field Experience**
Dates: April 1999

- ◆ Conduct background research on Campus Alberta initiative
- ◆ Prepare and write discussion paper on critical policy issues related to the initiative

University of Alberta
Position: **University Facilitator for Secondary B.Ed. students**
Dates: September 1997 - Present

- ◆ Liaison between University of Alberta and Edmonton Public and Catholic School Boards.
- ◆ Observation of classroom teaching skills.
- ◆ Maintenance of Practicum policies and procedures.
- ◆ Conflict resolution when required.

Maple Leaf Academy – Private Youth & Adult ESL School
Calgary, Alberta

Position: **Academic, International Student Affairs, and Summer Program
Coordinator, Instructor**

Dates: September 1991 – September 1997

- ◆ Classroom instruction
- ◆ Curriculum design and implementation
- ◆ Staff Professional Development
- ◆ Design of program evaluation strategies
- ◆ Business forecasting, budgeting, and planning
- ◆ Hiring of Summer Program staff
- ◆ Development of administrative partnerships for placing international high school students in the public system throughout Southern Alberta.

Rockyview School Division – just north of Calgary, Alberta

Position: **Substitute teacher**

Dates: January 1994 - June 1994

Technical

- ◆ Software:
Word Perfect 6.1, Quattro Pro, Windows 95, Microsoft Office 97, Word 97, Excel 97, Power Point 4.0, Pro-Cite Bibliographic Reference Program
- ◆ Internet

Memberships

ATESL
CSSHE
Interim Teaching Certificate for Alberta

Pertinent Volunteer Experiences

- ◆ **Early Morning Seminary Instructor** Sept. 1998 – Present
Duties: Instruction of grades 9 and 10 students
Curriculum implementation
Record Maintenance for Church Education Program

- ◆ Board of Directors - Maple Leaf Academy Sept. 1997 - Present
- ◆ Presentation of 3 hour seminar on "The Role of Universities: An Historical Perspective" for EDAL 572. March 1998
- ◆ Presentation of 2 hour seminar on "How to use ProCite" a bibliographic computer data base program for the Department of Educational Policy Studies – U of A. November 1998

- ◆ **Adult Sunday School President** Aug. 1995 – Aug. 1997
 Duties: Coordination and placement of teachers
 Curriculum implementation
 Teacher Development Seminars
- ◆ **Boy Scout Troop Leader** July 1992 – Aug. 1995
 Duties: Implementation of Scout Program
 Community Service
 Personal Leadership Training

Publications

- 1) Jensen, D. (1997). Book review of R. Edwards, et al. (1996). *Boundaries of adult learning*. London: Routledge, 3 pp. In *Journal of Educational Thought*, 31(2), pp. 192-195.
- 2) Jensen, D. (1998). A theoretical model for examining the link between philosophy and practice in higher education. 31 pp. Accepted.
- 3) Jensen, D. (1999). Using metaphorical analysis as an educational research methodology. 29 pp. Submitted to *Journal of Educational Thought*. Pending acceptance.
- 4) Presented doctoral research paper to the Canadian Society for the Study of Higher Education's Annual Meeting in June 1999, Sherbrooke, Quebec.
- 5) Jensen, D. (1999). Educational Philosophies versus Business Philosophies in Postsecondary Partnerships. 28 pp. Submitted to *The Canadian Journal of Higher Education*. Pending Acceptance.
- 6) Jensen, D. (1999). The Changing Face of Postsecondary Educational Administration: Pressure From the External Environment. 31 pp. Submitted to *Educational Administration Quarterly*. Pending Acceptance.

Scholarships and Awards

University of Alberta Graduate Assistantship, 1997 - 1999
 University of Alberta Graduate Research Scholarship, 1998 - 1999
 J Gordon Kaplan Graduate Student Award, 1999

Courses Taken

EDAL 571 - The Organization of Postsecondary Education
EDAL 572 - Administration of Postsecondary Institutions
EDAL 611 - Research Methods I
EDAL 612 - Research Methods II
EDAL 625 - Administrative Behavior I
EDAL 626 - Administrative Behavior II
EDAL 635 - Organization Theory
EDAL 671 - Issues in Administration of Postsecondary Education I
EDPS 605 - Field Experience with AECD
EDPS 903 - Independent Study - Philosophy of Higher Education