

**MODELS OF ORGANIZATIONAL VALUES IN THE ADMINISTRATION OF
UNIVERSITY STUDENT SERVICES**

A Dissertation Submitted to the
College of Graduate Studies and Research
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy
in the Department of Educational Administration
University of Saskatchewan
Saskatoon, SK, Canada

By
Robin Alison Mueller

PERMISSION TO USE

In presenting this thesis in partial fulfillment of the requirements for a Postgraduate degree from the University of Saskatchewan, I agree that the Libraries of this University may make it freely available for inspection. I further agree that permission for copying of this thesis in any manner, in whole or a part, for scholarly purposes may be granted by the professor who supervised my thesis work or, in his absence, by the Head of the Department or the Dean of the College in which my thesis work was done. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition should be given to me and to the University of Saskatchewan in any scholarly use which may be made of any material in my thesis. Requests for permission to copy or to make other use of material in this thesis in whole or part should be addressed to:

Head of the Department of Educational Administration

University of Saskatchewan

Saskatoon, Saskatchewan

S7N 0X1

ABSTRACT

Values theorists across disciplines agree that understanding and applying the phenomenon of organizational values is integral to organizational effectiveness (Beck, 1990; Davidson, 2005; Francis & Woodcock, 1990; Lafleur, 1999; Richmon, 2003, 2004). Consensus on this issue is further evidenced by popular use of the phrase “organizational values” in management, school systems, and university administrative parlance, leading many to believe that organizational values have been thoroughly investigated in the field of educational administration and elsewhere (Richmon, 2004). However, research in this area tends to be superficial, and a review of pertinent literature reveals no clear definition of organizational values or consequent implications for practical application. Since the practice of articulating organizational values is commonly conducted as a part of strategic planning processes, much activity and substantial investment is then occurring without full understanding of the phenomenon at hand.

The purpose of this study was to uncover the descriptive, non-negotiable reality of organizational values in a particular context: university student services and administration. A critical realist’s methodology informed the development and implementation of a three-phase study. The aims of this research at each phase were to: (a) investigate how the reality of the organizational values phenomenon has been depicted theoretically in interdisciplinary research and literature; (b) examine how the concept of organizational values has been expressed in policy-driven artefacts in university student services; and (c) explore how the theoretical characteristics of organizational values are expressed in context of individual, phenomenological experiences of university student services and administration. The methods of inquiry used at each respective phase of study were cluster analysis, textual analysis, and episodic narrative

interview. Additionally, model development was utilized during each phase of study to analyze the research results, and a comparison of models was conducted at the conclusion of the study as an approach to triangulation.

Five key findings emerged from the collective analysis of all three phases of study. First, there was an indication of linguistic and structural inadequacy pertaining to organizational values discourse. Second, the activity associated with the organizational values concept is most frequently located in terms of personal working relationships rather than in context of institutional strategic planning processes. Third, administrative leaders play a key role in ensuring consistency with respect to organizational values understanding and implementation in university student services and administration. Fourth, a deep reality of the organizational values phenomenon was demonstrated at all phases of research. Finally, the idea of organizational values is important enough to scholars, policy makers, and front-line staff alike to warrant a great deal of time, financial, and human resource effort invested to engage explicitly with the concept in some manner.

The results of this study have significant implications for both theory and practice in university student services and administration. The results informed recommendations made with respect to the development of fluency in values-related language, re-situating the process of articulating organizational values in university administration, incorporating organizational values into day-to-day administrative practice, and the role of university administrative leaders in organizational values work.

ACKNOWLEDGEMENTS

I would like to acknowledge the thoughtful direction and support of my supervisor, Dr. David Burgess. Thank you, Dr. Burgess, for trusting that I could find my way through an ambitious and risky project. Your sound advice, challenging questions, and persistent encouragement have helped me to conclude this adventure with my sanity intact.

I am grateful for the contributions offered by the members of my committee, Dr. Susan Bens, Dr. Randolph Wimmer, and Dr. John Thompson, and by my external examiner, Dr. Peggy Patterson. You have all invested a significant amount of time and energy in my development as a scholar, and I am deeply appreciative of your ongoing effort.

I would also like to thank the friends, colleagues, and members of my cohort who have made my time as a doctoral candidate immensely enjoyable. Your contributions—by way of discussion, debate, and comic relief—have enhanced the quality of my work significantly.

Finally, to Mom, Dad, and Jen: Thank you for your faith in me, for the help you have offered, and for actually reading what I write. Danny: Your gracious support enabled me to pursue my academic work with an intensity and rigour that would have been impossible otherwise. Your partnership is invaluable to me. Amara and Toban, you have done your part too! You help me to keep it real when my head is in the books, and you have sustained me with your jokes, laughter, hugs, and happiness. Thank you.

DEDICATION

To Amara and Toban

TABLE OF CONTENTS

PERMISSION TO USE	i
ABSTRACT	ii
ACKNOWLEDGEMENTS	iv
DEDICATION	v
TABLE OF CONTENTS	vi
LIST OF FIGURES.....	xii
LIST OF TABLES	xiv
CHAPTER ONE.....	1
Introduction to the Dissertation	1
Researcher Background.....	2
Research Context and Concepts: Selznick’s Framework.....	10
Exploring the Notion of Organizational Values Research	11
Significance.....	15
An Illustrative Analogy: Organizational Values and Music.....	16
Purpose and Research Questions.....	21
Structure of the Study: Methodology and Method.....	21
Research Delimitations	22
Assumptions Implicit in the Study	26
Limitations of the Study.....	29
Definitions.....	31
Discourse.....	31
Organization.....	31
Institution.....	32
Bureaucracy.....	32
Formal organization.....	33
Informal organization.....	33
Semi-formal organization.....	33
University.....	34
Administration.....	34
University administration.....	34
Administrative staff.....	35
Critical realism.....	35
Conceptual knowledge.....	35
Concrete knowledge.....	36
Retroduction.....	36
Organization of the Dissertation	36
CHAPTER TWO	38

Literature Review	38
Introduction	38
Values▪	41
Values▪ in Axiology	42
Rokeach.....	42
Rescher.....	44
Gaus.	45
Kupperman.....	47
Koos and Keulman.....	48
Edwards.....	49
Summary and analysis of values in axiology.....	50
Values▪ in education.	51
Dewey.	52
Lerner.	53
Fraenkel.....	54
Raths, Harmin, and Simon.....	55
Values▪ in education: The 1990s.	55
Values▪ in school improvement.	57
Values▪ in school leadership.	57
Sergioivanni.....	58
Pellicer.....	59
West.....	60
Values▪ as traits.	60
Summary: Values▪ in education.....	61
Values▪ in administration and educational administration.	62
Hodgkinson.....	63
Greenfield.	65
Begley.	65
Willower.	66
Beck.	67
Lakomski and Evers.....	68
Summary and analysis of values in educational administration.	68
Values▪ in higher education and university student services.....	71
Values▪ in corporate and organizational scholarship.....	75
Market value.	76
Values▪ in management.	76
Values▪ in personal development.....	77
Values▪ in organizational culture.....	77
Values▪ in organizational moral health.....	78
Summary and analysis of values▪ in organizational and corporate research.	79

Values▪: A summary.....	80
Organizational Values▪.....	84
Organizational values▪ in educational administration and leadership.....	85
Organizational values▪ in school improvement.....	86
Organizational values▪ in corporate discourse.....	88
Collins.....	89
Schein.....	89
Kouzes and Posner.....	90
Francis and Woodcock.....	91
Covey.....	91
Summary: Organizational values▪ in corporate discourse.....	92
Trends and Issues in Values and Organizational Values Scholarship.....	93
Adoption of corporate values scholarship to education and higher education.....	95
Organizational values▪: Common threads and basis for further inquiry.....	98
Organizations.....	99
Selznick’s model of organization.....	99
Semi-formal organization and organizational values▪.....	101
Organizational Values▪ Inquiry: A Conceptual Framework.....	102
Summary.....	103
CHAPTER THREE.....	105
Research Methodology and Design.....	105
Methodology: Critical Realism.....	105
Realist epistemology.....	108
Realist inquiry.....	109
Retroduction: Concept and method.....	110
Critical realism and knowledge claims.....	111
Theoretical Framework: Models of Organizational Values.....	112
Research Design.....	116
Phase one: Retroductive analysis.....	117
Phase two: Textual analysis.....	120
Discourse analysis framework.....	123
Phase three: Episodic narrative interview.....	125
Differentiation between mixed-methods and multiple-methods.....	129
Data analysis and interpretation.....	129
Validity.....	130
Ethical Considerations.....	132
Summary.....	132
Presentation of Results and Analysis.....	135
CHAPTER FOUR.....	137

Research Phase One: Cluster Analysis	137
Cluster Analysis	137
Results of cluster analysis.....	137
Limitations	145
Interpretation and Modelling Options	146
Model one.....	146
Model two.....	147
Model three.....	148
Model four	149
A General Model of Organizational Values Based on Retroductive Analysis	150
Conclusion.....	152
CHAPTER FIVE	154
Research Phase Two: Textual Analysis.....	154
Textual Analysis.....	155
The Documents	155
Common Aspects of the Analyses	158
The Discourse Analysis Framework and Results.....	159
Step one: Focus on a social phenomenon	160
Step two: Identify obstacles to understanding.....	160
Analyze the network of practices/activity that organizational values▪ is located within.	160
Note the relationship of language to other aspects of organizational values▪	161
Analyze the text	162
Results of the Textual Analysis.....	162
Symbolism	162
Organization	165
Representing through process types	167
Interacting.....	169
Circumstances.....	171
Modality.....	173
Attitudinal lexis	173
Theme	175
Analysis and Interpretation of Results	176
Identifying Possibilities for Application: A Precise Model of Organizational Values▪.....	180
Critical Reflection and Limitations	182
Conclusion.....	183
CHAPTER SIX.....	184
Research Phase Three: Episodic Narrative Interviews	184
Episodic Narrative Interview	184

Episodic narrative interview framework	185
Interview pilot.....	186
Data collection.....	186
Interview Participants.....	187
Analytical Framework.....	189
Collocation analysis.....	189
Results of Collocation Analysis	189
Textual operation.....	189
Transactional operation	196
Sociocultural operation.....	201
Educative operation	204
Overall Analysis and Interpretation of Results	206
Possibilities for Application: An Authentic Model of Organizational Values.....	211
Limitations	212
Conclusion.....	213
CHAPTER SEVEN	214
Summary, Discussion, and Conclusions.....	214
Phase One: Method, Findings, and Significance.....	215
Findings	215
Significance.	216
Phase Two: Method, Findings, and Significance	217
Findings	217
Significance	218
Phase Three: Method, Findings, and Significance	219
Findings	220
Overarching Findings and Significance	223
Models of Organizational Values▪	225
A general model of organizational values▪.....	225
A precise model of organizational values▪	226
An authentic model of organizational values▪.....	227
Connecting the models and aligning themes	228
Application, Recommendations, and Further Inquiry.....	232
The language of organizational values▪.....	232
Contextualizing organizational values▪ work.....	233
The role of administrative leaders in organizational values▪ work	233
Avenues for Further Inquiry.....	235
Connections to Selznick and Contribution to Values▪ Literature	237
Reflection on the Research Process	238
REFERENCES	241

APPENDIX A.....	265
APPENDIX B.....	266
APPENDIX C.....	267
APPENDIX D.....	268
APPENDIX E.....	269
APPENDIX F.....	270
APPENDIX G.....	272
APPENDIX H.....	274

LIST OF FIGURES

Figure 1.1: Comparative analogy between music and organizational values.....	20
Figure 1.2: Disciplinary delimitations of the study.	23
Figure 2.1: Affective-Cognitive Theory chain of valuation (Gaus, 1990)	47
Figure 2.2: Conceptualization of contemporary axiological values discourse across a subjective/objective continuum.	51
Figure 2.3: Causal chain between mode of knowledge and individual behaviour (Sergiovanni, 1992).	59
Figure 2.4: Conceptualization of values discourse in education across a subjective/objective continuum.	62
Figure 2.5: Conceptualization of values discourse in educational administration across a subjective/objective continuum.	69
Figure 2.6: Conceptualizations of values in corporate/organizational discourse across a subjective/objective continuum.	80
Figure 2.7: Summary of values discourse across disciplinary domains.	83
Figure 2.8: Link between individual and organizational values (Davidson, 2005, p. 19)	93
Figure 2.9: Formal, semi-formal, and informal domains of organization.	101
Figure 2.10: Mapping of organizational values phenomenon, as located within Selznick’s (1957) model of organization.	103
Figure 3.1: Permutations of variables maximized within models (adapted from Newton et al., 2010, p. 585).....	114
Figure 3.2: Development of overlapping models to explore the phenomenon of organizational values▪.....	115
Figure 3.3: Phases of inquiry as they correspond to organizational values▪ model development.	116
Figure 3.4: Textual analysis framework, adapted from Fairclough (2001) and Stillar (1998)...	123
Figure 3.5: Visual mapping of concepts and research agenda.....	135
Figure 4.1: Illustration of clusters one and two along a subjective/objective continuum.....	142
Figure 4.2: Conceptual mapping of cluster analysis results.	145
Figure 4.3: A definitional model of organizational values based on retroductive analysis.....	147
Figure 4.4: A Venn diagram model of organizational values based on retroductive analysis....	148
Figure 4.5: A stacking model of organizational values based on retroductive analysis.	149
Figure 4.6: An integrated model of organizational values based on retroductive analysis.	150
Figure 4.7: Stacking model of organizational values▪, re-labelled.....	152
Figure 5.1: A precise model of organizational values▪ according to textual analysis.	181
Figure 6.1: Illustration of a conceptual bridge between organizational values conceptualization and operationalization.....	200
Figure 6.2: Authentic model of organizational values▪.	211
Figure 7.1: A general model of organizational values▪.	226
Figure 7.2: A precise model of organizational values▪.	227

Figure 7.3: An authentic model of organizational values..... 228

LIST OF TABLES

Table 2.1: Rokeach's (1973) value types and examples.....	43
Table 2.2: Hodgkinson's values paradigm (adapted from Hodgkinson, 1996, p. 115).....	64
Table 2.3: Begley's linguistic metaphor, mapping theories and conceptions of values in educational administration (adapted from Begley, 1996a, p. 578).....	66
Table 4.1: Variables of values/organizational values included in cluster analysis.....	139
Table 4.2: Initial results of the cluster analysis.....	141
Table 5.1: Overarching symbolic content of texts (initial impressions).....	164
Table 5.2: Mode and themes identified in textual documents.	166
Table 5.3: Summary of representing in textual documents.	168
Table 5.4: Assessment of interacting in textual documents.....	170
Table 5.5: Detailing of circumstantial functions in textual documents.	172
Table 5.6: Modality within the considered texts.....	173
Table 5.7: Summary of attitudinal lexis.....	174
Table 5.8: Summary of sentence and document themes.....	176
Table 6.1: Summary of motifs from each interview	190
Table 7.1: Levels of organizational values reality noted in the models developed at each phase of study.	231

To ask is to choose. We assume that it is meaningful to explore values, because they do possess some kind of existence—real-world reference or real-world effect—and we assume that the social scientific approach possesses qualities that are different from other forms of seeing or experiencing the world. (Koos & Keulman, 2008, p. 35)

CHAPTER ONE

Introduction to the Dissertation

The phenomenon of *organizational values* is extraordinarily complex. It is simultaneously concrete and amorphous, rendering inquiry into the topic a difficult task. Uncertainty about organizational values is complicated further by a prevailing mask of certainty; we tend to speak about the phenomenon as if we know what we are talking about. In my experience working as a university administrator, assumptions about organizational values abound. Workshops, town halls, and planning sessions are routinely held to address pressing questions about organizational values, and administrators dedicate significant funds and extended periods of time to achieve consensus about values expression in formal planning documents. We assume that such work is not only possible, but necessary. Upon reflection, though, I question the assumed reality of organizational values by which we base such extensive activity, and I suggest instead that much inquiry is required in order to define and generate authentic understanding of the organizational values phenomenon.

Despite the challenge inherent in learning more about organizational values, the phenomenon remains of keen interest to me. While the ambiguity that accompanies my inquiry is frustrating at times, it is central to the significance of this study because the insubstantial nature of the organizational values concept is, as I will demonstrate, problematic in organizational life. It is of primary importance to me not only to better understand

organizational values, but also to enable a broader comprehension of how people might use such understanding to enhance the quality of their day-to-day work in university administration.

Researcher Background

My professional interests have not always been scholarly, which might explain my current pre-occupation with achieving practical and applied knowledge of organizational values. I began my university education as an undergraduate in 1993. At the time, my existence as a student was characterized by nagging uncertainty: I had no idea what I wanted to achieve, nor what my professional goals should be. Career assessments had pointed me toward a future in psychiatry so I structured my first year of university accordingly: biology, psychology, sociology, and one required English class. I had space for an elective, and on a whim I chose drama. The drama course ended up being the most compelling of the bunch. Furthermore, I discovered I had a passion for performing that would not go away. I chose theatre as my new major, and consequently chose a career that was kinaesthetic, intuitive, visceral, and intensely *applied*. I revelled in the theatre for four years and completed a Bachelor of Fine Arts in 1997.

I freelanced for several years as an actor and playwright. I was my own boss, and I managed a self-contained creative enterprise. I crafted a work agenda that best suited and met my needs; I maintained control over when I worked, where I worked, the substance of my employment, the professional networks that I fostered, and the manner of creative expression that fuelled my livelihood. Eventually I met a charming musician, similarly self employed, whom I married. We were happy but practically penniless, and we quickly realized that living below the poverty line brought more challenges to our relationship than rewards. I decided to return to university in order to explore alternative career options.

In the first year of my return to academia I experimented with a variety of undergraduate classes, still unsure of my direction and intent. Making money was my most pressing concern, and after responding to an advertisement posted on a university web page, I was hired quite by accident; an ad-hoc committee of university staff were interested in having me design a leadership development program for undergraduate students. I will never know how they came to choose me, as I was eminently unqualified for the job. However, the part-time student employment as a researcher of leadership development programs eventually turned into a full time union job coordinating and delivering a pilot co-curricular leadership initiative for undergraduate students.

Researching leadership development programs sparked an academic interest for me in the area of post-secondary leadership education. I spent much of my work time teaching and coaching undergraduate students with respect to leadership behaviour. The work stemmed from a theoretical basis, but was, in essence, about *doing*. I thought it was the closest I would get to the applied life of theatre in an alternative academic discipline, and as a result I selected a Master's program in Continuing Education so that I might more fully explore the scholarship of leading. My research was fuelled by an investigation pertaining to levels of integration between the topic areas of leadership and ethics in undergraduate professional development courses. I was concerned with what I perceived at the time as the relatively shallow and technically focused leadership education offerings at universities across the country. I believed that there was a better way to do leadership education that had yet to be explored, a way that could facilitate a rich combination of cognitive, moral, practical, and applied development among student participants, and I explored options for such education through the pursuit of my first graduate degree.

I was awarded my Masters in 2005, and I was eventually asked to develop and teach an undergraduate course in leadership and entrepreneurship. This experience was pivotal for me as I was able to witness and reflect on discontinuities between curriculum development (leadership theory) and practical applicability for students. I struggled to sort out how I might “teach” leadership in context of a credit course, where it was required that I assess and assign grades for what I construed as a process of personal development. I strove to balance the theoretical with the pragmatic, exploring ways of infusing the practice-based curriculum with scholarly consideration. It was my first attempt at navigating what I perceived as a “theory/practice gap” in higher education.

My experience as a student and instructor has been paralleled by my daily administrative work-life in university administration. When I was initially hired as a leadership program coordinator, I was a student staff member and considered a *floater*. I had no permanent office space and no unit or departmental “home.” My work was funded by the fee-for-service program I delivered and supplemented by injection of “soft” money at periodic intervals. The job had no formal structure or established reporting lines, and you could not locate the position anywhere on the university’s organizational charts. I was unfamiliar with the university’s formal bureaucratic structure, and in the early days of my employment there were no other staff members functioning within my portfolio to counsel me about structural conventions in university administration.

I utilized my theatre training to the fullest extent upon finding myself in such an ambiguous work situation: I improvised. I recall several instances illustrative of this approach where, in retrospect, I realize that my behaviour ran contrary to established university protocol. For example, in the first few weeks of my employment I reasoned that, if we wanted to attract an interdisciplinary pool of students to our leadership program, we had better talk to College Deans

to be sure that what we were doing resonated with a broad range of academic interests. I telephoned each College Dean on our campus personally to arrange meeting times, and, less than one month into my job, I had met face to face with each one of them. These meetings precipitated a range of receptions from Deans, from indifference, to puzzlement, to intrigue; at the time I chalked it up to personality differences among them. I had no idea that experiencing such an abrupt and unsolicited personal introduction was extremely rare for university administrative leaders, and that my behaviour marked a startling contrast to standard protocol.

As “sole proprietor” of the leadership development programming, I spent my first weeks and months as a university staff member becoming acculturated to a unique work environment, one that I imagine is rare in post-secondary environments. Because of my immaturity as a campus employee, and because no one said anything to the contrary, I construed my situation as normal. Reflection upon this time reveals how I became misaligned, somewhat comically, to the culture that was understood by most university administrative staff. For example, I moved offices several times in my first year of employment. I began in a graduate student carrel, then moved for a month to a temporary space in the student society office, then spent several months desk-hopping in a shared student service office, and then moved for a summer to what I called a dungeon room in the basement of a century-old building that flooded whenever it rained. Each time I moved, I packed my scant belongings into a box, hauled it to the new spot, and settled myself into a desk, trying to remain as inconspicuous as possible. I thought such transience was par for the course; after all, it was not much different from my student life. Another case in point emerged as I negotiated the clerical aspects of my job. When it came time to stuff hundreds of envelopes with promotional material to mail, I spread everything out on the floor and went to work. I photocopied, purchased supplies, wrote cheque requisitions, coordinated mail-outs, and

monitored stationery. I thought that every staff member took care of their own clerical needs. I believed that this was a necessary part of our jobs; I had no idea that most administrative staff had clerical support to meet this need.

During my time as a leadership program coordinator I worked collaboratively with what was equivalent to an advisory committee of interested individuals from a variety of academic and non-academic campus units. These people worked with me on strategic and program planning and ensured I received a paycheck, but the majority of programmatic decision making remained my responsibility. I could make decisions and follow through with associated action very quickly—in a matter of minutes if I set my mind to it. I established a goal to develop and deliver a comprehensive co-curricular leadership program within four months of my initial hire. Many of the staff I consulted with expressed explicit doubt in my ability to achieve this goal. This irritated me, principally because I viewed their doubt as a reflection of their perceptions regarding my ability. I remained resolute and I set myself to the task of building a leadership program within a very brief period of time.

Observing and adapting as I went along, I acclimatized myself to a workplace environment that was almost entirely self-generated, based on my own assumptions, trial, and error. It was as part of this ethos that I patched together an undergraduate leadership development program using whatever resources I could generate on relatively short notice. When I administered the leadership program with 40 participants four months after I was hired, many university stakeholders were surprised by the speed at which I could deliver student initiatives. I realize now that my efficacy was due in part to naiveté (I just forged ahead), and in part to the lack of structure in my job, as there was no specific person to report to and no established rules to follow. After its pilot year, the program was heralded as a potential

recruitment tool for the university and held up by many as a unique example among Canadian post-secondary institutions of the potential for leadership development programming.

As the leadership development initiative grew in breadth and depth, it became important to find funding and procure resources in order to ensure continued operation. The program, due to its pilot success, was consequently “adopted” by a bureaucratic umbrella unit in the student services area. Upon absorption into the bureaucracy, I learned quickly that the kind of employment arrangement I had enjoyed in my initial role was uncommon in university administration. University employees, I discovered, functioned as part of hierarchical organizational arrangements where requests usually went up ladders before they came back down, and where protocol and standards for practice were widely prescribed. It is no wonder that colleagues during my early years as a university staff member were so surprised by my mobility and relative autonomy. Their doubt regarding my ability to quickly deliver programming was based on implicit understanding of the bureaucracy, not an assessment of my personal ability. I had been an institutional anomaly.

When my job was incorporated into the university’s formal structure I experienced many benefits of institutional bureaucracy, such as consistent funding and a permanent contract. However, I also puzzled over associated challenges, like the hierarchy of supervisors who required approval in decision making processes, and the rigid protocols around budgeting and resource allocation. My professional freedom, creative and otherwise, was immediately bounded in a way that I was unaccustomed to, and I found myself situated at the bottom of a well-established pecking order illustrated by the division’s organizational chart. This experience reflects my personal negotiation of what Selznick (1957) referred to as *formal organization*, or

the aspects of institutions dictated by rules and policies that are meant to prescribe the structure, nature, and processes of work conducted in organizations.

My understanding of the university's institutional structure, or formal organization, became more nuanced as years went on. I developed and matured as an administrative professional at the university, and I have occupied several professional roles in the ten years since I was initially hired as a leadership program coordinator. When I left the leadership program behind for other student service pursuits, I was expected to work collaboratively with a host of partners from a variety of organizational units. I transitioned from a job where I worked in relative isolation to a role within a centralized unit where I was mandated to provide support across all undergraduate domains. This shift required that I better understand the realities of bureaucratic work for all manner of university staff, across many disciplinary and administrative areas. I was expected to identify "open doors" within these areas, where staff or students could not only benefit from my specified brand of student service-focused consulting, but also where those people were committed to engaging in collaborative work with me. As a result, I spent much of my time establishing and fostering working relationships with dozens of administrative staff, including student development officers, college advisors, department heads, student service staff, and front-line staff.

My close working relationships have generated a propensity for frank conversation among colleagues. I have witnessed and participated in dialogues that reflect individual feelings about administrative work life and the university environment. These stories have been occasionally celebratory in nature, but more frequently reflect professional despondency about a variety of issues, including antiquated departmental culture, strained working relationships, failed attempts to implement practice innovations, unanticipated structural changes, budget

constraints, rigidity in policy, and personal/institutional philosophical misalignment. These conversations have been interesting to me for several reasons. Over the years I had grown to construe my own similar sentiments as emerging from my initial circumstances as a floating staff member, which I thought had *spoiled* me in some respects, or led me to believe in possibilities that were simply unreasonable in a bureaucratic environment. I had come to the conclusion that my propensity for acting as something of a sole proprietor, evidenced by my thriving careers in theatre and as an autonomous leadership program coordinator, rendered me philosophically unfit for life in university administration, and that my sense of disquiet and restlessness as a salaried administrative employee stemmed from this misalignment. However, over time I discovered that many other people experienced similar misalignment.

I also noticed that administrative staff frequently dealt with feelings of dissatisfaction by departing from the university altogether. This baffled me, particularly because, as far as jobs go, the work in university administration is good: unionized, excellent benefits, competitive salaries, collegial environments. I have wondered exactly what it is that compels deep discontent in some university administrative staff and long-term commitment in others. What kind of person and/or staff member chooses to leave? What “holds” other people to the university? What is unique about the administrative environment in universities? I have wondered if administrative staff attrition is construed as a problem, and if so, what kinds of things would entice people to remain in the university environment? I am also curious about university structure, *the bureaucracy*, and its accompanying policies and procedures. Can these be construed as structural constraints to university staff? How does structure inform the actual work people do, and vice versa?

Research Context and Concepts: Selznick's Framework

The relational facet of my work-life corresponds to Selznick's (1957) *informal organization*, which is the aspect of institutions dictated by interpersonal relationships, personal commitments, individual capabilities, and collective limitations in day-to-day work. Informal organization may be seen as either supportive of the formal domain or as undermining it, but ultimately one domain does not, and cannot, exist without the other (Selznick, 1957). Formal and informal organization are largely observable and tangible; formal organization is often expressed in institutional artefacts such as written policy, formal job portfolios, and strategic planning documentation, while informal organization culminates in "snapshots" of actual activity such as program and service delivery. The concrete visibility of formal and informal organization likely contributes to a trend that Selznick (1957) noted, where analysis of formal and informal aspects of organization constitute a normative approach to institutional investigation. An initial examination of contemporary organizational research indicates that these approaches have persisted since the time of Selznick's writing (Foster, 1986; Galbraith, 1973; Latham, Greenbaum, & Bardes, 2009; Marquardt, 1996). However, I believe that the questions I have about work life in university administration cannot be addressed adequately through study of either formal or informal domains of organization. I have noted over the years that change attempted by leveraging formal and informal means is, more often than not, ill-received.

I have contemplated the possibility that layers of complexity beyond black-and-white organizational structure or observable interpersonal dynamics influence life and work in university administration. This consideration parallels Selznick's (1957) observation that, in practice, the most significant organizational problems emerge in a third domain of organization

that will be referred to herein as *semi-formal organization*. Semi-formal organization is an unseen dynamic informed by inherent tensions between formal and informal organizational domains (Selznick, 1957). Semi-formal organization is comprised of several invisible but salient elements including ideologies, values, influence, and power. The semi-formal is analogous to an adhesive; it is the cultural identity, or glue, that binds formal and informal domains of organization to one another.

Exploring the Notion of Organizational Values Research

Selznick's (1957) conceptualization of organization is instructive with respect to establishing a point of departure. Selznick was among the first to frame organizational life in terms of observable behaviour, or formal and informal organization, and unobservable social phenomena, or semi-formal organizational reality. Selznick's observations have been followed by a sizeable research tradition in organization studies and administration, with the bulk of research focused on formal and informal organizational domains. It is evident, then, that Selznick's (1957) framework is informative; however, it offers little in the way of *explanation*.

In light of Selznick's (1957) suspicion that better understanding the semi-formal reality of organizations could facilitate insight into questions that I grappled with, I aspired to investigate the semi-formal reality of university administration. However, for the purposes of focused inquiry, studying semi-formal organization was far too broad a goal. I turned, then, to the discrete components of semi-formal organization: ideologies, values, influence, and power (Selznick, 1957). On reflection, the most oft discussed of these components throughout my professional experience was *organizational values*, or what Selznick (1957) described as "vehicles of group integrity" that are foundational to identity expressed in semi-formal organization (p. 40).

During my tenure as a university staff member, administrative leaders laboriously explored the issue of organizational values within our division, attempting many times over a two-year period to articulate divisional values statements. I noted that there was a great deal of optimism in terms of the potential for such an effort to unify staff toward achievement of a common goal. Divisional leaders, including myself, were hopeful about the ways in which organizational values statements could help people to align themselves philosophically with the division and the institution. To be sure, momentum and excitement were generated as staff had the opportunity to contribute to the process of organizational values identification.

A problem emerged, though, in assessing the effort to articulate organizational values: There was no reliable way to gauge efficacy in terms of resulting improvements in organizational function. When the selected organizational values statements were finally published, they were initially received with mixed feelings. I observed staff withdrawing further from formal organizational structures instead of participating in greater integration. Some staff members perceived the organizational values exercise as ineffective because they continued to observe policy-driven decisions that ran counter to the division's espoused values, as well as resource allocation and human resource decisions that did not align with proposed values. As I reflected on this experience I realized that perhaps the issue was deeper than disagreement about what the right organizational values for our division were, or disappointment that behaviour did not match espoused values. I noted a significant assumption that underpinned the issue at hand: the assumption that all members of our division understood the more basic concept, the notion of *organizational values*, in the same way.

The evolution of my division's exercise with organizational values compelled many questions. What, exactly, is the concept of "organizational values"? Does everyone in

university administration subscribe to similar definitions around the phenomenon of organizational values? Are values truly a part of semi-formal organization, as Selznick (1957) suggested? Are organizational values structural in nature; that is, do they enable and constrain behaviour? Or, alternatively, are organizational values experienced solely on an individual level? In what ways are organizational values causal of employee behaviour, if at all? Such questions are undergirded by myriad assumptions about values and organizations, and in sorting through these assumptions I identified a key question in my inquiry: What exactly does “organizational values”, as an independent conceptual phenomenon, mean? **When one gets past the notion of adjudicating the rightness of particular organizational values given certain contextual circumstances, a deeper issue persists: that the reality of *organizational values*, as a concept in itself, remains inconsistently defined and represented.** An analogous difficulty is noted in other similarly problematic social science domains, where the foundational premises and pre-suppositions that inform inquiry remain un-researched and are “rendered immune from critical analysis” (White, 1997, p. 739). **The purpose of my research, then, was to engage in such critical analysis and to uncover the descriptive, non-negotiable reality of the organizational values phenomenon in university administration.**

Before proceeding further, I will clarify some semantic issues that may arise for the reader within this dissertation. Throughout the next several chapters, I will problematize the notion of “organizational values”, insisting that “organizational values” be treated as a singular independent principle that exhibits a distinct reality. Such a process may become confusing for the reader, as the typical interpretation of “organizational values” is plural, and pertains to differentiation of particular values or certain types of morally-based assessments. I would like the reader to be able to easily differentiate between incidences of the phrase, and since there is

nothing in contemporary English vocabulary to adequately denote the idea that “organizational values” is an independent principle, I will instead use a visual cue for that purpose. From this point, when I refer to organizational values in the singular sense—as a concept within itself—I will use the symbol (▪) following the phrase organizational values as an indicator (organizational values▪). Furthermore, since much of the conceptual inquiry regarding organizational values▪ is predicated on discourse of individual “values” (singular and plural), a similar kind of confusion arises in values discussion. References to values may become distracting for the reader, as many practitioners switch between singular and plural uses of the word indiscriminately. While I will attempt to take a semantically precise approach to discussion of values, I will also utilize the same symbol (▪) to explicitly reference values as a singular, independent concept (values▪).

The notion of organizational values▪ has been variously portrayed, and has been construed over time as being (a) congruent with personal values (Posner, 1992; 1993), (b) congruent with individual roles (Brudney, Hebert, & Wright, 2000), (c) principles that contribute to workplace culture (Schein, 1992), (d) intangible organizational qualities that conjoin to create organizational purpose (Bolman & Deal, 2008), and (e) sets of governing principles that anchor organizational vision (Senge, 1990), among others. Regardless of definitional differences, values theorists across disciplines agree, at varying levels, that understanding organizational values is integral to organizational effectiveness. Consensus on this issue is evidenced by popular use of the phrase “organizational values” in management, school systems, and post-secondary administrative parlance, leading many to believe that the idea of organizational values▪ has been thoroughly investigated in the field of educational administration and elsewhere (Richmon, 2004). However, research in this area tends to be superficial, and a review of

pertinent literature reveals no clear typology of organizational values▪ or consequent implications for practical application.

Significance

Selznick (1957) claimed that semi-formal organization was ultimately knowable, and that such knowledge would be immeasurably helpful when communicating, maintaining, or changing organizational identity. The organizational values▪ phenomenon, according to Selznick (1957), is an essential feature of semi-formal organization that allows for such explicit expression of organizational identity. His insight is reflected in what appears to be endless contemporary corporate discourse about expression of organizational values (Bolman & Deal, 2008; Collins & Porras, 2002; Gillespie & Mann, 2004; Heifetz, 1994; Kouzes & Posner, 2007; Schein, 1992; Senge, 1990; Terry, 2001; Ulrich & Smallwood, 2003). Following from corporate domains, it appears that most higher education institutions have acknowledged worth in articulating organizational values; a web search for formal mission statements among Canadian universities suggests that most have invested substantial resources in order to express organizational values in an explicit manner (“McGill: Purpose”, n.d.; “Mission Statement”, n.d.; Morphey & Hartley, 2006; “SESD Values”, n.d.; “Strategic Planning”, n.d.). However, there is scant indication of efficacy with respect to this effort, and organizational stakeholders consequently have no clear evidence validating the investments they have made.

The importance of articulating organizational values is widely acknowledged in educational administration and on a broader cross-sector scale (Beck, 1990; Begley, 1996a; Davidson, 2005; Francis & Woodcock, 1990; Lafleur, 1999; Richmon, 2003, 2004). However, there is no commonly held or accepted conception of the reality of organizational values▪ present in any disciplinary domain, including the philosophical field of axiology (Gaus,1990).

Consequently, there is no way for organizational values to be studied, understood, or applied in a systematic manner. Much activity and substantial investment—in educational administration and beyond—is occurring without full understanding of the phenomenon at hand. The study described here constitutes a first step at disciplined inquiry into the reality of organizational values, from which point the relationships between core elements of values can be explored in a range of organizational environments.

An Illustrative Analogy: Organizational Values and Music

I has been difficult to communicate my intent and research purpose, the reasons for which will be outlined in Chapter Two. A comparative analogy, although imperfect, may serve as the best illustration of what I have come to perceive as most problematic about organizational values, and may help the reader to achieve clarity regarding my intent. I will, then, proceed with a comparison of two invisible social phenomena: organizational values and music. This may seem jarring at first, but consider the similarities between the two: they have distinctively emotive qualities, they are individually experienced, and they are variously interpreted (evidence supporting these claims regarding organizational values will be outlined, in detail, in Chapter Two). Both music and organizational values have been portrayed as social phenomena that “bind” people to one another (Mannes, 2011, p. xiv). They are both simultaneously tangible and intangible, objective and subjective. People speak of organizational values and music as if they *know* these phenomena, meaning that they are deeply and personally experienced; however, people also struggle to describe, capture, or define the phenomena objectively.

The comparison of organizational values and music, however, also reveals some pronounced difference. First and foremost, there is little of the ambiguity that is present in discourses of organizational values evident in those of music or musical theory. Organizational

values▪ discourse is vastly differential, depending on whom the discourse is coming from and their corresponding interpretations of the massive (and contradictory) corpus of related terminology. In popular speech, it is apparent that people assume consensus about the organizational values▪ concept, when in fact there is none. Conversely, music, including composition, theory, and expression, is discussed by musicians, theorists, and non-musicians alike through use of particular semantics that are both concise and broadly understood. While those who craft, contemplate, or perform music may disagree on points of theory (Christensen, 2008), music disciplines are united by common conceptual understandings, in both theory and practice. How is it that the reality of music has come to be understood uniformly, while discourses of organizational values are completely lacking in such uniformity?

Centuries of contemplation with respect to the phenomenon of *music* have led to an understanding that it encompasses two simultaneous and equally important realities. One reality is structural, physical, and *hard*: music is written, linguistically recorded, and disseminated in print. Scores, or songs, exist by way of documentation; they are written down by composers and could be considered artefacts that are meant to convey what is often referred to as the *dummy melody*, or the essential, non-negotiable elements of a piece of music that make it unique and recognizable (D. Fortier, personal communication, June 24, 2011). Musical historians and theorists have an in-depth and nuanced understanding of this structural, artefact-bound reality of music. While substantial change has occurred throughout the history of musical theory, comprehensive and widely-understood linguistic conventions are now used in the description, conveyance, and pedagogy of music and musical structure (Christensen, 2008). Most participants within musical disciplines, professional and amateur alike, hold equivalent understandings of musical concepts such as pitch, scale, key, intervals, chords, time signatures,

meter, treble, bass, accidentals, tempo, and rhythm, among others (Ottman, 1998). Such understanding was substantially augmented by discoveries in physical science that led to enhanced knowledge of what could be called the “vehicle” of music: sound. Advances in the principles of acoustical mechanics and sound vibrations, for example, have precipitated parallel advances in empirical understanding of many elements of music (Christensen, 2008) including pitch, intensity of sound, and sound timbre (Levy, 1985; Ottman, 1998). Scholars of music, then, have well-established foundations from which to conduct inquiry; there is a readily available, considered, consistent, and well-respected structural frame inherent in the scholarly consideration of music.

Theorists committed to convention and structure in music have, however, historically struggled to align with the *ad hoc* practices of live musicians (Christensen, 2008). This struggle is suggestive of the second aspect of the reality of music, one that is interpretive, phenomenological, and *soft*. Music is interpreted by players and vocalists in the process of physically creating the sound of a song. While certain rules must be met by players in order to maintain the integrity of a song, the musician has incredible flexibility in interpretation. For example, adhering to the specific notes and tonality of a song’s melody is generally non-negotiable, but players are free to embellish as they choose with improvised harmony, dynamics, and tempo (Berkowitz, 2010; Price Wollner, 1963). Consistencies that emerge as a result of the activity of individual interpretation, or, in other words, patterning “that results from a series of choices made” when improvising (Meyer, 1989, p. 3), are referred to as *style*. Observation and analysis of style renders inquiry into the interpretive side of music possible; we can know incrementally more about the expression of music by considering it within the framework of established structural conventions.

Music, then, is two things at once: “something that happens in the air”, and “something that... happens in the soul” (Levy, 1985, p. 3); both aspects have been subject to disciplined inquiry over the years. This dual reality, while debated by some (Levy, 1985), is largely accepted across musical disciplines. The reality of music, however, is not assumed to be conclusively understood. In fact, musical sub-disciplines emerge perpetually for the purpose of continuing to examine both the social-phenomenological and structural natures of music and their relation to one another (Christensen, 2008; Mannes, 2011).

How, the reader may ask, does this sketch of musical phenomena pertain to organizational values inquiry in university administration? The comparison to music allowed me to speculate about critical components of organizational values consideration that may be missing from current discourse, thus allowing only partial and disconnected views of organizational values to emerge across disciplines. The organizational values phenomenon is, I think, like music with respect to the aspect of dual reality (see Figure 1.1 for a visual comparison). The idea of organizational values is both structural and phenomenological in nature; it is both static and differentially interpreted. The difficulty in organizational values discourse may stem from what appears in the literature as a discomfort regarding the idea that organizational values could, in fact, be two things at once. Interestingly, this idea has surfaced (tentatively) across several discrete disciplines, but no inquiry has been conducted to explore it, and few or no interdisciplinary connections have been made that might enhance understanding of values or organizational values as independent principles. Further, the definitional differentiation and pronounced disconnect noted with respect to organizational values discourse across disciplines may arise from the associated lack of a consensual structural framework (and language) from which to base ongoing inquiry. It is difficult to talk about organizational values

differentiation, choice, expression, and evaluation if there is no baseline conceptual understanding of organizational values▪ from which to operate.

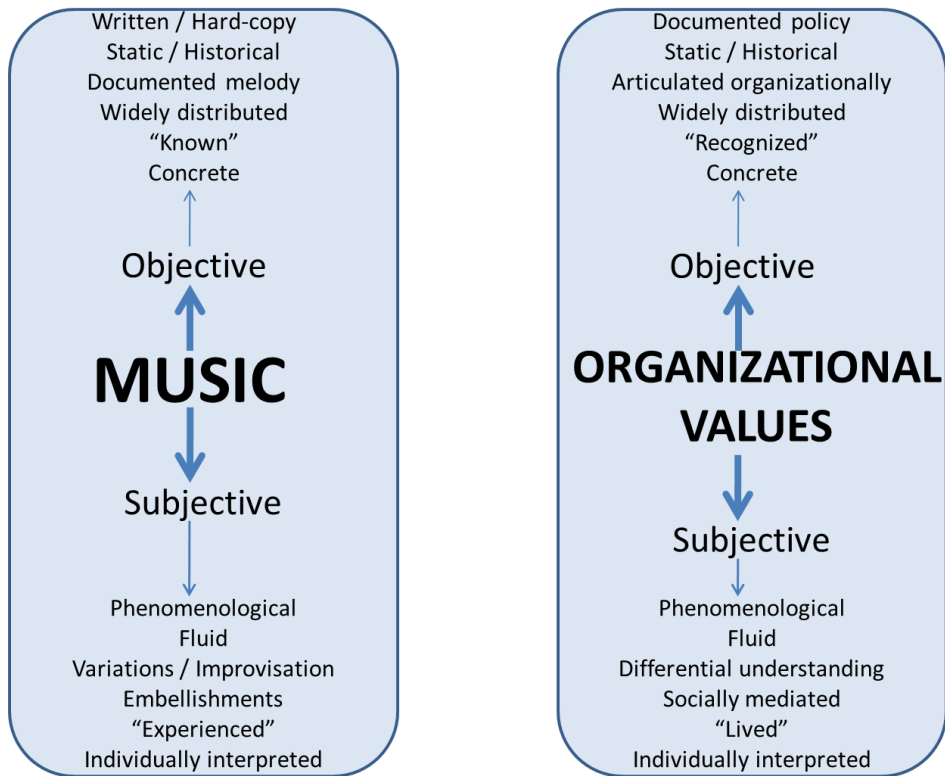


Figure 1.1: Comparative analogy between music and organizational values.

Here emerges the space for meaningful organizational values▪ research. An initial study, of course, will allow for consideration of organizational values▪ within a delimited context only; in this case, environments of university student services and administration. However, even such an initial exploration bears potential with respect to taking the first steps toward identification of a “vehicle” of organizational values; there exists an opportunity to generate understanding of what a common “language” of organizational values▪, one that reflects an accurate reality of the phenomenon. Assuming that organizational values▪ as a singular independent concept is real, that the organizational values▪ phenomenon could have multiple realities, that the reality of organizational values▪ can be better understood, and that better understanding of organizational

values▪ in university administration will allow for practical utility in enhancing effectiveness, I designed a three phase study to investigate the reality of organizational values▪ in higher education administration.

Purpose and Research Questions

The purpose of my inquiry is to uncover the descriptive, non-negotiable reality of organizational values▪ in university administration and student services. Key questions that will drive this inquiry are:

- How has the reality of the organizational values▪ phenomenon been depicted theoretically in interdisciplinary research and literature;
- How has the concept of organizational values▪, as an independent principle, been expressed in policy-driven artefacts in university administration;
- How are the theoretical characteristics of organizational values▪ expressed in context of individual, phenomenological experiences of university administration; and
- What are the key characteristics, necessary conditions, relationships, and causal mechanisms that distinguish organizational values▪ in university administration?

Structure of the Study: Methodology and Method

My understanding of phenomena draws on a critical realist's orientation to social research. In accordance with a realist approach to inquiry, I designed a three-stage study to uncover both conceptual and concrete knowledge about organizational values▪ in university administration. In phase one, I developed a typology of organizational values▪ by conducting a *retroductive analysis* of the theoretical phenomenon. This analysis provided the basis for a classification of organizational values▪ according to theoretical constituent elements of the phenomenon. In the second phase of the study, I abstracted the notion of organizational values▪.

I conducted a textual analysis of strategic planning policy documents from university administration student service units for the purpose assessing how the phenomenon is expressed in the observable policy-based activity of administrative staff. The textual analysis was conducted with the goal of assessing how organizational values is expressed in a particular observable activity in university administration. In phase three, I conducted a series of unstructured interviews, asking participants to convey aural, episodic narratives of their practical experience with respect to organizational values in university administration. Anomalies, patterns, and consistencies surfaced during this phase that enabled me to ascertain relationships among elements of organizational values in university administration. Throughout the study and on completion of phase three, I analyzed data using a comparative approach, layering the quantitative and qualitative data I gathered. Doing so ensured adequate *crystallization*—or use of multi-genre observations and representations of phenomena—spanning a methodological continuum (Ellingson, 2009). The goal of my comprehensive data analysis was to identify “substantial relations of connection” (Sayer, 1992, p. 243) among elements of organizational values in university administration, thus establishing a point of departure for strategic and systematic study and application of the phenomenon in universities, other educational institutions, and elsewhere.

Research Delimitations

The conceptual and practical scope of organizational values in educational administration requires that my research be intentionally delimited. The literature review, conducted in order that I achieve an understanding of values and organizational values discourse for the purpose of making critically-informed decisions about a research agenda, revealed a staggering amount of discourse to consider. In order to ensure manageability and

timeliness, the literature review was consequently delimited (see Figure 1.2 for a representation of my delimitation decisions). As a student of educational administration, I determined that values discourse in educational administration was a logical place to begin. A survey of this literature led naturally to consideration of parallel work in education, higher education, and administration. Values discourse in administration was somewhat loosely connected to that in the field of axiology, and since philosophers have engaged in a consideration of values that exhibits considerable longevity, I included contemporary axiology within the area of delimitation. Further, writing about values and organizational values in both education and higher education appeared to be foundationally linked to literature and research emerging from corporate domains. While the corporate discourse also pointed to pertinent information in economics, anthropology, sociology, psychology, and political science, I chose to omit these, primarily because inclusion would have led to an overwhelming and unmanageable amount of literature for consideration as part of the retroductive analysis.

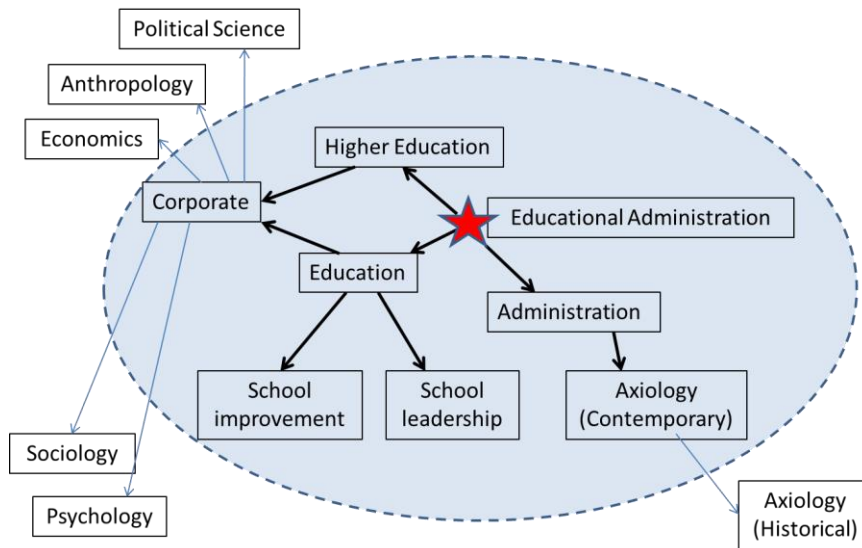


Figure 1.2: Disciplinary delimitations of the study.

Further delimitation within the literature review was required upon “digging in” to notions of values and organizational values. I noticed that both concepts were, especially in the

area of education, often associated with the idea of ethical education, or with the legal and social responsibilities of schools. I reasoned that such discourses were not relevant enough to my goal of better understanding organizational values▪ as an independent concept, so I endeavoured to exclude this discourse from both the literature review and my research agenda. My discussion of values in education will not include analysis of *values education*, also known as *character education*, or the act of teaching values, virtues, morals, and character as part of pedagogical practice in educational institutions. In short, I will be most concerned with values in education, not education in values (Halstead, 1996). Further to this, the psychological moral development of students, teachers, and/or administrators will not be taken into account, nor will *moral reasoning*, ethical codes of conduct, values implicit in curriculum, the evolution of *ethical schools*, values as curricular subject matter, critical thinking/pedagogy, or the ethical decision making around moral/legal issues in schools.

The context of the study was necessarily delimited further still in order to ensure adequate depth and breadth of data collection. I was most concerned with the meaning and expression of organizational values▪ in university administration. While the retroductive analysis conducted in phase one was based upon literature from all above noted areas of delimitation, the inquiry in phases two and three focused solely on administrative domains within Canadian universities. While a broader, cross-disciplinary view of organizational values▪ is desirable, the current delimited inquiry will serve as an initial, foundation-building step in light of a developing, comprehensive research agenda.

The decision to delimit consideration of organizational values▪ in phases two and three to university administrative arenas was underpinned by assumptions that must also be made transparent. Some might imagine that “organizational values” differ between organizational

units, and that a link between values at an institutional level and departmental or unit level is not necessarily present and/or obvious. I, however, argue that this assumption is grounded in the linguistic and conceptual difficulty with the organizational values principle rather than differences across institutions. Given the structural, regulative, and normative constraints that make an institution an institution (Scott, 2008), the principles that buttress the continuation of the institution must necessarily be relatively consistent across the organization. In fact, a primary function of institutions is to ensure predictability (Berger & Luckmann, 1965), and consequently it is natural within a university bureaucracy that units, divisions, colleges, and departments be unlikely to contradict one another in terms of the foundational purposes of the institution's organization. While it is true that interpretation of these principles may differ from unit to unit, and that functional accountabilities may differ from unit to unit, I believe that it is reasonable to assume relative consistency across university organizational divisions with respect to organizational values consideration. Regardless of where one sits with respect to this debate, the upshot is that I make no claim to sweeping generalizations, and for the purposes of this research the consideration of organizational values is limited to areas of university administration.

I also engaged particular contextual constraints throughout the study, most significantly with respect to sampling and participant characteristics. First, my inquiry was strictly limited to administrative domains in Canadian, four-year degree-granting universities. The interview component of my study was conducted with a random sample of participants from student affairs and services areas at several Canadian universities. Data collection for the interview portion of the study was made manageable through use of a strategic snowball sampling technique. I interviewed participants while in attendance at professional conferences geared toward university administrative staff who engage in student-service oriented work. Prior to and during these

conferences, I recruited and engaged study participants via a snowball approach. This sampling strategy enabled me to gather data from a range of university environments while simultaneously limiting sample size and the number of interviews conducted. The strategy ensured that I was able to collect a broad enough scope of data to conduct a comparative analysis (Manicas, 2006), and to reliably identify common cross-university trends.

Study participants were administrative staff from universities who: (a) were engaged in the work of student affairs/services and who routinely had direct contact with undergraduate and/or graduate students, and (b) who were employed as part of administrative/professional unions or bargaining units. I classified staff from these professional bodies as those constituting members of the *managerial culture* of the universities, or those staff most concerned with the “organization, implementation, and evaluation of work” that falls under the tasks of institutional coordination and governance (Berquist & Pawlak, 2008, p. 43). Such coordination and/or governance may be centralized, but may also occur at the departmental or college levels. This delimitation allowed me to target university staff who engaged in work of a similar nature and scope. While this restriction eliminated some staff who participated in the work of higher education administration, such as faculty administrators or out-of-scope divisional leaders, it provided a useful delimitation for survey and interview sample selection and did not significantly compromise the over-all integrity of the data.

Assumptions Implicit in the Study

It is apparent that I have contemplated and designed the study described in this dissertation while holding to a number of personal assumptions. I will endeavour to make these assumptions explicit, and while I have no doubt missed some, such explication should enhance

the reader's understanding of the rationale behind my decision making processes with respect to development of this study.

First, while there are numerous organizational models from which to choose, I have relied exclusively on Selznick's (1957) conception of organization to inform my research agenda. When I began to develop the idea of researching organizational values, I determined that it would be most useful to frame the inquiry in terms of a pre-existing model of organization. My selection of Selznick was at first intuitive, as his work resonated with my personal experience of university organizations and my own understanding of the dynamics at play in organizational life. Further, Selznick's framework has been consistently utilized and cited over the last half-century, and the tradition of organizational discourse modelled after Selznick's consideration is not only sizeable, but particularly well suited to administrative environments. However, there was also a gap in Selznick's work that I felt well-equipped to contribute to. In short, I thought Selznick was on to something that has not been fully pursued in organizational research to date, and that the phenomenon I was interested in was located centrally within Selznick's ideas about organizational life.

Further to my adoption of Selznick's model of organization, I assume that *semi-formal organization*, although largely unobservable, is real. I also subscribe to Selznick's characterization of the semi-formal organization as "glue", or the adhesive in institutions that holds not only domains of organization to one another, but also people to the organization. I assume that Selznick was correct when he located values within the semi-formal domain of organization, and I subscribe to Selznick's assertions about the importance of values within organizations.

Though I have found little evidence within relevant literature to confirm it, I also began this research assuming that organizational values▪, a singular independent concept, is real. I believe that I have witnessed and experienced organizational values▪ in my own work, and I believe that “the existence of objects is an hypothesis needed to explain the coherence of our experience” (Kent, 1987, p.42). In other words, in order to commence with inquiry it is necessary that you believe there is a real phenomenon to inquire into. I believed in the notion that there are essential characteristic elements of the organizational values▪ phenomenon that can be identified and researched. The process of fleshing out the comparison between music and organizational values solidified this belief. Importantly, though, since discourse about organizational values reflects a startling paucity with respect to consideration of the concept as singular and independent, I based my initial phase of study on discourses of values▪ within my areas of delimitation. I assumed that the knowledge gleaned from analyzing these discourses can (and should) be readily applied to consideration of organizational values▪, primarily because documented consideration of organizational values seems to evolve, on the whole, from parallel consideration of values.

Finally, and most importantly in terms of the validity of this research, I assumed that I was well-equipped and well-positioned to conduct the inquiry. The strategies I used are primarily interpretive, and one may ask what qualified me to participate in such analyses. How are the assumptions that drive my interpretations more credible than anyone else? First, I have worked in the environment under study for many years, and I have what I consider to be a nuanced and in-depth understanding of work experience in university administration. Second, I have, through critical literature review, developed a level of expertise in cross-disciplinary values▪ and organizational values▪ discourse that is relatively uncommon. While I had to engage

in “layers” of applied assumption as I conducted the textual analysis, for example, I believed that a solid grounding in the breadth of associated theoretical material made me ideally suited to do so. Associated with these assumptions was a parallel presupposition that I chose the correct, or most appropriate, methods to explore organizational values in the context of my identified methodology. I carefully mapped the potential of each method to “get at” the phenomenon of interest, and checked alignment of each method with the principles of critical realism. While my own personal assumptions no doubt influenced the research process, I hold that the research agenda I developed was methodologically aligned and sound.

Limitations of the Study

I designed a multi-phase, multi-method, critically-oriented research agenda in order to generate a holistic understanding of organizational values in university administration. I believed that such an approach could produce rich conceptual and concrete knowledge about the phenomenon, ultimately useful in a broad array of organizational environments even beyond the scope of administration. However, I also must acknowledge what I perceived as inherent limitations constraining this study. Organizational values have been long discussed, in scholarly and non-academic arenas, leading many, I suspect, to question the value of conducting a study like the one described here. Compounding this, the critical realist methodology informing this research is one relatively new to the field of educational administration. Retroductive analysis, though well-documented in a theoretical sense, has received little practical attention in the field. The method I employed was essentially new, developed in-house based on best practices in the strategies of textual analysis, statistical manipulation, and episodic interviewing. Combined, the philosophical orientation and assumed conceptual familiarity inherent in this study produced results that may be subject to intense critique and challenge.

Further limitation is posed by the nature of data gathered throughout the project, particularly through use of the phenomenologically-oriented method in phase three of the study. These data reflected intensely subjective interpretations of organizational values and the relationships among components of organizational values. The worth of the study, then, may be questioned in terms of its generalizability, both in the field of educational administration and more broadly. Gathering data from several universities, though, eased the issue of generalizability, enabling greater capacity for development of generalized assertions.

An additional limitation that I noted as inherent in this study is its undeniable *Western* bias. As Koos and Keulman (2008) observed, it is a “Western impetus to map the most significant values and their most typical collisions” (p. 1). While the consideration of organizational values outlined here is cross-disciplinary and decidedly historical, I did not attempt to achieve a cross-cultural understanding as part of my research. This points to an additional personal bias: the researcher was raised, educated, and employed solely in Western Canada. Though I attempted to be cognizant of this bias, it undoubtedly continued to influence my choices and directions in organizational values inquiry. Further bias emerged as a result of my personal history in a university environment. For almost twenty years, I have occupied a place on the higher education campus as a student, staff person, and instructor. The challenge of wearing these three proverbial hats, sometimes simultaneously, has provided me with a unique perspective with respect university processes. However, I have also thought about the benefits, challenges, structure, and dynamics of work in university administration from one perspective – my own. This perspective is, for many reasons, limited: I have worked solely at one university during my academic career, I have a restricted understanding of the policy demands experienced by our university’s administrative leaders, I have worked primarily in front-line service

capacities, I have worked as a staff member only in a centralized administrative unit, and I have limited experience of the academic ethos present in many of our College environments, with the exception of the ones where I teach. I understand the reality of the university system, including my perceptions of the system's strengths and liabilities, from a relatively entrenched and somewhat isolated point of view. Consequently, I enacted my responsibility as a researcher to enlist alternative perspectives that ultimately helped to broaden my view.

Definitions

The following terms will be used frequently throughout this dissertation. Since many of the terms are subjectively interpreted, it is useful to provide explicit definitions at the outset.

Discourse. The word discourse is used in a way that parallels Fairclough's (2003) assumption about language: "...language is an irreducible part of social life, dialectically interconnected with other elements of social life" (p. 2). Discourse, then, refers to language in use and implies more than a reference to declarative text; it refers to the interaction, conversation, dialogue, and debate that occurs around a particular topic in any given discipline.

Organization. For the purposes of this dissertation, an organization will be considered as a type of social structure (Giddens, 1984; Manicas, 2006) wherein specific ends are systematically pursued through formalized physical structure, individual behavioural means, and collective action (Scott, 2001). An organization is a "system of consciously co-ordinated activities" (Selznick, 1957, p. 5), wherein day-to-day activity is constrained by a reflexive system of regulation (Scott, 2001). In other words, the loosely bounded borders of an organization, both visible and invisible, limit and enable individual activity in context of that organization (Manicas, 2006). Small groups, familial collectives, and social alliances are not considered organizations in context of this study.

Institution. An institution is a type of organization characterized by enduring social/collective features that are expressed in regulative, normative, and cultural-cognitive systems (Scott, 2008). Institutional systems are in turn shaped by rules, norms, beliefs, and material resources (Scott, 2008). Institutions are large-scale organizations that are typically resistant to change and that characteristically endure across generations (Scott, 2008). Thus, universities are aptly described as institutions; in fact, Winchester (1986) identified several overarching characteristics of university institutions that have been constant since medieval times: (a) relative autonomy, (b) neutrality, (c) role in creating and disseminating knowledge (research and teaching), (d) emphasis on linguistic or “bookish” knowledge, (e) emphasis on criticality, and (f) role as a cultural center.

Bureaucracy. Weber’s (2001) conceptualization is adopted here with some modifications: A bureaucracy is considered as a modern, large-scale system of administration (Beetham, 1996). According to this definition, bureaucracies are characterized by hierarchical and systematic divisions of labour, continuity or permanence of employment, specialized expertise of staff, use of prescribed rules to define appropriate conduct, reliance on written documentation or *files* to maintain corporate memory, and meritocracy according to expertise (Beetham, 1996; Weber, 2001). Bureaucratic organizations are meant to maximize effectiveness and efficiency by breaking down complex activity in predictable ways, all under the coordination of a well-oiled hierarchy (Beetham, 1996; Weber, 2001). While they cannot be considered full bureaucracies, universities conform in many ways to Weber’s model; bureaucratic structural organization enables universities to buttress, organize, and maintain internal decision making across many organizational silos (Bess, 1988).

Formal organization. Formal organization is the aspect of institutions dictated by rules and policies that are meant to prescribe the structure, nature, and processes of work conducted. Selznick (1957) described this aspect of organization as a “technical instrument for mobilizing human energies and directing them toward set aims” (p. 5). Formal organization thus includes technical/rational management tasks such as delegation, resource allocation, and developing official communication channels (Selznick, 1957).

Informal organization. Informal organization is the aspect of institutions dictated by interpersonal relationships, personal commitments, individual capabilities, and collective limitations in day-to-day work. While the formal aspects of organizations coordinate official professional roles, in the informal organization people “interact as many-faceted persons, adjusting to the daily round in ways that spill over the neat boundaries set by their assigned roles” (Selznick, 1957, p. 8). Informal organization reflects the desires, objectives, concerns, and personalities exhibited by individual staff.

Semi-formal organization. Semi-formal organization is an unseen dynamic informed by inherent tensions between formal and informal organizational domains. Semi-formal organization is comprised of several invisible but salient elements including ideologies, values, influence, and power (Selznick, 1957). The semi-formal is analogous to an adhesive; it is the cultural identity, or glue, that binds formal and informal domains of organization to one another. Semi-formal efficacy enables stakeholders to perceive a wholeness to organizations because, despite the diversity between formal and informal domains, “these forces have a unified effect” (Selznick, 1957, p. 16) that is influenced by semi-formal organizational dynamics. The semi-formal reality of organizations can consequently be viewed as a mediating entity, or a kind of

bridge between formal and informal organization that allows for various levels of interaction and integration between the two domains (Selznick, 1957).

University. Higher education is limited in this dissertation to university education. Universities are institutions “of higher education offering tuition in mainly non-vocational subjects and typically having the power to confer degrees” (OED, “university”). Further, only Canadian universities that offer a broad range of four-year undergraduate and graduate programs will be considered in this study.

Administration. Administration is understood as a general and philosophical set of organizational activities that together determine the means and ends of an organization (Hodgkinson, 1996). Administration involves bringing “people and resources together so that the goals of the organization... can be met” (Greenfield, 1993c, p. 2).

University administration. University administration is the coordinated organization and management of a university. Process outputs of university administration could include: (a) centrally administered bureaucratic work such as strategic planning, student recruitment and admission, human resource management, financial management, registrarial functions, and technology management; or (b) service-delivery oriented work such as advising, student services provision, programming, development initiatives, and front-line service in a variety of domains. *University administration* will be delimited in this study, and will refer solely to student affairs and services oriented work. Student affairs units in Canadian universities are relatively structurally consistent, and tend to be comprised of professionals from the following kinds of functional areas: student housing, student development, academic support, health and counseling, disability services for students, international student support, academic advising, food services, registrarial services, transition programming, and student discipline.

Administrative staff. Administrative staff are university staff members employed as part of an administrative/professional union or bargaining unit. These are non-faculty staff most concerned with centralized institutional coordination, program delivery, service delivery, and governance. *Administrative staff* will be delimited to include only those staff engaging in service-delivery oriented work, who have one more years experience within their current administrative role.

Critical realism. Critical realists adhere to belief that a real world exists independently of human perception, but that individual experience mediates one's knowledge of reality (Danermark et al., 2002). Researchers engaging in disciplined inquiry can move incrementally closer to complete understanding of social realities; a critical realist can "uncover the causal mechanisms of social phenomena", so that she may consequently "speculate about the potential consequences of social phenomena given certain conditions" (Newton, Burgess, & Burns, 2010, p. 580). For the purposes of this dissertation, the following components of "critical realist social science" are most useful and appropriate:

(1) 'reality' really exists independent of our ability to know about it; (2) reality is mediated through concepts that we form about that reality; (3) social science ought to have generalizing claims; (4) we can uncover the causal mechanisms of social phenomena; (5) we can speculate about the potential consequences of social phenomena given certain conditions; and (6) a critical realist social science is represented in a double hermeneutic. (Newton et al., 2010, p. 580)

Conceptual knowledge. Conceptual knowledge refers to a *knowledge of parts*, or the identification and understanding of essential characteristics with respect to any given object or phenomenon (Sayer, 1992). Knowing a phenomenon conceptually involves identifying its

essential characteristics, thus making it distinguishable from other phenomena, their relationships, and their over-arching structures. Conceptual understanding is generated through *extensive* strategies designed to reveal the indispensable theoretical characteristics of phenomena (Sayer, 1992).

Concrete knowledge. Concrete knowledge refers to a *knowledge of wholes*, which emerges through observation of the tangible aspects of phenomena, and is produced through use of *intensive* strategies that are designed to uncover relationships, causes, and connections through primarily phenomenological methods (Sayer, 1992). Arriving at concrete understanding involves analyzing ways in which conceptual elements combine and express themselves holistically.

Retroduction. Retroduction is a mode of inference that moves from empirical to conceptual understanding; it involves “developing concepts of the ...fundamental, transfactual conditions” of a phenomenon (Danermark et al., 2002, p. 96). The aim of retroduction is to (theoretically) explain events or phenomena by “postulating (and identifying) mechanisms which are capable of producing them” (Sayer, 1992, p. 107).

Organization of the Dissertation

In Chapter One I provide an overview of my personal context and history. I also develop a description of the phenomenon of interest and the resulting structure of the study. Throughout Chapter Two I offer a substantive literature review, synthesis, and critique of values and organizational values discourse across disciplinary domains. In Chapter Three, I describe the theoretical approach, methodology, and research methods utilized for the study. In Chapter Four, following a brief review of the specific methods followed in the first phase of the research, I provide the results of phase one. Analyses of these results conclude in the construction of a

model of organizational values, to be re-examined at the conclusion of the study in its entirety. Chapters five and six proceed analogously, but detail phases two and three respectively. Finally, in chapter seven, I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER TWO

Literature Review

Introduction

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. In attempt to express my research focus with clarity and concision, I have learned that such expression with respect to the topic of *organizational values* is extraordinarily difficult. Difficulty stems, based on my experience with the endeavour, from three discrete but related and equally problematic dimensions of the phenomenon. First, values and organizational values have been discussed, almost *ad nauseum*, across several disciplinary areas and over several decades. The phenomenon of organizational values is frequently perceived as a research topic that has been thoroughly exhausted and saturated through much interdisciplinary discourse. There is a pervasive sense that the work has already been done, and that research regarding organizational values is conducted at risk of duplicating existing effort. Organizational values are frequently addressed in leadership development initiatives (Sparks, 2005), stated in organizational mission statements across sectors (Marfleet, 1996), and cited as important variables with respect to organizational efficacy (Ungoed-Thomas, 1996). Use of the phrase “organizational values” is so familiar that the conspicuous lack of substantive evidence about the reality of an organizational values phenomenon is rarely questioned or critically considered.

Individual assumptions about organizational values also seem to be deeply and profoundly entrenched. This has been illustrated most clearly for me in one-to-one conversations about my research. When posed with the question, “What is ‘organizational values?’”, or, “Are organizational values real?”, individuals most often conclude that I am talking about adjudicating

particular *kinds* of values: respect, integrity, fidelity, consistency, stability, service, and the like; or, that I am talking about ethical principles and corresponding decisions about the rightness or appropriateness of discrete principles given particular circumstances. It is extremely difficult to press people past these initial responses so they might consider the meaning of the phrase *organizational values* in itself as a concept, or a kind of organizing principle and facet of organizational life that exhibits a distinct practical reality. As Edwards (2010) noted, trying “to explain values to people is like trying to explain water to fish” (p. 1). Much of what people “know” about organizational values appears to be intuitive and deeply habituated.

When the first two barriers to discussion of organizational values are overcome, a third remains: organizational values are popularly viewed as occupying only subjective realities and are thus deemed as essentially unobservable (Koos & Keulman, 2008). Proponents of a fact/value dichotomy dominate values discourse, especially in the field of educational administration (Begley, 1999; Greenfield, 1993a; Hodgkinson, 1978). Values and value judgements are construed as solely individual, occurring within the minds and activities of discrete and diverse human beings (Dewey, 1964b). In short, people frequently embrace the hypothesis that “you have your values and I have mine” (Halstead, 1996, p.6), effectively negating the principle of organizational values by way of relativistic rationalization. Such an argument might lead to declarations of futility in the effort to define the organizational values phenomenon, since values, in this estimation, are solely expressions of personal belief. In a similar vein, claims are made that, in talking about organizational values, we are essentially committing the crime of anthropomorphism: organizations are not human, and as such, surely they cannot ascribe to or express values (only individual people can do that). Accordingly,

“organizations do not really possess values apart from the values of their members” (Meglino & Ravlin, 1998, p. 357).

While the above noted arguments against consideration of organizational values are valid in their own right, questions about the exact nature or character of organizational values as an independent concept still remain. Organizational values inquiry, then, is problematic because of the difficulty experienced first in generating clarity about the phenomenon of interest, and second because inquiry about the phenomenon of interest is dismissed based on assumption and theoretical conjecture. Where, then, does one begin? The task of choosing a starting point is further complicated by myriad notions and assertions about organizational structure, individual behaviour, valuation, and environmental or contextual factors. Unpacking these is a daunting task confounded by various perspectives portrayed across academic disciplines. However, since the significance of achieving clarity about the reality of organizational values is clear to me, it is a task that is, in my estimation, worthwhile. In effort to locate a starting point with respect to values inquiry, axiological philosophers Koos and Keulman (2008) suggested that “...one has to choose between rejecting the entirety of beliefs accumulated thus far... and providing an inventory of them in the hope of finding useful elements on which to rely” (p. 1). I chose the inventory. I will start with existing literature, providing an analysis and synthesis of discourse about values and organizational values across time and disciplinary domains, using this considered evaluation as a starting point for inquiry.

I will begin with a comprehensive discussion of the concept of values, an essential precursor to contemplation of organizational values. Investigation into the independent notion of values is my starting point because even a cursory look at cross-disciplinary literature demonstrates an overwhelming trend, wherein organizational values discourse appears to emerge

implicitly from discussion about individual values. I draw on values inquiry from the philosophical field of axiology, as well as practical disciplines of education, educational administration, higher education, and business. I then turn to the phenomenon of organizational values, where I cite discourse primarily from corporate domains, also noting connections to education, higher education, and educational administration. I observe and analyze continuities across the whole of this work, demonstrating where meaningful inquiry about organizational values in higher education administration might begin. Finally, I flesh out a framework of organization in which to situate the organizational values phenomenon.

Values

In much educational discourse about *values* the term remains undefined, indicating an underlying assumption that the conceptual meaning of values is commonly understood. However, definitions of the values phenomenon are often linked to, substituted by, or conflated with definitions and interpretations of the following: valuation, preferences, truth, intentions, assumptions, judgment, decision making, opinion, motivation, desire, wants, needs, character, vision, virtues, ethics, morals, aesthetics, commitments, ideas, ideologies, and ideals. According to Rokeach (1973), values discourse should be clear in an attempt to distinguish values from these other related concepts, while simultaneously demonstrating how such concepts are related to, and intertwined with, values phenomena. Such clarity is not consistently achievable by way of literature analysis, and consequently the literature noted here as reflecting values discourse is, in part, cited in response to my interpretation of the various terms that fall within scope of values inquiry. However, the term “values” was present in all the literature discussed herein, and any definitions noted are explicitly and specifically linked by authors to the values phenomenon. I detail discourse about values in context of several domains that are relevant to consideration of

organizational values▪ in higher education administration: axiology, education, school improvement, school leadership, administration, educational administration, higher education, and corporate scholarship.

Values▪ in Axiology. Axiology, or the philosophical study of value, is broad and multifaceted, and values theory has been espoused for centuries. However, the semantic difficulty inherent in this discourse is acknowledged by most axiological philosophers (Rescher, 1969; Gaus, 1990; Kupperman, 1999). The word “values” is used, both popularly and in scholarly domains, in a loose way, and those concerned with values inquiry are also concerned with development of precise terminology (Rescher, 1969). Further, the semantics that are tied into the myriad of concepts associated with values are also vague: “...the descriptive language we have for what we value... is broad and inexact, and the terms that are readily available turn out to fit cases that differ significantly” (Kupperman, 1999, p. 13). Nevertheless, many axiological philosophers have attempted to detail the values▪ phenomenon in both theoretical and practical manners. The following discussion will be limited to a selection from only the most contemporary aspects of axiology, with an aim to summarize predominant philosophical stances evident in current dialogue and to contrast with parallel thought in education and administration.

Rokeach. Milton Rokeach (1972;1973), an influential contemporary axiological philosopher, focused on providing a philosophical *explanation of values▪*. He defined a value as:

...a single belief of a very specific kind. It concerns a desirable mode of behaviour or end-state that has a transcendental quality to it, guiding actions, attitudes, judgements, and comparisons across specific objects and situations and beyond immediate goals to more ultimate goals. (Rokeach, 1973, p. 18)

Values have cognitive, affective, and behavioural components: A value involves cognition with respect to desired end states; a person generally feels emotional about a value, or “for” or “against” it; and, value orientations are variables that cause particular behaviour. The explanation that Rokeach (1973) formulated was based on his understanding of the function values serve. Such value functions include: enabling people to take a particular stance on issues and problems; providing standards for the evaluation of people, situations, and various persuasive arguments; serving as tools for rationalization; and serving an identity function that allows for maintenance of personal self-esteem in light of difficult decision making. Rokeach (1973) described increasingly discrete and specific value categories, indicating pronounced differences between terminal and instrumental values and the categories inherent in each value type (see Table 2.1).

Table 2.1

Rokeach’s (1973) value types and examples

Value type	Sub-types	Examples
<i>Terminal values</i> : beliefs concerning end-states of existence	<i>Personal values</i> (terminal): self centered and intrapersonal	Salvation, peace of mind
	<i>Social values</i> (terminal): society-centered and interpersonal	World peace, brotherhood
<i>Instrumental values</i> : beliefs about appropriate modes of conduct	<i>Moral values</i> (personal): modes of behaviour with interpersonal focus	Honesty, responsibility
	<i>Competence values</i> (personal): modes of behaviour with personal focus	Logic, intelligence, creativity

An important aspect of Rokeach’s (1973) values discourse pertains to his assertion that a value is not necessarily associated with “oughtness”, or the phenomenological perception that a value *should be* held and adhered to. This claim was a precursor to Rokeach’s (1973) espoused

conception of values▪ as an objective phenomenon that can be described and assessed in an impartial manner. In an effort to avoid confusion with respect to such assessment, he carefully differentiated between values▪ and related phenomena such as attitudes, norms, needs, traits, and interests. Ultimately, Rokeach asserted, values express themselves differentially within context of the stability inherent in an individual's *values systems*. While this precludes any absolute assessment of value ranking in terms of worth or highest order, it is possible to identify a bounded set of values that are universally held; people then differ from one another “not so much in terms of whether they possess particular terminal or instrumental values, but in the way they organize them to form value hierarchies or priorities” (Rokeach, 1979, p. 49). Rokeach (1973) identified 18 terminal values and 18 instrumental values, meant to be used as bases to better understand the practical expression of values in day-to-day life.

Rescher. Rescher (1969), a contemporary of Rokeach, subscribed to a less complex view. He situated an investigation of values▪ within the domain of economics, focusing on the pragmatic aspects of values “as they are dealt with in everyday-life situations” (Rescher, 1969, p. v). Accordingly, Rescher's (1969) definition of values▪ was oriented toward expression, or *what values do*, suggesting causality within the values concept. He indicated that a value is a slogan or action-oriented word or phrase that reflects a goal and is used by people in the processes of decision making and rationalizing behaviour. Evidence of values, Rescher (1969) claimed, could be noted in both discourse about values and observation of values-driven action; the concept of values▪ then possesses both verbal and behavioural aspects, and while neither of these modes of expression are completely reliable indicators, they are the ones that are empirically observable. Rescher established values consideration as an objective endeavour by explicitly linking the values▪ concept to processes of rational choice, where people are expected to engage

in rational processing of all available alternatives in order to make a best-fit selection (Lau & Redlawsk, 2006). Though values can be *of value* to differing degrees depending on the person, determination of the quality of a value is impersonal and based on objective evidence. For example, gasoline, which has objective value in itself, may be of subjective value to someone who owns a car and not of value to someone who does not. Rescher (1969) noted that the practical worth of such a conception could be realized in the evaluation of “the relative extent to which something represents or embodies a certain value” (p. 61), enabling a decision maker to engage in explicit, benefit-oriented choice.

Gaus. Philosopher Gerald Gaus (1990) contributed further to the axiological conversation about values in two ways: he provided a critical summary of the most widely recognized elements of values discourse, and he articulated a theory of values labelled *Affective-Cognitive Theory*. In an attempt to summarize contemporary axiological discourse, Gaus (1990) indicated ten key arguments that routinely emerge in consideration of values philosophy: (a) that values-related language is complex and ambiguous, with verb, adjective, and abstract noun forms of “value”; (b) that values guide decision making and associated action or behaviour; (c) that there is conflict about the correctness or appropriateness of particular values; (d) that value judgements are non-negotiable, impersonal truths based on the value inherent to particular objects or concepts; (e) that values are personally interpreted, so two people can hold different values without either person being incorrect; (f) that values are contextualized by way of the characteristics of the thing judged to be valuable; (g) that people choose values; (h) that every person experiences values conflict at some point; (i) that values are often categorized (intrinsic, instrumental, aesthetic, hedonistic, moral, etc.); (j) that values are concerned with judgements of right and/or wrong; and (k) that values are affective (Gaus, 1990, pp. 2-3). Gaus’ conclusions

have echoed the results reached in similar assessments of values discourse in axiology (Meglino & Ravlin, 1998), and his summary is an important illustration of the ways in which values discourse is divided between subjective and objective perceptual domains. Further, an ontologically or epistemologically consistent approach to values inquiry is not evident among current philosophers. Gaus (1990) sought to develop a comprehensive theory of value that might provide greater unity and consistency within axiological domains.

Gaus (1990) critiqued several theories of value and claimed that seeing a value as merely a preference, conception of the desirable, or a choice in context of rational action is oversimplifying complex value-oriented phenomena. He attempted to reconcile objective and subjective approaches to values, and the Affective-Cognitive Theory, validated based on its coherence with psychological values study and capacity for broad theoretical resonance and application, stated that:

...*valuings* are dispositional emotions, that *value judgments* concern the appropriateness of certain sorts of valuing, and that *a value* or “*a person’s values*” are either important and abstract valuing or patterns of valuing. The general concept of “value” is thus explicated in terms of: (i) valuing, (ii) value judgments, and (iii) the idea of “a value” or “a person’s values”. (Gaus, 1990, p. 10, emphasis in original)

Gaus’ theory positioned the concept of values as part of a complex interplay between a variety of contextual factors and processes. First, he claimed that values actually *are* emotions experienced by individuals, and that *valuing* involves the emotive act of caring about something, which in turn incites preferences, needs, desires, or propensities to act. Emotion, then, is *a priori* and causal of valuing, and “valuableness” is not only an inherent property of objects or concepts but is also driven by the emotive valuing experienced by individuals (Gaus, 1990, p. 145). Such

valuing leads to *value judgement*, or the judgment of an object or concept’s value. Value judgment is both personal and impersonal; that is, it reflects both a person’s individual approval as well as the inherent value of an object. Suites of value judgments preclude “a person’s values” or attitudes, which reflect an individual’s “disposition to value particular sorts of things” (Gaus, 1990, p. 216). Gaus (1990) thus conceptualized values as occupying the end of a causal valuation continuum (see Figure 2.1). Accordingly, values are comparative beliefs that are cognitive and affective in nature, driven by the act of caring for/about something (Gaus, 1990).

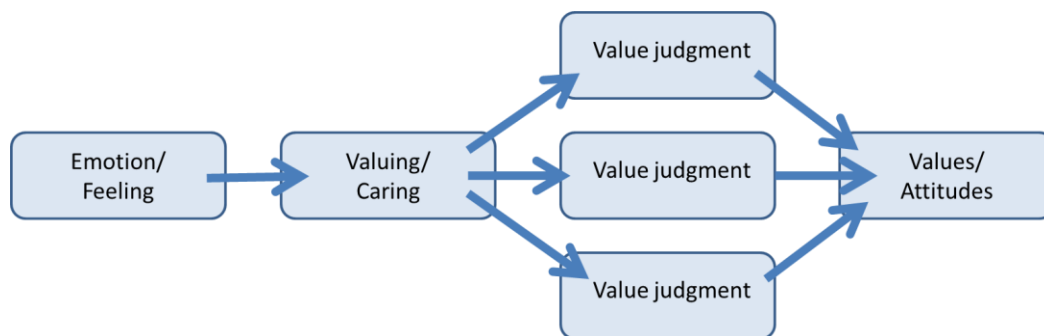


Figure 2.1: Affective-Cognitive Theory chain of valuation (Gaus, 1990)

Kupperman. Kupperman (1999) defined values as “goods that by their nature would enhance a life or a world”, or as what a “person thinks are goods” (p. 3). Kupperman’s (1996, 1999) approach was relatively narrow in comparison to most other broad and morally-situated investigations, as his definition focused solely on values as ends rather than means. Kupperman (1999) suggested that values are embedded in human emotion, conveyed by everyday language and behaviour. Values expression, he noted, is largely implicit and/or unconscious, and manifestation of values, then, is not always or even frequently accompanied by explicit judgments or evaluations (Kupperman, 1999). Personal expressions of values are seldom driven by rational choice and are therefore unpredictable and chaotic. Kupperman (1996, 1999) indicated that any effort toward articulating a unified set of human values or developing a values hierarchy would be futile. He emphasized the importance of variety in personal experience as

well as differences in context when exploring values issues and consequently advocated for what he labelled *axiological realism*, where, depending on context and personal experience, some people are better equipped to assess particular values than others (Kupperman, 1996, 1999).

Koos and Keulman. Koos and Keulman (2008) situated values study within ethical philosophy and the development of individual and collective morality and common sense. They defined values as:

...measures of performance specific to different domains, expressing to what extent we have humanized the world and actualized—in society and in ourselves—the species’ potential. According to the most common beliefs, values are organized in hierarchies within different domains around a central value, which is a domain-specific translation of the highest ideal related to the respective sphere.... As standards, values direct actions normatively and this provides them with an outstanding existential status: they are the codes necessary for society’s replication. (Koos & Keulman, 2008, p. 58-9)

Koos and Keulman suggested that there are ideological and moral types of values. *Ideological values* “regulate the coexistence of larger human groups, while *moral values* are realized in immediate interpersonal relationships” (Koos & Keulman, 2008, p. 2, emphasis added). While applicable primarily to moral values, both types of values can be examined through three discrete levels of analysis: (a) the *moral* level, characterized by norms and concrete assessments of right and wrong, often subject to descriptive or historical inquiry; (b) the *ethical* level, which includes comparisons between values systems, ontological consideration with respect to values, and appraisal of the social contexts of values; and (c) the *meta-ethical* level, which concerns the particulars of ethical reflection and includes theoretical consideration, logical features, and methodology (Koos & Keulman, 2008). Applying levels of analysis to moral and ideological

values reveals consistent patterns throughout axiological history, where “values” have been expressed to varying degrees as real human features and acts, often simultaneously as internalized *and* transcendent features of morality. Koos and Keulman’s work, while primarily summative of historical trends in axiology, makes an important contribution to the field by way of their descriptive analysis of the subjective-objective continuum along which values theory and inquiry fall.

Edwards. Value theory predicated on processes of rational choice made a resurgence in axiology by way of *formal axiology*. Though rational choice in values philosophy had already been addressed in a cursory way (Rescher, 1969), Edwards (2010), building on foundational work by Robert Hartman, articulated a theory of formal axiology and detailed the criteria and processes involved in rational value selection. Edwards (2010) validated the objective nature of values, stating that a value is universal, factual, and objective while its application is relational and subjective. He characterized a value as a “good thing”, or something that interests us and simultaneously fulfills its ideal standards (p. 5); value is evident when the actual properties of an object, idea, or process directly match its ideal predicates. This definition is closely interrelated with Edwards’ (2010) characterization of standards:

Standards... are conceptual in nature. They are intentional meanings. Standards consist of sets of ideas or thoughts, specifically ideas about how things are supposed to be, beliefs about what desirable things are supposed to be like. They consist of sets of ideal predicates, technically, of positive normative intentions or concepts. (p. 16)

Desire is thus de-coupled from values, and rational choice emerges as the appropriate process of value evaluation, where in process of value choice a person (a) develops an image of the ideal value, (b) examines the things to which the ideal applies, (c) determines which options best

correspond with the ideal, and (d) chooses. Having participated in such an evaluation, the individual can then “make well informed practical decisions” when selecting pertinent values (Edwards, 2010, p. 5). Edwards’ conception of values▪ was logical in nature, and predicated on belief that values are real (though conceptual), located squarely within the realm of human interaction, and discernible through patterns of activity.

Summary and analysis of values in axiology. Axiological discourse about values▪ takes substantively different form depending on each philosopher’s perspectives and ontological positioning. Focus in values▪ inquiry is differentially placed, and may converge on the nature of “a value” in itself, or, if this seems problematic to any given philosopher, on how values are formed, an explanation of value properties, or an exploration of the function values serve. These differences are enhanced by semantic difficulty, or varying interpretations of the same words in context of values inquiry. Sense-making across axiological inquiry into values is consequently complex, especially in light of philosophical discussion that has spanned centuries. However, values positioning among contemporary axiological philosophers can be conceptualized along a subjective/objective continuum (see Figure 2.2). Those participating in recent values▪ discourse in axiology generally fall into one of three areas along a subjective/objective continuum: (a) on the subjective end, where values▪ are conceived of as personal, subjective, phenomenologically experienced, unstructured, and unpredictable (Kupperman, 1999); (b) on the objective end, where values▪ are factually conceived, and are considered as having an objective reality that can be empirically assessed and categorized (Edwards, 2010; Rescher, 1969; Rokeach, 1973, 1979); or (c) near the middle of the continuum, where a reconciliation of subjective and objective conceptions of values▪ is attempted (Gaus, 1990; Koos & Keulman, 2008).

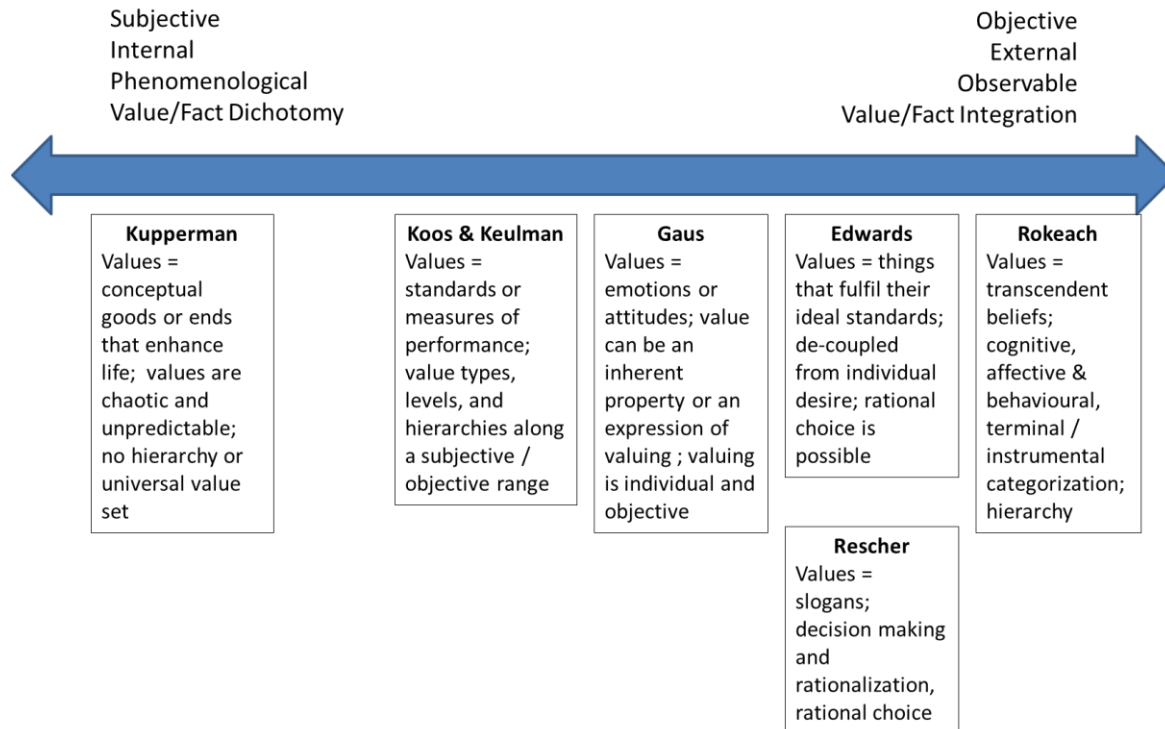


Figure 2.2: Conceptualization of contemporary axiological values discourse across a subjective/objective continuum.

Values in education. It is evident that axiological discourse has influenced discussion of values in education and administration, although it seems that this influence has occurred primarily in an implicit manner. Inquiry in education has, however, also assumed very different form in comparison with parallel thought in philosophy. As in axiology, there appears to be little agreement across the field of education with respect to theoretical and practical values expression. I will consider the values concept in context of the broad arena of education, and more specifically in disciplines of school improvement and school leadership.

“Values in education” is a topic of immense scope and virtually endless interpretation; delimitation is consequently necessary. The following discussion of values in education will not include analysis of *values education*, also known as *character education*, or the act of teaching values, virtue, morals, and character as part of pedagogical practice in educational institutions.

In short, I will be most concerned with values in education, not education in values (Halstead, 1996). Further to this, the psychological moral development of students, teachers, and/or administrators will not be taken into account, nor will *moral reasoning*, ethical codes of conduct, values implicit in curriculum, the evolution of *ethical schools*, values as curricular subject matter, critical thinking/pedagogy, or the ethical decision making around moral/legal issues in schools. As a pre-cursor to discussion of organizational values[▪] in higher education administration I will focus solely on exploring the concept of values[▪] as a general principle in itself within educational environments. This distinction is particularly important since, as I will indicate later in the chapter, organizational values[▪] discourse emerges implicitly from parallel discourse regarding values[▪].

Dewey. Almost a century ago John Dewey (1952; 1964a; 1964b; 1964c; 1964d; 1969) offered a comprehensive account of values[▪] that has significantly influenced ongoing values discourse and debate in educational literature. Dewey (1964d) thought of values[▪] as *ends-objects* or *ends-in-view* conditioned by the pre-cursor of desire. In other words, ends-in-view have value because they are imbued with implicit interest and purpose. There is value in actually achieving end states (Dewey, 1964a), and further, achievement of the end state is “the result of desire, foresight, and intent” (Dewey, 1964c, p. 98). Values[▪] are then characterized as “foreseen consequences which arise in the course of activity and which are employed to give activity added meaning and to direct its further course” (Dewey, 1964d, p. 72). Dewey (1964c) also noted a critical caveat to his definition: that ends-values cannot be appraised apart from means or the activity employed to achieve them. This conception of values (ends) and associated activity (means) was informed by a holistic view, where Dewey (1964c) indicated complexity, inter-relatedness, flexibility, and perpetual evolution along an ends-means value continuum. The

complexity of this analysis was augmented by Dewey's account of emotive values in addition to physically discernible values. Values, he noted, can be ends that are self-contained feelings, existential in the sense that they materialize as subjective ideas or attitudes (Dewey, 1964a; 1964d). Dewey's conception was further detailed by lengthy descriptions about what values are not: impulses, habits, pleasures, intrinsic qualities, or ends-in-themselves (Dewey, 1964a; 1964c).

Though Dewey's theories marked the beginning of developments in what he termed *progressive education* (Dewey, 1952) or the school improvement movement, practitioners have variously adopted, re-interpreted, or disputed aspects of his values theory. As a consequence there is little scholarly agreement in contemporary educational discourse about the nature or reality of values (Halstead, 1996; Ling & Stephenson, 1998; Raths, Harmin, & Simon, 1978). Further, some researchers have wholly contested the inclusion of values in consideration of education at all (Lerner, 1976). A resurgence of interest in educational values occurred throughout the 1970s and again in the 1990s. What follows is an abbreviated summary of key trends during these periods of discourse.

Lerner. Lerner (1976) considered values as falling within the domain of psychology. He issued a staunch critique of Dewey's theory, claiming that Dewey's philosophizing was ill-timed and lacking with respect to unity-of-theory (Lerner, 1976). Lerner (1976) aimed to determine a "workable psychology" of values that would inform and infuse American educational systems (p. 55). He defined values in terms of several categories:

I use the *values* concept in a number of related senses: the questions that we put to life, the assessments (valuations) of worth that we make to guide us in life choices and decisions, the structuring of worth and unworth that we seek to impose on the flux of

experience and our relations with others, the ways in which we seek meanings in our lives, reaching out to tie events and transactions in meaningful relationships. (Lerner, 1976, p. 97, emphasis in original)

Despite such a general and broad understanding of the values▪ concept, Lerner insisted on the centrality of values with respect to educational efficacy. In an effort to formulate a comprehensive theory, Lerner (1976) focused on process of *value formation*, claiming that values are established through: exposure to values-based situations; identification of values role models; values encounters, confrontations, and choices; processes of validation; internalization of values; ritualizing or reinforcement of values; and challenges to values and/or value replacement. Values formation became central to Lerner's conceptualization of educational impact on values development.

Fraenkel. Fraenkel (1977) defined a value as “an idea... about what someone thinks is important in life” (p. 6). Central to Fraenkel's (1977) writing was a view that values▪ exist outside of experience, that they are conceptual and live solely in individual minds. Values▪ are *standards* by which we interpret or judge the behaviour of others (Fraenkel, 1977). In alignment with Dewey, Fraenkel differentiated between ends and means, though he re-labelled ends as *ends values* and means as *instrumental values*, with instrumental values typified by standards set in process of achieving ends values. Like Dewey, Fraenkel suggested that means and ends are not mutually exclusive, but Fraenkel also more carefully emphasized that behaviour represents an interpretation of values, both ends and means, and not values▪ in themselves. He also acknowledged existence of emotive values, and thus distinguished between values as standards and values as emotional *commitments*; values are “both idea and feeling... they have both cognitive and affective components” (Fraenkel, 1977, p. 11). While Fraenkel advocated for a

view of values▪ as a conceptual abstraction, he disputed the values/fact dichotomy often espoused and suggested that values could be inferred and assessed via observation of a variety of indicators including particular behaviours and rhetoric. He also proposed that, as standards, values can be objectively researched and explicitly utilized in the work of education.

Raths, Harmin, and Simon. Raths, Harmin, and Simon (1978) emphasized process aspects of values selection. They defined values▪ as the general guides for behaviour that give direction to people's lives (Raths et al., 1978). This general definition was tempered by discussion of things which do not meet values▪ criteria but can be labelled as *values indicators*: goals, purposes, aspirations, attitudes, interests, feelings, beliefs, convictions, activities, problems, and obstacles (Raths et al., 1978). The non-specific definition of values▪ was intentional, and was offered to demonstrate the authors' attention to processes enacted when acquiring values rather than the meaning of values▪ in itself, or behavioural outcomes associated with values orientation. Raths and colleagues (1978) emphasized that value orientations are fluid and continuously evolving. Due to the resulting implication that values▪ are inherently subjective, experiential, and ever-changing, they focussed their work on educational decision making and *values clarification* as processes most effective for establishing values. Values clarification involves arriving at beliefs and attitudes through processes of free choice, examining alternatives, reflection, attaching importance to value choice, affirming value choice with others, incorporating values into behaviour, and repeating value-informed behaviour (Raths et al., 1978). Value choice, then, was portrayed as an explicit, conscious process similar to those advocated in models of rational choice.

Values▪ in education: The 1990s. Several espoused views on values emerged in domain of education throughout the 1990s, many incorporating various elements of values theory

developed in the 1970s. Conceptions of values in education represented a “complex of viewpoints... not necessarily coherent” (Ling & Stephenson, 1998, p. 9). Halstead (1996) argued for *values plurality*, indicating a necessity for acknowledgement of differential values understanding across people and groups. He augmented Raths’ definition of values as “...principles, fundamental convictions, ideas, standards or life stances which act as general guides to behaviour or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity” (Halstead, 1996, p. 5). Problematic though, as Halstead (1996) acknowledged, is that by way of such a definition, values means virtually anything; clarity about the reality of a values phenomenon is not achieved. Ungood-Thomas (1996) took the opposite approach, and in effort to narrow the concept of values he described it more succinctly as *virtue*, where virtues are considered intrinsic human qualities necessary to achieve worthwhile ends or standards of excellence, and to sustain a personal and/or common good. Such a view also meets critique in terms of its generation of further unanswered questions: What ends are worthwhile? Whose standards of excellence? Whose conception of the good? Yet another snapshot of values consideration is found in research literature focusing on democratic/citizenship education, using politics (variously interpreted) as foundation to explore the particular values deemed to be most appropriate in educational environments (Levin, 1998). By this interpretation “values” is an umbrella political concept through which to engage in values differentiation (Carr, 1991; Levin, 1998). Research throughout the 1990s, then, produced no holistic or general understanding of the values phenomenon in education. Further consideration of values, however, occurred in specific context of the school improvement movement.

Values in school improvement. *School improvement* is an international educational reform movement, that, broadly interpreted, is based on critique of existing educational systems or bureaucracies (Bonstingl, 1992; Dewey, 1952; Starratt, 1991), and includes development of new school programs, instructional strategies, technologies, curricula, and other system reforms (Fleming & Raptis, 2004). In school improvement literature, the notion of values is often equated with principles or ideals—the foundations for vision and purpose—that influence change and development in school environments (Hopkins, 2001; Lezotte & McKee, 2006). Values are core beliefs that drive behaviour (Fullan, 1992). Such ideals are frequently embedded in the associated concept of *culture*, which consequently renders values as part of the norms, commitments, and assumptions that orient members of any community to one another (Mitchell & Sackney, 2000). Values are viewed as a distinct component of the “glue” that holds community members together (Mitchell & Sackney, 2000, p. 8). In the realm of educational assessment, several forms of which figure centrally in the school improvement movement, values are also construed as *standards* used to guide assessment practice (Halstead, 1996; Lezotte & McKee, 2006). Evidence of values consideration in school improvement literature is further augmented by research focusing on school leadership.

Values in school leadership. Although school leadership and educational administration are often conceptually conflated, phenomenological distinctions are frequently noted with respect to specific consideration of values in school leadership; that is, in the practical headship of schools. In values discourse, *educational leadership* (or *school administration*) seems to be construed as administrative in nature and involving activity like policy setting, strategic planning, and assessment; *school leadership* is often portrayed as pragmatic, involving process-based relational activity such as relationship building, problem

solving, and conflict resolution (Bush & Glover, 2003; Sergiovanni, 2005a; Sparks, 2005).

Administration and leadership could be enacted by the same person (such as a school principal or administrative head), but particular kinds of activity are often construed as categorically discrete. While values in administration will be explored later in this literature review, it is important to acknowledge that, when understood as part of activity associated with school leadership, values are considered primarily as component of process-based stewardship or the day-to-day work of leading schools. In this context, values are typically viewed from a moral/ethical perspective, and as having normative or cultural currency in a school environment (Bush & Glover, 2003; Sergiovanni, 1992, 2005a; Starratt, 1991).

Sergiovanni. Sergiovanni (1990, 1992, 2001, 2005a, 2005b) situated values within processes of individual moral reasoning and ethical school leadership. He left the over-arching concept of values largely undefined, only implying a value connection to “that which is intrinsically important and desirable” (Sergiovanni, 2005a, p. x), but claimed nevertheless that individual value systems determine how individuals formulate their subjective and phenomenological conceptions of truth (Sergiovanni, 1992). Sergiovanni (1992) focused primarily on differentiating values according to modes of knowledge acquisition, inferring that operative individual values are dependent on the strength of a person’s affinity with any particular way of knowing. Most typical, he claimed, are *official* ways of knowing that are conducive to values such as technical rationality, logic, science, and authority (Sergiovanni, 1992). Less frequently acknowledged, *semi-official* ways of knowing foster values like sense experience and intuition, and *unofficial* ways of knowing cultivate values such as faith, professionalism, and emotional integrity (Sergiovanni, 1992). Sergiovanni depicted values as causal of individual motivation, which then leads sequentially to behaviour in alignment with

particular modes of knowledge (see Figure 2.3). Accordingly, values “...define us, give us a sense of significance, and provide the norms that anchor our lives” (Sergiovanni, 2005a, p. x). He also identified a group of most-important values, and re-cast those values—including collegiality, respect, inclusion, community, and holism—as *virtues* (Sergiovanni, 1992, 2005a, 2005b). Sergiovanni (1992) located the concept of virtue squarely within consideration of morals and ethics, defining a virtue as a value significant to both attitude and behaviour that is teleologically and deontologically well-balanced. Focusing on cultivation of virtues in a school environment, Sergiovanni (2005a) claimed, enables leaders to facilitate “value-added” school improvement activity and initiatives.

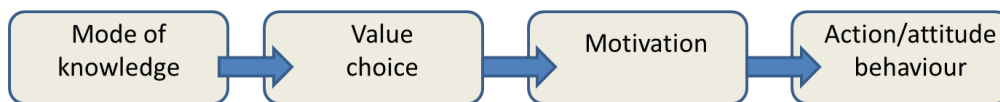


Figure 2.3: Causal chain between mode of knowledge and individual behaviour (Sergiovanni, 1992).

Pellicer. Pellicer’s (2008) view of values, or the objects, people, or concepts an individual cares about, aligns with Sergiovanni’s causal conception. Pellicer (2008), however, took greater care to define values, situating the character of value within personal acts of caring:

If you think about it, what you truly care about will dictate the things you will be passionate about, the things you will fight for, sacrifice for, and in extreme cases, the things you might even be willing to die for. Caring is the central quality that gives human beings a purpose in life. (p. 35)

Caring accordingly imbues the recipient of care with value. Further, Pellicer (2008) noted that the objects of such care are “chief determinants” (p. 35) with respect to a wide range of behaviour. Values, then, are causal characteristics linked to individual identity; a value dictates

what makes life worthwhile and consequently shapes intrinsic personal priorities (Pellicer, 2008).

West. West (1993) also viewed values▪ as causal, but portrayed the values phenomenon *contextually* instead of characteristically. On their own, she claimed, values▪ are feelings or ideologies about what ought to be (West, 1993). However, West suggested that values create a distinct framework, or perspective, from which people make associated decisions; values▪ then become both a baseline for, and implicit factor in, individual behaviour. Her view is echoed in educational strategic planning literature, where the notion of values▪ is portrayed as the basis in which decision making is anchored (Quong, Walker, & Stott, 1998). West's (1993) conception was predominantly policy-oriented in view of school leadership, and informed by an assumption that when individuals gain power within school systems their values influence policy directions.

Values▪ as traits. In the domain of school leadership, values▪ are also frequently viewed as important personal traits or characteristics visible by way of observable behaviour. Accordingly, values are considered in a descriptive manner according to the qualities of the characteristic that is valued. Respect, caring, integrity, honesty, and commitment to diversity and equality, for example, are frequently cited as value-traits exhibited behaviourally by effective school leaders (Bush & Glover, 2003; Campbell, Gold, & Lunt 2003; Day, Harris, & Hadfield, 2001; Gold, 2003; Pellicer, 2008). Such value-traits are considered in a wealth of research about leader interactions with students, teachers, and community (Campbell et al, 2003; Day et al., 2001), and leader/administrators are frequently viewed as *value-carriers* (Gold, 2003) who reproduce particular value-traits in educational environments. Occasionally, value-traits are also viewed, in combination with individual intentions, as causal or as producing specific

behaviour and outcomes (Sparks, 2005); this view is also framed in terms of skills pertaining to particular value sets (Pellicer, 2008).

Summary: Values in education. Although values scholars in education rarely make explicit reference to a fact/value dichotomy, their positioning with respect to values inquiry falls along the same kind of subjective/objective continuum noted in axiology (see Figure 2.4). The visual representation of perspectives in education along a continuum reveals that there is a more pronounced emphasis on the emotive, though some writing which seems subjective at the outset actually advocates for conditioning individuals to make rational decisions when it comes to values (Sergiovanni, 1992). On the subjective end of the continuum, values are construed as absolutely subjective, individual, and phenomenological (Fraenkel, 1977). On the objective end of the continuum, various aspects of the values phenomenon, such as values formation and selection, are portrayed as occurring along a linear and predictable progression (Raths et al., 1978). Dewey's positioning on the continuum, portrayed here as somewhere around the middle, may look different depending on the point in his career in which his values discourse is considered, though in general he acknowledged the emotive quality to values while maintaining that value judgements could be objectively assessed. It is clear that, as in axiology, there is little agreement about the nature and expression of values within a variety of educational domains. Such disjunction carries over to educational administration, though there is a more definitive theoretical quality to values conversation in administrative discourse.

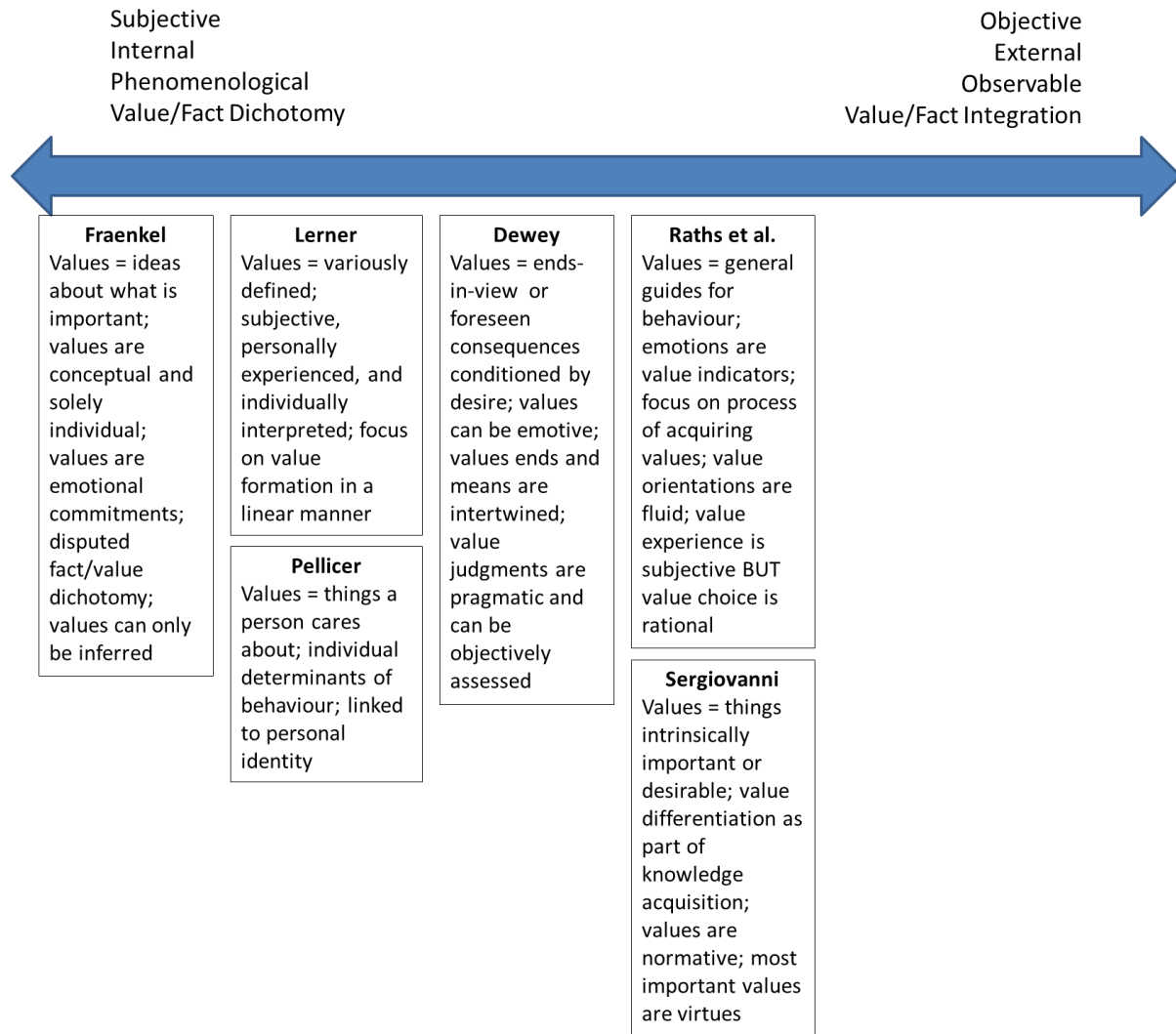


Figure 2.4: Conceptualization of values discourse in education across a subjective/objective continuum.

Values in administration and educational administration. Academic dialogue about values has been ongoing in educational administration since the inception of the discipline (Begley, 1999; Campbell et al., 2003; Willower & Licata, 1997)). However, the nature, or reality, of values is characterized differently among administrative researchers participating in scholarly discourse (Allison & Ellet, 1999; Beck, 1999; Begley, 1999; Greenfield & Ribbins, 1993; Hodgkinson, 1978, 1991, 1999; Lakomski & Evers, 1999; Richmon, 2003, 2004;

Willower, 1999; Willower & Licata, 1997). Focus has centered primarily on determining how to best adjudicate the rightness of particular values rather than on discovering what the values phenomenon actually is; some scholars have argued that the treatment of values in educational administration has consequently been trivial in nature (Richmon, 2004). Further, a pronounced disconnect between values scholarship and every-day administrative practice has been noted in educational administration, with stakeholders on both sides of the theory/practice divide expressing interest in achieving better clarity about the role of values in educational leadership and administration (Begley, 1999; Richmon, 2003; Starratt, 1991).

Hodgkinson. Much discourse with respect to values in educational administration has been established in response to Hodgkinson's (1978, 1983, 1991, 1996, 1999) administrative philosophy and corresponding values definition and typology. Hodgkinson (1996), borrowing heavily from disciplines of anthropology and psychology, defined values as "concepts of the desirable with motivating force" (p. 110). Hodgkinson suggested that value is categorically different from fact, and that "the world of fact is given or discoverable, the world of value is made or imposed" (Begley, 1996a, p. 553). Assuming the integrity of the fact/value dichotomy and associated definition of values, Hodgkinson invested little effort in elucidating the values phenomenon in itself, satisfied that "values are subjective knowledge" (Evers & Lakomski, 1991, p. 108). His focus lay instead on fleshing out the *causes* of values, such as motivation, need, desire, and attitude, and consequently better understanding the reasons why particular values are held by particular individuals (Begley, 1996a). Additionally, Hodgkinson (1996) explored decision-making action implicit in the values definition, premised on a key assumption that one must judge, assess, and ultimately decide on the orientation of their values-driven behaviour (Hodgkinson, 1996). In an effort to resolve ambiguity surrounding values decision

making in administration, Hodgkinson (1978, 1996) developed a values paradigm for use in assessing and adjudicating kinds of values according to their ontological, philosophical, and psychological/rational qualities. Hodgkinson claimed to have articulated a definitive hierarchy of values (see Table 2.2). His model for values assessment has been extremely influential in educational administration and several scholars in the field have adopted and/or modified Hodgkinson’s assumptions in an effort to inform development of “values theory” in educational leadership (Begley, 1999; Greenfield, 1993; Willower, 1999).

Table 2.2

Hodgkinson’s values paradigm (adapted from Hodgkinson, 1996, p. 115)

Value type	Grounds of Value	Psychological faculty	Philosophical orientation	Value level
I	Principles	Conation Willing	Religion Existentialism Intuition	I
IIA	Consequence (A)	Cognition Reason Thinking	Utilitarianism Pragmatism Humanism Democratic Liberalism	II
IIB	Consensus (B)			
III	Preference	Affect Emotion Feeling	Postmodernism Behaviourism Positivism Hedonism	III

Greenfield. Greenfield (1993a, 1993b), in alignment with Hodgkinson, felt that, though they were intertwined in some ways, fact and value are ultimately discrete and separable. This differentiation comprised the crux of Greenfield's (1993a) characterization of values:

Values lie beyond rationality. Rationality to be rationality must stand upon a value base. Values are asserted, chosen, imposed, or believed. They lie beyond quantification, beyond measurement. They are not 'variables', though they may be treated as such. Simply and clearly Hodgkinson (1978b, 220) puts the fundamental quality of values, the essence that distinguishes them from facts and lets us understand their force and meaning: "The world of fact is given, the world of value made. We discover facts and impose values." (pp. 182-183)

Further, Greenfield defined a value as that which is right and/or justified (1993a). He indicated that there are better and worse values, suggesting that the art of administration is about subjectively discerning available value options and the quality of particular values given context and personal philosophy (1993b).

Begley. Begley (1996a, 1996b, 1999) used Hodgkinson's (1978, 1996) value paradigm as foundation for development of an integrated model of values theory. Begley (1996a) linked elements of information processing theory to Hodgkinson's values hierarchy to demonstrate how Hodgkinson's value types could, theoretically, be informed and validated by particular kinds of memory function and cognitive information processing. Following from this, Begley (1996b) offered a cognitive, subjective, and individualistic account of values. He did not advance a particular definition of the values concept, but focused, as did Hodgkinson, on the motives underpinning value, and suggested that understanding motivational bases is essential to the task of values differentiation. Hodgkinson's work also informed Begley's (1996a) articulation of a

linguistic metaphor for values in educational administration, which was developed as a tool to sort and organize values theories throughout the field (see Table 2.3). Begley (1996a) suggested that, when Hodgkinson’s value types are cross referenced with each discrete component of the linguistic metaphor, one can accurately map the kinds of values research conducted across educational administration, thus providing a well-considered baseline for further inquiry. Note that each linguistic category in Begley’s (1996a) metaphor focuses on particular values rather than on the concept of values in itself.

Table 2.3

Begley’s linguistic metaphor, mapping theories and conceptions of values in educational administration (adapted from Begley, 1996a, p. 578)

Begley’s Linguistic Metaphor for Values Discourse in Educational Administration			
Value Type (Hodgkinson, 1978)	Semantic (deontological; meanings of particular values)	Phonetic (teleological; descriptive impact of values)	Syntatic (pragmatic; application of particular values)
Type I & III Sub/Trans Rational	Hodgkinson Begley	Greenfield Beck	Begley Willower Lakomski & Evers
Type II Individual / Personal	Hodgkinson Begley	Greenfield Beck	Begley Willower Lakomski & Evers
Type II Collective/Objective	Hodgkinson Evers & Lakomski	Greenfield Beck	Lakomski & Evers

Willower. Willower (1994, 1999; Willower & Licata, 1997) validated distinctions between fact and value, but insisted that the two are necessarily intertwined and virtually inseparable, simultaneously negating existence of any absolute values or values hierarchy. His approach to consideration of values focused on a “thoughtful exploration of the *practice* of

educational administration” (Willower, 1994, pp. 23-4, emphasis added), citing decision making as practical activity central to values issues in education. Values, then, are highly pragmatic ends; a value is a desired quality, conception, or commitment (Willower & Licata, 1997). Willower did not offer an explicit definition of the concept of values in itself, but he provided cursory acknowledgement of Hodgkinson’s definition (1999), conceding values as *valued objectives*. The majority of Willower’s (1994; Willower & Licata, 1997) discourse about values focused on providing descriptive accounts of values problems situated in practical contexts, bookended by a claim that most scholarly discourse about values fails to place administrators in appropriate context. Additionally, Willower (1999) also identified several problems inherent in contemporary practical approaches to values issues, issuing a call for inquiry to be directly invested in exploring values in context of day-to-day professional experience. In short, Willower was most concerned with *praxis*, or thoughtful processes of valuation in context of administrative practice (Willower & Licata, 1997).

Beck. Beck (1990, 1993, 1999) adopted an alternative view of values, shifting focus from motivational value bases to descriptive classes of values. Adjudication of values was—as with Hodgkinson, Greenfield, and Begley—central to Beck’s (1993) discourse, but, in a point of contrast he questioned the fact/value dichotomy and claimed that values can be objectively assessed despite being subjectively experienced. Beck (1993) defined values as ends, linked to human desires, that, when attained contribute to well-being and make life seem worthwhile. He refuted the idea of a values hierarchy, suggesting instead that there are specific categories of values that, as part of value systems, contribute to the desired end of well-being. Beck’s (1993) value categories included basic, spiritual, moral, social/political, intermediate, and specific values.

Lakomski and Evers. Lakomski and Evers (1999) also challenged Hodgkinson's fact/value dichotomy. They suggested that fact and value are not separable, and that the values phenomenon is just as real, or "factual" as empirically verifiable phenomena occurring in natural science (Lakomski & Evers, 1999). In lieu of offering a definitive definition, Evers and Lakomski (1996) suggested application of coherentist criteria in process of generating any kind of knowledge, including greater understanding of values; in other words, values theory (and by consequence definition) must meet criteria of adequacy, simplicity, consistency, comprehensiveness, learnability, and explanatory unity (Evers & Lakomski, 2000). Further, Lakomski and Evers (1999) implied that values constitute a kind of practical knowledge that is impossible to capture in any kind of linguistic description. Consequently, they claimed, adhering to a values taxonomy would be fruitless as such adjudication of values is subject to a watering-down that makes it irrelevant in any real-life situation where values selection may be necessary (Lakomski & Evers, 1999). Lakomski and Evers (1996) suggested a link between values expression and decision making, where consideration of neural network accounts of cognition in individual brains would lead to enhanced understanding of values knowledge.

Summary and analysis of values in educational administration. In summary, dominant discourse about values in educational administration is characterized by two distinct categories of thought: one distinguished by belief in a value/fact dichotomy (Begley, 1996a, 1999; Greenfield, 1993a; Hodgkinson, 1978, 1996; Willower, 1994, 1996), and the other set apart by belief in values objectivity (Beck, 1993; Lakomski & Evers, 1999). At the outset, it appears that perspectives with respect to values in educational administration fall along the same subjective-objective continuum that is evident in axiology and educational discourse (See Figure 2.5). Several other educational administration practitioners have contributed to the ongoing

conversation, most in alignment to one stance or the other, or in critique of both (Allison & Ellet, 1999; Richmon, 2003, 2004).

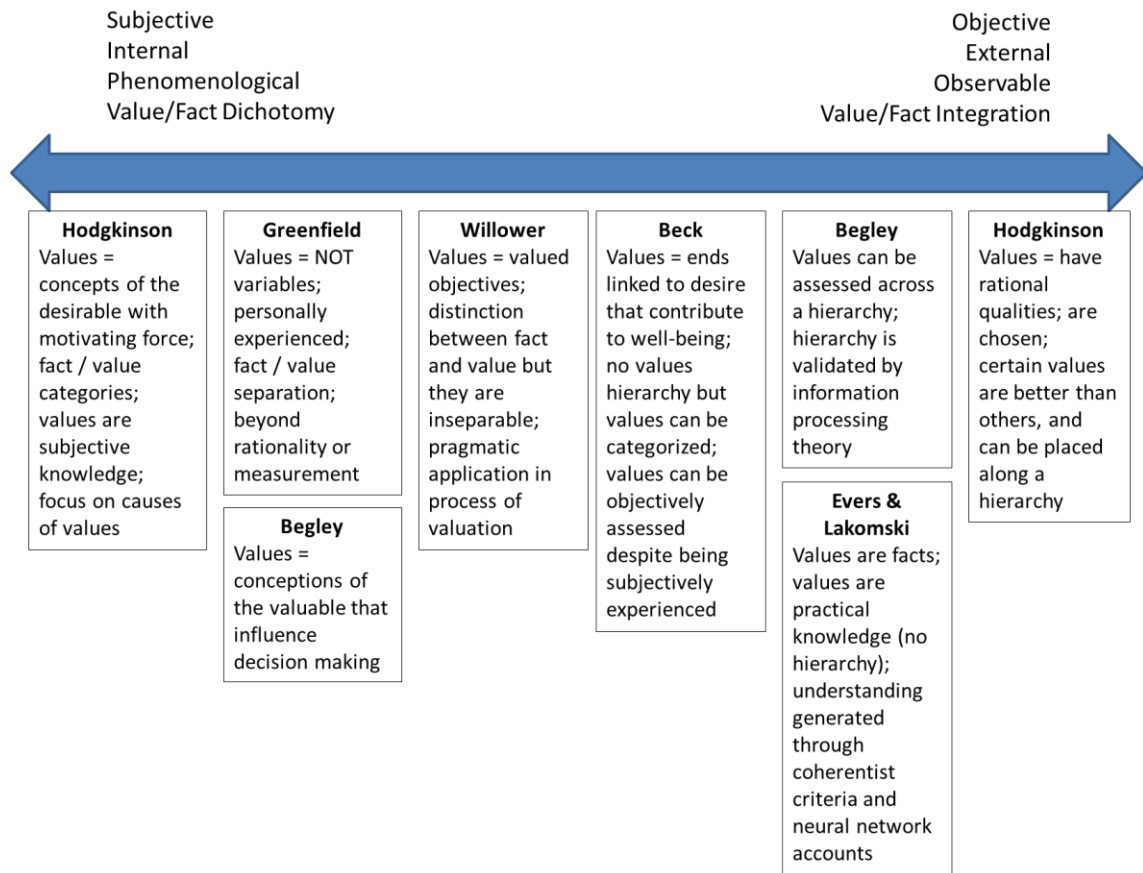


Figure 2.5: Conceptualization of values discourse in educational administration across a subjective/objective continuum.

Richmon (2003, 2004) offered a most scathing critique of current values discourse in educational administration. He claimed, based on a critical literature review, that existing values frameworks offer a variety of classification systems but are not clear about the reality of the values phenomenon in itself; these frameworks “share a highly descriptive function in that values are categorized based on the characteristics of the value itself” instead of capturing any fundamental characteristics of values as an independent principle (Richmon, 2003, p. 40). Use of the word values in administrative inquiry, Richmon (2004) suggested, is consequently

misleading because “there is no broad agreement as to what values actually are and how they might best be studied” (p. 341). Richmon (2003) offered an analytical framework to be used in approaches to inquiry and advocated for heavier reliance on axiological approaches to values consideration in educational administration. Richmon’s (2003, 2004) discourse is the most recent contribution to values understanding in the field of educational administration; his work, summative in nature, constitutes more of a call-to-research rather than presenting any definitive conclusion about values in educational administration.

Richmon’s (2003, 2004) critique of values discourse in educational administration is further strengthened by observation of several contradictions and discontinuities evident among the research discussed here. At first glance, philosophies of values in educational administration appear to fall along the same subjective-objective continuum evident in axiology, characterized by the presence or absence of a fact/value dichotomy and the development of associated theory. However, the inner workings of some of these theories negate placement along the continuum altogether. Hodgkinson, for example, maintained a strict division between fact and value, alluding to the phenomenological nature of values and suggesting placement of his theory at the subjective end of the continuum. Nevertheless, he also persisted in developing a values hierarchy that emphasized the necessity for people to engage in rational choice decision making, suggesting that there are, in fact, better and worse values from which to choose. Since he did not suggest a reconciliation between subjective and objective perspectives, the result is an entirely contradictory values discourse. Other practitioners adopted Hodgkinson’s assertions wholesale in order to develop their own theoretical perspectives (Begley, 1996a; 1999), further cementing the contradiction in administrative debate. Despite the fact that axiological philosophers fail to reach a common conclusion about values, Richmon’s (2003) suggestion for

the development of closer ties to axiology resonates amongst a corpus of inconsistent and often incongruous work in the area of values consideration in administration.

Values in higher education and university student services. I turn next to values discourse in higher education. I have found a relative dearth of scholarly discourse in this area. Mention of values tends to refer to *the* values of higher education; in other words, higher education scholars focus on discerning which particular values are most readily reflected in environments of postsecondary education instead of assessing the conceptual quality of values as a notion in itself. Furthermore, such values discussion typically occurs within context of broader discourse about models of university organization. For the purpose of brevity, I have labelled the predominant models of university organization (with respect to organizational values discourse) as bureaucratic, institutional, management/leadership, and cultural models.

Values discourse occurring within *bureaucratic models* of higher education is located in parallel discussion of the particular decision making frameworks and governance processes that are distinctive to universities (Bess, 1988). As such, values are discrete, elemental, concrete components that are expressed in tandem with other structural features of higher education such as hierarchies, decision-making protocols, communication channels, and various structural barriers (Bess, 1988; Murphy, 2009). Values are considered a combination of “belief and action patterns” (Bess, 1988, p. 87) that are expressed in university bureaucracies. However, the focus on values within bureaucratic models of higher education remains centered around differentiation, or measuring the “magnitudes of their values and their manifestations” (Bess, 1988, p. 87).

Institutional models of organization describe institutions as large-scale organizations that are typically resistant to change and that characteristically endure across generations (Scott,

2008). Universities are, accordingly, institutions: stable organizations that exist for consistent purposes. John Henry Newman (1996), one of the most prolific proponents of this model, viewed the purpose of universities as located within a collective, interdisciplinary effort toward achieving intellectual knowledge as an end in itself (Newman, 1996; Pelikan, 1992). Newman (1996) considered values as a kind of intellectual virtue, or particular “Knowledge” (p. 84); in other words, values are located in the fundamental truths that not only inform, but are also a result of, achieving a sound liberal arts education.

Other authors addressed values in context of *management, leadership, and/or governance models* of universities. Birnbaum (1988, 2001) is among the most influential of these; he viewed the purpose of the university institution in much the same way as Newman, but offered a thorough parsing-out of the values concept in terms of leadership decision making. Although his discussion of values was framed by an accompanying effort to differentiate appropriate values in universities, values were generally characterized as goals, or statements about what “should be” that are “meant to help guide decisions” (Birnbaum, 1988, p. 59).

In *cultural models* of higher education, conversation about values is linked to the notion of collegial culture, or the culture exhibited in universities that is characterized by distinct disciplinary divisions, prominence of scholarship, and generation of new knowledge (Berquist & Pawlak, 2008). Values are depicted as cultural artefacts that emerge as part of the particular cultural climate within individual universities, which ultimately serve a normative-referent function for organizational members (Berquist & Pawlak, 2008; Sporn, 1996). Consideration of values in higher education occasionally occurs in context of the moral ethos of universities, though such consideration is couched in the language and processes of pedagogy and strategic

planning (Wilcox & Ebbs, 1992). In fact, strategic planning appears to be the driver for most considerations of values within cultural models of higher education (Sporn, 1996).

Most values discourse in the area of university student services occurs within the context of cultural models of university organization. As such, values are broadly construed as those things that the members of any given culture confer with a high degree of importance (Hamrick, Evans, & Schuh, 2002). Specific definitions of the values principle are largely implicit, and vary significantly depending on the author(s) cited. Values are conceived of as primary guiding principles (Pocklington & Tupper, 2002); cultural expectations, normative referents, and personal preferences (Strange, 2010); primary concerns, valued outcomes, and student services obligations (Ouellette, 2010); drivers of decision making processes (Hamrick et al., 2002); the philosophical beliefs and ideals that create the “foundation” of the student services profession (Sandeem & Barr, 2006, p. 1); and the priorities that student services activity are focused on (Stringer, 2009). Pascarella and Terenzini (2005), influential scholars in the area of student development, cite alignment with Rokeach’s definition of values as “generalized standards of the means and ends of human existence that transcend attitudes toward specific objects and situations” (Rokeach, as cited on p. 271). However, the bulk of their exploration of values pertains to the ways in which colleges and universities provide values education, and how the particular values that students hold change over the course of their university careers (Pascarella & Terenzini, 2005). Pascarella and Terenzini’s (2005) work parallels that of other student development experts (including Astin, 1998); this area of inquiry focuses most intently on the differentiation and development of values rather than explication of the values concept in itself.

There are, however, occasional attempts made to explicitly define the values principle in student services literature. Young (2001), for example, in an effort to compare student affairs

and scholarship cultures in higher education, relied on discourses from axiology and education to inform an explicit definition of the values principle:

Values are abstract ideals that are centrally located within our belief system and tell us how we ought to behave (Rokeach, 1976). Values provide the standards and patterns that guide us toward satisfaction.

Values are chosen, prized, and acted upon (Raths, Harmin, & Simon, 1966); they relate who we think we are—and who we think we should be—to what we do as individuals and as members of groups. (p. 320)

Though Young's definition is explicitly articulated, it portrays an uncertain perception regarding the reality of the values phenomenon. He continued to describe values as facts, normative referents, preferences, means, and ends. Although the effort toward definition was likely intended to ensure clarity, it instead resulted in enhanced ambiguity.

Regardless of the structural model under consideration, the task of explicating the values phenomenon is not centrally featured within higher education or student services inquiry. Most writing about values in universities pertains to corporate interpretations of "value", which are often associated with *quality*, albeit in an educational context. Values discourse thus takes an emphatically pragmatic turn, and focus is centered on how to determine value, create value, or add value with respect to things such as service or content delivery; such efforts are situated within even broader processes of strategic planning (Alfred, 2006; Kotler & Murphy, 1981). Economic language about *capitalizing on values* (Keszlar & Lester, 2009) and developing *market-oriented missions* with imbedded value statements (Kotler & Murphy, 1981) are characteristic of common parlance regarding values inquiry in universities. Such perspectives

will be discussed in greater detail in the following exploration of values in corporate and organizational scholarship.

Values in corporate and organizational scholarship. Over the past thirty years, research in corporate management and organizational studies has piqued interest in the concept of corporate, or business, values. A massive corpus of literature exists that addresses values in light of several other organizational phenomena such as leadership, management, marketing, strategic planning, organizational identity, business ethics, and workplace psychology. While corporate research and organizational inquiry have traditionally inhabited separate scholarly domains (Balmer & Wilson, 1998), they will be addressed together here given a common emphasis on inquiry in for-profit organizations and institutions, and similar themes emerging throughout. Interest within this body of work appears to focus on four discrete facets of the values concept: (a) an economically driven conception of “value” or worth in terms of impact on economic bottom lines (Cameron, Quinn, Degraff, & Thakor, 2006; Heskett, Sasser, & Schlesinger, 2003), (b) a management-oriented perception of values in context of orchestrating coordinated organizational behaviour (Blanchard & O’Connor, 1997; Davidson, 2005; Francis & Woodcock, 1990), (c) a culturally driven notion of values as factors pertaining to the quality of organizational culture (Hoefstede, 1984; Schein, 1990, 1992), and (d) a philosophically (morally) informed belief about values as part of ethical business practice (Gini, 2004; Hemingway & Maclagan, 2004; Klenke, 2005). While these facets of values discourse are frequently portrayed as mutually exclusive, they all tend to be expressed as part of larger corporate/organizational efforts toward strategic planning, expression of organizational mission, and/or organizational systems development.

Market value. Some corporate researchers orient the exploration of values in terms of creating *market value* (Ulrich & Smallwood, 2003). While each practitioner interprets the creation of value in slightly different ways, it is generally defined as the act of increasing organizational benefit (profit) while simultaneously decreasing the amount of resources required to produce such benefit (Cameron et al., 2006). The values phenomenon, then, is seen as reflective of “goods” in an economic sense: products, services, opportunities, supports, branding, methods of reporting, etc., and the creation of value is construed as having strong motivational force for organizational members because of its positive financial outcome (Cameron et al., 2006; Heskett et al., 2003; Ulrich & Smallwood, 2003). Creation of market value is considered strategically as part of the long-term corporate planning process. As such, creation of value is typically situated among a variety of quantifiable accountability measures, such as those found in value-chain score cards (Ulrich & Smallwood, 2003) or value equations (Heskett et al., 2003).

Values in management. In addition to economically driven conceptions of values that are explicitly linked to strategic planning processes, there exists an associated body of corporate and organizational literature and research that positions values as part of effective human and resource management. Responsibility for organizational strategic planning often falls within the purview of management, and it is within the scope of management that the values phenomenon is seen as “driving” business, where values are guiding beliefs and principles that inform strategies, plans, decision making, and other individual behaviour or actions (Blanchard & O’Connor, 1997; Davidson, 2005; Francis & Woodcock, 1990; Kouzes & Posner, 2007). Individual values are perceived as having impact on the entire organization (Borawski & Brennan, 2009). Particular values are frequently associated with the most effective strategies in management practice, including practicing rationality, demonstrating care for people, creating

consensus, committing to excellence (in workplace performance), fostering competitive advantage, believing in the potential of people, and belief in the worth of hard work (Francis & Woodcock, 1990). In this type of conceptualization, values▪ are means to ends, not ends themselves; however, in order for values to be construed as effective within a business environment, they must be measurable (Davidson, 2005). In other words, values expression must be observable by way of staff behaviour and/or the associated results of behaviour.

Values▪ in personal development. Values▪ are also viewed in corporate research as a product, or result, of the personal development processes endeavoured upon by individuals across the organization. Incumbent in this interpretation is a conception of values▪ as individual drivers or motivators; values▪ are defined as “what matters most” to individuals (Goleman, Boyatzis, & McKee, 2002, p. 41), and it is typically considered important for people to prioritize values into their own personal hierarchies. Such a view is most commonly expressed in leadership literature, where authors indicate that individual identification and development of personal values can precipitate enhanced organizational fit, or personal alignment with organizational environments (Heifetz & Linsky, 2002; Kouzes & Posner, 2007). Such personal development is typically couched in the broader developmental process of *self-awareness*, with the rationale that, in enhancing one’s understanding of personal values, one becomes more self-aware and consequently more likely to “resonate” with their organizations of employ (Goleman et al., 2002).

Values▪ in organizational culture. While economically driven and personal development-based conceptions of values occur frequently in corporate research, cultural interpretations of organizational life in the corporate sector have become more prominent among organizational scholars in recent years. Culturally oriented studies of organization that include

values inquiry appear to be those of the most depth and substance within the corporate realm, and these studies tend to draw the most readily from well-established axiological discourse (see Hofstede, 1998). Organizational culture emerged as a phenomenon of interest among corporate and organizational researchers in the early 1980s, introduced by authors such as Hofstede (1980, 1998) and Schein (1992) who borrowed from the related disciplines of anthropology, sociology, and psychology to formulate their inquiries into group and organizational culture. They developed the idea that each organization exhibits a distinctive group ethos that distinguishes it from other organizations (Hofstede, 1998), and that within each organizational culture particular attitudes, norms, values, processes, artefacts, and behaviours orient members toward cultural alignment (Schein, 1990, 2009; Weick & Westley, 1996). In recent organizational discourses, cultural models situate values▪ as deeply ingrained personal standards or beliefs that motivate and/or influence particular behaviours such as judgement, decision making, and responses to others (Francis & Woodcock, 1990; Posner, Kouzes, & Schmidt, 1985). The values▪ phenomenon, among the other aspects of culture already noted, is considered a construct, or a phenomenon that does not have independent existence outside of each individual thinker (Hofstede, 1998).

Values▪ in organizational moral health. Some organizational, corporate, and leadership researchers indicate values▪ as a variable of organizational “moral health” (Klenke, 2005, p. 51). In terms of the expression of individual values, an organization’s moral health is expressed by way of the ethical integrity of organizational leaders who model behaviour for other staff (Gini, 2004; Hemingway & Maclagan, 2004; Klenke, 2005). Values▪, as an aspect of ethical business conduct, are construed as “the ideas and beliefs that influence and direct our choices and actions” (Gini, 2004, p. 34), and value conceptions are closely associated with the corporate responsibility

inherent in personal decision making. Embedded in ethical considerations, values are also seen as cornerstone to the individual *moral core* of each organizational member, or the inner compass that helps people make difficult, ethically-oriented decisions when required (Boyatzis & McKee, 2005). Scholarly conversation about individual values as part of business ethics often takes on a spiritual tone, indicating that values articulation assists people in their individual journeys toward “resonance and renewal” (Boyatzis & McKee, 2005, p. 71), to understanding “the presence of your True Self” (Hatala & Hatala, 2004, p. 166), or to expressing “the outward manifestation of... inward spirituality” (Mitroff & Denton, 1999, p.150) within business environments. Values, then, are ideological and transcendent guides to corporate behaviour.

Summary and analysis of values in organizational and corporate research. Although organizational and corporate research has done much to offer clarity in areas related to values, the explanatory utility offered by corporate literature with respect to the values phenomenon is limited. Theoretical grounding in this area is conspicuously absent, especially in popular literature, and there are few well-considered descriptions or accounts of values as an independent concept; as a result, accounts of practical applicability are hollow. While research regarding organizational culture offers a robust understanding of a context in which to consider values, the inclusion and exploration of values situated within this understanding is cursory at best. However, even despite a lack of theoretical consideration and reasoned inquiry, discourse about values in organizational and corporate literature can still be placed along the same subjective/objective continuum used previously by focusing on the espoused subjective and objective aspects evident throughout the writing (see Figure 2.6). The visual effect of this placement is dramatic; we see greater polarity between subjective and objective conceptualizations of values in the corporate domain than anywhere else, and far less attempt to

reconcile the two with one another. It also becomes clear that corporate values discourse tends toward the amorphous, relying heavily on intuition and conjecture. Since corporate interpretation of organizational values is largely based on the same premises as individual values, an even more pronounced ambiguity emerges in organizational values literature.

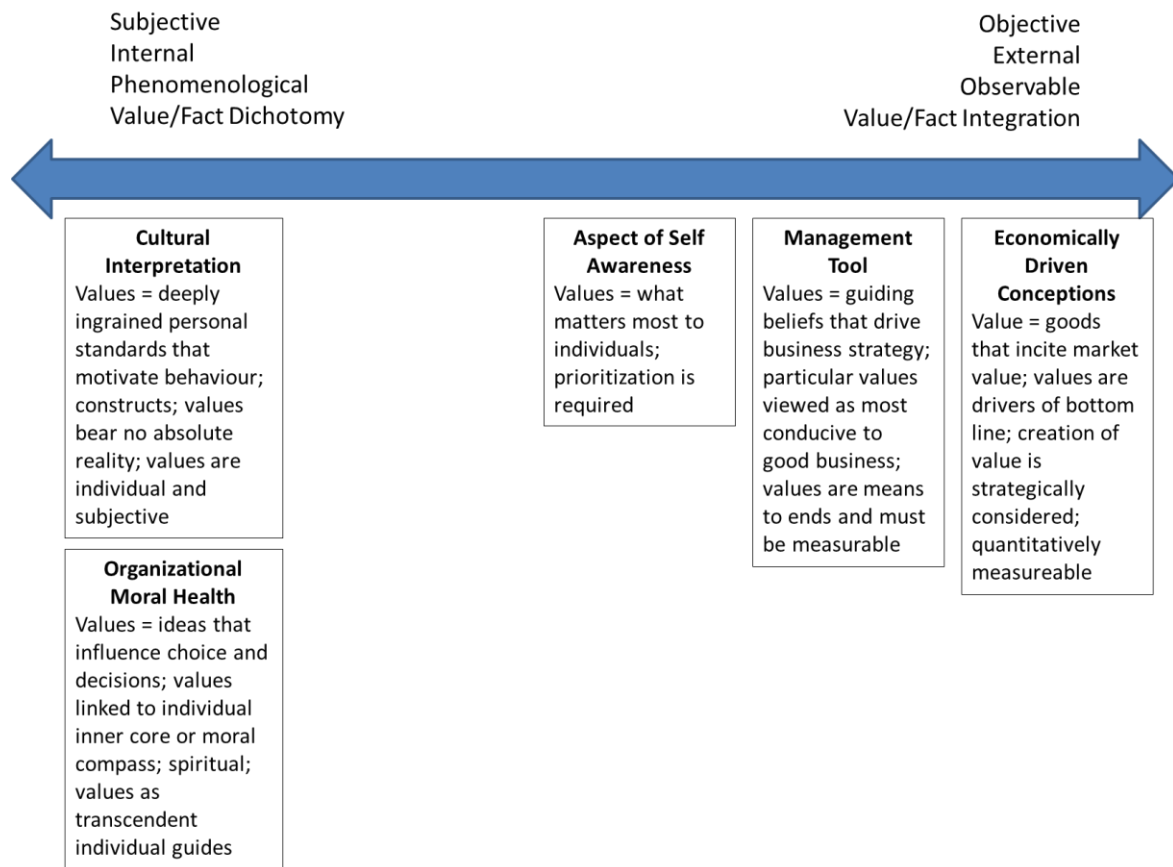


Figure 2.6: Conceptualizations of values in corporate/organizational discourse across a subjective/objective continuum.

Values: A summary. There are few ready consistencies within values literature across the disciplinary areas of axiology, education, administration, higher education, and/or corporate research. Semantics utilized to portray and explicate values phenomena are incredibly diverse, occasionally suggesting divisiveness within individual disciplines because of the definitional differences that result. Focus in values discourse is typically placed on differentiating between

particular values, identifying types of values, debating about the ought/is status of values, or considering values as part of personal ethics. Little effort has been invested in the exploration or explanation of values▪ as an independent principle; theoretical attempts at doing so have most frequently been made in the area of axiology. Furthermore, while much research has been conducted with respect to differentiation between values—Hodgkinson’s work provides excellent examples of this—virtually no research has been initiated to examine what “values” actually means or what a “value” is.

There are few cross-disciplinary references throughout values literature, but one parallel that cuts across traditions is notable. There are a number of similarities between Koos and Keulman (2008) and Gaus’s (1990) work in axiology, Dewey (1952, 1964a, 1964b, 1964c, 1964d, 1969) and Fraenkel’s (1977) work in education, and Beck’s (1990, 1993, 1999) work in educational administration, most notably with respect to their conclusions that values▪ are *simultaneously* objectively real *and* subjectively experienced. The specifics of their observations are different; for example, Koos and Keulman (2008) characterized values▪ as both transcendent and internalized, while Fraenkel (1977) indicated that values▪ are both emotive interpretations and objective standards. Regardless, such observations are reminiscent of the comparative analogy offered in chapter one, and though in reference to values▪ instead of organizational values▪, the prospect of a dual reality has been noted. While such parallels are rarely identified explicitly by those researching values, their existence offers hope that interdisciplinary explication of the values▪ and organizational values▪ phenomena may be possible.

In summary, most values▪ discourse, while outwardly diverse and variant, can be perceived along a subjective-objective continuum (see Figure 2.7). I utilized a continuum initially for sorting purposes, as doing so offered a way to make sense of a vast interdisciplinary

discourse that exhibits more difference than similarity. The continuum—for now—does not offer any explanatory utility, but it does provide the conceptual groundwork from which to proceed with exploration of organizational values, and it will also be used as a point of comparison for data emerging from all three phases of study.

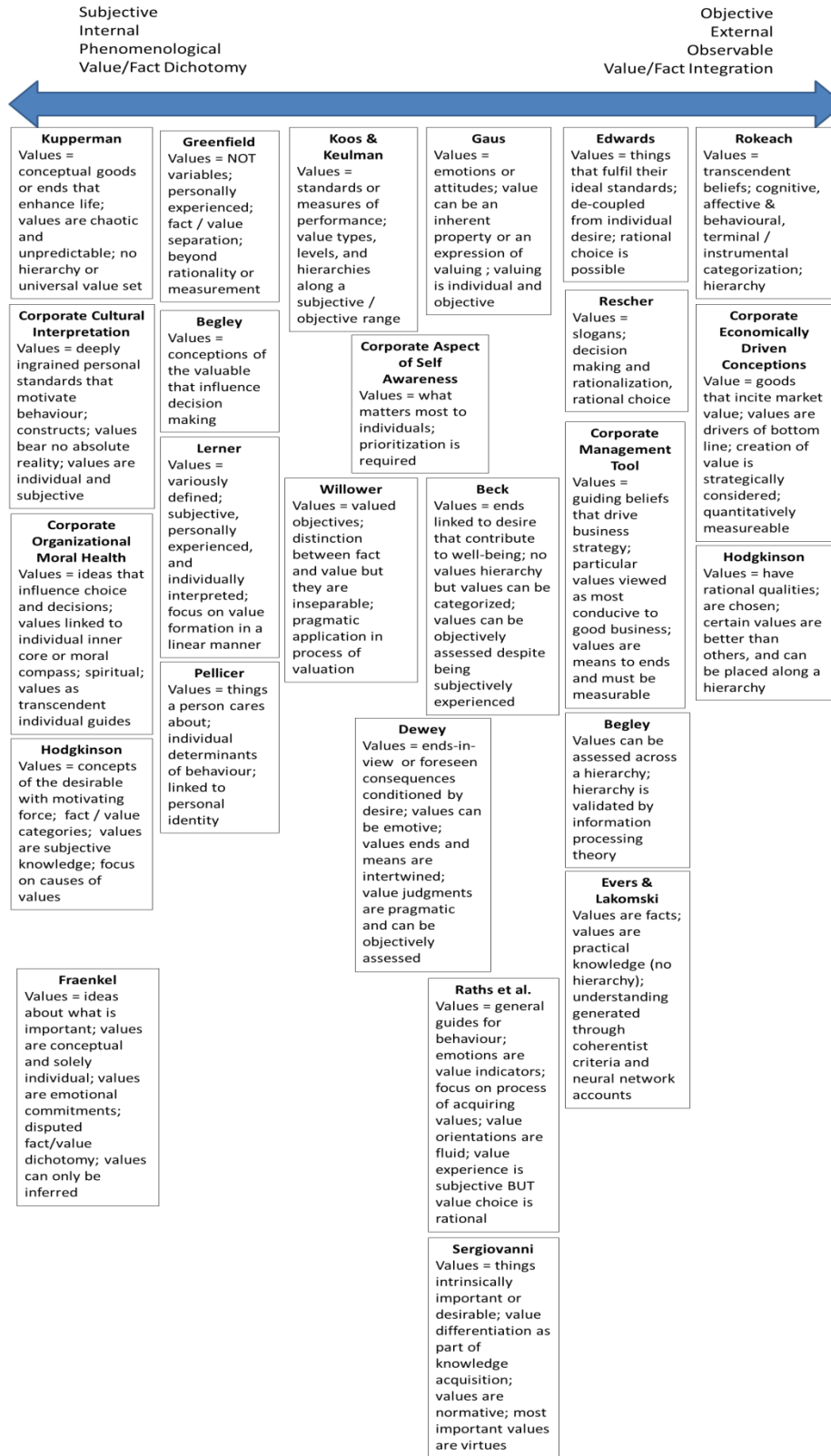


Figure 2.7: Summary of values discourse across disciplinary domains.

Organizational Values

The primary focus of my investigation is organizational values in higher education. A thorough examination of the ways in which values are depicted across disciplines reveals little consistency, and a similar observation of discourse regarding organizational values is even more ambiguous and inconclusive. Discussion of organizational values often morphs implicitly out of parallel discussion about individual values, but few distinctions between the two are offered. Individual and collective values are often assumed to be equivalent (Kezar & Lester, 2009; Schein, 1992), with little explication of what that means in the expression of day-to-day life and work. Alternatively, organizational values are construed as a patchwork of multiple individual values; an organizational value “is a mosaic constructed from the building blocks of individual perception” (Begley, 1996b, p. 411). While a rich scholarly tradition in several domains has at least endeavoured to address the phenomenon of values, a similar tradition regarding organizational values is not evident. Additionally, the semantics utilized are widely variant. While I was able to summarize and analyze values literature based on explicit use of the word “values”, such an effort is not possible in the arena of organizational values. I consequently engaged in some textual analysis for the purposes of identifying equivalent terms (the assumptions underlying this process are explained in Chapter One, the method is outlined in Chapter Three, and equivalent terms will be noted throughout the progress of the literature review). Upon identification of equivalent terms, I located the most robust explorations of organizational values in four areas: (a) theoretical discourse in educational administration and leadership, (b) indirect discussion of organizational values in context of cultural models of school improvement, (c) strategic planning discourse in higher education student services literature, and (d) corporate research and discourse about organizational effectiveness.

Organizational values in educational administration and leadership. Debate about organizational values in educational administration is, by turns, dismissive, vague, and/or exclusively theoretical. While the phrase “organizational values” is often noted in administrative domains, with full chapters or entire articles dedicated to exploration of the concept, the term is rarely defined. In the case of Hodgkinson’s influential 1996 work, in a chapter titled *Organizational Values*, the concept of organizational values is immediately de-bunked: Hodgkinson claimed that organizations are not conscious, and that “only an individual can experience value” (p. 136). No definition of organizational values is offered, any further consideration of the concept is halted, and Hodgkinson devoted the remainder of the chapter to discussion of organizational reality and its potential to harm individual stakeholders. Begley (1999) acknowledged the existence of organizational values but offered no indication of what an “organizational value” is, how it is different from “individual value”, or how it might be detected. Beck (1993) asserted that organizational values are real, but only in form of a *collective social perspective*; additionally, he felt that organizational values (or collective social perspectives) can be objectively assessed, but offered no pragmatic way in which to do so. Greenfield (1993b) did not explicitly mention the organizational values phenomenon, but implied it by way of his description of an organization as a “moral order in action” and an administrator as “a representative of a moral order and an entrepreneur for its values” (p. 222). The moral order, he suggested, is committed to a common, broad, and significant set of values; however, these suggestions were offered as a call to action rather than to say anything substantive about the nature or role of organizational values in school environments (Greenfield, 1993b). Lakowski and Evers (1999) also implied the reality of organizational values but did not commit to the concept explicitly or offer any formal description. They inferred that the

coherentist criteria for theory choice, as well as consideration of human neural network processing, must be applied to determine or assess the warrant for all kinds of values (Lakomski & Evers, 1999).

Richmon (2004), who critiqued values discourse in educational administration, offered perhaps the most comprehensive—though theoretical—account of organizational values in the field. Ultimately suggesting that values can be understood outside of the individual and that the organizational values phenomenon exhibits an independent reality, Richmon (2004) asserted that “... the world is bound by widely shared meanings and understandings—and that these meanings are culturally, socially, historically, and linguistically reinforced, moderated, and reproduced” (p. 349). However, Richmon also acknowledged a need for disciplined inquiry in order to discern the reality of organizational values as expressed pragmatically in the daily work of educational administration.

Organizational values in school improvement. Organizational values are commonly referred to as a component of school improvement processes. Reference is made to organizational values in both a direct and indirect manner, and organizational values as an independent concept is also labelled variously: as the organizational *values base* (Hopkins, 2001, p. 19), a school’s *values position* (Hopkins, 2003), or the school’s *core beliefs* (Lezotte & McKee, 2006). Discussion of organizational values in school improvement literature most frequently occurs within the context of cultural models of school organization (Panayiotis & Ainscow, 2000; Peterson & Lezotte, 1991; Rossman, Corbett, & Firestone, 1988). Consideration and modification of school culture, also referred to as *climate* (Mitchell & Sackney, 2000) and *system-in-place* (Lezotte & McKee, 2006), is typically viewed as foundational to school improvement efforts. Focus on organizational values usually occurs as an aspect of cultural

change and a particular variable of school mission and/or vision (Day, 2003; Hallinger & Heck, 2002; Jackson, 2000). Conceptions of the organizational values concept are often based on an assumption that the construct of individual values is clearly defined and understood; organizational values becomes simply “consensus on values” (Jackson, 2000, p. 71). Thus, the most appropriate particular values for a school are discerned and adjudicated by the majority of school stakeholders, and those values become the foundation of planning for school improvement (Hopkins, 2003). Such values articulation frequently takes on an ethical tone (Starratt, 1991), and as such becomes construed as the *moral purpose* inherent in school environments (Fullan, 2001).

Organizational values in higher education student services literature. The organizational values phenomenon is most often considered as a variable of strategic planning in higher education and student services literature. While most student services discourse focuses on the differentiation of particular values (Sandeem & Barr, 2006), the exploration of values as part of moral development (Hamrick, Evans, & Schuh), or the application of values (Ellis, 2009), some authors endeavour to define and/or explain the organizational values concept. Ellis (2010), in context of a discussion about the importance of organizational values in student services strategic planning, claimed that organizational values are “...the principles on which all student affairs organizations are built, guide planning, daily operations, programs, and services (Blanchard, 1996). A values statement answers the question, ‘What do we believe in?’” (p. 12). By this account, an organizational value is a statement of collective belief. Cook (2010) also discussed organizational values as an important variable of strategic planning. He characterized organizational values as “drivers” (p. 27), “building blocks” (p. 30), and “ingredients” (p. 30) of the planning process, and further defined organizational values as mores,

ways of being, purposes, and conduits for collaboration. Although it is clear that organizational values are held in high regard and considered important in student services planning, there is little agreement regarding the definition or characteristic nature of the organizational values principle in this literature.

Organizational values in corporate discourse. In corporate literature organizational values, also referred to as *common values* (Schein, 2009), *shared values* (Schien, 1992), *core values* (Kouzes & Posner, 2007; Terry, 2001; Urde, 2001), *value systems* (Borawski & Brennan, 2009; Covey, 2004; Francis & Woodcock, 1990) and *core ideologies* (Collins, 2001), are typically viewed in one of five ways. First, organizational values are construed as drivers of profitable business, or as concrete variables implicit in organizational mission, vision, brand, and strategic planning (Blanchard & O'Connor, 1997; Collins, 2001; Davidson, 2005; Terry, 2001; Urde, 2001). Second, organizational values are considered in context of organizational culture as a distinctive component of cultural models of organization (Cameron & Quinn, 2006; Heskett et al., 2003; Hunt, Wood, & Chonko, 1989; Posner, Kouzes, & Schmidt, 1985; Schein, 1992, 2009). Third, organizational values emerge as constituent of leadership practice in business, or as a practice and/or end that organizational leaders should strive for (Clonninger, 2009; Kouzes & Posner, 2007). In a related view, organizational values are also considered in some corporate literature as an extension or duplication of the composite individual values held by those who comprise or lead the organization (Francis & Woodcock, 1990; Hunt, Wood, & Chonko, 1989; Pruzan, 2001; Schein, 1992; van Rekom, van Riel, & Wierenga, 2006). Finally, organizational values are seen in direct parallel to and extension from the development and “living out” of personal values in a way that differentiates one human being from the other (Covey, 2004); such a view is occasionally linked with the expression of organizational identity (Hailey, 2000; Urde,

2001), or with personal moral development (Hatala & Hatala, 2004; Klenke, 2005; Terry, 2001). On many occasions, corporate authors and researchers also combine aspects of several of these approaches with one another in single, integrated organizational values discourses, though typically there is scant acknowledgement of this. What follows are five representative examples of authors and researchers from the corporate arena who develop and advocate these distinct views.

Collins. Collins (2001, 2009; Collins & Porras, 2002) situated the concept of organizational values, referred to primarily as *core values*, within the domain of disciplined and strategic business practice. For Collins (2001), articulating core values reflects a purpose for businesses and corporations that moves beyond the goal of making money. Interestingly, though, he did not define the concept of core values except to state that it reflects specific dimensions of business practice that could be characterized as ideal principles or inspiring standards (2001). Terry (2001), building on Collins' work, characterized core values as "the glue, the bonding, the identity" of the organization (p. 159), or an aspect of organizational identity that informs corporate planning and strategy. Collins (2001) and Collins and Porras (2002) claimed that it does not matter what an organization's values are, as long as they are authentic, specific, and clearly articulated. Such values are part of organizational mission and strategic planning because they focus and define the ongoing deliverables of any business (Collins, 2001). Additionally, Collins (2001, 2009; Collins & Porras, 2002) re-iterated through three separate volumes of work that organizational values must be maintained by organizations through times of development and change in order to ensure sustainability and efficacy.

Schein. As previously discussed, Schein (1992, 2009) situated organizational study within a cultural model, and considered organizational values accordingly. Schein (1992)

defined values as “what ought to be” (p. 19), and noted a distinctive process of transformation between individual and organizational values. When individual values are successfully acted on by a number of people in an organization, he suggested, those values become adopted as shared beliefs about the way in which the organization should function (Schein, 1992, p. 19). Key to such value transformation is the shared social experience within groups; group members continually test and re-affirm or discard relational, common values (Schein, 1992). Schein, drawing on earlier work by Argyris and Schön (1978), also differentiated between espoused and actual organizational values. Accordingly, *espoused values*, or those explicitly listed by an organization, can be fully contradictory to the values-informed behaviour observed within an organization (Schein, 1992).

Kouzes and Posner. Kouzes and Posner (2007), among the most influential corporate leadership writers, situated organizational values—labelled as *shared values*—squarely within leadership practice in business. While they acknowledged that, in individual terms, values serve as important guides for people, they primarily depicted the identification and maintenance of shared values as a tool incumbent to effective leadership practice. Kouzes and Posner (2007) drew upon the work of Rokeach to specify the difference between ends values and means values in organizations; *ends values* are equated with organizational vision, or a desired end-state, while *means values* are interpreted as enduring “beliefs about how things should be accomplished” in an organization (p. 52). Kouzes and Posner (2007) posited that shared values (both ends and means) could be used by leaders in order to establish hallmarks for behaviour, decision making, and goal setting within the organization. The importance of personal values clarity, they indicated, lay in the potential for leaders to explicitly and pro-actively align personal values with

those of the organization in order to enhance individual buy-in and commitment to the business (Kouzes & Posner, 2007).

Francis and Woodcock. Some leadership discourse situates the concept of organizational values▪ more centrally within the actual person or people who lead in corporate environments. Francis and Woodcock (1990), who conceived of values▪ as “beliefs about what is good or bad, important or not important” (p. 3), posited that the organizational values phenomenon▪ is simply a reflection of the values held by those in the organization who hold the most power. Their view appears, in slightly modified form, elsewhere; van Rekom, van Riel, and Wierenga (2006), for example, stated that organizational values▪ are those individual values that, collectively, supersede others within an organization due to intensity of common feeling. Francis and Woodcock (1990) hypothesized that the personal values of an organization’s leaders ultimately shape the character of that organization. They indicated an ideal with respect to this conceptualization of organizational values: that all of an organization’s leaders share the same basic values, which would consequently lead to consistency in organizational values (Francis & Woodcock, 1990). Consequently, an organization’s values can be determined by systematically assessing the values of leaders in order to identify where consensus among individual values-based views lies (Francis & Woodcock, 1990).

Covey. Covey (2004), while basing his organizational values discourse primarily on parallels with personal values development, also cited the importance of what he called *values systems* in organizations in the crafting and execution of corporate strategic plans. In his work on individual values development Covey (1989) indicated that values▪ reflect a future state, or “the way things should be” (p. 24). Covey (2004) claimed that organizations exhibit the same kinds of physical, intellectual, and relational needs as individual human beings, and that when

organizations accurately articulate their shared values, organizational needs are met in a way that allows for meaningful strategic planning and goal setting. He specified his understanding of organizational values somewhat, indicating that values systems are the collective assertions about the things that matter most in an organization (Covey, 2004). Despite his explicit link between organizational values and corporate strategic planning, Covey (2004) maintained that the organizational values phenomenon reflects the same kinds of purpose-driven, motivational means and ends as those noted in individual people.

Summary: Organizational values in corporate discourse. On the whole, corporate discourse about organizational values is not explicitly underpinned by any distinct theoretical framework or philosophical stance regarding the nature of values or organizational values, and the independent concept of organizational values is not theoretically or pragmatically defined. As evidenced in the previous descriptions, popular corporate discourse about organizational values is seldom informed by disciplined inquiry. Further, the distinction between individual values and organizational values is fuzzy; conversations about organizational values seem to emerge in a relatively unconscious and implicit manner from discourse about individual values. The two ways in which organizational values are distinguished from individual values are: (a) with respect to an explicit link occasionally made between organizational values and the broader but related concept of *corporate responsibility* (Jackson, 2009; Klenke, 2005; Terry, 2001); and (b) as two distinct and contributing aspects to corporate brands (see Figure 2.8 for an illustration of the nature of this relationship). In short, consensus about the nature of organizational values as an independent concept is not evident in corporate literature, and the practical or pragmatic advice offered with respect to utilizing organizational values in corporate domains is overwhelmingly anecdotal.

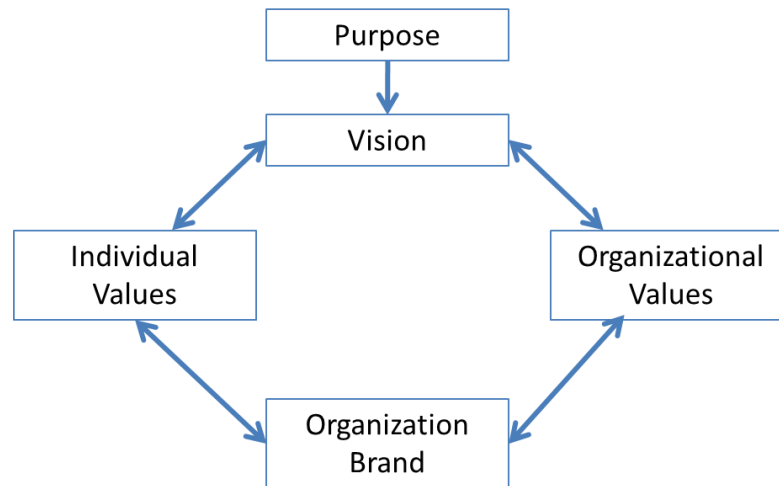


Figure 2.8: Link between individual and organizational values (Davidson, 2005, p. 19)

Trends and Issues in Values and Organizational Values Scholarship

Over several decades of discourse within multiple disciplinary domains, it is evident that inquiry into the concept of values[▪] is primarily theoretical. Though claims to the importance of understanding and applying values knowledge abound, there appears to be much difficulty in application; approaches to consideration and differentiation of values vary widely and are inconclusive. However, debate about individual values has at least centered around well-considered theoretical grounding, occasional attempts at disciplined inquiry, and a common desire to achieve some manner of conceptual consensus; values scholars clearly feel uncomfortable with the notion that, when questions of “values” arise, people often assume that the concept of values[▪] is well defined and that the definition is common knowledge.

Understanding of organizational values[▪], while similarly assumed to be common knowledge, is far more tentative and uncertain than understanding of the individual values concept. There is a dearth of considered theoretical underpinning to organizational values discourse; it is predominantly intuitive and largely ambiguous. Most organizational values

dialogue takes place in corporate literature, discourses of school improvement, and research in educational administration. While the infrequency of considered or disciplined inquiry with respect to organizational values (singular *and* plural) may not seem to be problematic at the outset, there has been a “call to action” from authors across disciplines who claim that the understanding and utilization of organizational values is foundational to organizational effectiveness. In the realm of public education, organizational values are heralded as a “critical precursor to the sort of... leadership required to sustain school improvement” (Jackson, 2000, p. 71); organizational values are considered the very foundation upon which schools and other organizations operate (Fullan, 2001; Lezotte & McKee, 2006). In higher education, organizational values are heralded as critical to the enactment of collaborative work because they provide common ground for organizational members (Kezar & Lester, 2009), and particular “managerial” shared values do much to define how administrative work in universities is operationalized (Berquist & Pawlak, 2008). In the corporate world, identification of organizational values is seen as a direct line to person/organization alignment (Kouzes & Posner, 2007), and an appeal to *transcendent* shared values is viewed as an important management tool (Heifetz & Linsky, 2002).

There are two key reasons why the call to action with respect to organizational values is keenly problematic: (a) there is not, anywhere, a common explanation of, or agreement about, what organizational values as an independent concept is, means, or is constituted by; and (b) there is consequently no way to meaningfully apply understanding of organizational values, as an independent concept or in process of differentiation, in work-place environments. There appears to be no explicitly discernible way to fulfill the call to action, so it becomes essentially un-achievable. It is particularly troublesome in corporate domains because they appear to be the

most widely influential. In fact, there appears to be much borrowing of organizational values conceptualization and application from corporate domains to arenas of education and higher education.

Adoption of corporate values scholarship to education and higher education. Over the last several decades, the influence of the corporate domain and market forces on education has been widely acknowledged (Hopkins, 2001; James & Connolly, 2000; Richards, 1991). Corporate conceptualizations of organizational values have constituted an important part of this influence, as it appears that ideas about organizational values in education and higher education have been largely adopted from corporate discourse. This borrowing of ideas from corporate to educational arenas occurs both implicitly and explicitly. Implicitly, the language utilized in corporate discourse is evident in much literature pertaining to organizational values in education. West (1993) made reference to the “market system” (p. 19) that influences educational values and the pressure exerted by a “customer ethic” (p. 15) on the effort of schools in their “management of community values” (p. 15). Sergiovanni’s (1990) term *value added leadership* directly parallels corporate language pertaining to value creation in business. Such language points to the adoption of corporate value principles to educational domains; Sergiovanni (2005a) admitted to borrowing the “seminal” (p. ix) value-added concept from the corporate world and integrating it with the morally-oriented “lifeworld” (p. xi) of the school. Another example is noted in Lezotte and McKee’s (2006) attempt to situate organizational values centrally in their school improvement framework discourse that is based on continuous improvement models drawn directly from the corporate world (Bessant, Caffyn, Gilbert, Harding, & Webb, 1994).

Adoption of corporate ideas regarding organizational values is illustrated most readily and obviously in discourses of school improvement and higher education management. There

are exceptions (Beck, 1990; Mitchell & Sackney, 2000), but many school improvement scholars have relied on corporate discourse to inform their endorsements of particular school improvement models that involve the development or utilization of organizational values. Lezotte and McKee (2006), for example, utilized concepts and frameworks developed by corporate organizational authors to talk about values articulation in schools. They borrowed Deming's (1994) model for total quality management, Kouzes and Posner's (2007) framework for personal leadership qualities, Collins' (2002) hierarchy of leadership behaviours, and, most importantly, Senge's (1990) double loop model for consideration of organizational mission and values. Quong, Walker, and Stott (1998), who situated organizational values as the development of mutual purpose, explicitly cited strategies articulated by Senge (1990) and Rost (1993) as those most useful for organizational values identification in schools. Finally, Fullan (2001), who referred to organizational values as *moral purpose*, perpetually coupled business and education in context of his discussion of values. He indicated direct parallels between business and education, suggesting that moral purpose figures centrally in both domains and consequently implied an equivalent role for organizational values in schools and the corporate world (Fullan, 2001).

Not only does organizational values discourse in higher education appear to be borrowed from corporate domains, but concepts of organization are frequently viewed as equivalent across corporate arenas and universities. Many aspects of higher education are increasingly "commercialized", with institutions utilizing corporate techniques for many aspects of organizational function including fundraising, advertising, management, and human resources practice (Pocklington & Tupper, 2002). Writing about universities as organizations is often couched in the language and philosophy of business. While it is acknowledged that universities

do not function as businesses per se, the same processes for mission and values articulation are advocated, with only slight modification (Kotler & Murphy, 1981). Universities are viewed as competitive institutions within a distinctive type of marketplace (Alfred, 2006; Geiger, 2002; Kotler & Murphy, 1981). Shared values are conceived as a component of competitive advantage and value is cited as “the very essence of strategy” (Alfred, 2006, p. 6). Organizational values statements, as part of mission statements, are intended to serve as foundational philosophies for organizational decision making (Alfred, 2006), as is also the case in business.

While the adoption of organizational values discourse from corporate to educational arenas may not seem outwardly problematic, there are several reasons why such adoption should be of concern to educational scholars. First, in terms of the corporate origins of organizational values concepts, discourse about values is grounded in conjecture regarding the nature of organizations in question; assumptions abound about the profit-oriented, competitive character of organizations, and such characteristics are portrayed as universal (Drucker, 2006). Rarely are contextual nuances considered in the adoption of organizational values principals from corporate domains to educational systems. Further, many corporate authors make assumptions about the nature of organizational values that are never made explicit. For example, the independent concept of organizational values is vaguely defined and infrequently explicated (see Collins, 2001, 2009; Covey, 2004 for examples); it is taken for granted that readers understand what the organizational values phenomenon is, and that the concept and associated semantics mean the same thing to all. Perhaps most importantly, the most influential organizational values thinkers from the corporate tradition cite little or no research or disciplined inquiry to back up claims made about the ways in which the idea of organizational values is conceived (see Covey, 1989; Drucker, 2006). Finally, when considering the educational arenas to which organizational values

discourse is adopted, it appears that values concepts are embraced uncritically in many circumstances. Not only are differences in context frequently ignored, but, as Morpew and Hartley (2006) have indicated, educational researchers take corporate discourse regarding organizational values as “gospel”, skirting the fact that “their assertions are clothed with threadbare anecdotal evidence” (p. 457). Borrowing from corporate arenas is not portrayed as logical, pertinent, or convenient, but as inevitable (Morpew & Hartley, 2006). Consequently, a sizeable gap in quality inquiry regarding organizational values in education and higher education is illuminated.

Organizational values: Common threads and basis for further inquiry. Despite the disparate, scant, and contradictory evidence supporting organizational values discourse in the areas of philosophy, education, administration, higher education, and business/organization studies, there is one key trend that serves as grounding for further inquiry. Across disciplines there exist scholars and practitioners who characterize organizational values, regardless of the definitions utilized, as serving a central and unifying function within organizations of all types. Much of this discourse occurs in a metaphorical manner, but the importance of shared values in organizational life is clear: Organizational values have been depicted as the *heart* of organizations (Sergiovanni, 2005), the “vital social glue that infuses an organization with passion and purpose” (Fullan, 2001, p. 28), the *sacred center* of organizations (Goleman et al., 2004), the essential “ingredients that hold the organization together” (Cook, 2010, p. 30), the means of aligning personal goals and institutional purposes (Kouzes & Posner, 2007) and the medium by which members find common ground in light of coordinating organizational activity (Hopkins, 2001; Lezotte & McKee, 2006). In all of these cases, organizational values are portrayed as somehow *linking* the structure of organizations with the work and activity of individual people.

The connective potential of organizational values, as vaguely and metaphorically portrayed in organizational values discourse, requires contextual and conceptual framing prior to further meaningful investigation. Many conceptualizations of organization have been offered by organizational scholars over the past decades, but Selznick's (1957) model presents a compelling starting point for further inquiry into, and development of, the organizational values concept.

Organizations

Human beings are necessarily social and exist as members of various groups and organizations. In fact, some would consider small groups such as kinship alliances *organizations*, in that, by necessity, members of such groups must organize themselves (Hodgkinson, 1996). However, for the purposes of this dissertation, organizations will be considered a type of social structure (Giddens, 1984; Manicas, 2006) wherein specific ends are systematically pursued through formalized physical structure, individual behavioural means, and collective action (Scott, 2001). Such organizations are often characterized as *institutions*, or types of organization indicated by enduring social/collective features that express in regulative systems, normative systems, and cultural-cognitive systems, and that are shaped by rules, norms, beliefs, and material resources (Scott, 2001). Given the array of definitions and models of organization espoused across disciplines, I have chosen one framework of institutional organization as basis for investigation in this study. Selznick's (1957) framework has been most useful for scaffolding my own experience in higher education administration and provides a well-considered point of origin from which to contextualize both the phenomenon at hand and the study designed to investigate it.

Selznick's model of organization. Selznick (1957) considered organizations as systems "of consciously co-ordinated activities" (p. 5) that are, to various extents, adaptive and

responsive. He conceived of distinct domains of organization—formal, informal, and semi-formal—that, while discrete, are mutually influenced, informed, and altered by one another (Selznick, 1948) (see Figure 2.9). *Formal organization* is the aspect of institutions dictated by rules and policies that are meant to prescribe the structure, nature, and processes of work conducted. Formal organization is observable via official institutional systems of rules, objectives, tasks, powers, and procedures that are patterned in stable and predictable ways (Selznick, 1957). *Informal organization* is the aspect of institutions dictated by interpersonal relationships, personal commitments, individual capabilities, and collective limitations in day-to-day work. Informal organization reflects individual and collective social needs and pressures; it is the social world internal to institutions characterized and coloured by the personalities, problems, and interests of individual staff. *Semi-formal organization* is an unseen dynamic informed by inherent tensions between formal and informal organizational domains. Semi-formal organization is comprised of several invisible but salient elements including ideologies, values, influence, and power (Selznick, 1957). The semi-formal reality of organizations can be viewed as a kind of bridge between formal and informal organization that allows for various levels of interaction and integration between the two domains (Selznick, 1957).

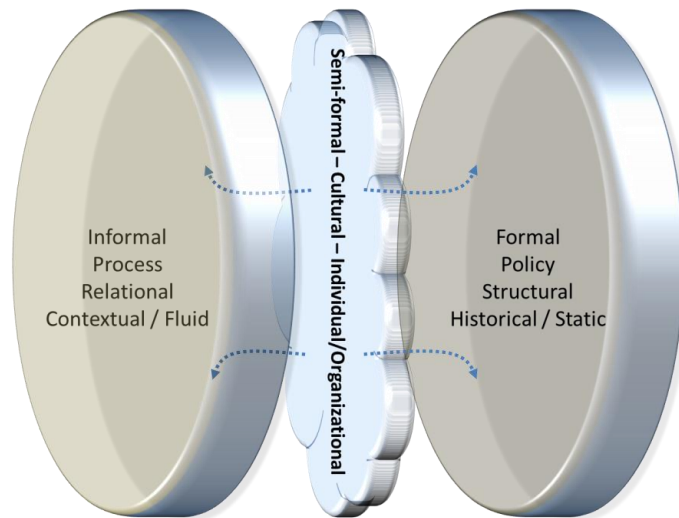


Figure 2.9: Formal, semi-formal, and informal domains of organization.

Formal, informal, and semi-formal organization are represented in Figure 2.9. Semi-formal organization, drawn as the center or core of the organization, is represented with a translucent, undulating, cloudy boundary because it is largely un-observable, flexible, dynamic, affective, and emotive; semi-formal organization is not cut-and-dry, and the arrows in Figure 2.9 indicate how semi-formal organization is sandwiched between, and fluidly overlaps with, formal and informal domains. Semi-formal organization is not a concrete entity but a dynamic that connects or “holds on” to both formal and informal organization, informing tensions and alignments between these aspects of organization.

Semi-formal organization and organizational values. According to Selznick (1957), semi-formal organization is comprised of many discrete elements including character, identity, culture, power, ideology, and values. These elements combine to constitute the adhesive that binds formal and informal domains of organization to one another. The idea of semi-formal organization then offers a place to locate the amorphous aspects of organization that are difficult to discern, including organizational values. In fact, the organizational values phenomenon has also consistently been portrayed as a kind of organizational adhesive; it has been described as the

“glue” that holds members together (Mitchell & Sackney, 2000, p. 8) and the “the bonding” entity within an organization (Terry, 2001, p. 159). Such characterizations of organizational values▪ suggest alignment, connection to, and coherence with Selznick’s (1957) model of organization.

Organizational Values▪ Inquiry: A Conceptual Framework

Selznick’s (1957) model of organization and subsequent explication of the semi-formal aspects of organization provide a scaffold for understanding the concept of organizational values▪. Consideration of Selznick’s model enables awareness of *why* we think the organizational values▪ phenomenon is real and why we speak of it as such; however, it does little to explain what the organizational values▪ concept is or precisely how it is expressed in context of organizational life. Figure 2.10 depicts a visual mapping of the organizational values▪ phenomenon as described thus far via critical literature review in the disciplinary domains of axiology, education, higher education, educational administration, and corporate scholarship, assuming that perceptions of the organizational values phenomenon▪ can be mapped along the same subjective/objective continuum noted in values▪ discourse (this assumption will be further explained in Chapter Three).

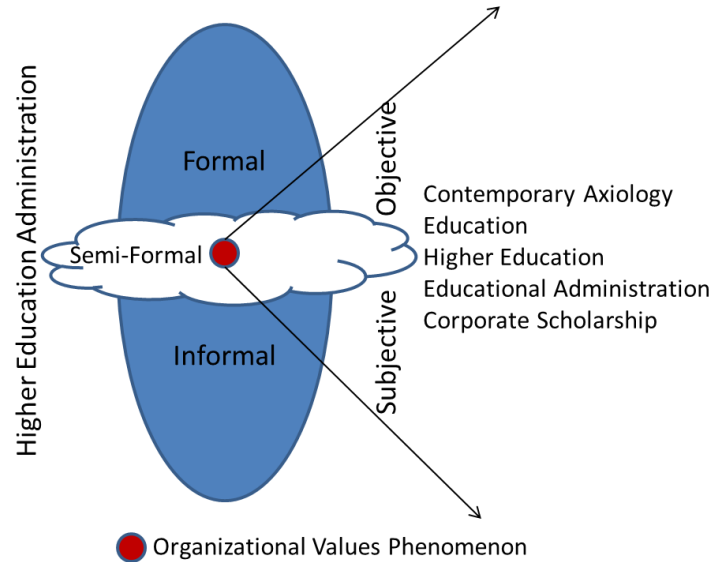


Figure 2.10: Mapping of organizational values phenomenon, as located within Selznick's (1957) model of organization.

Summary

Definitions of values[▪] and organizational values[▪] are diverse and divergent. Attempts to explore these phenomena have focused largely on adjudication of particular values, or on the reasons why values are held, how they are formed, and how they are expressed behaviourally. There is especially little agreement across time and disciplines with respect to what organizational values[▪], as an independent concept with a distinctive reality, means: what the concept of organizational values[▪] is comprised of and how it is realized in organizational life. Despite the disparities, however, there is evidence to suggest that virtually all values[▪] discourse can be located along a subjective/objective continuum, and that the organizational values[▪] phenomenon is perceived as a “glue”, or adhesive, that provides unification among members within organizational environments. I have utilized the interdisciplinary understanding of values across a subjective/objective continuum and Selznick's (1957) model of organization to frame my inquiry regarding organizational values in university administration.

In the chapter that follows, I will outline the methodology that I used to move forward with my study of organizational values in university administration. This will include an explanation of my theoretical positioning, as well as a clarification of my corresponding epistemological assumptions. I will then outline a theoretical framework in which to situate the study and provide specific detail with respect to the research design. I will conclude the next chapter by outlining the ethical considerations implicit in the study. In Chapter Four, following a brief review of the specific methods followed in the first phase of the research, I provide the results of phase one. Analyses of these results conclude in the construction of a general model of organizational values, to be re-examined at the conclusion of the study in its entirety. Chapters Five and Six proceed analogously, but detail phases two and three respectively. Finally, in Chapter Seven, I discuss the significance of the results at each phase of study, and I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER THREE

Research Methodology and Design

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. Prior to proceeding, it is important to emphasize once more the unit of study that I was interested in: *organizational values* (denoted by \square), as an independent conceptual phenomenon. I was not concerned with assessing or adjudicating particular organizational values, but with knowing more about the idea of “organizational values” in itself as a distinct principle that exhibits a particular practical reality. In this chapter, I describe three aspects of the study in detail: (a) methodology, which includes my own theoretical positioning and reasoning with respect to how my philosophical orientation as a researcher influences research design; (b) method, which includes description of the research strategies I have employed; and (c) ethical considerations implicit within the study.

Methodology: Critical Realism

My understanding of phenomena draws on a critical realist’s orientation to social science, which is based on the underpinnings of realism. Critical realism emerged as a differentiated methodology of social science in the 1970s. This movement stemmed from Bhaskar’s treatise (1975), and was also influenced by others across disciplinary domains (including Berger & Luckmann, 1967; Giddens, 1985). The theoretical works preceding establishment of critical realism did much to flesh out realist-oriented epistemological issues (Berger & Luckmann, 1967), but Bhaskar’s painstakingly detailed effort to situate critical realism as a distinct paradigm in contrast to logical positivism set the stage for the development of critical realist-oriented inquiry in the social sciences.

Foundational to realism is an ontological belief that what is real in the world exists independently of observers (Guttek, 2009; Hammersley, 1992; Kivinen & Piironen, 2004). Physical and social realities, then, express themselves, persist, and function regardless of our perceptions of them; the real world does not depend on whether or not we see it, or what we think about it. This subscription to a person-independent reality is tempered by the varying degrees of belief in contextual influence and social construction that are evident in realist philosophies, which represent a number of ways of understanding human *perception* of reality. Most critical realists, including myself, take a pragmatic view on this point; we understand reality as perceived individually but represented in context of a social world. In other words, people make sense of reality in their own minds, but such individual sense-making is simultaneously embedded in a linguistic, and consequently social, manner (Kivinen & Piironen, 2004).

Critical realism is distinguished from realism based on several criteria, one of them being a critical realist's conception of objectivity. Objectivity here departs from conventional use of the word, and therefore does not refer to the objectification of social phenomena, nor to a belief that it is possible to observe any kind of absolute truth (Searle, 1995). Objectivity also departs from traditional positivist and post-positivist reference to impartiality or emotional detachment (Kirk & Miller, 1986). In these previous (and still prevalent) uses of the word, objectivity reflects an epistemic judgement of worth (Searle, 1995), or an opinion about the characteristic nature of something. Alternatively, critical realists refer to objectivity in an ontological sense, where the word simply implies *existence*. Social phenomena, while they may be constructed, *must be constructed of something*; something real exists *a priori* of the construction, and is also expressed in real material practices (Danermark et al., 2002; Searle, 1995). There is also an

historicalness implicit in a critical realist's understanding of objectivity that may be akin to the work of earlier social theorists. As a participant in everyday life I perceive that social phenomena:

...are prearranged in patterns that seem to be independent of my apprehension of them and... [that] the reality of everyday life appears already objectified, that is, constituted by an order of objects that have been designated *as* objects before my appearance on the scene. (Berger & Luckmann, 1965, pp. 21-22, emphasis in original)

Socially constructed realities are, then, preceded by ontologically objective realities (Searle, 1995). In an attempt to explore the objectivity and historicity pertaining to particular social phenomenon it is consequently possible for researchers to achieve an incrementally more precise understanding of the reality of phenomena through disciplined inquiry.

A critical realist's ontology also suggests that all elements of the real world (reality) are structured as part of various systems (Berger & Luckmann, 1965; Demetriou, 2009; Gutek, 2009; Manicas, 2006). In fact, real phenomena cannot be made sense of unless they occupy spots within systems (Manicas, 1987, 2006). Cells do not make sense outside of biological systems (bodies), electricity does not make sense outside of magnetic systems (fields), and people do not make sense outside of social systems (groups). Critical realists suggest that human systems should be viewed in context of social interaction, and considered analogous to ensembles of practice informed by abstract properties, principles, rules, and resources (Manicas, 2006). Most critical realists believe that reality is structured by action, that structure and action are informed by abstract properties, and that structure both enables and constrains action within systems (Demetriou, 2009; Kivinen & Piironen, 2004, Manicas, 2006).

Further to a unique understanding of objectivity and a reality characterized by systems, critical realists suggest that there is a *deep structure* to both physical and social phenomena; this deep structure is constituted by a layered or stratified reality. The image of a layered reality “allows an immediate distinction to be drawn between surface [expression of] phenomena and what may... lie beneath that surface. The impetus is to go deeper—to identify causal mechanisms which lie beneath the surface of what we observe or experience” (McGrath, 2006, p. 219). Critical realists most commonly refer to three distinct strata or layers of reality: (a) *the empirical*, or aspects of reality that are largely observable and that may be directly or indirectly experienced; (b) *the actual*, or features of reality, events, or activities that actually occur but may not be detected; and (c) *the real*, or mechanisms and/or deep structures that can and do generate phenomena (Bhaskar, 1975; McEvoy & Richards, 2006; Wuisman, 2005). It is important to emphasize that critical realists, while concerned with layers of reality, do not suggest that the empirical, actual, and real are mutually exclusive categories. They are overlapping, mutually influential, iterative domains that pertain to the reality of any given phenomenon (Wuisman, 2005). Understanding is predicated by discovery and description of deeper strata (Bhaskar, 1975), where the ultimate goal is to understand the strata of reality where generative mechanisms are found.

Realist epistemology. Critical realists make ontological assumptions about objectivity, a reality composed of concrete systems, and multiple levels or modes of reality. These assumptions inform a realist epistemological stance. Accordingly, dynamics inherent in real-world systems become evident through action, and it is via observation of and conjecture about this action that we come to know and understand reality (Demetriou, 2009; Manicas, 2006). In colloquial terms, realist epistemology could be considered a systematic spectator sport, where

watching allows observers to identify emerging patterns (Guttek, 2009). Realists assume that we come to know by discovering the structure in reality (Guttek, 2009), as well as the mechanisms that maintain or influence the structure in reality (Manicas, 2006). Mechanisms, however, may not be directly observable, so a key undercurrent in realist epistemology pertains to capacity for critical thought, requisite for inquiring and theorizing about real phenomena that are not immediately evident (Burgess, 2008; Demetriou, 2009; Manicas, 1987, 2006). Social systems, for example, are not directly observable as biological systems are; they do not exist as real phenomena in the same way (Manicas, 1987). Therefore, critical capacity is required to seek understanding of that which we cannot witness (Manicas, 1987), and further, to facilitate individual critique of that which is not visible and consequently complacently assumed (Burgess, 2008).

The ontological unity presented here precludes any need for a prescribed epistemology of critical realism. A critical realist makes only an ontological claim: that phenomena exist independently. The desire to observe and understand a reality external to ourselves is the ultimate goal of any investigation, so realist inquiry does not require commitment or conformity to any specific epistemological stance (Seale, 1999a, 1999b). Many realists contend that the only epistemological consideration in realist inquiry emerges with respect to determining what it is that we seek to know (Demetriou, 2009; Kivinen & Piironen, 2004). The typical and traditional binaries between quantitative and qualitative forms of inquiry are irrelevant, as it is the researcher's imperative to determine which strategies will best yield increasingly accurate representations of the phenomenon at hand.

Realist inquiry. Adoption of a critical realist's ontological stance minimizes the need to demarcate epistemological difference, and inquiry becomes a matter of disciplined questioning

(Kivinen & Piironen, 2004). Kirk and Miller (1986) suggested all manner of inquiry be characterized by *objective empirical research*, which, in their conceptualization, completely departs from the reasoned, logical, hypothetic-deductive model subscribed to in positivist traditions. Instead, they posited that, regardless of the phenomenon under investigation, all inquiry is carried out with the same over-arching aims: “[W]hatever their detailed goals, the natural and social sciences share an aspiration to cumulative collective knowledge that is of interest on its own merits... [t]his goal is exactly objectivity” (Kirk & Miller, 1986, p. 13). Objective empirical research, then, refers to (a) explicit consideration of a phenomenon of interest (choosing and/or counting it), (b) choosing a strategy for making meaningful measurements or observations of the phenomenon, and (c) aiming to discover, in an incremental fashion, more about the phenomenon in order to better understand the reality of that phenomenon (Kirk & Miller, 1986).

Retroduction: Concept and method. *Retroduction* is a term used frequently in discourses and strategies of critical realism, but which has been confounded over the last century by way of multiple and contradictory references. In the late 19th century Charles Peirce introduced retroduction as a mode of scientific reasoning based on syllogisms and the tenets of formal logic (Niiniluto, 1999). However, Peirce labelled this mode of reasoning variously over the course of his career, using the terms *hypothesis*, *abduction*, and *retroduction* interchangeably to denote the same concept (Niiniluto, 1999). Peirce’s legacy of confusion carried forward in discourses of logic and elsewhere, as researchers and practitioners selectively adopted terms according to their purposes—critical realists among them.

Critical realists use the term *retroduction* to reflect a mode of reasoning that is not syllogistic; instead, the word is meant to denote the process used to isolate the “fundamental,

transfactual conditions” of a phenomenon (Danermark et al., 2002, p. 96). Retroduction is regarded as a *thought operation* that moves between aspects of a phenomenon in order to determine the constituent parts of that phenomenon; it is not, then, inference based on formal logic (Downward & Mearman, 2006, p. 88). Retroduction “involves moving from the level of observations...to postulate about the underlying structures and mechanisms that account for the phenomena involved” (McEvoy, 2006, p. 71). **Such reasoning involves conducting sequences of comparisons to determine not only the underlying components of a phenomenon, but also to rule out competing explanations that are less satisfactory** (White, 1997). As an example, syllogistic reasoning based in formal logic might seek to determine the theory, specific case, or cause pertaining to the following premises:

All reptiles are cold-blooded.

This animal is a reptile.

This animal is cold-blooded.

Alternatively, retroduction would be conducted with the aim of determining what specific factors, in combination, must be in place to make an animal a reptile. In such an analysis, the variable “cold-blooded” would be considered comparatively against many other variables in order to determine best-fit status. The researcher would attempt to identify the specific individual variables *and* the combination of variables that must be present in order to determine that an animal is in fact reptilian. The notion of comparison is foundational to this conceptualization of retroduction, as retroductive analysis in the critical realist’s tradition is essentially a process of elimination through disciplined comparison.

Critical realism and knowledge claims. Because knowledge of an independent reality is socially mediated, the results of inquiry are necessarily partial, or derived from a particular

perspective that both reflects and excludes aspects of reality depending on the researcher's social situation and cognitive capacities (White, 1997). Research results are consequently representations that reflect limited views of the reality of a phenomenon. While different perspectives regarding the same phenomenon may be perceived as competing, by a critical realist's view they in fact provide researchers with complementary understandings that generate increasingly robust knowledge of the phenomenon's reality (White, 1997). In effort to achieve comprehension/representation of a "whole" phenomenon, *abstract* and *concrete* understandings are required (Sayer, 1992). Achieving abstract knowledge involves identifying a phenomenon's essential characteristics, thus making it distinguishable from other phenomena, their relationships, and their over-arching structures. Abstract understanding is generated through *extensive* strategies (generally quantitative) designed to reveal formal similarities and indispensable theoretical characteristics (Downward & Mearman, 2006; Sayer, 1992). Such a conceptualization of "abstracting" runs contrary to typical understandings of the word, so, in order to avoid semantic confusion with conventional uses of "abstract", abstract knowledge will be referred to herein as *conceptual knowledge*. Concrete knowledge emerges through observation of the tangible aspects of phenomena, and is produced through use of *intensive* strategies (generally qualitative) that are designed to uncover relationships, causes, and connections through primarily phenomenological methods (Downward & Mearman, 2006; Sayer, 1992). Consideration of both conceptual and concrete knowledge regarding a phenomenon enables a holistic and incrementally more accurate knowledge of that phenomenon.

Theoretical Framework: Models of Organizational Values

The subject of my inquiry, organizational values, is a social phenomenon currently lacking in both consensual theoretical understanding and practical utility. According to a

comprehensive literature review, neither attempts to generate theory nor effort to utilize ideas about organizational values▪ pragmatically have been successful in terms of demonstrating actual organizational impact. An option for achieving a more broadly meaningful and simultaneously contextually applicable understanding of organizational values▪ emerges in consideration of Newton, Burgess, and Burns' (2010) speculation about the role of models in educational administration.

Lack of meaningful understanding about organizational values▪ in educational administration is illustrative of a general gap noted within the discipline between research-based theory and practical application. Using a critical realist's approach in an effort to address the effects of a theory/practice disparity, Newton et al. (2010) indicated potential advantage with respect to the development of models in educational administration. A model combines theoretical "principles and concepts with specific conditions or specific referents to the phenomenon of interest" (Newton et al., 2010, p. 581), and is consequently a plausible but incomplete *representation of reality* that necessarily maximizes utility in some areas at the expense of others. Newton et al. (2010) indicated three variables that are typically manipulated within a model: generality, authenticity, and/or precision. However, it is beyond the scope of a model to represent all three of these variables simultaneously; a road map, for example, sacrifices generality and authenticity in order to achieve precision. Models, then, exhibit one of the three permutations illustrated in Figure 3.1. Thus emerges the idea that models are *selective representations* that must be understood as inherently limited (Newton et al., 2010). Through the development of overlapping models of a particular phenomenon, however, a researcher builds capacity toward achieving a multilayered analysis, or what Downward and Mearman (2006) refer to as *mixed-methods triangulation*. While models are limited in terms of providing

accurate representations of reality, multiple models of a single phenomenon may be considered in tandem for the purpose of generating an incrementally more precise understanding of the phenomenon, both theoretically and practically.

	Maximizes (denoted by 'A')	Minimizes (denoted by 'B')
1. Generality		B
Authenticity		B
Precision	A	
2. Generality		B
Authenticity	A	
Precision		B
3. Generality	A	
Authenticity		B
Precision		B

Figure 3.1: Permutations of variables maximized within models (adapted from Newton et al., 2010, p. 585)

In order to better understand the reality of organizational values▪ I developed multiple models of the phenomenon (see Figure 3.2). To best achieve a holistic understanding of organizational values▪, then, one model maximized generality, one maximized precision, and one maximized authenticity. A *general model of organizational values*▪ notes patterns across organizational values research and discourse from a variety of disciplines. The inquiry I conducted to construct such a model made use of literature as a resource for retroductive analysis, and the results of inquiry reflected the non-negotiable elements of organizational values as depicted in theoretical discourse to date. A *precise model of organizational values*▪ takes context into account, and portrays the expression of organizational values in a particular setting. The research conducted to craft a precise model made use of textual analysis in an attempt to

discern how the notion of organizational values▪ was interpreted by university administrators; this effort attempted to capture the reality of organizational values▪ in context of policy-making activity within particular administrative environments. An *authentic model of organizational values▪* draws attention to the subjective and experienced aspects of the phenomenon by way of episodic narrative interview. Investigation undertaken to create the authentic model was phenomenologically oriented, and explored the unseen, “felt” aspects of organizational values▪ in university administration. In addition to representing various facets of the reality of organizational values▪ in university administration, the overlapping models also provided a visual account of research results and offer definitive substance for future inquiry as they can be tested and modified in many disciplinary domains and contextual environments.

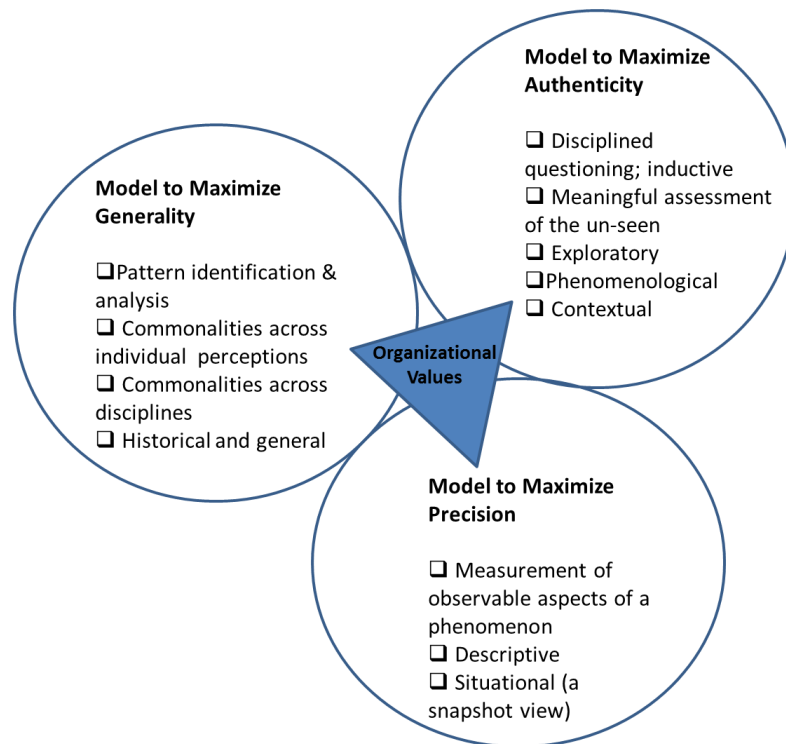


Figure 3.2: Development of overlapping models to explore the phenomenon of organizational values▪.

Research Design

A critical realist's theoretical positioning (Bhaskar, 1975, 1998; Danermark et al., 2002; Downward & Mearman, 2006; Manicas, 2006) and understanding of the role of models in social science inquiry (Newton et al., 2010) provided an excellent scaffolding on which to develop a multi-phase research agenda. I developed a three phase study, where each phase corresponded to a particular type of model development (see Figure 3.3) and the strategies employed were chosen based on: (a) the potential for each strategy to effectively elicit valid conceptual and concrete knowledge about organizational values, (b) the strategy's alignment with the assumptions and principles of critical realism, and (c) the capacity for each strategy to generate data that was most appropriate for, and informative in, the process of model construction.

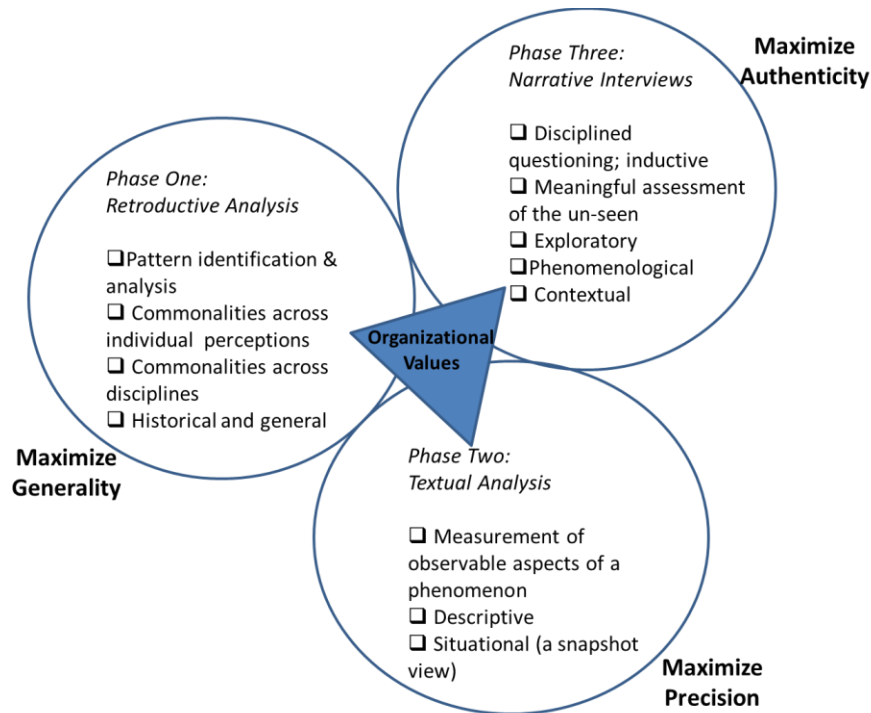


Figure 3.3: Phases of inquiry as they correspond to organizational values model development.

Phase one: Retroductive analysis. In phase one I developed a typology of values by conducting a *retroductive analysis* of the theoretical phenomenon. As indicated, *retroduction* is a mode of inference typically utilized by critical realists that involves isolating the “fundamental, transfactual conditions” of a phenomenon (Danermark et al., 2002, p. 96). A comprehensive, cross-discipline literature review (Chapter Two) served as the foundation for retroductive analysis. In order to construct the literature review, I used a method common in processes of discourse analysis to isolate and analyze theory about values and/or organizational values in relevant literature; that is, I identified when particular words and phrases were utilized in a manner that suggested *connection with* the concepts of values or organizational values (Gee, 2005). My goal throughout this initial analysis was to identify literature where theorists postulated about the definitive components of values and organizational values phenomena. Definitions, descriptors, and explanations of the phenomena were of particular interest because, according to the principles of discourse analysis, such language imbues the concepts of values and organizational values with particular meanings or significance (Gee, 2005). I began by assessing the fit of each journal article or chapter under consideration, scanning each document title for reference to “values” or “organizational values”, and noting the discipline/context of each article. I then scanned headings and the body of each document to locate particular discourse about values and/or organizational values.

In the case of values, such assessment was achieved by exact semantic matching; in other words, I looked for the presence of the word “values” within the document. In the case of organizational values, however, there were inconsistent and variant semantic references to the concept so it was necessary for me to engage some assumptions about equivalent words and phrases. The goal when making these assumptions was to identify which “correlates” or

representative phrases most accurately identified the phenomenon of organizational values (Kent, 1987, p. 43). Such inferences were made in constant cross-reference to the material located in values discourse, and phrases deemed roughly equivalent to “organizational values” matched the descriptors noted within values discourse; further, the phrases almost always contained the word “values” (*shared values, common values, core values, etc.*). Following semantic matching, I read each passage carefully, looking for meaning, inherent assumptions, and intent in statements made by theorists about values and organizational values (McKee, 2003). I made particular note of references to values and organizational values where the phenomena were portrayed as singular, independent, concepts.

Using the literature as a source, I mined theoretical discourse about values and organizational values. I first organized and charted all of the data encountered throughout the literature review. This was a three-step process. First, I read through the literature review, progressively plotting authors along the vertical axis of a spreadsheet, and values and organizational values variables along the horizontal axis. If an author made explicit reference to a component or aspect (variable) of values or organizational values, I noted the presence of that variable on the spreadsheet. Regardless of the number of times such reference occurred within the text, it was noted solely as present or absent and the number of occurrences was not considered. Next, I went back to each direct source, re-reading the source materials and taking note of reference to aspects of values or organizational values that were missed in my initial reading of the literature review. I made note of any additions to the variables mentioned by each author as I proceeded, systematically adding them to the spreadsheet. Finally, upon completion of re-reading each original source, I went back, at random, to a sample of sources to check for accuracy and to ensure that all possible variables were taken note of.

In Chapter Four, I describe the subsequent analysis that was conducted for the purpose of identifying and grouping the distinct, non-negotiable conceptual constituents of values according to the discourses of individual scholars. Through strategic cross referencing and statistical analysis I incrementally teased out the discrete theoretical elements of values that occur consistently across literature in the disciplinary domains of axiology, education, educational administration, higher education, and corporate scholarship. I utilized the statistical technique of *cluster analysis* in this phase of study, based on the potential for a cluster analysis to pinpoint similarities between variables within a set (Everitt, 1993; Romesburg, 1984). The purpose and structure of cluster analysis clearly align with the principles of retroduction:

When stripped of detail, the skeleton of any subject is the part that cannot be removed without destroying the subject itself. Once the skeleton is seen, details can be added and understood in relation to each other. So it is with cluster analysis. (Romesburg, 1984, p. 9)

As illustrated in the literature review, discourse regarding values and organizational values is extremely broad, complex, and differential, rendering it virtually impossible to anecdotally note significant patterns or hypothesize about the non-negotiable “skeletons” of the phenomena. Conducting a cluster analysis, which involves comparing pairs and groups of variables pertaining to values for similarity, allowed me to identify the constituent elements of the concept most often cited by authors and researchers across a number of disciplines. Cluster analysis is intended as a strategy for sorting previously unclassified phenomena (Everitt, 1993), and consequently such a “statistical manipulation can provide a starting point for counterfactual thought” (Olsen & Morgan, 2005, p. 276) and create a base-line for continued inquiry.

While I was most concerned with organizational values in this study, I conducted the retroductive analysis with data referring solely to values. The reasons for this were twofold: (a) the literature pertaining to organizational values is not clear, concise, or prolific enough to use as a basis for accurate retroductive analysis; and (b) a most common assumption emerging throughout the literature is that values phenomena directly parallel organizational values phenomena in most respects. Consequently, I worked from an initial assumption that what I learned about the non-negotiable constituents of values was applicable to organizational values. The results generated by the retroductive analysis were used in conjunction with observations from the literature to craft a *general* model of organizational values that highlights the non-negotiable theoretical constituents of the phenomenon. These results, in addition to a more detailed description of method, are outlined in Chapter Four.

Phase two: Textual analysis. In the second phase of the study I continued to conceptualize the notion of organizational values, drawing on and developing the distinctions noted in phase one. When I reached a theoretical understanding of the requisite elements of organizational values as indicated throughout the literature review, I then collected and analyzed a sample of policy documents from student service domains in university administration that detailed discourse about organizational values within the context of strategic planning. Such documents are artefacts that present snap-shot views of policy articulation regarding the phenomenon of interest. While policy documents in themselves may be viewed as “formal” in nature, or reflecting the static, structural aspects of an organization, I considered them here as reflections of particular activity (Fairclough, 2003); that is, the activity of policy creation regarding organizational values in university administration.

Policy documents considered within this study were limited to recent strategic planning documents (2009 and later) from student affairs and services divisions at Canadian universities. Documents were also delimited by way of accessibility, as any text that was analyzed at this point in the research was part of publicly accessible policy documentation. Documents took the form of imbedded website content, website PDFs, or public PDFs sent on request by email to the researcher. The policy texts that I considered referred explicitly to values or organizational values. I initiated this phase of research by collecting as many policy documents that fit within the given delimitations as possible. The documents collected varied in length, tone, and depth of attention with respect to organizational values. I then made a random selection from within those documents of roughly 20 pages of discourse with which to conduct a thorough textual analysis; this amount of text represented a volume of analysis that was manageable given time constraints, and which also provided an adequate sampling of material from Canadian universities across the country.

The analysis of written text is founded in this case on a critical realist's appreciation of the importance of language in understanding the reality of social phenomena (*cf.* Berger & Luckmann, 1965). Textual analysis, when utilized as a research strategy, is located within a broader tradition of *discourse analysis* that is "based upon the assumption that language is an irreducible part of social life, dialectically interconnected with other elements of social life, so that social analysis and research always has to take account of language" (Fairclough, 2003, p. 2). Discourse analysis has been noted as a research strategy that is particularly well suited to critical realist inquiry, as it enables researchers to "distinguish different discourses, which may represent the same area of the world from different perspectives or positions" (Fairclough, 2003, p. 26). Texts are regarded as reflections of social activity (Fairclough, 2003), and accordingly,

social phenomena such as organizational values▪ that are represented in texts are better known through critical consideration of those texts. Textual analysis is predicated on the assumption that the person/people crafting the discourse have participated in explicit or implicit sense-making processes with respect to the phenomena discussed, and that their sense-making is evidenced within the artefacts of discourse (McKee, 2003). Textual analysis was an ideal strategy for inquiry at this research stage because my intent was to interpret the meanings of organizational values▪ embedded in the activity of policy creation that was represented by textual discourse within strategic planning documents.

Textual analysis methods maintain a simultaneous focus on structure and action when considering any given phenomenon. So, while phase one of the research centered solely on the patterns inherent in the structure of organizational values discourse, phase two also introduced an acknowledgement of organizational values as intrinsic in a particular kind of activity—strategic planning policy creation in university student service arenas. This broader focus required an adaptation and combination of established frameworks of textual analysis. I utilized a discourse analysis framework adapted from Fairclough (2003, p. 125), and a method of textual analysis adapted from Stillar (1998). The framework and components of discourse analysis are illustrated in Figure 3.4, where the elements of the discourse analysis framework are noted in blue and yellow, and the elements of the textual analysis are noted in green.

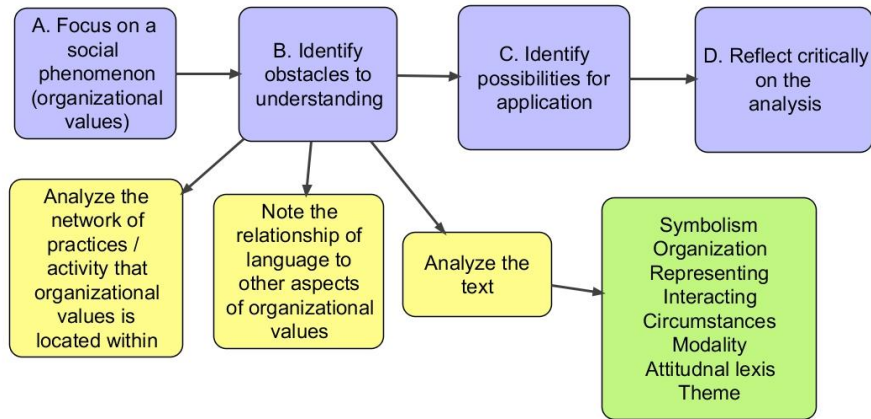


Figure 3.4: Textual analysis framework, adapted from Fairclough (2001) and Stillar (1998).

Discourse analysis framework. The framework, or *schematic*, I adapted for use at this phase of study was initially developed by Fairclough (2001, 2003), based on Bhaskar’s (1986) *explanatory critique*. The framework was intended for use in critically-oriented research into the discourses of problematic social phenomena, making it an ideal schematic for the study of text pertaining to organizational values in university administration. The framework (see Figure 3.4) consists of four key elements or steps that are followed sequentially in processes of textual analysis: (a) choose a social phenomenon that has a linguistic, or representational, aspect; (b) identify challenges and obstacles to understanding the phenomenon at hand; (c) determine several possibilities for overcoming the obstacles to understanding through application; and (d) reflect critically on the analysis (Fairclough, 2003). Additionally, as Fairclough (2003) acknowledged, critical discourse analysis is a “method which can appropriate other methods” (p. 210) in the effort to best understand linguistic representations. As such, I also used Stillar’s (1998) directives for the analysis of “everyday” texts as a guide for the in-depth linguistic/semantic textual analyses inherent within the broader framework.

The textual analysis (noted in green, Figure 3.4) included consideration of the following aspects:

- symbolism, or initial impressions of over-arching meaning;
- organization, or the ways in which a text focuses attention;
- representation, or the main processes within the discourse;
- interacting, or suggestion of relationships;
- circumstances/context;
- modality;
- attitudinal lexis, or use of lexical and grammatical structures; and
- theme, or general sense of what the text is about (Stillar, 1998).

In accordance with the framework, each element of this discourse analysis was conducted in attempt to achieve better understanding of the textual representations of organizational values in university student services strategic planning documents.

The strength of textual analysis in context of this study is associated with its exploratory nature, which was clearly required at this point to initiate explication of a yet-undefined independent conceptual phenomenon. Though the analysis typically begins with a specific question (McKee, 2003), the researcher is not limited by a prescribed number of responses as he/she would be by a survey, structured interview, and other similar instrumentation (McKee, 2003). In this case, the analysis was driven by the following research question: How has the concept of organizational values, as an independent principle, been expressed in policy-driven artefacts in university administration? I utilized a hybrid *transdisciplinary* approach to textual analysis, as outlined by Fairclough (2003) and Stillar (1998). This approach required iterative examination of selected grammatical and semantic qualities within the text (Fairclough, 2003),

while also considering genre, the impact of associated texts, and the public context in which the text is considered (McKee, 2003). Textual analysis was particularly important at this phase of study because it yielded data that was contextually informed enough to prompt development of a *precise*, descriptive model of organizational values in university administration. The precise model, accompanied by an in-depth description of the textual analysis method, is outlined in Chapter Five.

Phase three: Episodic narrative interview. In phase three I shifted from extensive research methods to an intensive strategy, wherein I conducted a series of unstructured phenomenological interviews. Interviews were conducted with employees from Canadian universities while at professional meetings and conferences that were geared toward university student services and administrative staff. For the purposes of delimitation and sample selection, interview participants had to: (a) occupy a full-time professional student affairs/service role at a Canadian university; (b) be in contact with students (undergraduate or graduate) on a regular basis as part of their professional portfolio; (c) be part of a professional, non-faculty union; and (d) have had at least one year of experience in a professional student services role. Conference delegates were contacted prior to conference proceedings with an invitation to participate. If delegates replied to the invitation and self-identified as meeting the requirements for participation, an interview was scheduled and conducted. Participants were also recruited by way of snowball sample while the researcher was in attendance at the conferences.

I utilized an *episodic* style of narrative interview, which is a technique “that elicits descriptions of particular episodes or features” in the participant’s work life (Bates, 2004, p. 18). Episodic interviews are meant to capture participant knowledge that is tied to specific or concrete circumstances (Flick, 2000). Each participant was asked to recall the specific details pertaining

to a particular workplace event, and then asked to convey aural narratives of their practical experiences with respect to organizational values in context of that event. When using this type of narrative interview as a phenomenological strategy there are no strict or established research protocols to employ (Kramp, 2004); however, it is necessary to prepare a framework for the interview within which discourse will occur (Flick, 2000). I utilized features of narrative and episodic interviewing to craft an interview protocol that I felt would most effectively elicit information about personal experiences of organizational values in the workplace (see Appendix H for a sample of the interview protocol).

The interview protocol included: (a) personal introductions and sharing of information about professional role, work context, and job portfolios; (b) the researcher's introduction of the principle under study (organizational values); (c) a request for the interviewee to subjectively define the organizational values concept; (d) a request for the interviewee to share a narrative account of an event intended to act as a "frame" for the remainder of the interview; (e) a request for the interviewee to share a narrative account of their experience of organizational values in context of the framing event; and (f) an interview follow up with an invitation for the participant to share any additional pertinent information. Interview conversation was predominantly informal and unstructured, and dialogue was directed primarily by the participant, not the researcher (Thompson, Locander, & Pollio, 1990). I used open-ended prompts to begin the narrative process for the purpose of providing each participant with freedom and personal choice in telling the stories of their experience (Flick, 2000; Kramp, 2004). I also conducted two pilot interviews in order to test the protocol and assess the appropriateness of the framework I had developed prior to beginning the interview research in earnest (Flick, 2000).

The choice to use episodic narrative as a method to assess experiences of organizational values▪ dictated a delimitation wherein I sampled participants according to role rather than context or location. When utilizing episodic interviewing, it is most important to analyze a participant's "everyday knowledge about a specific issue or domain in a way that allows us to compare the knowledge of interviewees from different... groups—that is, as a social representation" (Flick, 2000, p. 78). It was the social representation of organizational values▪ phenomenon that was of interest to me, and it is the understanding of discrete happenings that take precedence in an episodic approach. The comparison across happenings in a number of contexts then becomes a starting point for interview data analysis for the purpose of better understanding a particular phenomenon (Flick, 2000). Depth of contact with interview participants becomes less critical when using episodic approaches because it is the delimited account of the participant's single experience that is most significant for the researcher. However, it was still important to maintain a narrative aspect to the interviews, as narratives are ideally suited to revealing connections between aspects of organizational values▪ according to those who experience the phenomena (Chase, 2005).

Bearing in mind my selection of a hybrid episodic-narrative method of interviewing, I then utilized *collocation* as a mode of data analysis according to its good fit with the data collection strategy. Collocation is an approach to interview data analysis that, in opposition to sole use of coding, involves several strategies designed to interpret narrative data as a whole (Mello, 2002). Collocation analysis, in an effort to "preserve narrative integrity" (Mello, 2002, p. 236), involves several discrete strategies, including interpreting: (a) the thematic similarities, (b) the *transactional operation*, (c) the *sociocultural operation*, and (d) the *educative operation* of narrative accounts (these aspects of collocation are detailed in Chapter Six). This kind of

analysis involves looking at narrative data collectively and holistically rather than breaking discourse down into semantic bits (Mello, 2002).

The episodic-narrative interview method utilized here, conjoined with the use of collocation as a data analysis strategy, may bring to mind questions regarding the trustworthiness of such an approach. Several facets of trustworthiness are maximized through employment of this unique combination of approaches to inquiry (Bates, 2004; Mello, 2002). First, the narrative episodes captured the complexity and uniqueness inherent in individual experiences of organizational values, and the collocation analysis allowed for collective interpretation while preserving the structure and meaning of each narrative (Mello, 2002). In this kind of approach, the researcher uses “the natural functions of narrative as operational conditions or formats during the analysis” (Mello, 2002, p. 235). Therefore, the nature of the phenomenon was not oversimplified through the analytical process, and patterns were discerned without loss of individual meaning. Second, each episodic narrative was meticulously transcribed, and conducting a collocation analysis allowed me to make this phase of research *visible* (Bates, 2004). It enabled me, with integrity and purpose, to highlight the discourse of individual participants in a way that was ultimately suggestive of overall thematic importance. Third, the collocation included varied and iterative forms of analysis (Mello, 2002). The outcome of such variety not only ensures an enhanced level of transferability with respect to this qualitative research, but also provides a series of well-grounded, mutually reinforcing, and *valid* research observations. I was consequently able to more accurately assess individual experiences of organizational values in university administration, and to develop an *authentic* model of the phenomenon. I describe the authentic model and detail pertaining to the narrative episodic interviews in detail in Chapter Six.

Differentiation between mixed-methods and multiple-methods. It is necessary to emphasize here that the three phases of study developed as part of this agenda represent, as per a critical realist's approach, selection of *multiple methods* that best suit the endeavour of better understanding organizational values in university administration (Danermark et al., 2002; Downward & Mearman, 2006). While there are some similarities between selection of multiple methods and what has been labelled a *mixed-methods* approach to inquiry, fundamental differences apply that are important to clarify so as to maintain integrity and cohesion between theoretical framework, methodology, and method within this study. The purpose of mixed-methods research is to utilize a "plurality of philosophical paradigms, theoretical assumptions, methodological traditions, data gathering and analysis techniques, and personalized understandings" (Greene, 2007, p. 13). By contrast, a critical realist's approach maintains one unified paradigm/theoretical orientation while acknowledging the benefit of using multiple methods or data collection strategies to gain insight about a particular phenomenon. This stance is illustrated by pronounced differences between the two approaches with respect to interpretation of "objectivity". In a mixed-methods approach, the meaning of objectivity is fluid depending on the paradigm, tradition of inquiry, and method in use at any particular time (Greene, 2007), whereas a critical realist would treat objectivity (as redefined according to critical realist philosophy) as understanding the existence of a phenomenon, and consequently the goal of all inquiry (Kirk & Miller, 1986).

Data analysis and interpretation. Data analysis was conducted inductively and reflexively throughout the study. A comparative approach was utilized, through which data were compared during each research phase and also between phases. Data categories emerged as the study progressed, and analysis was conducted iteratively between phases in alignment with the

principle of a *double hermeneutic* (Giddens, 1984; Manicas, 2006; Newton et al, 2010). The idea of a double hermeneutic is meant to “provide an awareness that ideas, concepts, and thoughts are not representative of a whole unto themselves, but are depictions of a whole” (Burgess, 2008, p. 52). Consequently, there should be a reflexive interplay in consideration of data that is meaningful subjectively to individuals experiencing a phenomenon, conceptually to groups of people expressing the phenomenon, and theoretically to scholars or “communicators” (Giddens, 1984, p. 285) who engage in descriptive activity with respect to the phenomenon. Such reflexivity allows the opportunity to conduct both broad and specific analyses across diverse data sets for the purpose of identifying both convergence and divergence among data collected (Greene, 2007).

I developed models at the end of each research phase. Since the models that are crafted at each stage were representations with inherent limitations, they were intentionally “layered” upon completion of the study in order to better assess points of similarity and difference. This ensured adequate *crystallization*, or use of multi-genre observations and representations of phenomena, spanning across a methodological continuum (Ellingson, 2009). Such an approach enabled me to accurately note consistencies and inconsistencies, relationships and dissimilarities.

Validity. Validity refers to the level of certainty with respect to the credibility of a study (Newton, 2003), or the confidence that a research agenda accurately assessed what it intended to assess (Utts, 2005; Wallen & Fraenkel, 2001). Validity was achieved in this study primarily through measured attempts to ensure adequate *crystallization* (Ellingson, 2009), which included: (a) use of multiple methods and drawing from an abundance of data sources, (b) providing thick description and analysis of data, and (c) engaging in intentional reflexivity within and between research phases. Drawing data from multiple sources by utilizing several methodological

approaches allows for the emergence of a multi-faceted view of the phenomenon (Ellingson, 2009), and in this case enabled the development of three overlapping models of organizational values in educational administration. Provision of *thick description* refers to explicit consideration of the many aspects inherent in the expression of phenomena, including context, speculation about intention and meaning, the evolution of behaviour or activity, and emotion and social interaction (Ponterotto, 2006). Reflexivity refers to active contemplation of the various meanings of data points and their relations to one another; reflexivity occurs throughout the study, but most significantly at “planned stopping points at which the inquirer intentionally looks for ways in which one analysis could inform another” (Greene, 2007, p. 144). Together, having engaged in all aspects of crystallization ensured that I was able to reliably flesh out the diverse and critical aspects of the organizational values phenomenon (Ellingson, 2009).

Validity may conceivably be contested with respect to this research. Some may argue that conducting multiple levels of inquiry about what people have said regarding organizational values is of limited worth and leads only to enhanced subjectivity in representations. How might the researcher be sure of achieving greater understanding of reality with respect to the phenomenon at hand? The statistical analysis simplifies data, the textual analysis provides a limited interpretation of activity, and the phenomenological interviews are intensely subjective and contextual. It is possible that the “detailed diversity of real people implies that the data themselves can be ‘wrong’, that interpretations are likely to be contested, and that the meanings ‘in’ the data are not essential but rather are contestable” (Olsen & Morgan, 2005, p. 277). How, then, may meaning be gleaned based on the results generated by this study?

Critical realists acknowledge that data gathered, and models constructed, are limited representations of reality. However, it is “not necessary to argue that data *represent* the world

for them still to be useful in warranted arguments” (Olsen & Morgan, 2005, p. 277, emphasis in original). A critical realist’s positioning dictates an assumption that both the distinctive and the common provide meaningful information about a phenomenon (Manicas, 2006). Quality inquiry, then, is concerned with both specific, contextual findings *and* findings that can be linked more broadly by way of patterns and consistencies. Validity is, in one respect, linked to “understanding the characteristic uniqueness of the reality in which we move” (Weber, 1949, p. 72). It is also linked to similarities revealed by way of comparison, which is essential to the notion of generalization in realist research (Manicas, 2006). In context of this study, then, the particular contextual results are of keen interest to specific stakeholders, while patterns that emerged throughout the research are considered in terms of their *explanatory power* with respect to organizational values in university administration more broadly (McEvoy, 2006).

Ethical Considerations

This study involved both conceptual inquiry and research with human subjects. As such, the study had to be conducted with respect for participants, meaning protection of anonymity and/or confidentiality. The study followed the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*, and was approved on ethical grounds by the University of Saskatchewan Behavioural Research Ethics Board (see Appendix A). All participants were free to govern their level of participation in the study. Participants were also fully informed about the purpose and procedures involved in the study and provided with ample opportunity to withdraw without penalty if they chose. Since the unit of study is conceptual, risk to participants was minimal.

Summary

In this chapter, I have provided a thorough explanation of the methodology and strategic methods that I employed to study organizational values in university administration (see Figure 3.5 for a visual representation of the research agenda). The independent principle of “organizational values” can be theoretically located within Selznick’s semi-formal domain of organization. Both semi-formal organization and organizational values have been intuitively or anecdotally characterized as organizational “glue”, suggesting that people intuit a discernible reality of organizational values and potential for practical utility in organizational life. Such utility is, however, currently limited due to lack of understanding about the reality of the phenomenon. Organizational values, like music and other social phenomena, can be construed as demonstrating a dual reality, expressing itself both subjectively and objectively. Recognition of such a dual existence corresponds to a critical realist’s understanding of reality, and further to understanding that natural and social phenomena are characterized by multiple levels of reality. Objective, empirical realities and subjective, lived realities are both observable to some degree, while causal reality must be inferred through disciplined inquiry. A history of such inquiry in music has facilitated understanding of causal mechanisms, namely sound, and consequently has led to the development of *consensual* definitions and descriptions that constitute a baseline for continued discourse and increasingly sophisticated development of theory and practice with respect to both objective and subjective realities of music. Organizational values discourse, however, demonstrates no such similar causal understanding, and while values discourse can be located along a subjective/objective continuum, such placement is largely intuitive and demonstrably limited.

My subscription to a critical realist’s perspective informed my selection of *model development* as a theoretical framework to guide the research. With the end result of model

development in mind, a critical realist's approach aligns well with Selznick's (1957) model of organization; empirical, causal, and actual modes of the reality of organizational values correspond with Selznick's domains of organization. A realist approach to inquiry also dictated my choices with respect to method, and I have outlined the three phase research agenda that enabled the development of overlapping models of organizational values. In the first phase of study, I conducted a retroductive analysis based on literature review that informed the development of a general model of organizational values. In phase two, I conducted a textual analysis of strategic planning policy documents from university administration for the purpose of assessing how the phenomenon is expressed in the observable activity of administrative staff, and upon completion of this phase I constructed a precise model of organizational values in university administration. Phase three involved a phenomenological study by way of episodic narrative interviews that enabled me to fashion an authentic model of organizational values in university administration. Upon completion of the study, analysis of data collected from multiple sources and through multiple methods allowed for adequate crystallization, consequently making it possible for me to accurately identify "substantial relations of connection" (Sayer, 1992, p. 243) among elements of organizational values in university administration and to construct general, authentic, and precise models of the phenomenon.

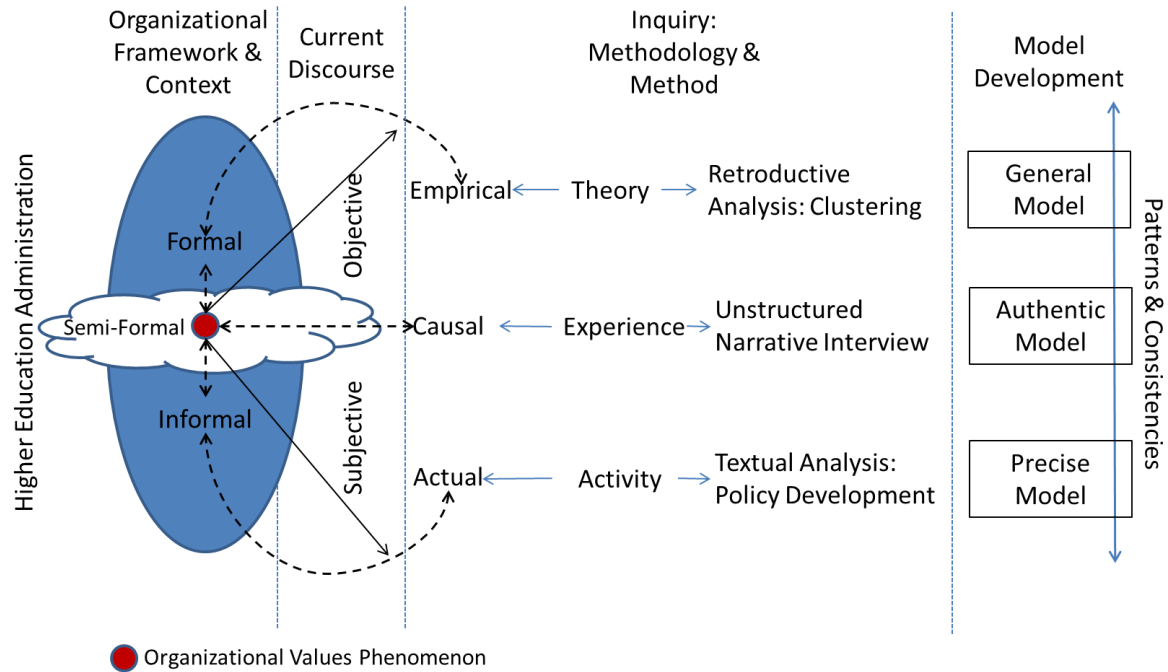


Figure 3.5: Visual mapping of concepts and research agenda.

Presentation of Results and Analysis

The process of developing models based on data analysis was an important aspect of this study. Furthermore, while the structure of the study was not necessarily emergent, it was important for me to compare the results and models from each phase of study at the conclusion of the whole. Consequently, I have taken a somewhat unconventional approach with respect to the presentation of data and interpretation of results. I analyzed results and constructed models at the end of each phase of study, and the remainder of this dissertation is therefore structured in parallel to the study design. In Chapter Four, following a brief review of the specific methods followed in the first phase of the research, I provide the results of phase one. Analyses of these results conclude in the construction of a general model of organizational values, to be re-examined at the conclusion of the study in its entirety. Chapters Five and Six proceed analogously, but detail phases two and three respectively. Finally, in Chapter Seven, I discuss

the significance of the results at each phase of study, and I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER FOUR

Research Phase One: Cluster Analysis

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. In this chapter, I report on the results generated from the first phase of study. This phase involved a retrodution of the concept of organizational values, based on values discourse evident in interdisciplinary literature. First, I offer a methodological summary, with some details pertaining to retrodution and cluster analysis. Then I outline my general interpretation of the results in a sequential manner. Following this, I offer an in-depth interpretation of results, accompanied by the description and illustration of possible models arising from the data. Finally, I identify the most appropriate general model of organizational values given the stage of research.

Cluster Analysis

I achieved retrodution at this phase of study by way of *cluster analysis*, which is a quantitative means of data reduction that allows for parsimony and concise description of data with a minimal loss of information (Hair & Black, 2000). Clustering techniques allow researchers to develop classifications based on natural relationships within data. Clustering data, then, is an exploratory method (Finch, 2005) that is well-suited to helping scholars understand how the concept of organizational values is most frequently characterized within current literature in terms of its constituent elements. Cluster analysis was used here to parse out elemental variables of the values phenomenon, and to sort and group them according to their natural relationships with one another.

Results of cluster analysis. Seventy-seven variables pertaining to the conceptualization of values and organizational values were observed within the literature considered as part of

this study. When the notation of variables was complete, I then imported all of the recorded data into the Statistical Package for the Social Sciences (SPSS) software program for analysis. Since cluster analysis is extremely sensitive to outliers (Hair & Black, 2000), I ran several preliminary analyses in order to detect outlying variables and determine which variables were most appropriate for inclusion. In an initial frequency analysis, profile diagrams, and preliminary clustering it became evident that variables occurring in less than 15% of cases (authors) needed to be removed from the analysis because variables with such low occurrence were clearly found to skew the resulting clusters. When the variables occurring in less than 15% of cases were identified and deleted from the analysis, 32 variables remained (see Table 4.1 for an illustration of the variables included in analysis).

Table 4.1

Variables of values/organizational values included in cluster analysis.

Variable	Frequency of Occurrence
Belief	48.6%
Directive; guide; driver	48.6%
Cognitive; idea or thought; conceptual	40.5%
Personal; internalized; subjective (in terms of judgment)	40.5%
Intrinsically important; right; good	32.4%
Moral; ethical	32.4%
Motivating force	29.7%
End; end state	29.7%
Affective; emotive	27.0%
Judgment; evaluation; choice	27.0%
Commitment	24.3%
Goods that enhance life; good thing(s); ideal standard(s)	21.6%
Normative	21.6%
Desire	21.6%
Determinant; causal	21.6%
Knowledge	21.6%
Variable; component; structural feature	21.6%
Objective (in terms of judgment)	18.9%
Emotion; feeling	18.9%
Standard	18.9%
Objective end; goal; aim	18.9%
“Oughtness”	18.9%
Real	18.9%
Transcendental; transrational	18.9%
Performance measure	16.2%
Fact; factual	16.2%
Property; characteristic; trait	16.2%
Behaviour; act(s); mode of conduct	16.2%
Principle	16.2%
Individual construct	16.2%
Criterion	16.2%
Contextual; relate to surrounding condition	16.2%

A cluster analysis was then run on evidence from 37 authors (or cases), each author having included or excluded each variable from their values/organizational values discourse. The characteristic defining similarity in this analysis was occurrence or non-occurrence of each variable per case. Each cluster analysis also requires the researcher to choose an appropriate similarity or association measure that is routinely used in the assessment of non-metric, categorical data (Hair & Black, 2000). I chose *Jaccard's coefficient* as an association measure

because of its ability to: (a) assess the proportion of cases where variable pairs both demonstrate the measure of interest; (b) exclude cases where neither variable pair demonstrates the measure of interest; and (c) put extra weight on cases of agreement (Hur, Elisseeff, & Guyon, 2002; Nayak & Lee, 2007). In other words, analyses using Jaccard's coefficient assume and take into account that the presence of a variable is more important than the absence. Jaccard's coefficient is also frequently used in analyses of text and textual documents (Tan, Kumar, & Srivastava, 2004).

I conducted a series of hierarchical, agglomerative cluster analyses using Jaccard's coefficient for a similarity measure. First, I ran an analysis with an unspecified number of clusters. A scree plot of the resulting agglomeration coefficients, as well as a cursory analysis of the resulting dendrogram (see Appendices D and E), suggested six clusters as an optimum option. I then re-ran the analysis specifying six clusters, and again with three to seven clusters as a check and balance measure. These analyses confirmed that specifying six clusters produced the most meaningful results. In a final check for accuracy, a separate analysis wherein the variables were randomly separated into two groups indicated that the majority of variables were retained to their original groups found as a result from a six-cluster analysis.

The clusters resulting from this analysis are summarized in Table 4.2. It is important to remember that some of the variables indicated reflect a number of variables that were collapsed at an earlier stage (see Appendix C for a list of variables and how they were collapsed). Cluster numbers one and two are clearly dominant in this analysis, with the greatest number of variables converging in, or mapping onto, either of these two groups. The next step is further analysis of each cluster as a whole, as it is the way in which entire clusters are characterized that provides the most compelling evidence about the non-negotiable nature of organizational values.

according to existing literature and research. In other words, the ways in which variables “hang together” in groups helps us understand how organizational values is most frequently perceived and defined by scholars in terms of the phenomenon’s most basic constituent elements.

Table 4.2

Initial results of the cluster analysis

Cluster #	1	2	3
Variables	<ul style="list-style-type: none"> • Belief • Judgement • Conceptual • Affective • Behavioural • Emotion • Subjective • Guide • Commitment • Intrinsically important • Motivating force • Knowledge 	<ul style="list-style-type: none"> • End • Transcendental • Objective • Good thing • Standard • Normative • Desire • Criterion 	<ul style="list-style-type: none"> • Performance measure • Variable • Contextual
Cluster #	4	5	6
Variables	<ul style="list-style-type: none"> • Fact • Principle • Individual construct • Real • Moral 	<ul style="list-style-type: none"> • Trait • Goal 	<ul style="list-style-type: none"> • Causal • Oughtness

Cluster number one is dominated by variables indicating that organizational values is a phenomenon directly linked to human activity and/or behaviour. Many of the variables in this cluster, including *affective*, *behavioural*, *emotion*, and *subjective*, reveal values and organizational values as phenomena that are individually experienced. Consequently, while the phrase “organizational values” could be applied in reference to groups or organizations, such values are known, understood, and expressed in context of the behaviour and experience of individuals. Many of the variables, including *behavioural*, *guide*, and *motivating force*, also suggest that the organizational values concept is linked to, or a part of, human activity. These variables indicate movement (loosely interpreted), a kind of progression of action, or *doing*.

Cluster number two consists of variables that are aspirational in nature. These variables, including *end*, *transcendental*, and *good thing*, characterize organizational values as an end point, purpose, or aim. Further, variables like *standard*, *normative*, and *criterion* suggest that such an end point could be objectively assessed. All of these variables are comparatively global in nature, meaning that they are removed from daily activity of individual people and are more often applied in reference to the achievement of general desired ends.

The two predominant clusters resulting from this analysis could be described, or labelled, as “subjective” and “objective” respectively. These descriptions parallel the anecdotal results outlined in Chapter Two, where it was noted that values discourse across disciplines could be roughly sorted along a subjective/objective continuum. On the subjective end, values are conceived of as personal, subjective, phenomenologically experienced, and unstructured; on the objective end, values are thought of as factual, objective, empirically assessed, and categorical. The results of cluster analysis confirm these initial observations; the ways in which the two predominant clusters are confirmatory of a subjective/objective values continuum are illustrated in Figure 4.1.

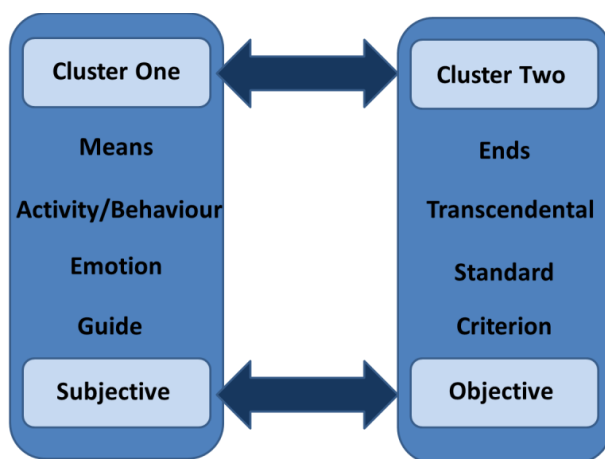


Figure 4.1: Illustration of clusters one and two along a subjective/objective continuum.

Confirmation of a subjective/objective continuum with respect to values conceptualization does not, however, suggest in turn that clusters should be interpreted as existing in a mutually exclusive manner. In fact, the variables that fall within cluster number four are indicative of values▪ concept hybridity, where variables such as *fact* and *real* map onto the same cluster as the seemingly opposite variables of *principle* and *moral*. This cluster seems to encompass a kind of middle-ground, where a conceptualization of organizational values▪ includes both subjective and objective elements.

While three clusters can be described and made sense of by way of the subjective/objective continuum noted in Chapter Two, there are three remaining clusters that are not as clear. Cluster three, which includes the variables *performance measure*, *variable*, and *contextual*, indicates the possibility of an alternate conception of values▪ and/or organizational values▪. The degree of specificity found pertaining to the variables in this cluster is not present elsewhere, which may indicate an altogether different notion or idea. This interpretation is strengthened by the fact that, upon returning to a frequency analysis, the variables that map onto cluster three are predominantly discipline specific to corporate and organizational scholarship. This is where issues of semantics come into play, and where corporate authors may have used the terms “values” or “organizational values” to refer to a different phenomenon/concept, perhaps for lack of any other adequate descriptive word or phrase.

Clusters number five and six are anomalies, and may require further in-depth inquiry to achieve better explanation. The variables noted in clusters five and six, which include *trait*, *goal*, *causal*, and *oughtness*, exhibited little consistency throughout the stages of analysis conducted. The variables present in the other four clusters were remarkably stable in terms of their mapping to particular constellations across all iterations of cluster analysis.

The four variables in clusters five and six, however, mapped to different groups in almost every iteration. Furthermore, they were consistently clustered in comparatively small groups apart from the majority of other variables. These variables cannot be removed from the analysis, as they do not fall within the “under fifteen percent” cut-off for exclusion from clustering. Additionally, these variables do not exhibit more frequent expression within particular disciplinary areas. However, they do not appear to skew the results in any way, which suggests that an alternative explanation for the odd clustering behaviour must exist. For the present, especially considering that this is an exploratory investigation, it is enough to note that these four variables stand apart from the others included in the analysis.

The results of cluster analysis can be depicted visually (see Figure 4.2 below). Clusters one and two are drawn as two respective ends of a subjective/objective continuum with respect to conceptualizing organizational values[▪]. Cluster four sits between these two ends, representing a middle-ground conception of organizational values[▪]. Clusters one, two, and four are drawn inside of a dotted line, indicating that they can be located within a common conceptual grouping, or that there is some coherence among them. Cluster three sits outside of the conceptual grouping, as representing a different, but perhaps related, concept, indicated by the dotted line attaching it to clusters one, two, and four. The problematic clusters five and six are located outside of the conceptual grouping, and (for the current time) remain unlinked to that grouping.

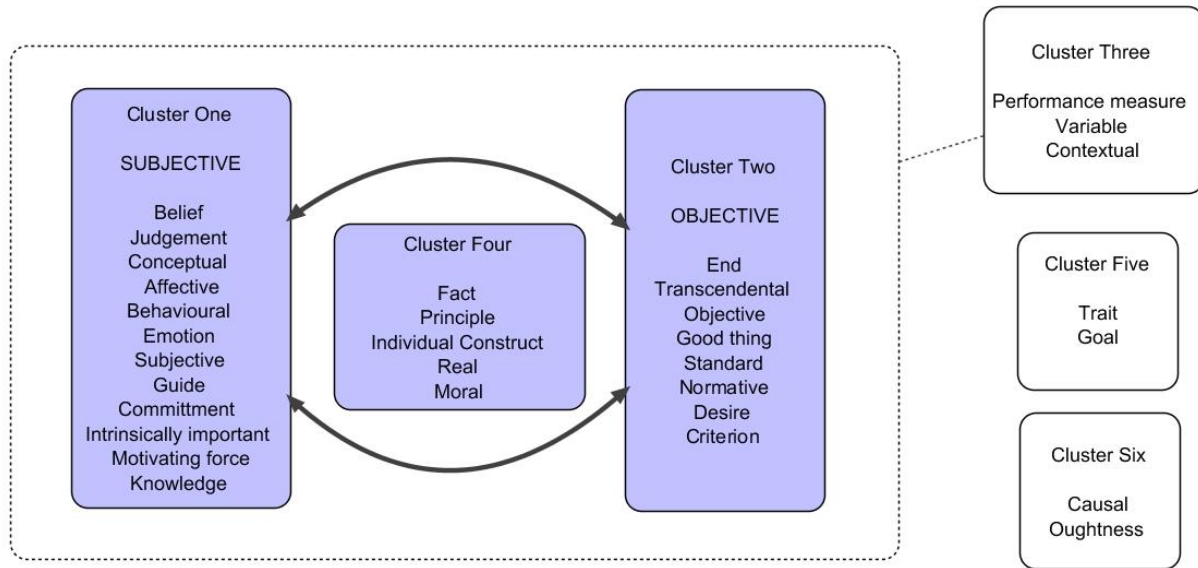


Figure 4.2: Conceptual mapping of cluster analysis results.

Limitations

The results reported and interpretation offered at this phase of study must be considered with some limitations in mind. First, recall that the literature review, and consequently the authors considered within the retroductive analysis, were delimited to the disciplinary areas of contemporary axiology, education, higher education, administration, and corporate/organizational discourse. The literature from many other domains is yet to be contemplated, and may well produce new variables or greater frequencies of already-considered variables. Such findings, when incorporated into a cluster analysis, may reveal fewer, more, or altered variable clusters pertaining to the organizational values phenomenon. Regardless, though, the literature considered is representative of the delimited disciplines, and the results can then reasonably be applied within those disciplines.

Second, there is an additional factor that could impact variable groupings: the definition of variables. In this phase of study, I did not consider what the individual variables themselves mean. In other words, I did not investigate particular definitions pertaining to the isolated

variables of organizational values▪, even if variable referents could foreseeably pertain to more than one definition. Such a task would be too large in scope for the current exercise, but presents an option for further investigation.

Interpretation and Modelling Options

A model, as described in Chapter Three, is a plausible but incomplete representation of reality. Several *general* models of organizational values▪ could be constructed based on the results of the retroductive analysis. I will present some options here, pertaining to what I perceive as the three most significant variable clusters resulting from the cluster analysis (clusters one, two, and four). I will conclude with my assessment of the most suitable interpretation and model given the relevant methodological considerations.

Model one. First, each cluster could be construed as comprising an independent and mutually exclusive definition of organizational values▪, possibly with one cluster deemed as most correct, accurate, or “true” (see Figure 4.3). In such a model, the first definition would include variables from cluster number one, the second definition would include variables from cluster number two, and the third definition would include variables from cluster number four. The first definition may be construed as appropriate or “right” because the variables noted in that cluster occur, on the whole, with greater frequencies in the literature and map to the largest coherent grouping. In that case, a need would arise to assign alternative terms to the other two clusters/concepts so as to avoid confusion with what is meant by “organizational values.”

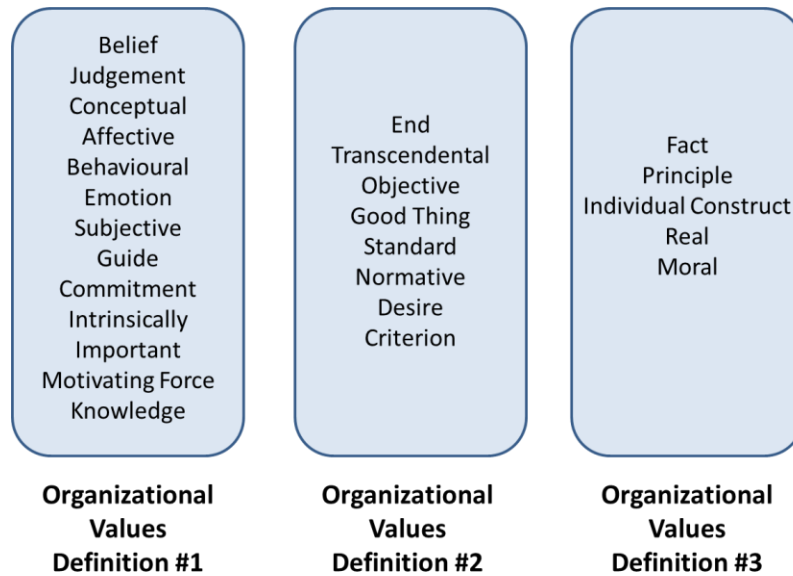


Figure 4.3: A definitional model of organizational values based on retroductive analysis.

Model two. The results of analysis could also be modelled by way of an informal Venn diagram (see Figure 4.4). According to this model, organizational values^a is depicted as one of two distinct theoretical conceptions, which demonstrate a certain amount of logical overlap. However, the area of overlap is restricted to a finite group of variables that are common to both conceptions, and there is no interaction between the two conceptions represented solely in the subjective or objective circles. Accordingly, the overlap depicted in this model would be interpreted as a meeting of two concepts rather than as an integration of concepts. The variables found in the center of the Venn diagram can be construed as elements which logically apply to *either* the subjective or objective conceptions of organizational values^a. Here too, though, confusion may arise with terminology, and need may arise to re-label one concept or the other in order to achieve semantic clarity.

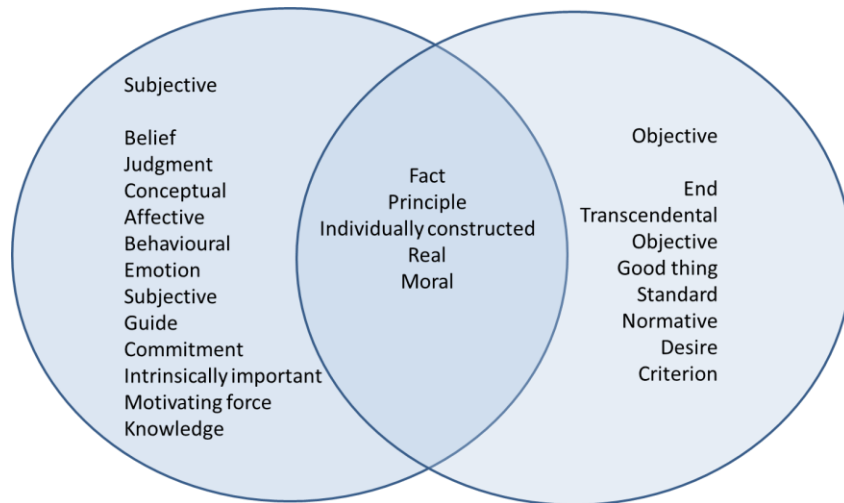


Figure 4.4: A Venn diagram model of organizational values based on retroductive analysis.

Model three. The results of cluster analysis could, alternatively, point to a conception of organizational values▪ featuring three distinct components that “stack” together in a mutually influential manner (see Figure 4.5). While there are three discrete elements in this model, each one corresponding to the group of variables from a particular cluster, each element is “fuzzy,” or fluid in a way that suggests mutual interaction and influence. Variables influence one another “across” the model, and variables may, to some extent, migrate along the subjective/objective ends of the model. According to this model, definitional clarity would be required in order to accurately reference aspects of organizational values▪ rather than naming/labelling entirely separate or distinct concepts. A more succinct terminology, then, would be required to distinguish between the subjective, hybrid, and objective elements of organizational values▪.

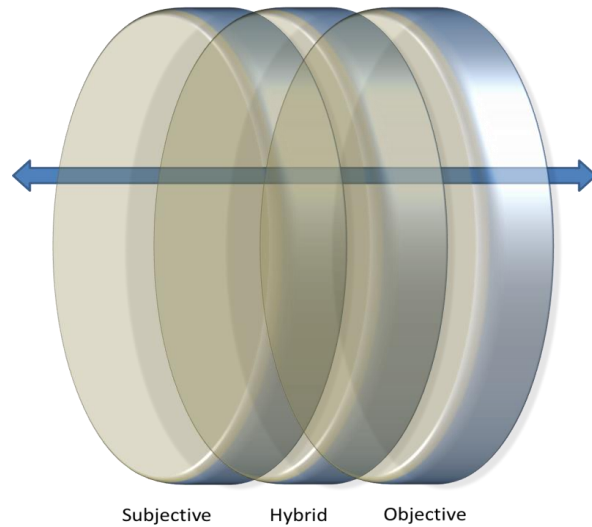


Figure 4.5: A stacking model of organizational values based on retroductive analysis.

Model four. A final option for model development around organizational values▪ according to the retroductive analysis would result in a fully integrated concept, where the variables of organizational values▪ are simultaneously *experienced* as many things at once (see Figure 4.6). This model is less a hybrid than an admixture of multiple variable clusters in the broader context of experience. Each cluster could be construed as a general way of living the experience of organizational values▪, not situated on its own, but felt simultaneously or in conjunction with other aspects of the phenomenon. The model is not able to distinguish particularities, but rather to generally situate the variables associated with organizational values in groups, within the broader integrated realm of human experience.

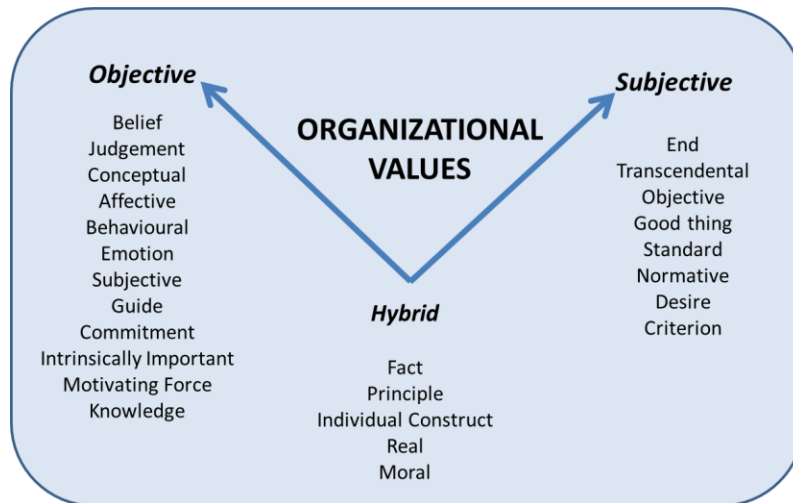


Figure 4.6: An integrated model of organizational values based on retroductive analysis.

A General Model of Organizational Values Based on Retroductive Analysis

Although there are several possibilities for developing a model of organizational values based on the retroductive analysis, one option emerges as the most appropriate given the multiple considerations at hand. It is important to remember that a model, while accurate in representing an aspect of reality, is not comprehensive; the model maximizes an aspect of the phenomenon at the expense of others. In this case, I seek to elucidate a *general* model of organizational values in keeping with the strengths of the method chosen at this phase of study. The model will maximize generality by incorporating broad patterns and commonalities across individual perceptions of the organizational values phenomenon.

It is my goal to create a general model, so clusters should not be considered independently as individual definitions of organizational values, as per Figure 4.3. The cluster analysis method is exploratory in nature, and it is not intended nor suited to serve as foundation for exact definitions. Furthermore, there is nothing to suggest by way of the clustering outcomes that the clusters are mutually exclusive; rather the clusters indicate which variables most

naturally group together. The Venn diagram (Figure 4.4) is also an inadequate model because it suggests a level of specificity and logic that is impossible to discern given the generality of the exploratory method utilized. When the Venn diagram is examined closely, it becomes clear that there are variables in both cluster number one and cluster number two that could be interpreted as either “subjective” or “objective” in nature, so the variables found in the domain of the overlap are not the only ones suitable to a hybrid explanation of organizational values. The integrated model of organizational values (Figure 4.6) is also problematic because it incorporates several assumptions about specific experience that are not readily evident from the research data analyzed at this phase of study.

The stacking model (see Figure 4.5) is therefore the most appropriate general model of organizational values generated by the retroductive analysis. This conception accounts for the occasional overlap of variables, some of which could potentially apply to any of the three elements; the variable *commitment*, for example, could reasonably be situated among either the subjective, hybrid, or objective aspects of organizational values. The stacking model also best parallels observations made of the literature review, where several prominent values scholars, perhaps in an unconscious manner, wrote about values in a way that suggests simultaneous existence of subjective and objective values elements in an equally definitive manner (Hodgkinson, for example). The stacking model provides a balance between structure and fluidity that best fits with the results of the exploratory cluster analysis as well as observations generated from the literature review.

Despite the applicability of the stacking model, the words “subjective” and “objective” are not ideal for use in the differentiation between elements of the organizational values concept; these terms are problematic in themselves due to multiple uses and interpretations over

virtually every discipline of scholarly research. These labels are “loaded” in a way that prevents accurate description of the elements of the organizational values concept according to the model. In Figure 4.7, I make note of two alternative terms that I will use instead of subjective and objective when referencing the model: *experience* and *ideal*. These are terms that still require fleshing out when the model is under consideration, but they are more succinct and accurately descriptive of the variables they encompass than the alternatives of “subjective” and “objective.”

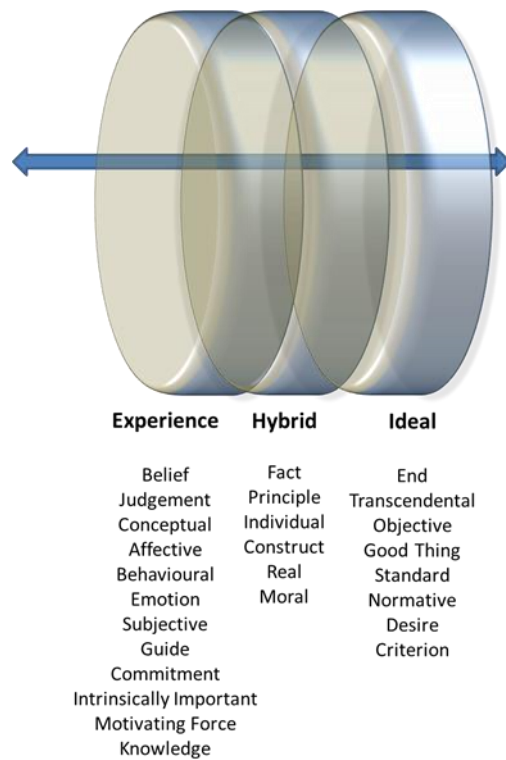


Figure 4.7: Stacking model of organizational values, re-labelled

Conclusion

In Chapter Five, following a brief review of the specific methods followed in the first phase of the research, I provide the results of phase two. Analyses of these results conclude in the construction of a precise model of organizational values, to be re-examined at the conclusion

of the study in its entirety. Chapter Six proceeds analogously, but details phase three. Finally, in Chapter Seven, I discuss the significance of the results at each phase of study, and I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER FIVE

Research Phase Two: Textual Analysis

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. In this chapter, I report on results from the second phase of study. This phase involved a textual analysis of strategic planning documents from student service areas at Canadian universities; the analysis was conducted for the purpose of determining how the concept of organizational values, as an independent principle, has been expressed in policy-driven artefacts in the domain of university student services administration. First, I provide a summary of the method employed at this phase of study. I then intersperse the findings with my interpretation of the data at each step of the textual analysis. I conclude with a description of the precise model of organizational values that was developed after the textual analysis was completed.

Prior to proceeding, I must provide some detail pertaining to an unexpected general finding at this phase of study. Upon commencement of phase two I had anticipated investigating a particular kind of activity: the observable activity of policy creation in university student services areas. However, as I began to look more closely at the documents of interest, I noted an additional kind of activity that warranted continued parallel inquiry: the activity portrayed in the documents as characteristic of, or a part of, the organizational values principle. The overarching articulation of organizational values statements as part of policy documents is the observable behaviour indicated by way of textual data. The second type of activity, or that characteristic of organizational values as an independent, multi-layered, “deep” social phenomenon, was reflected within the context of the broader policy creation and was only detailed upon deeper analysis of, and reflection on, the data collected.

Textual Analysis

Textual analysis is a method located within the broader tradition of discourse analysis, which is the observation and analysis of patterns in language use (Taylor, 2001). Analyses are conducted with a focus on learning more about a particular social phenomenon through an examination of the ways in which people use language to represent that phenomenon. As such, it is assumed that written texts symbolize not only particular social concepts but social relationships as well (Stillar, 1998), and that phenomena such as organizational values can become better known through critical consideration of pertinent texts. The textual analysis, which was methodologically situated within Fairclough's (2001, 2003) framework (see Figure 3.4), included a consideration the following aspects of each text: (a) symbolism, (b) organization, (c) representation, (d) interacting, (e) circumstances/context, (f) modality, (g) attitudinal lexis, and (h) theme (Stillar, 1998). In accordance with the framework, each element of this discourse analysis was conducted in attempt to achieve better understanding of the textual representations of organizational values in university student services strategic planning documents.

The Documents

I delimited the scope of strategic planning documents considered during this phase of research by choosing documents solely from student affairs and services divisions/units at Canadian universities. The names of student affairs units vary from university to university and organizational charts differ between institutions, but functions and roles within student affairs and services divisions are remarkably similar. These organizational units can be best characterized by their overall role in first point of contact with students outside of specific college or departmental environments. Services offered directly to undergraduate and graduate students are typically delivered through centrally managed student affairs divisions or offices,

including health and counselling, international student support, aboriginal/First Nations student support, student transition services, student retention programming, student leadership development initiatives, student housing, and learning support. Other functional areas that are more typically considered administrative in nature are also frequently included within student affairs and services divisions because of their intense and direct contact with students; these areas include Registrar's offices, student recruitment departments, and program specific student advising.

In order to ensure a contextually consistent group of university student service areas from which the strategic planning documents came, I further engaged the following limitations: (a) strategic planning documents were chosen from public, comprehensive, four-year degree granting universities; (b) there were no documents from polytechnic institutions, fine arts institutes, or degree colleges included within the analysis; (c) strategic planning documents were drawn from universities utilizing primarily traditional face-to-face instructional strategies (open/online universities were not included); (d) the documents under study came from universities utilizing face-to-face student services provision; (e) only secular (non-denominational) universities were considered as a source for document selection; and (f) only English-speaking universities were considered as a source for document selection. These decisions were made in the interests of maintaining a consistent pool of similarly oriented universities with comparable student services units/divisions. There are about 100 four-year degree-granting universities in Canada, and of those, 45 met the delimiting criteria outlined above.

The strategic planning documents considered as part of this research were public documents, accessible by way of web-based content, PDF documents posted to student affairs

websites, or via inquiry to student affairs offices. I surveyed each of the 45 institutions that met the criteria for delimitation to determine whether or not they had readily available student affairs and services strategic planning documents. This effort included an in-depth scan of university web sites, email correspondence to inquire about document availability, and in cases where documents were not forthcoming, telephone conversations to solicit further information. The university staff that I utilized as points of contact to garner information and documentation were typically Directors of student affairs and services divisions/units or the Director's administrative support staff, unless I was directed elsewhere upon my initial inquiry.

The strategic planning documents had to include specific and explicit reference to "organizational values" in order to be included in the document analysis. In the process of locating such documents, I discovered five possible outcomes: (a) student affairs strategic planning documents were available, made reference to organizational values, and were ultimately received by the researcher; (b) student affairs strategic planning documents existed, but were not publicly available; (c) student affairs strategic planning documents included a mission statement, but no accompanying explicit discourse regarding organizational values; (d) student affairs strategic planning documents did not exist at the institution; and (e) the researcher received no response regarding inquiry into the existence of student affairs strategic planning documents. I was obviously unable to analyze texts that did not exist, or for which I had no access. Of the 45 universities considered according to my delimitations, 12 student affairs and services divisions publicly published or provided useable strategic planning documents with explicit reference to organizational values, two had strategic planning documents that were not publicly available, five had strategic planning documents with a mission statement but no

explicit statement of organizational values, 17 had no strategic planning documents or were in the process of developing such documents, and nine did not respond to my inquiry.

When the available documents had been compiled, I randomly selected documents that, considered together, constituted roughly twenty pages of discourse pertaining to organizational values in university administration/student services areas. I chose twenty pages as a limit for the analysis in order to ensure manageability while maintaining an adequate and representative sample of available documents. Documents from eight university student service areas/divisions from locales across Canada were included in the analysis. As such, 18% of the universities falling within my delimitations are represented in the analysis, and 67% of the institutions with pertinent and available documentation were considered. The textual analysis was thus adequately representative.

Common Aspects of the Analyses

Some aspects of the analyses were common across all samples of text. In cases where organizational values statements were written in concert with mission and/or vision statements, I analyzed the whole of these statements together as they were generally formatted as a continuous piece of text. In cases where organizational values statements were isolated or appeared on dedicated webpages, I analyzed those statements only. Additionally, there were several elements of discourse analysis that were common to all of the documents, which I consequently assessed as a whole across all of the documents instead of individually. These elements included the decision to produce a text, mode (or medium) of exchange, and general language of the text.

The decision to produce a text was the most significant of the common analyses, as the existence of the textual discourse pertaining to organizational values signifies a noteworthy level

of perceived importance regarding the phenomenon. In these cases, the idea of organizational values was significant enough to be featured within the process/activity of policy creation, which resulted in documentation that is available to a reasonably wide audience of public and university-based readers.

The medium of exchange was also relatively consistent across all documents, and ultimately became a factor in the delimitation of texts under consideration. All texts used in this analysis were accessible by way of: online, web-based content; a PDF document posted to a website; or a PDF document emailed to the researcher by student services officials and confirmed as a public document. While there may be some nuances inherent in the difference between these three modes of exchange, they were considered equally for the purposes of this analysis.

Finally, the general *language system* was consistent among all analyzed documents. Language systems are linguistic structures, organized in such a way to serve or meet a particular function that represents a certain kind of experience or social relationship (Stillar, 1998). While the language of each text varied subtly depending on context, writer, and audience, the overarching language system evident in these texts was that of strategic planning (Grünig & Kühn, 2011).

The Discourse Analysis Framework and Results

I discuss each step of the discourse analysis framework noted in Figure 3.4, describing each step and the results of analysis in detail.

Step one: Focus on a social phenomenon. As outlined in earlier chapters of this dissertation, the social phenomenon of interest is organizational values▪, considered as a single, independent principle.

Step two: Identify obstacles to understanding. This step of the discourse analysis included three discrete components: (a) analyze the network of practices/activity that organizational values▪ is located within, (b) note the relationship of language to other aspects of organizational values▪, and (c) analyze the discourse. I address each of these components in turn. I then report the textual analysis results before proceeding to a description of the final two steps of the discourse analysis process.

Analyze the network of practices/activity that organizational values▪ is located within.

Evidence from the literature review (Chapter Two) indicated that the concept of organizational values▪ is most often explicitly referenced in processes of strategic planning, particularly in higher education and business. This observation has been strengthened by my own personal experience, where the articulation of organizational values was an identified outcome of a specific strategic planning initiative, and further reinforced by literature pertaining directly to student services in higher education: “An integral piece of any strategic planning process is early clarification of the mission, purpose, and values of the organization” (Cook, 2010, p. 28). In this research, then, the organizational values▪ principle is located within the network of practices that comprise university strategic planning.

Strategic planning is a systematic process, wherein a long-term strategy is formulated and articulated (Grünig & Kühn, 2011). In the arena of university student affairs and services, it is generally acknowledged that strategic planning is a process that was founded in the

corporate/private sector, and that has now been adopted to facilitate higher education reform (Ellis, 2010). The activities of strategic planning may include: strategic success analyses (SWOT analyses); mission, vision, and values articulation/planning; systems analyses; network mapping; benchmarking; goal clarification; and development of specific strategies for implementation (Cook, 2010; Grünig & Kühn, 2011; Olsen, Olsen, & Olsen, 2004). This network of practices, when considered particularly among university student affairs and services professionals, occurs within a particular environment: “the political, social, economic, technological, and educational ecosystem, both internal and external, to the higher education institution in which student affairs organizations reside” (Ellis, 2010, p. 6).

Note the relationship of language to other aspects of organizational values▪. As a researcher who has adopted a critical realist’s approach to inquiry, I have made clear my assumption that social phenomena exhibit a deep structure, or layered reality. Language, in accordance with the premises of discourse analysis, is representative of the activity of organizational values▪. This means that an assessment of language helps the researcher infer or speculate about the associated activity. Other aspects of organizational values▪ exist and influence this activity. Among these aspects are the components, or constituent parts of, the organizational values▪ phenomenon that make it unique. The variables that constitute organizational values▪ are also linguistically represented, and the existing discourses of organizational values influence our perceptions of organizational values activity. Furthermore, the principle of organizational values▪ is also constituted by human experience. Individual and collective experiences of organizational values▪ color the ways in which activity is understood, and the ways in which the activity is further linguistically represented. These important relationships are explored further in phases one and three of the research.

Analyze the text. Each strategic planning document pertaining to organizational values was analyzed individually, and the entire framework for textual analysis was completed for each document before proceeding to the next. The results from each textual analysis step were then analyzed across documents, yielding an overarching analysis for each step that reflected the documents as a collective. Upon conclusion of the description of each discourse analysis step I detail the collated results, which reflect an understanding of the documents as a whole—as opposed to individual statements.

Results of the Textual Analysis

Eight documents, constituting roughly twenty pages of written text pertaining to organizational values, were analyzed at this phase of research. The eight documents varied from half a page to seven pages in length, and considered the phenomenon of organizational values at varying levels of detail. All, however, included explicit statements of organizational values (or the equivalent terms established in Chapter Two, including statements of “values,” “core values,” “guiding values,” and “guiding principles”). I analyzed each text according to the process of analysis for everyday texts described here, and for each text assessed the following components: symbolism, organization, representing, interacting, circumstances, modality, attitudinal lexis, and theme. I will report on the collective results from each component.

Symbolism. *Symbolism* refers to an initial impression of what and whom the text represents as a whole (Stillar, 1998). This includes an assessment of how the text draws on the language systems inherent in the situation in order to represent the organization and the phenomenon. In six of the eight documents under consideration, policy statements about organizational values were physically embedded within associated articulations of organizational mission and vision. In five out of six of these cases, the discourse pertaining specifically to

organizational values did not stand alone, and it appeared that the organizational values statements were a *contributing variable within* a broader process of organizational planning. In the remaining case, the discourse about organizational values was prominent within the broader discourse, suggesting that the overarching process of planning was conducted *in reference to* the values statements.

In addition to the general placement of organizational values statements within strategic planning texts, the semantics, order of discourse, referents, and tone contributed to my initial impressions of symbolism pertaining to the phenomenon of interest in each text. In this case, each text was different, with few similarities (see Table 5.1). I noted little likeness in symbolic content across texts, as each one defined, referred to, and/or utilized the notion of organizational values in a different manner. The texts as a whole represented organizational values as: (a) guides for interaction that inform the ways in which people are meant to work with one another; (b) the variables of context, or workplace “ethos”, meant to inform the environment in which people work; (c) descriptors of the nature or character of the work being done; (d) broad statements of principle or belief; (e) workplace goals and intentions; (f) workplace commitments; and/or (g) a type of accountability measure intended to assist in the assessment of progress toward desired ends. It is important to note that, in some documents, two or more different conceptions of organizational values were utilized within a single text.

Table 5.1

Overarching symbolic content of texts (initial impressions)

Document #	Symbolism Organizational values concept symbolized as:
1	<ul style="list-style-type: none"> • Guide for interpersonal interaction • Functional guide in context of mission and objectives
2	<ul style="list-style-type: none"> • A way for a group of professionals to characterize or define their day to day activity • A vehicle for providing a descriptive account of the quality/nature of the work
3	<ul style="list-style-type: none"> • A “cushion” surrounding strategic aims and priorities • Evolving hierarchically out of purpose, and informing subsequent experience and strategy; values incrementally inform activity as behavioural aspirations
4	<ul style="list-style-type: none"> • A statement of belief AND a statement of activity • “Personal investments” • A way to align/equate beliefs with behaviours
5	<ul style="list-style-type: none"> • The way people work with one another; a guide for working relationships • Accountability measure for work being done
6	<ul style="list-style-type: none"> • “How to’s,” or practical guides • Means to an end; a guide to service delivery
7	<ul style="list-style-type: none"> • What student affairs professionals are responsible for, plus goals and commitments.
8	<ul style="list-style-type: none"> • A definition of future activity; aspirational ideology • What student services will do; commitment.

Symbolism also includes the people, groups, and entities represented in the text. This type of representation also varied from text to text. Although student affairs and services professionals were most often implied as being the primary people represented, there were several variations of note. In two cases, the primary people represented were dubbed as student services groups or *teams*, implying a particular type of relationship and camaraderie among professional staff. Two different texts also referred to the groups of people represented, but more in terms of functional areas, units, or divisions of student services staff; the notion of team was not referred to in these documents. Three documents represented student affairs staff as individual professionals, outside any implied group context. Finally, one remaining document referred to student services professionals at a distance; in this document, reference was to the work done by student service areas as opposed to the people themselves.

Organization. Organization refers to the ways in which the discourse is organized throughout a textual message (Stillar, 1998). It includes an analysis of the ways texts are sequenced, use of personal or impersonal language, the level of tailoring in the message, the implied distance of the words from the topic at hand, and the textual themes, or ways in which the writer uses written words to focus the reader's attention. There were some elements of organization that were common throughout the sample of documents. All of the texts examined were written ("hard copy"), impersonal, relatively formal, highly tailored, public documents. It was clear in all cases that the text was not intended as part of a dialogue because there were no explicit or implied avenues for reader response in any of the texts.

Mode is an important aspect of the organization of texts that refers to the distance of the words from the topic at hand (Stillar, 1998). The word *distance* is construed here in several ways, but predominantly in terms of tense; for example, consistent use of future tense places the text at a distance from the activity inherent in the organizational values phenomenon. Distance is also created in the text through use of vague or generalized terminology, by the omission of explicit definitions, and by diversion of attention from the organization at hand to other organizations. Distance is created when the text is essentially removed from the activity of the organization that is represented within the document. The text in five out of eight documents from this sample was at a significant distance from the activity of student affairs and services. Even in the texts where distance from activity was limited, the terminology most frequently used was vague and general. Only one document utilized specific wording in addition to providing precise definitions.

The organization of the documents also revealed several different thematic foci (see Table 5.2). Themes are identified by answering the following question about each piece of text:

What does the author really want to tell us? (Stillar, 1998). Accountability emerged as one aspect of thematic content that was consistent through several documents, though the tone around accountability themes differed from text to text. The idea of commitment also arose several times in different forms: as a commitment to future activity, a commitment to measure progress, a commitment to align activity to aspirations, or a commitment to maintaining important principles.

Table 5.2

Mode and themes identified in textual documents

Organization—summary		
Document #	Mode	Theme
1	Wording is at significant distance from activity of student affairs; general words and broad definitions	Aspirational commitments; organizational commitments
2	Wording is rooted in the activity of student affairs; general words and broad definitions; normative wording suggests an attempt to establish in-group professionalism	Alignment of practice of ideals with reality; matching current activity with future goals
3	Wording is at a distance from student affairs; general words and no definitions; future oriented wording is not aspirational in tone	Accountability provisions; guides for future measure of achievement
4	Wording is rooted in activity in student affairs, general words, broad definitions; practice-oriented wording to demonstrate the means by which students are supported	The kinds of personal investments required in current activity; an accounting of current work
5	Wording is at a distance from the activity of student affairs (wording “feels” active but is mostly aspirational); general words; specific definitions provided	What the organization collectively aspires to; how progress will be measured based on observable behaviour
6	Wording rooted in the activity of student affairs, specific wording, specific definitions provided	Aspirations for student services based on judgement of what ought to be done; outlining the directives and driving forces in student services
7	Wording is at a distance from the activity of student affairs; general words; no definitions provided	Rationalization for existence of student services; assertion regarding the importance of student affairs
8	Wording is at a distance from the activity of student affairs; general words; no definitions provided	Distinguishing and defining things the student services group cares about; to describe what is important

Representing through process types. In an effort to determine what and how a text is *representing*, a researcher broadly considers what is going on in the text by way of implicit *process types* (Stillar, 1998). Representing is an encompassing term that includes an assessment of the following processes: (a) action processes, (b) mental processes, and (c) relational processes. Action processes are reflected by verbs such as *offer*, *deliver*, and *make*, and they involve a person/group/entity that performs a process or action, and a goal or person/group/entity that is the “acted upon” (Stillar, 1998, p. 23). Conversely, mental processes do not link observable activity to goals in the way that action processes do (Stillar, 1998). Mental processes consist of a person/group/entity that participates in conceptualization, and a phenomenon that is conceptualized, perceived of, or imagined. Mental processes are reflected by verbs such as *think*, *value*, *imagine*, and *appreciate*. When conducting textual analysis, it becomes apparent that some verbs hover between action and mental process classifications. These verbs, such as *create*, *facilitate*, and *foster*, are thus necessarily categorized at the researcher’s discretion given the context and content of the text under consideration. Relational processes are generally indicated by linking verbs that indicate some kind of relationship, such as *be*, *seem*, and *have*. The identification and analysis of individual processes types, while important, is superseded in this research by an acknowledgement of the overarching role that process types play in the representation of activity within the text.

Verb tense also plays an important role in representing, and it is important for the researcher to take note of the predominance of particular verb tenses in his/her analysis. In this stage of analysis, I documented the action processes, mental processes, and relations in each text, made an assessment with regard to which process types were predominant, and made note of the occurrences of verb tense throughout (see Table 5.3 for a summary of results).

Table 5.3

Summary of representing in textual documents

Representing—Summary		
Document #	Processes	Tense
1	Predominantly action process; few relational processes	Predominantly future tense
2	Predominantly action process; few relational processes	Predominantly present tense
3	Balance between action and mental processes; few relational processes	Balance between present and future tense
4	Predominantly action processes; few relational processes	Entirely present tense
5	Balance between action and mental process; few relational processes	Predominantly present tense, but intent is aspirational
6	Balance between action and mental processes; relational processes link action and/or mental processes to the organization	Predominantly future tense
7	Predominantly mental processes; relational processes link mental processes to the organization	Predominantly present tense, but intent is aspirational
8	Predominantly mental processes; relational processes link mental processes to the organization	Predominantly future tense

Use of process verbs varied across documents. Process verbs were predominantly action-oriented in three of the texts considered, while mental processes were predominant in two. In the three remaining documents there appeared to be a balance between action and mental process verbs. In all texts, relational processes were infrequently used, and when they were used it was most often as a linking mechanism between action and mental process verbs. Relational processes were also used to link the verb to the organization; for example, “Organizational units *are* responsible for the delivery of services that support student success and *will be* accountable by providing evidence of this support” (Document #6, p. 5; relational processes in italics). There was no readily apparent correlation between use of action and/or mental process verbs and use of present and/or future tense.

Use of verb tense also varied across texts. Two of the documents were written primarily in present tense, while three of the documents were situated through use of future tense. The writing in one document occurred in equal measures of present and future tense. In the two remaining texts, there was predominant use of present tense; however, the writing in these documents was aspirational in tone and indicated future activity without actual use of the future tense. The writing in these documents referred consistently to responsibility and commitment, and while the present tense was utilized it was in reference to future activity. Some examples of this unique kind of verb tense use include: (a) “We demonstrate our commitment to integrity when we...” (Document #5, p. 1); and (b) “We are committed to the ongoing assessment of our programs...” (Document #7, p. 6).

Interacting. *Interacting* refers to the ways in which a text suggests relationships (Stillar, 1998). A foundational assumption in discourse analysis is that language is utilized in order to “construct forms of interaction between an addresser and an addressee in particular social roles” (Stillar, 1998 p. 19). The manner of address (declarative versus imperative, for example) and an assessment of the writer and audience roles are of most interest in an analysis of interacting (see Table 5.4 for results). Writer and audience roles are determined by way of a number of strategies. Frequency of reference is important with respect to interacting. It is, for example, important to note cases where students are referenced in a document more frequently than other stakeholders. Such repeated reference can serve two purposes. Given that the discourse is directed toward students it then characterizes that group as the *addressee* of the discourse, and it also constitutes a strategy for positioning the relationship between the writer and the addressee (Stillar, 1998). Explicit audience/writer identification, tone, and the function of text thus allow for accurate assessments of interacting.

Table 5.4

Assessment of interacting in textual documents

Interacting—summary			
Document #	Addresser	Addressee	Manner
1	Student services staff; strong group function	Students (frequently referenced); internal and external community	Declarative; no signal for response
2	Collective; student services professionals	Semi-public audience (includes students)	Declarative; no signal for response
3	“We”; student services staff	Student services staff	Imperative in tone; signals need for in-group response and association action
4	“Student Affairs”	Students and Student Affairs staff	Declarative; no signal for response
5	Student services staff; strong group function	Unclear	Declarative; no signal for response
6	Service providers across the organization	Student services staff, students, “key external audiences”	Declarative and imperative; signals need for in-group response and associated action
7	Eleven units of professional staff; “partners in learning”	Wider university; semi-public audience (students rarely mentioned)	Declarative (provision of rationale); no signal for response
8	Student services staff	Unclear	Declarative; no signal for response

The majority of documents were declarative in tone, seemingly crafted for the sole purpose of providing information. Two of the eight documents, however, were also partly imperative in tone, suggesting a need for response from the reader and also intimating specific kinds of required action. In these two cases, accountability was offered a prominent place within the text, and the associated action pertained to demonstration of results according to particular accountability plans or measures.

The roles of the addresser were relatively consistent in all documents. In most cases the addresser was student affairs and services staff, though it was unclear in all cases whether or not

the documents were the product of systematic consultation among all student affairs professionals. The identity of student affairs and services staff, however, varied somewhat. In some cases there was a strong sense of team, or in-group identification among service providers, while in other documents it was clear that student services providers worked largely independently from one another. In a minority of documents there was also reference to professionalism among student services staff, which could be taken as an attempt to establish professional identity within a larger university community.

The roles of the addressee differed from document to document. In two documents it was unclear who the addressee was; however, based on the documents' public nature, an expectation of public readership could be assumed. In two documents I judged the addressee to be a semi-public audience, perhaps constituted by university stakeholders and select members of the public; this judgement was based on tone of address rather than on any direct reference. In one document it was clear that students were being addressed, due to the number of references to students within the text and also to the overall tone of address. One document appeared to be intended for university stakeholders; this was partly evidenced by the rationale provided for student service work in relation to other university staff and faculty. Finally, two documents seem to have been crafted primarily for use by student affairs and services staff. These texts, although publicly accessible, were strongly associated with accountability and required that specific action be taken by student services professionals.

Circumstances. *Circumstantial functions* also contribute to representation of activity within a text (Stillar, 1998). Circumstantial functions include time, place, manner, reason, purpose, and role; these functions assist the researcher in the task of assessing context and the role of context in the textual representation. Circumstances were frequently difficult to assess in

the documents that comprised the research sample (see Table 5.5 for a summary of results). I tracked evidence of circumstantial function in each document and recorded only what was explicitly noted. The language utilized to convey circumstances was most often vague and un-specific; place, for example, was frequently noted as “inside and outside of the classroom” (Document #'s 1, 2, 4,7).

Table 5.5

Detailing of circumstantial functions in textual documents

Circumstances—summary				
Document #	Place	Manner	Purpose	Role
1	Inside and outside of the classroom	Interact <i>professionally</i> ; communicate <i>respectfully, honestly, and openly</i>	To aid in the development of the person, scholar, and citizen; to help students achieve their potential; to create a supportive campus environment	
2	Inside and outside of the classroom	Improve <i>continually</i>	To contribute to a superior quality of student life; to ensure student success	
3		Work together <i>effectively</i> ; interact <i>professionally</i> ; communicate <i>respectfully</i>	To create a learning community; to develop and deliver a transformational experience for students	
4	On campus, off campus, community, and university; in and outside the classroom and laboratory		To reinforce and challenge our actions and approach in everything we do	
5		Interact <i>openly, honestly, and consistently</i> ; behave <i>ethically</i> ; address concerns in a <i>timely, directive, sensitive, and constructive</i> manner; steward resources <i>responsibly</i> ; interact in a <i>respectful, professional, and caring</i> manner; implement activities <i>responsively</i>	To continually improve outcomes; to enhance the student experience	
6		Entire document focused on manner, or how work will be done*	To serve students; to ensure there is a model to support an exceptional student experience	
7	Outside of the classroom	Achieve goals <i>effectively</i>	To ensure goal achievement; to collaborate and create opportunities for students	Partners in learning
8		Meet needs in a cost, time, and resource <i>efficient manner</i> ; deliver information in a <i>relevant and sensitive manner</i> ; develop and protect resources <i>sustainably</i>	To meet current and future needs	

Modality. The term modality is used “to identify the functions of those lexical and grammatical resources that construct a speaker’s/writer’s attitude” about the ideas or concepts in a text (Stillar, 1998, p. 35). The writer’s attitude is reflected in use of modal verbs in the ways they convey a sense of obligation, possibility, risk, or permission. Modal verbs include *will*, *could*, *should*, and *ought to*. Use of modal verbs in the sample of documents under study varied from text to text (see Table 5.6 for a summary). A trend emerged wherein use of modal verbs tended to be either prolific or almost non-existent.

Table 5.6

Modality within the considered texts

Document #	Modality
1	Repeated use of “will”; positional modality, indicating possibility
2	Use of “strive to” and “aim to”; positional modality in only two instances
3	Repeated use of “will”; positional modality, indicating possibility
4	Use of “strive to”; positional modality in only one instance
5	No use of modal verbs
6	Repeated and emphasized use of “will”; positional modality, indicating possibility
7	No use of modal verbs
8	Repeated use of “will”; positional modality, indicating possibility

Attitudinal lexis. Attitudinal lexis refers to the “interpersonal resources” within a text reflected by adjectives and adverbs (Stillar, 1998, p. 36). Analyzing attitudinal lexis involves completing a classification of adjectives and adverbs and conducting an assessment of the ways in which these speech functions reflect mental and relational processes (Stillar, 1998). Use of adjective and adverbs varied in frequency across the documents studied, no doubt in part due to the length of the documents (see Table 5.7 for a summary of results). One document utilized adverbs far more frequently than adjectives, and the remaining documents exhibited a relatively balanced use of qualitative and classifying adjectives. Most documents included use of

emphasizing adjectives to some extent, but one text in particular contained extensive use of emphasizing adjectives.

Table 5.7

Summary of attitudinal lexis

Attitudinal lexis—summary				
Document #	Qualitative Adjectives	Classifying Adjectives	Emphasizing Adjectives	Adverbs of manner
1	Quality programs; successful, productive, and contributing citizens; supportive, inviting, and accessible campus environment	Educational experience; learning opportunities; academic success; positive engagement; mutual respect; ethical practices; personal honesty	Highest standards	Working collaboratively
2	Productive relationships	Institutional agility	Superior quality, outstanding learning experience	Continually learn
3	Diverse campus	Institutional belonging; integrated, comprehensive support; transformative and engaging learning community; transformational experience	University of choice, outstanding students; highest standards; strong relationships;	Interact professionally; communicate with respect, honesty, and openness
4	Safe, active, caring, respectful, healthy, and supportive campus;	Educational programs;	Best service; full potential	
5	Accessible and accepting campus; effective partnerships; diverse perspectives	Expected outcomes; intended outcomes		Interact openly, honestly, and consistently; behave ethically; address concerns in a timely, direct, sensitive, and constructive manner; steward responsibly; treat people fairly and equitably; continuously improve
6	Applicable research; appropriate service; convenient and accessible service; accessible spaces; important contributors; appropriate stakeholders; safe, caring, and supportive campus; active alumni; correct information	Common ethos; shared values; cross-institutional recommendations; guiding principles; core purpose; life-long learners; learning opportunities; holistic approach; formal and informal experiences; whole student; institutional priorities; relevant and meaningful times; welcoming environment; responsible citizenship; supplementary support; holistic development; active contribution	Exceptional student experience; outstanding undergraduate institution; integral role; optimal service delivery; fullest potential; increasing diversity; closely linked; key contributors; clearly defined outcomes; key indicators; critical feedback; increased student engagement; best practices	Readily address;
7		Learning environments; learning experiences; multi-dimensional beings; engaged citizens	Full potential	Ongoing assessment; effectively achieving
8	Balanced life; appropriate and accurate evidence; right information	Core value; healthy behaviour; unique needs; equitable treatment; evidence-based information; global approach		Unbiased consideration; deliver in a relevant and sensitive manner

Theme. Consideration of *theme* in this textual analysis first involved an analysis of the focus of independent sentences within each text, and then an interpretation of the progressions of foci throughout the text (Stillar, 1998). Individual sentence themes are determined by the ordering and positioning of subjects, determining what the “sentence is concerned with, what it is ‘about’” (Stillar, 1998, p. 46). In alignment with Stillar’s (1998) assertion that overall thematic progress is more important than themes in individual statements, I did not conduct an in-depth assessment of every sentence; rather, I took note of recurring thematic elements and summarized them holistically (see Table 5.8).

Table 5.8

Summary of sentence and document themes

Document #	Individual sentence themes	Overall theme	Voice (Primary)
1	<ul style="list-style-type: none"> Members of the Student Affairs team (including referents “we” and “our”) Acting as role models Enriching educational experience 	Strong group emphasis; what “we” will do	Active voice
2	<ul style="list-style-type: none"> Student services professionals (including referent “we”) Ensure student success Support, encourage, and engage students Build and maintain relationships Foster partnerships Listen, respond, and collaborate 	Strong group emphasis; relational/relationship building theme	Active voice
3	<ul style="list-style-type: none"> Student Affairs (including referent “we”) Work together Recognize and commit to working together Build strong relationships Interact professionally 	Strong group emphasis; a promise about how to work together	Passive voice
4	<ul style="list-style-type: none"> These values; beliefs Student Affairs (including referent “we”) Support understanding Facilitate relationships; collaborate and share Recruit staff Develop programs 	Strong group emphasis; confusion in document through multiple emphases and use of verbs as nouns; statement of belief and activity	Active and passive voice
5	<ul style="list-style-type: none"> The student services Division Through all <i>its activities</i>, the Division strives to... Demonstrate commitment; keep commitments; commit and contribute Provide programs and service 	Strong group emphasis; commitment to activity, particularly working together	Active voice
6	<ul style="list-style-type: none"> A guide; definition of common ethos Student service providers A plan; guiding principles; core purpose Goals Services for students Student involvement 	A guide and plan for provision of student services	Active voice
7	<ul style="list-style-type: none"> Who Student Affairs is Beliefs What Student Affairs is responsible for Why Student Affairs exists 	Affirmation of Student Affairs identity	Active voice, at a distance
8	<ul style="list-style-type: none"> A group of professionals Core values; shared beliefs Practicing and demonstrating values Meaning of values Student services contribution 	Student Services beliefs and corresponding contributions	Active voice

Analysis and Interpretation of Results

While I was engaged in the process of conducting textual analysis, the results appeared at first to be disparate and lacking in connection. The analysis was a detailed and lengthy procedure that seemed cumbersome at times, as the twenty pages of discourse under

consideration yielded close to one hundred pages of written textual analysis combined with on-text “field notes.” However, upon assessing each step of analysis across all of the documents and compiling the data in charts, I noted several trends. These trends pertained to implicit definitions of organizational values▪, the distance of text from the activity inherent in organizational values▪, the manner of activity associated with the independent concept of organizational values▪, and key thematic elements.

Definitions of the organizational values▪ concept, as in phase one of this research, differed significantly from text to text. In a point of difference, definitions were largely implicit. Only two of the eight documents included an explicit definition of organizational values▪. These definitions, however, were imprecise at best; organizational values, for example, were defined as “personal investments” (Document #4, p. 1) and “driving forces for student services” (Document #6, p. 2). The remaining six documents contained implicit definitions. After teasing out these definitions through textual analysis, I found that the organizational values▪ phenomenon was represented in seven discrete and different ways within the eight documents. In the context of the activity of policy creation, which is considered here as the crafting of organizational values statements as part of strategic planning, the organizational values▪ concept was represented as: (a) a guide for workplace interaction, (b) a contextual workplace variable, (c) a descriptor pertaining to the character of work being done, (d) a shared belief, (e) a workplace goal, (f) a workplace commitment, and/or (g) an accountability measure.

Definitional differentiation could be considered as confirmatory of the phase one results, where I noted that there is no consistent language or vocabulary of organizational values▪ that informs values-based discussion and application in organizations. In other words, people do not have the necessary resources to talk about organizational values▪ in a clear and consistent

manner. Semantic confusion is further reflected in this phase of study by way of multiple and varied use of the “organizational values” phrase. However, greater consistency is noted upon closer examination of the activity pertaining to organizational values▪ that is reflected in the textual documents.

As a whole, the text in the strategic planning documents considered was written at a significance distance from activity pertaining to organizational values▪; in other words, the words were dissociated from action. Distance from activity was marked by several textual elements, including predominance of the future tense, prevalence of positional modality (indicating future possibility), and pervasiveness of general, vague, non-specific wording. Even when text was written in the present tense it was most frequently geared toward consideration of a future activity or state of being and framed in terms of what the organization presently believed to be important. Consequently, it is difficult for the reader to imagine or discern the activity associated with organizational values▪ because the text is essentially removed from action and the writing is descriptive of future intentions or aspirations rather than current activity.

I offer three interpretations of the distance from activity evident in these texts. First, it is possible that the ambiguity in such writing about organizational values stems from the linguistic and semantic difficulties noted earlier. If people are unclear with respect to characterising the nature of the organizational values▪ principle, it stands to reason that confusion may also extend to description of activity pertaining to the phenomenon. Second, the writers may be unsure about what the activity integral in organizational values▪ actually is, how to see it, interpret it, and/or describe it. This confusion or ambiguity may ground the writers’ choices of text that indicate distance from activity. Furthermore, it is possible that the actual activity characteristic of organizational values▪ may not currently be conventionally associated with the organizational

values▪ principle in university student services environments. What reads as reluctance to commit to any specific activity in parallel to description of organizational values▪ may then be absence of any resources with which to identify and describe the activity. Third, it could be that the activity pertaining to organizational values▪ is removed from the typical formal work, or occupation, of student services professionals. This interpretation is augmented by evidence present throughout the documents that describes particular kinds of human activity linked with the organizational values▪ phenomenon.

There are recurrent implicit suggestions throughout the documents associating a specific kind of action with the organizational values▪ principle—activity that is situated within interpersonal working relationships. Adverbs of manner were most often used in reference to activities like interacting, communicating, collaborating, and working together. *Working together* constituted a major theme in three of the eight documents, and emerged repeatedly as minor and sentence themes in the remainder of the documents. However, the identification of relationship-based activity as inherent to the realization of the organizational values▪ principle could be problematic on a practical and applied level in student affairs and services domains, which may explain the reluctant and distant description of such activity in organizational values planning documents. Job portfolios for university administrators, including student services professionals, tend to be structural in nature. In my experience as a university administrator, job descriptions focus on accountabilities and qualifications that are measurable by way of specific, observable outcomes. Consequently, processes such as relationship building, collaborative effort, and transparency in communication are rarely noted in formal job descriptions, and staff members have little guidance pertaining to such activity in context of their day to day work. It would seem at odds to detail the activity of “working together” in organizational values▪

planning documents if such work is entirely foreign to the job portfolios of the employees to whom the documents were meant to reflect—or the addressee, in Stillar’s (1998) terminology.

This finding links to an additional result from the textual analysis: a pronounced focus in several cases on accountability. Two of the eight documents were plainly framed as accountability agreements; agreements, in other words, between the organization and individual student services staff that centered around the particular kinds of work the organization had collectively committed to doing. In the remainder of the documents, accountability themes emerged repeatedly. There were expectations noted in the texts that members of the organizations would account for how they demonstrated or participated in activity pertaining to organizational values▪ in context of long-term goal achievement. In these cases, the organizational values▪ concept was construed as a kind of workplace variable, or a component of the organization’s strategic aims and outcome-based priorities. I interpret the act of describing the activity that pertains to organizational values▪ by using the language of accountability as an effort to make it accessible to student affairs professionals in terms of translating expectations to existing portfolios and to the processes of day to day work.

Identifying Possibilities for Application: A Precise Model of Organizational Values▪

The step of discourse analysis following the analysis of the text proper is to identify possibilities for application arising from the analysis (see Figure 3.4). It is at this point that modelling pertaining to phase two of the study is beneficial. A model distils the learning gleaned from research, and illustrates meaningful connections that are helpful and applicable to researchers and practitioners alike.

A *precise* model is meant to reflect a snapshot of observable activity, and it is descriptive of particular action pertaining to a social phenomenon. My goal in this phase of research was to determine, through textual analysis of strategic planning documents, how the activity of organizational values is expressed in policy-driven artefacts in university administration. Two types of activity were noted within the textual analysis, including the activity of creating the textual document itself and the discrete activities associated with the organizational values principle. Three predominant themes emerged throughout the documents pertaining to activities associated with the organizational values concept: what we will do, how we will work together, and what we believe. According to my analysis, these themes intersected in a description of the overarching policy activity evident in many of the documents: activity pertaining to workplace accountability. A precise model, then, captures these important thematic elements of the discourse (see Figure 5.1).

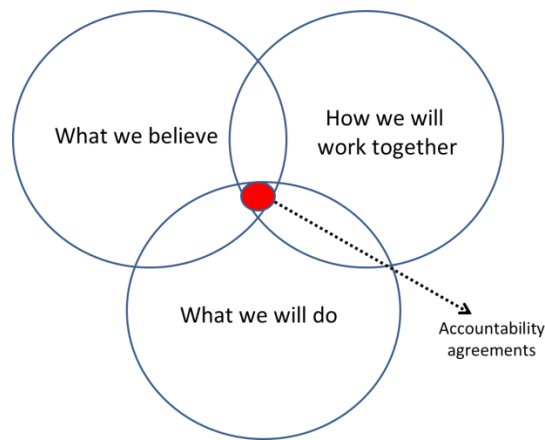


Figure 5.1: A precise model of organizational values according to textual analysis.

The simple and instructive model is comprised of three overlapping circles in a Venn diagram. Each circle represents an action (future or present) associated with the organizational

values▪ concept, and the intersection of the circles represents the kind of broad policy-based activity most frequently associated with the concept. This model is easily transposed to the practice, or the observable activity, of policy creation in university administration. The exercise of creating accountability agreements associated with organizational values▪ would accordingly include statements reflecting the following behaviour associated with the organizational values principle: what the represented group believes, how the group will work together, and what the group will do. It also has evaluative utility, serving as a benchmark for the assessment of continuing effort upon completion of policy documents (for example: Does our ongoing activity reflect what we have said about what we believe, how we will work together, and what we will do?). This model could then serve as a guide for both policy creation and evaluation pertaining to the articulation of organizational values in university administration.

Critical Reflection and Limitations

The last stage in the discourse analysis framework (see Figure 5.1) includes conducting a critical reflection of the analysis upon completion. Such a reflection requires “the analyst to reflect on where s/he is coming from, and her/his own social positioning” (Fairclough, 2001, p. 236), in addition to identifying limitations inherent in the analysis. I approach this research having had a lengthy history as a student services professional, and as a member of a student services group that has participated in articulating values statements as part of a strategic planning process. This experience is useful in terms of how it has contributed to my environmental understanding and knowledge of strategic planning processes in university student services. However, it has also undoubtedly positioned me as someone with an opinion on the matter, thus limiting my ability to fully bracket myself from the textual research.

Further limitations include the availability of documents and the need to select a sample. The research would have been more robust given the opportunity to analyze all available documents. However, several potentially useable documents were unavailable to me, and others were under development at the time of my inquiry. My understanding of activity pertaining to organizational values in student services is also, due to the delimitations noted earlier, restricted to particular kinds of universities. The strategic planning documents and organizational values statements may look quite different at a theological institution or an online university, for example. Finally, I am also limited as a researcher by my knowledge of the language system of interest in this inquiry: that of strategic planning. Although I am familiar with strategic planning parlance and processes, I am not an expert with respect to the linguistic subtleties of strategic planning discourse. As such, there is the possibility that I may have missed understated or implicit meaning within the textual documents.

Conclusion

In Chapter Six, following a brief review of the specific methods followed in the third phase of the research, I provide the results of phase three. Analyses of these results conclude in the construction of an authentic model of organizational values, to be re-examined at the conclusion of the study in its entirety. Finally, in Chapter Seven, I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER SIX

Research Phase Three: Episodic Narrative Interviews

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. In this chapter, I report on results from the third phase of study. This phase involved a collocation analysis of episodic narrative interviews with student services personnel from universities across Canada. The analysis was conducted for the purpose of determining how the theoretical characteristics of the organizational values principle are expressed in context of individual, phenomenological experiences of university administrators. I describe the research participants, provide a brief summary of the method and strategies of analysis utilized, discuss the findings at each level of analysis, report on an over-all interpretation, outline a corresponding authentic model of organizational values, and discuss limitations to this phase of research.

Episodic Narrative Interview

In phase three, I conducted a series of unstructured, phenomenological interviews, in which I asked participants to convey aural, episodic narratives of their practical experience with respect to organizational values in university student services work. *Episodic* interviewing involves techniques “that elicit descriptions of particular episodes or features” in the participant’s work life (Bates, 2004, p. 18). Episodic interviews focus in on specific occurrences or experiences, and are meant to capture participant knowledge that is tied to concrete circumstances (Flick, 2000). *Narratives* consist of storied data that reflect transactional, developmental, cultural, and educational aspects of individual experience, conveyed in context of a dialogical relationship between teller and listener (Mello, 2002). The story telling implicit in narrative was an important aspect of the interviews, as such narratives are ideally suited to

revealing connections between aspects of a phenomenon according to those who experience it (Chase, 2005). The interviews, then, consisted of bounded narratives that were framed within specific and particular individual experiences.

Episodic narrative interview framework. When using episodic narrative interviews as a phenomenological strategy, there are no strict or established research protocols to employ (Kramp, 2004). However, it is necessary to prepare a framework for the interview within which discourse will occur (Bates, 2004; Flick, 2000). The essential components of such a framework include: (a) an explanation of the principle involved in the interview; (b) a request for the participant's subjective definition of the phenomenon being studied, (c) a request for the participant to remember and describe a particular, specific situation; and (d) a request for the participant to reflect on the meaning of the phenomenon in context of the specific situation (Flick, 2000). The interview should conclude with an opportunity for participants to add any anecdotal information that they feel is pertinent, and to further establish rapport (Flick, 2000). A sample of the interview protocol can be found in Appendix H.

I made a concerted effort in each interview to meet the first requirement for an adequate episodic narrative interview framework by familiarizing each participant with the principle under study. I began each interview by using an analogy for the purpose of describing my interest in organizational values as an overarching principle, and to conceptually divert the participant from engaging in values differentiation or selection. I did not provide any definition or description of the organizational values principle per se, but instead attempted to help participants understand the general conceptual aim driving the research. I then requested that each participant define the organizational values concept according to his/her personal understandings and experience. I referred to the participant's definition throughout each

interview, and provided ample opportunity for the participant to add to, or revise, his/her definitions.

The most substantive part of each discussion involved addressing the final two requirements for an episodic narrative interview. I first asked that the participant tell a story of, or describe in detail, an instance of structural change that they had experienced in the context of their student affairs and services work. I provided examples of what I meant by “structural change,” and allowed participants the opportunity to brainstorm ideas. Following their telling of the story of structural change I asked that the participant use that story as a contextual background, and reflect on and further describe how they experienced organizational values during that time of change. I concluded each interview by giving the participant a chance to make additions or changes to the stories he/she had disclosed, and by engaging in informal discussion about the study and the participant’s work.

Interview pilot. I conducted an interview pilot in order to assess the suitability of the interview format and questions (as per Bates, 2004; Flick, 2000). Two sample-appropriate participants from a Canadian university that met delimitation requirements were approached and agreed to participate in pilot interviews. I found that the interview process went smoothly, that the protocol was well understood by participants, and that the interview generated data that had the potential to address the research questions I had developed (Bates, 2004). Additionally, respondents indicated a high level of comfort with the process. Minor modifications/additions were made to the protocol prior to proceeding with the study, including the addition of an initial request for participants to outline the nature of their professional role.

Data collection. I attended three conferences at which I collected interview data toward completion of this phase of study. Interviews were conducted in semi-public locations ranging

from hotel sitting areas to outdoor cafés. Each interview participant signed a consent form after a debriefing about the consent process, and each participant agreed to have their interview tape recorded (see Appendix F for a copy of the consent form). The interviews were generally 25 to 45 minutes in length, and primarily involved the participants' story telling as described above. I then transcribed all interviews in full for the purpose of engaging in further analysis; transcribed documents ranged from seven to fourteen pages in length.

The interviews. Conducting the interviews was an enjoyable and rewarding process. I was grateful to have the opportunity to connect with such a broad range of professionals from across the country, and I was witness to many rich, varied, and nuanced stories. I found that I was able to quickly establish a rapport with participants given our common student services backgrounds and experiences. In each case I received interview responses that exceeded my expectations and contributed significantly to my understanding of the organizational values principle.

Interview Participants

Interviews were conducted with employees from Canadian universities who were in attendance at professional meetings and conferences that were geared toward university student services and administrative staff. Recruitment of interview participants prior to conference proceedings was a relatively smooth and administratively efficient process, as permission was granted by conference organizers and those organizers participated as partners in the recruitment process. Conference delegates were contacted prior to each meeting with an invitation to participate, which outlined the conditions for participation, as well as the goals of the study (see Appendix G for a copy of the invitation to participate). For the purposes of delimitation and sample selection, interview participants had to: (a) occupy a full-time professional student

affairs/service role at a Canadian university; (b) be in contact with students (undergraduate or graduate) on a regular basis as part of their professional portfolio; (c) be part of a professional, non-faculty union; and (d) have had at least one year of experience as a student services professional. If delegates replied to the invitation and self-identified as meeting the requirements for participation, an interview was scheduled and conducted. In this way, a measure of random selection was enabled while still allowing people to self-select for participation.

I conducted a total of 12 interviews, 11 of which were included in the final data set for analysis at this phase of study. In the interview that was not included, the participant did not meet the requirements for sample selection; however, I have maintained the original numbering of interview transcripts throughout the data reporting in this chapter. Consequently, the reader will note quotations from Interviews 1 and 2, and 4 through 13. Eight of the 11 participants were women, and three were men. Although this does not represent the 50/50 participant gender balance that is generally desired, it is reflective of a typical gender balance within student affairs and services professional roles, particularly within the administrative rank typical of the roles considered as part of this research sample (Turrentine & Conely, 2001). All of the participants had undergraduate university degrees, three had Master's degrees, and one had a PhD.

Participants worked in student affairs and services areas from universities across the country. Universities that were included in this phase of study met the same delimitation requirements as those outlined for the textual analysis portion of the research outlined in Chapter Five. The functional service areas or offices that were represented by participants in this phase of study included: professional college student services, student development programming, dispute resolution, on-campus residence, residence life, student leadership development, student

success coordination, international student advising, diversity and equity programming, and accessible learning/disability services.

Analytical Framework

I was interested in utilizing an alternative method to the traditional types of coding that are typically employed when analyzing narrative data (Mello, 2002). It was my goal to generate a holistic understanding of the narrative texts, as opposed to breaking them down into single word/phrase bits as a sole strategy for conducting analysis. This desire aligned with Mello's assertion that analysis of narratives need be "grounded, authentic, and inclusive of the complexity found in discourse practices so that the narratives and their meanings remain intact" (p. 233). As such, I used Mello's framework for collocation analysis to interpret the episodic narrative data I gathered.

Collocation analysis. *Collocation* is an approach to interview data analysis that, in opposition to sole use of coding, involves several strategies designed to interpret narrative data as a whole (Mello, 2002). Collocation analysis, in an effort to "preserve narrative integrity" (p. 236), involves several discrete strategies including efforts to interpret the: (a) textual operation, (b) transactional operation, (c) sociocultural operation, and (d) educative operation of narrative accounts. This kind of analysis involves looking at narrative data collectively and thematically (Mello, 2002). Below, I discuss each aspect of the collocation analysis, and describe the corresponding findings in turn.

Results of Collocation Analysis

Textual operation. Investigating the *textual operation* of an episodic narrative involves identifying patterns, motifs, and themes within each narrative, and in the narratives as a whole (Mello, 2002). Through analysis of the textual operation, factual information is discerned,

patterns of discourse are identified, and thematic congruence between narratives is assessed. In order to conduct this analysis, I engaged in the following steps: I identified motifs, or recurring subjects or foci, in each interview, and then I identified and sorted themes common to all of the narratives.

Identification of motifs was a three step process wherein I first tracked motifs for each section of the interviews. I collated and charted motifs from the interviews under four main headings: (a) definitions of organizational values, (b) how colleagues at the office talk about organizational values, (c) stories of structural change, and (d) stories about experiencing organizational values. I then transferred the results under each heading back into discrete documents that reflected the motifs present in individual transcripts (see Table 6.1 for results). Finally, I re-read participant responses/stories in each interview transcript to ensure accuracy. I found several over-arching themes of note.

Table 6.1

Summary of motifs from each interview

Interview #	Motifs
1	<ul style="list-style-type: none"> • Personal beliefs are organizational values • Shared vision and philosophy of the organization • Organizational values are expectations • Relationships • Discrepancy between values and activity; values not lived • Stress/safety • Differentiation
2	<ul style="list-style-type: none"> • Discrepancy between values rhetoric and behaviour • Personal values / organizational values • Organizational values mandated without human understanding/consultation • Organizational values are the essence of what the institution upholds • What is important • Relationships
4	<ul style="list-style-type: none"> • Discrepancy between values rhetoric and activity/behaviour • Consensus about what's important; common understanding • Collective standards; impossible standards • Personal values/professional values/organizational values • Organizational values as behaviour

5	<ul style="list-style-type: none"> • Organization's core principles • Discrepancy between theory and reality • Discrepancy between values and activity; values not lived • Organizational values mandated without human understanding/consultation • Personal values/professional values/organizational values • Organizational values as behaviour
6	<ul style="list-style-type: none"> • Organizational values are core principles • Valuable guides to individual behaviour/activity • Discrepancy between theory and reality • Organizational values mandated without consultation • Relationships • Discrepancy between values and activity • Safety • What is important
7	<ul style="list-style-type: none"> • Organizational values are guides to behaviour/activity • Organizational values express differently in different people • Organizational values mandated without consultation/collaboration • Safety • Relationships • Personal values/professional values/organizational values
8	<ul style="list-style-type: none"> • Organizational values are purposes that drive the organization; drivers • What is important to the organization • Organizational values mandated without consultation/collaboration • Discrepancy between theory and reality • Discrepancy between values and activity/behaviour • Differentiation
9	<ul style="list-style-type: none"> • Organizational values are attitudes • Stress
10	<ul style="list-style-type: none"> • Organizational values as behaviour; day to day work • Disconnect between leaders and staff • Personal values = organizational values • Principles • Differentiation • Relationships • Tied to hiring/person-organization fit
11	<ul style="list-style-type: none"> • Discrepancy between theory and reality • Ideals • Discrepancy between values and activity/behaviour • Shared goals • Organizational commitment • Tied to performance review • Direction/directives • Discrepancy between rhetoric and behaviour • Disconnect between leaders and staff • Personal/professional/organizational values • Relationships
12	<ul style="list-style-type: none"> • Organizational values are foundation • Guides • Principles • Safety • Personal/organizational values • Discrepancy between values and activity/behaviour • Tied to hiring/person-organization fit • Collaborative

The most common theme across interviews was an assertion that, in the participants' work experiences, there was a pronounced discrepancy between organizational values and the activity or behaviour enacted by others at work. Nine of the 11 participants suggested that organizational values were not being "lived" at their offices, meaning that staff behaviour was largely contradictory to that which the participants perceived as reflective of or embodying organizational values. An example of this type of experience was succinctly noted by one participant: "...you don't see enough of these words... demonstrated. They are thrown around carelessly and easily, but you don't seem to see anybody walking the talk. There's a lot of talk, you know, but is it actually carried out?" (Interview #2, p. 1). Many of the participants related similar experiences, and generally associated organizational values with rhetoric that was misaligned from the actual activities, decision making, policies, and behaviour occurring in their work environments.

Another predominant theme emerged in context of the participants' experiences of the demarcation and/or relationship between personal values, professional values, and organizational values. This theme was expressed in several different ways. Some participants strongly echoed one another in their contention that the boundaries between personal, professional, and organizational values are fuzzy and fluid, and that these concepts are either interchangeable or equivalent/parallel versions of one another. One participant referred to a "personal organizational value of mine" (Interview #1, p. 6), and another indicated that personal values would "... transcend into what the organization felt were very important" (Interview #2, p. 1). One participant was more detailed in this conception: "...it's the... principles that are congruent with your workplace's... purpose, and... those things that *you* find most valuable, most sacred in... guiding that purpose and guiding *you* in the role that you're doing" (Interview

#6, p. 2, emphasis added). However, most participants indicated a more problematic relationship between the phenomena. In one case, organizational values▪ was construed as a shared understanding that was ultimately expressed individually and differently: “I think that there may be [values] worth bringing to the forefront and making more understood what those mean to different people. Or how people are differently expressing the same values in their work” (Interview #7, p. 1). In another case, the division between organizational and personal values was made clear, but with the stipulation that organizational values▪ enable people with diverse personal values to work together effectively: “...we all come in with our own set of values... But we have to come to some sort of agreement around how we’re going to live our values in a shared space” (Interview #4, p. 1). One participant distinguished between personal and organizational values, and suggested that personal values frequently trump organizational values in practice: “I think people’s own needs and desires outweigh the organizational goals” (Interview #11, p. 11). Finally, two participants made clear demarcations between personal, professional, and organizational values, construing personal values▪ as guides for personal interactions, professional values as guides for general workplace behaviour, and organizational values▪ as core purposes that connect to organizational goals and specific group approaches. While these differences were clearly defined, it was evident that these participants construed them as somewhat problematic: “...we talk about our institutional values and what we value [personally], and it’s... loaded... because then you start thinking about... do you have to live that as a shared experience? Do you have to value what everybody else values?” (Interview #4, p. 2).

A less dominant but significant theme was noted in participants’ experiences of the processes associated with organizational values implementation in their workplaces. In five of

the 11 interviews, participants spoke at length about forced enactment of organizational values; in other words, particular values or values-related processes were mandated in their institutions without consultation, collaboration, or what one participant referred to as “human empathy” (Interview #2, p. 6). These reflections on experience of organizational values were related in an almost verbatim manner among participants. One participant recalled a particular experience that was echoed almost identically in four other interviews: “...I wasn’t consulted or informed individually prior to... an announcement at our leadership team [meeting] that hey, this is going to happen” (Interview #8, p. 8). Participants reported feeling distanced and in some cases personally slighted by this type of forced adherence to particular conceptions of the organizational values principle: “I can see people maybe disconnecting a little, and maybe saying, ‘I don’t know if I should be here still’... I can see my colleagues... in some ways silenced a little” (Interview # 6, p. 7). In most of these cases, participants noted their experiences as isolating and negative.

Another minor but consistent theme emerged when two motifs were considered together: stress and safety. I interpreted these two motifs in conjunction as one theme because they appeared to be linked throughout participant discourses. Most participants mentioned experiencing stress as part of the structural changes they described, and this feeling was often linked to an accompanying assessment about whether or not it was “safe” to discuss and/or troubleshoot their stressful situation with the appropriate workplace leader. These motifs appeared together in several instances, and they were situated within discussions pertaining to the negotiation of workplace relationships.

Finally, an additional theme was apparent when two similar motifs were considered together: a discrepancy between theory and reality, and a division between leaders and their staff.

These motifs seemed to bear connection to the previously identified theme regarding mandated organizational values, and were discussed in context of similar experiences within the interviews proper. Six participants noted a lack of understanding between individual leaders and their staff, and a consequent gap that emerged between leaders and staff when organizational values▪ conceptions were developed by leaders on behalf of staff. This was expressed most succinctly in one interview, where the participant stated that the “decisions... being made at a higher level [are] incongruent with the actual nature of the reality of the situation” (Interview #6, p. 3). Sometimes this was viewed as being caused by a lack of a leader’s awareness pertaining to the daily work of staff: “... I think there was some feeling on the part of the staff that even though the director may have been very involved in the process that the director may not have... been very adept at talking about our issues and... our perspective” (Interview #5, p. 3). It was also expressed as a suspicion that the leadership team knew more about the organizational values, rendering them less meaningful and applicable to staff: “It also seems like a disconnect between manager level and worker level... I feel like a manager might understand the concept more than someone who doesn’t have much say” (Interview #10, p. 3). Finally, two participants also framed this theme in terms of their discussions about leader responsibilities and assertions that leaders are meant to model organizational values conceptions appropriately in order for staff to understand and behave in alignment with those conceptions. These participants felt that such modelling was not taking place, and that a theoretical gap consequently existed between what leaders espoused as organizational values▪ and what was meaningful to staff in terms of practical work:

I think managers have the power in a lot of different ways... one is modelling the behaviour... What kinds of actions are the managers doing that also help to model that

behaviour? ...That's what we want. That is an organizational commitment that we should be making. (Interview #11, p. 11).

Transactional operation. Analysing the *transactional operation* among several narrative texts involves examining those texts together as a whole (Mello, 2002). Participant responses to each research query are juxtaposed together at this stage of the analysis, and re-read by the researcher in a kind of anthology. The researcher has an opportunity “to compare each informant’s responses in their unedited version, and to form a clearer picture of how each text operates both concurrently and individually” (Mello, 2002, p. 239). I cut and pasted unedited participant responses into four documents, one for each interview prompt: (a) definitions of organizational values, (b) how colleagues at the office talk about organizational values, (c) stories of structural change, and (d) stories about experiencing organizational values. As I read through each document, I highlighted text, jotted down reactions, and noted similarities and differences. I then made note of my impressions, focusing on the feeling generated from each collated piece of work in its entirety as opposed to the details of each individual interview.

First, I read the collated definitions of organizational values together as an integrated document. I observed that what stood out was how participants verbalized their interpretations of the organizational values concept rather than the definitions proper. It became immediately evident that most participants struggled to speak about organizational values in a specific or definitive manner. They frequently hesitated to define or describe the organizational values principle, and most often had to talk for some time in order to find their way to a definition; participants often spoke for several minutes about related or unrelated concepts/phenomena until they settled on a description of organizational values. Further, participant language was heavily peppered with thinking words and phrases like “um,” “er,” “I guess,” “you know,” and “I think,”

as well as long pauses and the occasional unrelated anecdote. One participant even claimed that the request to describe the organizational values principle was a “loaded question” (Interview #4, p. 1). This observation of the discourse pertaining to definitions as a whole was made bearing in mind that participants generally had had an extended period of time—a week or more—to contemplate the topic and purpose of the research prior to the interview.

The second group of collated interview discourses were in response to a question about how organizational values were spoken about or referred to in the participants’ work environments. In this group of responses I perceived a sense of reluctance, indicated by facial expressions and participants’ frequent use of phrases like, “To be honest...”, or “Can I be totally blunt...” Such reluctance seemed to be driven by participant uncertainty with respect to how they might provide an accurate response. To be sure, the occasional participant was able to report that organizational values were talked about in the office and how such discourse typically emerged. Most participants, however, provided an initial yes or no response and then qualified it in any of the following ways: (a) organizational values are spoken of, but implicitly; (b) organizational values are spoken of, but using different terminology; (c) organizational values are not spoken of unless there is a problem or crisis; (d) organizational values are not spoken about but everyone knows what they are; or (e) organizational values are not spoken of unless in direct reference to hiring protocols or employee performance reviews. It appears that the reluctance in these responses, then, was not due to an unwillingness to answer the question, but instead to participants’ feeling that they could not provide a definitive account about the ways in which organizational values were discussed in their office environments.

The third group of narrative texts included participant stories of structural change. The first thing I noticed as I read through this grouping of narratives was a pronounced focus and

emphasis on personal working relationships; most frequently, this included a description of how working relationships were strained and/or severed. This was noteworthy because the interview prompt at this phase in each interview asked participants to tell a story of one structural change that had occurred in the workplace. I explained to each participant that the structural change could be large or small in scope, and could include a change to their work/accountabilities, their portfolios, policies and/or procedures, or to working relationships. In every case the participants focused on relationships, even if the change they spoke about was framed as one to a particular portfolio item or to workplace policy. There was an additional aspect to this relational tone: that of the power inherent in their relationships. Most of the stories were reflective of the participant's negotiation of some sort of power differential between him/herself and another individual or group who was, in a structural sense, higher up in the organizational hierarchy. Furthermore, most of the stories were negative in tone, where participants described some sort of hardship, stressor, or personal challenge, either as the cause or the result of the structural change.

The last group of narratives were those pertaining to the participants' personal experiences of organizational values. In addition to a repeated vacillation between values differentiation and consideration of the overarching organizational values concept, strong metaphorical language was used repeatedly by participants through this phase of the interviews. Consequently, it appeared that participants were utilizing their opportunity to speak about experiences of organizational values as a venue to also make personal sense of the structural change they had experienced. Vivid metaphors were used in the process of thinking through and/or reasoning how organizational values emerged or fit into the structural change experiences the participants had described. Discourse in this group of narrative responses was also largely reflective on the negotiation of workplace relationships discussed earlier. As participants were

engaging in the sense-making process, they often concluded (implicitly and explicitly) that there was a link between organizational values and the authentic operationalization of organizational values that, in their experiences, was missing. Some participants even spoke metaphorically of a “bridge,” or a conceptual point of connection between the organizational values principle and organizational values actualization. Many participants concluded (again, implicitly and explicitly) that if there is no bridge, the espoused organizational values actually limit personal/individual authenticity around values enactment.

A notion was also frequently expressed that the operationalization of organizational values could be two things at once; it could involve acknowledgement and adherence to structural boundaries in compromise with daily processes and behaviours. In this sense, the “bridge” between organizational values articulation and operationalization was conceived of as a specific approach toward operationalization; or, in other words, an explicit strategy developed for the purpose of providing an access point(s) to the enactment of organizational values. The organizational values principle was here viewed or defined as a purpose or reason for being, while “operationalization” of organizational values was considered the enactment of, or behaviour associated with, the organizational values principle (see Figure 6.1 for an illustration of this idea).

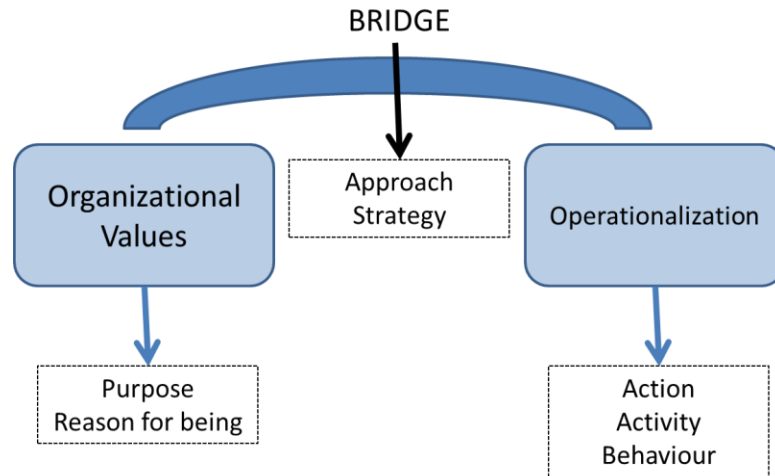


Figure 6.1: Illustration of a conceptual bridge between organizational values conceptualization and operationalization.

In relation to the notion of a missing link between organizational values and organizational values operationalization, there was also a general sense throughout these narratives of structural barriers that hinder or prevent enactment of organizational values. This took several different forms, but was repeated in variations several times throughout the interviews as a whole. First, many participants began with explicit descriptions of “job fit.” Many indicated that they had experienced what I describe as a “resonance” with their jobs per se; in other words, they enjoyed their day-to-day work, saw the value inherent in their individual portfolios, and personally associated their jobs as part of their individual identities. However, participants repeatedly then went on to describe a “dissonance” between themselves and the operationalized organizational values. There was a distinct differentiation here between espoused and actual organizational values, where the disconnect was noted as one between the participants and the enactment of organizational values rather than the formally articulated or espoused organizational values. Several participants sited structural barriers within the organization that prohibited alignment between espoused and actualized organizational values;

these barriers included policies, limited resources, the necessity for hierarchical relationships, and inefficient communication channels. Ultimately, most participants concluded that organizational values must have a “human” component; that they cannot be solely structural or policy-bound, or they become meaningless to the daily work and activity of staff.

Sociocultural operation. Researchers investigate *sociocultural operations* within texts in an effort to preserve the contextual and social integrity of narrative discourse (Mello, 2002). Belief and identity statements are analyzed in order to illuminate the social and cultural meanings within each story. *Culture* is considered here as the social environment of an organization that “provides meaning and context for a specific group of people” (Berquist & Pawlak, 2008, p. 9). In this portion of the interview analysis, I isolated elements of sociocultural operation in each individual text, including participant roles, belief statements, attitude statements, and action statements, and then assessed the ways in which those elements were reflective of social and environmental context. This analysis was conducted in an attempt to uncover aspects of organizational culture that were significant in consideration of the organizational values principle at this phase of study.

Participant roles were different in every interview, yet participant depictions of environment, structure, structural change, and processes in student affairs and services divisions were remarkably similar. Participants made several unprompted blanket statements about student affairs and services work, and the consistency between these statements indicated similarity in terms of what Mello coined “cultural source”, which in this case is constituted by student affairs and services organizational culture. Participants claimed that: (a) student services staff support one another (Interviews #1, #6, #7), (b) student services revolves around development of personal relationships (Interviews #1, #4, #5, #7, #8, #11), (c) student services is

action oriented work (Interviews #4, #11), (d) student affairs professionals love what they do (Interviews #4, #7, #11, #12), (e) being a student affairs professional is part of personal identity (Interview #4), (f) professionalism needs to be modelled in student services (Interviews #5, #11), (g) student services provision and leadership are collaborative processes (Interviews #7, #8, #10 #11), and (h) the reason student services divisions exist is to ensure student success at universities (Interviews #1, #7, #8, #9, #11).

There were only two exceptions among the narratives with respect to participant depictions of student services culture and their associated experiences of organizational values within student services roles. The two interviews with participants who had less than one year of experience in their current professional roles were markedly different from the remainder in several respects. These were staff who were new to their full-time professional roles, but who still considered themselves as having more than a year's collective experience because of their previous employment as student staff within student affairs areas. First, it was challenging for these participants to talk about a time of structural change in a detailed manner, so the narratives involved an increased incidence of prompting by the researcher. Additionally, it was extremely difficult for the participants to discuss organizational values, both conceptually and with respect to differentiation. These interviews were characterized by long periods of thinking, and a great deal of indecisive language. One of these participants explicitly stated, "...it's hard to place exactly... how you would relate [organizational values] to the work environment" (Interview #10, p. 2). The participants were not confident with their ability to tell a story about their experience of organizational values, and one participant noted at the conclusion of the interview: "I feel like I kind of danced around your second question..." (Interview #9, p. 8). This finding confirms Mello's (2002) assertion that it is important to recruit participants who are "culturally

competent expert tellers” (p. 239), and while the narratives generated within these interviews were informative in many respects, it is important to understand that these participants demonstrated a limited explicit understanding of the organizational values principle in context of their student affairs and services roles.

Many of the attitude and belief statements expressed by participants throughout the interviews paralleled the results found in the transactional operation analysis, particularly the expressed beliefs that institutional structure at university precludes the ability to “live” organizational values and that structural limitations sometimes result in disruptions of personal alignment to organizational values. One participant summarized the effect of structural constraints on organizational values with an assertion that, due to such constraints, the “person behind the position was lost” (Interview #4, p. 7). There was a common feeling among participants that organizational values and associated change are done *to* people instead of *with* people, meaning that there is little consultation with, involvement of, or collaboration among staff in the development of the organizational values principle. Additionally, many of the respondents indicated throughout their narratives that their personal values were, to varying extents, compromised through the process of making attempts to better align with the organization; this was most succinctly noted by one participant in particular: “I... felt like my personal values were challenged... pretty much on a regular basis” (Interview #12, p. 8).

The results of the sociocultural operation analysis also strongly echoed those noted in the transactional operation analysis around working relationships, both between colleagues and between students and staff. Participant beliefs, attitudes, and action statements were repeatedly centered on the importance of relationship building, teamwork, transparent communication, and collaboration: “We are a community... we pride ourselves on community and relationships here”

(Interview #11, p. 9); “We step in all the time and support each other... I think it’s a sign of a healthy organizational relationship” (Interview #1, p. 1); “... it’s like that whole family dynamic in a way... you’re a team and you’re working together” (Interview #5, p. 6); “...our process is very open and collaborative and very process-oriented” (Interview #7, p. 3); and “I’m a big believer in communication and collaboration” (Interview #8, p. 8). The frequency and consistency of these references to relationships suggests that participants experienced those relationships as one of the hallmarks or foundations of their workplace culture.

Educative operation. Analysis of the *educative operation* within narrative texts is constituted by an assessment of, and speculation about, the participants’ learning and/or sense-making throughout each interview (Mello, 2002). This analysis is conducted in order to honour the “pedagogical roots” of narrative within the process of teaching and learning (Mello, 2002, p. 240). The questions that participants ask, as well as the thinking statements uttered, are assumed to be “signifiers of curiosity, indicating that participants [are] trying to make meaning from the research events” (p. 240). I have already noted an initial impression that participants often utilized the opportunity to speak about their experiences of organizational values as a way in which to make sense of the structural change that occurred within their workplaces, and in the educative operation analysis I drew out some of the specific indicators that sense-making was actually taking place. I isolated questions asked, thinking statements uttered, and anecdotes told in each interview for the purpose of determining how participants were learning as a result of participating in the narrative interview process.

Participants generally asked a lot of questions, and it became clear through this analysis that questions were posed for the purpose of sense-making rather than as an interrogative means of gathering information. The questions were most often reflective, and focused on the

content/topics addressed within each narrative. Furthermore, questions were frequently framed in a critical manner: “If there’s stress, or if there’s conflict, are those values supposed to be supporting us through that?” (Interview #4, p. 8); “...are we modelling the very behaviour that we’re expecting the students to embody?” (Interview #5, p. 7); “So although we say these things, how [are they] being displayed?” (Interview #11, p. 1); “Are our organizational values being put into action?” (Interview #11, p. 5); and “...how do we... talk about those [values] in a way that makes sense and brings our work to life?” (Interview #12, p. 9). Questions were used as “hooks” in a way that allowed participants to more deeply explore the personal meaning associated with their experiences of organizational values.

Thinking statements refer to statements offered by participants within their narrative that suggest they are actively holding a particular thought or idea in their mind, and in some circumstances also attempting to work the idea through to a conclusion. Thinking statements are cued by phrases such as “I think,” “it seems,” “it’s almost like,” “it was interesting,” and “I felt.” I noted that in this group of narratives, thinking statements were also frequently vivid or metaphorical in nature. Most participants offered several thinking statements, but some particularly striking examples stood out within the narratives: “I think that... the sand is shifting under everybody’s feet all the time” (Interview #1, p. 11); “It was almost like this impossible standard of happiness” (Interview #4, p. 9); and “It kind of seems like at our institution that’s just what we do. We rip the band-aid off really quick and then deal with it kicking and screaming later” (Interview #8, p. 8). Participants often used thinking statements when they were transitioning between thematic elements of their narratives, or in conclusion to a narrative.

The anecdotes offered in these interviews also constituted evidence of participant learning (Mello, 2002). Participants were frequently able to draw parallels between their

organizational values-focused discourse and other personal happenings in their lives. Some participants even offered unprompted testimonials to the value of the narrative interview process in their own personal development: “I really like the format you’re using... It really challenges the person to think about definitions and what you mean... you know, it’s inviting my thinking about what further work I know I need to do” (Interview #12, p. 9). The repeated use of anecdotes, in addition to the testimonials, suggests that most participants were comfortable with the process, were able to make sense of the process, and engaged in learning and/or development throughout their episodic narrative interviews.

Overall Analysis and Interpretation of Results

My interpretation of the results at this phase of study reflects an attempt to better understand over-arching impressions and questions generated as a result of engaging in narrative collocation analysis. Some of these impressions were founded through observation of the language used by participants and the theoretically oriented conceptions of organizational values that emerged. More, however, were focused on the tensions participants noted between organizational values conceptions and actual workplace practice and behaviour. I will focus first on a linguistically-oriented interpretation, and then on an analysis of reflections on activity; I will also note any assumed connections between the two.

Definitions of the organizational values concept provided by participants differed significantly between cases, and reinforce similar findings generated earlier in this study. In one respect, this finding was unsurprising, especially given the similar results in phases one and two of the research. However, in each interview I had worked diligently to ensure a consistent understanding among all participants with respect to the nature of the principle/phenomenon in which I was interested; for example, that organizational values was an overarching and

independent concept. I had assumed that such an effort to frame the narrative research might yield more consistency in definitional results. On the whole, however, organizational values was described by participants in many different ways, specifically as: (a) organizational beliefs, (b) group expectations, (c) what is important to the institution, (d) collective standards, (e) core organizational principles, (f) guides to individual behaviour within organizations, (g) the purpose of the organization, (h) organizational attitudes, (i) day to day work/behaviour, (j) ideals, (k) shared goals, (l) organizational commitments, and (m) shared organizational vision and philosophy. Many of these definitional components overlapped and were shared between several of the participants, but were offered in such a way as to negate any consistent organizational values definition across the narrative interviews.

Despite wholehearted efforts to dissuade discussion of values differentiation, several participants engaged in story telling about differentiation for a significant portion of their interviews, particularly in reference to the definitional aspects of the interviews. I viewed this as symptomatic of inadequate organizational values vocabulary; people just do not know how to speak of organizational values without attempting to delineate best and worst values.

An additional finding with respect to definitions pertains to the ways in which they emerged in context of participant stories. As indicated by the interview protocol described earlier, I asked each participant at the outset of the interview to describe what the term “organizational values” meant to them. All of the participants willingly provided definitions, but as the interviews progressed many of the participants added to, changed, or contradicted their original definitions of the term. This was largely done in an implicit manner. One participant, for example, initially defined organizational values as “the shared vision and philosophy of the

organization” (Interview #1, p. 1), and later claimed that defining organizational values as visions or philosophy becomes an “‘out there’, as opposed to lived” (Interview #1, p. 10).

Based on the literature review and my findings from earlier phases of research, I interpret the definitional differentiation and inconsistency as reflective of a lack of linguistic resources with which to speak of organizational values, compounded by a lack of conceptual clarity around a phenomenon that is assumed to be consensually understood. People have no way of consistently talking about the elements of the organizational values principle because they have no commonly understood language or terminology with which to refer. In addition, participants in this study indicated by way of their narratives that the struggle to reconcile personal experience with theoretical understandings of organizational values confounds the effort to speak about organizational values in a consistent or coherent manner.

In contrast to the inconsistency noted within explicit definitions of the organizational values concept, there was a definitive uniformity in the ways that it was portrayed by way of narrative stories. In most cases, the organizational values principle, when situated in context of individual experience, was described as a singular overarching organizational purpose or reason for existing. When asked to tell stories about their experiences of organizational values, participants most often spoke implicitly about the organizational values principle as: “what student services is really about” (Interview #1, p. 11), “what we’re here to do” (Interview #6, p. 6), and what the job “was really about,” (Interview #7, p. 7). They referred to organizational values as a focal point for activity, stating that “what we do is for students” (Interview #8, p. 9), that “we are just here to help [students] (Interview #9, p. 7), and that “the number one priority is to help the student” (Interview #10, p. 7). Therefore, while the explicit definitions provided by

participants were vastly inconsistent, their reflections on personal experience of the organizational values concept were remarkably coherent and stable across interviews.

In addition to definitional difficulty, it became clear throughout the interviews that participants felt, in terms of their personal experiences of organizational values, that a relational, or “human,” aspect of organizational values expression is lost in the transition from the theoretical principle to actual activity. This emerged in the participants’ characterization of organizational values-as-purposes, where such purposes were portrayed as standards that were ultimately impossible to meet, or as “pie in the sky” ideals that bore little resemblance to the operationalization of organizational values in day-to-day work. This was articulated as an unwieldy distance between theory and reality, or as a disconnect between rhetoric and what is actually “lived” within the organization.

Participants felt that they, as thinking and feeling human beings, were positioned awkwardly within environments where individual alignment to theoretical conceptions of organizational values was expected, but where the espoused conceptions of organizational values were not actively operationalized. Participants’ discourse was critically-minded on this point, and they seemed to feel unsettled in cases where the misalignment they perceived remained un-reconciled. Thus a distinct and consistent tension was noted, which emerged as a feeling of discomfort, frustration, or trepidation within participants’ experiences of organizational values in their professional roles.

Several participants were able to make sense of their feelings of discomfort through the idea that there ought to be some kind of a connector, or bridge, between organizational values conceptions and the operationalization of organizational values in daily work. Such a bridge would consist of a well-considered and articulated approach to operationalization, or a *strategy*

for implementation that considered both the theoretical aspects of organizational values▪ as well as the human aspect of organizational values-as-behaviour. Participants intimated that this bridge is conceptually simple but practically multifaceted, and that the connection between the organizational values▪ principle and its active reality is complex, fluid, and “peopled.”

Participants consequently saw the need for consistent and ongoing re-assessment of efficacy with respect to the ways in which the bridge between organizational values▪ theory and behaviour is conceived.

It is important to note that participants differentiated between organizational values▪ conceptions (ideas) and organizational values behaviour (activity) in the interviews, but *experienced them simultaneously*. It appeared that, in retrospect, participants were able to tease out distinctions between the two. However, the original episodes or happenings were depicted as coloured with tension that was attributed to a dissonance caused by simultaneous experience of conflicting theoretical and behaviour-based notions of the organizational values▪ principle.

In a point of connection between the definitional and behavioural analyses of organizational values▪ in these narratives, I concluded that the tensions just described were also connected to participant conceptions of individual values▪, and the role of the individual values▪ phenomenon in their stories. The differences between individual values▪ and organizational values▪ were occasionally conflated within explicit definitions and descriptions, but in stories of experience the two were almost unanimously noted as separate and distinct. Although this occurred in a largely implicit manner it is an important distinction, as participants portrayed personal values▪ *in contrast to* organizational values▪ throughout the telling of their stories about experiences of organizational values. In short, this means that while participants acknowledged a relationship between individual values▪ and organizational values▪, they consistently

differentiated between the two, and furthermore, they cited the experience of personal tension as partially resulting from a wide-spread confusion about the nature of this difference.

Possibilities for Application: An Authentic Model of Organizational Values

An authentic model is meant to capture the results of an inductive exploration pertaining to contextual experiences of a phenomenon. Beginning from the cases of many (in this case, 11) instances of organizational values▪ experience, I noticed some aspects of narrative discourse that emerged in most or all cases. Holistic analysis of the narratives as a group, while extremely complex and detailed in its entirety, has allowed for development of a surprisingly simple, authentic model of organizational values▪ (see Figure 6.2).

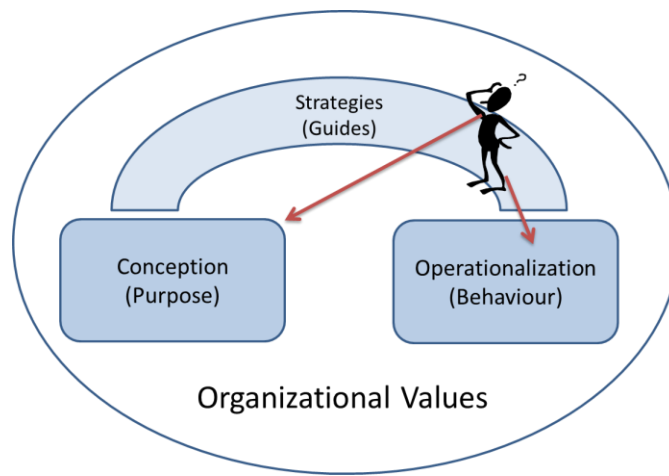


Figure 6.2: Authentic model of organizational values▪.

According to the authentic model proposed here, the organizational values▪ principle is in fact three things at once: an idea, a strategic bridge, and an activity/activities. The idea, or conceptual aspect of organizational values▪, is a theoretical *purpose*. It signifies an over-arching reason for organizational existence. The bridge is an approach; literally, a means of access that connects the purpose to activity. The bridge is composed of *guides* to individual activity. The activities are the actual behaviours engaged in by organizational members; they are real-time *operationalizations* of the organizational values▪ concept.

These three aspects of organizational values are experienced simultaneously by the organizational members. Each individual within the organization “sits” or is positioned on the strategic bridge, at various proximities to the conception or the operationalization, depending on their cognitive orientations to the purpose and activity, and on their individual value orientations. So, an individual may experience resonance or dissonance with any aspect of the organizational values phenomenon: ideal, strategy, or enactment. This model is reflective of personal experience pertaining to organizational values, so it could be used as a tool for reflective sense-making or as a benchmark for organizational values conception and activity development in organizations.

Limitations

The most significant potential limitation at this phase of study is my own proximity as a researcher to the individual experiences I aimed to investigate. Although the development of relational trust with interview participants is typically considered desirable in narrative research, it is possible that the quick rapport established during this project led to a sense of skewed solidarity between the participants and myself. Much of what the interviewees shared as part of their narratives resonated with my own personal experience, and it is consequently possible that I focused on those aspects of the discourse more intently than others. I have attempted as much as possible to approach the interpretation of narrative results in a consistent and strategic manner in order to address this limitation.

Further limitation is posed as a result of the decision to conduct episodic interviews with a wide range of participants from across the country. In turn, depth of knowledge about context and the participants’ work environments may have been compromised. However, therein lies the strength of rapport: I was able in most cases to learn a significant amount about individual

contexts in a short period of time due to my personal understanding and experience of administrative and student services environments in Canadian universities.

A final limitation at this stage of study is the singular and consistent “culture” in context of which the phenomenon was studied. Broad generalization, then, may not be possible at this point, as it may be the case that the organizational values principle is experienced differently by staff in other workplace cultures.

Conclusion

In Chapter seven, I draw upon the three models constructed in the three previous chapters and offer analysis and conclusions regarding the study as a whole.

CHAPTER SEVEN

Summary, Discussion, and Conclusions

The purpose of my inquiry was to uncover the descriptive, non-negotiable reality of organizational values in university administration. I developed and implemented a three-phase inquiry in which multiple aspects of the organizational values phenomenon were considered. The aims of this research at each phase were to: (a) investigate how the reality of the organizational values principle has been depicted theoretically in interdisciplinary research and literature; (b) examine how the concept of organizational values has been expressed in policy-driven artefacts in university administration; and (c) explore how the theoretical characteristics of organizational values are expressed in context of individual, phenomenological experiences of university administration. An additional research question, centered on determining the key characteristics, relationships, and causal mechanisms that distinguish organizational values in university administration, served to focus the interpretation of the data and models as a whole.

My adoption of a critical realist's theoretical and methodological positioning had implications for my understanding of the organizational values principle at the outset of this study. Critical realism is an approach to inquiry that can be considered essentially exploratory. It was my goal to know more about the conceptual and applied realities of organizational values. I wanted to understand what the phenomenon of organizational values is, what it is constituted by, and how it is experienced, *not* how it is interpreted. I wanted to know what, exactly, makes an organizational value an organizational value, and how that knowledge might be used in context of administrative and student services work. While the phases of inquiry, then, were not intended to be emergent, the structure of the study was based on a realist-oriented assumption that understanding of a phenomenon must come prior to attempts at application.

In this chapter, I present a summary of the method, findings, and significance pertaining to the study in three parts, each corresponding to a phase of research. I then summarize the three models developed at each phase of study and identify connections between the models. Finally, I discuss the over-arching significance and implications of this work, and identify several possibilities for application.

Phase One: Method, Findings, and Significance

In phase one, I developed a descriptive model of organizational values[▪] by using the results of a retroductive analysis of the theoretical phenomenon. A comprehensive, cross-discipline literature review served as the foundation for retroductive analysis, and I identified and categorized the distinct, non-negotiable conceptual constituents of organizational values[▪] according to scholarly discourse. Through strategic cross referencing and cluster analysis, I incrementally teased out the discrete theoretical elements of the organizational values[▪] concept that occurred consistently across literature in a variety of disciplinary domains.

Findings. The results of cluster analysis produced three significant clusters for consideration and interpretation. In the first cluster, the variables noted as part of the organizational values[▪] concept were directly linked to human behaviour and activity. The results in this cluster pointed to an organizational values[▪] phenomenon that is subjective and expressed by way of personal experience. Activity, or progression of action, was implied in many of the variables noted within this cluster. In the second cluster, the variables indicated as part of organizational values[▪] were largely aspirational. These variables characterized the organizational values[▪] phenomenon as an end point that could be objectively assessed, and that was removed from the daily activity of individuals. The third cluster was a hybrid cluster, containing variables that could be construed as both subjective and objective in quality, and

which indicated a possibility that organizational values▪ could be both subjective and objective at once.

Significance. A cursory consideration of the research results from the retroductive analysis in phase one might suggest needless duplication: Are the results not much the same as the observations made of the literature review in Chapter Two? Indeed, the phase one results are confirmatory of the anecdotal and reflective statements offered earlier. However, I did not anticipate such a result; furthermore, the grouping of variables offers a greater degree of specificity that allows for the development of a general model, which in turn offers scholars and practitioners a consistent vocabulary with which they can discuss the concept of organizational values▪. The results of the retroduction and the accompanying model offer a visual representation that allows scholars to “see” how current discussions of organizational values fit within a concise, thoroughly parsed model of the concept, thus grounding further dialogue and inquiry.

The first phase of research served to establish a theoretical and linguistic foundation for the remainder of the inquiry. The results of the retroductive analysis yielded increased understanding about the way organizational values have been, and could be, discussed through both scholarly and practice-based discourse. Furthermore, it is evident that one of the key and systemic barriers to understanding organizational values, particularly in educational administration, is the lack of any consistent linguistic resources with which to discuss the phenomenon. Results generated at this phase of study addressed this gap by offering an increasingly precise terminology of organizational values▪, indicating which variables have been essential to the definition of the phenomenon and how those variables are grouped together. It is also clear that the suite of descriptors, terminology, and meanings used in reference to

organizational values▪ must be consistent in order to ensure interpretive efficacy in practical application.

The results in this phase of study also contribute to an ongoing debate in educational administration about the characterization of values▪ (and organizational values▪) as either subjective or objective in nature. Reconciliation of subjective and objective elements of values and organizational values has been tentatively attempted, but this effort has not, to date, been grounded in adequate evidence. I interpret the findings of the retroductive analysis as indicative that this debate is potentially resolved by way of a both/and conceptualization of organizational values▪, where the phenomenon is neither subjective nor objective but both at once. The organizational values▪ concept, then, is simultaneously structural *and* phenomenological. This explains a great deal of the confusion noted in literature across disciplines, including influential discourses of values that exhibit inconsistencies with respect to this matter (Hodgkinson, 1978, 1983, and 1991 for example).

Phase Two: Method, Findings, and Significance

In the second phase of the study, I sought to determine how the concept of organizational values▪, as an independent principle, has been expressed in policy-driven artefacts in university administration. I conducted a textual analysis of strategic planning documents from university administrative units for the purpose of assessing how the phenomenon was expressed in observable policy-based activity. I analyzed eight texts, evaluating the following components from Stillar's (1998) textual analysis method in each: symbolism, organization, representation, interacting, circumstances/context, modality, attitudinal lexis, and theme.

Findings. The textual analysis of student services strategic planning documents pertaining to organizational values yielded several research results of note. First, the

organizational values▪ principle was defined variously throughout the documents, largely in an implicit manner. Furthermore, there was a great deal of semantic confusion between texts, compounded by the significant distance noted between strategic planning texts and associated activity. The most predominant type of activity associated with the organizational values▪ principle in these texts was that of “working together,” which included action such as collaborating, interacting, and communicating. The majority of strategic planning documents were framed, at least in part, by way of a focus on accountability, or the notion that individual staff members were accountable to the institution for their personal participation in activity associated with the organizational values▪ phenomenon.

Significance. Considering the current dearth of knowledge about organizational values▪ generally and more particularly in environments of university administration, part of the significance of the textual analysis lay in simply understanding how the phenomenon is expressed in the environment of interest. The textual analysis has provided a mapping of current terrain; it is now clear how the idea of organizational values▪ is interpreted and utilized by university student service administrators in the act of policy creation. The analysis has revealed a network of practices—strategic planning—that informs and influences the activity pertaining to organizational values▪.

The research results, however, direct attention to the possibility that situating organizational values articulation within processes of institutional strategic planning is not ideal. I interpret the research results as a signal that the activity inherent in the organizational values▪ principle, especially when situated in university environments, is actually characterized by the day-to-day relationships between university staff members and located within their perceptions of the ways in which they are personally accountable to the institution. This suggests that

explicit identification of organizational values▪ is not the work of institutions or institutional leaders. Alternatively, it is the work of individuals and small working groups. The research results and model proposed in Chapter Five could then serve as a guide for an unconventional, small-group focused, personalized approach to both policy creation and evaluation pertaining to the articulation of organizational values in university administration.

Significance at this stage of research is also located in the origins of my own confusion regarding the organizational values▪ concept: confusion stemming from an observation that much administrative activity is occurring without full understanding of the phenomenon at hand. The crafting of strategic planning documents, for example, is an activity for which much organizational investment of time, consultation, effort, and money occurs in university administration. Since these investments are made with the goal of improving organizational efficacy, a model that will serve as a guide for activity and a template for evaluation is incredibly useful. The model proposed in Chapter Five would serve such a purpose, and offers a point of connection between organizational values-related planning and associated action.

Phase Three: Method, Findings, and Significance

In phase three, I was interested in observing how the theoretical characteristics of the organizational values phenomenon were expressed in individual, phenomenological experiences of university administration. I conducted a series of unstructured, episodic interviews with university student services staff, wherein I asked participants to convey aural narratives of their practical experience with respect to organizational values in their administrative work, and then evaluated the interview data using collocation analysis. Anomalies, patterns, and consistencies surfaced during this phase that enabled me to more accurately ascertain relationships among elements of organizational values▪ in university administration.

Findings. The third phase of research was the richest in terms of the amount of data collected, the depth of participant responses, and the breadth of emergent themes within the data. Many participants struggled to speak about organizational values in a clearly defined or explicit manner. However, they consistently noted several aspects of the organizational values phenomenon within student services workplace environments. First, participants experienced discrepancies between the organizational values principle and actual activity occurring within the organization. They often observed that organizational values, both conceptually and in differentiation, were mandated within the organization without consultation. Consequently, student services staff experienced a disconnect between organizational values-based theory (or rhetoric) and workplace reality, and frequently noted a corresponding disconnect between management and front-line staff. Despite such a sense of detachment, however, there was a consistent emphasis across interviews on personal working relationships as the key element that corresponds to the activity associated with organizational values. Many participants conceived of a “bridge,” or a conceptual point of connection between the organizational values principle and the actualization of organizational values noted within working relationships. The bridge was seen as an explicit strategy or strategies developed for the purpose of providing an access point(s) to the enactment of organizational values. Ultimately, organizational values expression was seen and experienced as relational in nature, and the conceptual and behavioural aspects of organizational values were experienced simultaneously.

Significance. As in earlier phases of this study, the linguistic mechanisms associated with the organizational values concept were found to be problematic in phase three. Language and structural understanding pertaining to the organizational values principle is inadequate, resulting in significant discrepancies between individual definitions of organizational values,

and also between individual accounts of the personal experiences associated with organizational values. Consequently, when the organizational values concept is articulated by university administration, individuals hold different assumptions about what the overarching concept is, and additionally about the meanings of various selected and/or differentiated values. Feelings of discontent become pronounced, generally in an implicit manner, when an individual notion of what “organizational values” means differs from that espoused in an organization; discontent is further compounded when an individual’s interpretation of a particular differentiated organizational value, “collaboration” for example, differs from that of organizational leaders and/or colleagues. The data collected at this phase of study indicates that such discontent leads administrative staff to distance themselves from the organization rather than integrating more effectively. So, while much literature and corporate rhetoric suggests that articulating organizational values is essential to administrative efficacy, the results of this phase of study point toward an alternative reality. This alternative is one where the process of setting out organizational values is actually problematic and potentially dangerous due to, what I will call, the *distancing effect*.

A distancing effect occurs when an individual observes a significant difference between his/her own perception of organizational values and that espoused within the organization. This is compounded by linguistic ambiguity about the organizational values phenomenon, and when individuals consequently refer to different concepts using similar terminology and vice versa. The distancing effect appears to be enhanced by the structural constraints posed by situating organizational values articulation within processes of strategic planning. When organizational values expression is attempted as part of strategic planning in university administration, it is then conducted (at best) once during a four-year planning cycle. Evidence gathered in this inquiry

suggests that it is not enough to engage just once in a process of values articulation; publishing such results without investing further effort in diffusion or individual employee engagement appears to be more dangerous than leaving organizational values unarticulated.

An important element of this analysis hinges around participant conceptions of a “bridge” between organizational values concept(s) and actualization. According to my analysis of the interview data, the organizational values phenomenon is experienced as three distinct things: an idea or concept, a strategic bridge or approach, and an activity/activities. These three aspects of organizational values are experienced simultaneously, and it is only in retrospect that interview participants were able to identify discrete aspects of the phenomenon. Organizational values, then, is a phenomenon that is theoretically acknowledged, strategically considered, and practically operationalized; these three things happen concurrently to create meaning in context of administrative staff experiences. However, in most participant experiences, the aspect of strategic consideration was missing; in other words, the connecting piece or bridge between organizational values principles and the day-to-day work of staff members was absent. This appeared to be a noteworthy source of discontent for university administrative staff. Accordingly, the most important aspect of significance at this phase of study is tied to the idea of the bridge between concept and activity in individual experiences of organizational values. If the effort to articulate organizational values is meant to align staff members with the organization and to facilitate staff engagement within the organization, it is reasonable to then assume that the effort to ensure existence and maintenance of a bridge(s) between concept and activity is a key element in securing such engagement.

Overarching Findings and Significance

A fourth research question was addressed by all three phases of study: What are the key characteristics, relationships, necessary conditions and causal mechanisms that distinguish organizational values in university administration? All phases of study point toward the conclusion that an organizational value exists only if it has subjective and objective elements, or experience-based and ideal aspects (as labelled in Chapter Four). Due to the exploratory nature of this study, it is not possible to report definitively on the specific variables of organizational values; however, due to the repeated revelation of the variables “overarching organizational purpose,” “individual guide for behaviour,” and “motivating force,” I am confident that these three variables are non-negotiable constituents of the organizational values principle in university administrative environments. These variables emerged in each phase of study with equivalent emphasis across values theory, strategic planning documents, and episodic narrative interviews.

The most important relationship between key variables or characteristics is the co-existence of subjective and objective elements. It appears that organizational values cannot exist without dynamic tension and fluidity between subjective and objective aspects of the phenomenon. This became particularly evident in phases one and three of the research, where scholars and practitioners alike pointed toward a dual reality with respect to the organizational values principle, and alluded to how subjective and objective aspects of organizational values influence one another. Furthermore, it appears that some necessary conditions must be in place in order to foster the existence of organizational values. These conditions include: small working groups within the larger institution; mutual trust between colleagues within working groups; opportunity to explicitly “bridge” organizational values ideals and activities; and a

mutual perception of workplace safety, meaning that colleagues feel comfortable speaking frankly and emotionally with one another. While the evidence uncovered in this research clearly points toward key characteristics, relationships, and necessary conditions, the causal mechanisms of the organizational values phenomenon are not so clear. It is apparent that the causal mechanisms of organizational values are not located within the practice and processes of strategic planning, as heralded in much strategic planning rhetoric. However, I believe that further inquiry is necessary in order to isolate causal mechanisms of organizational values in university administration. I will address some avenues for such research shortly.

It is important before proceeding to make note of an aspect of significance in this study that pertains to all three phases of research. The study as a whole bears methodological significance in context of a critical realist's research agenda. While the theoretical aspects of critical realism have been well documented, associated research methods have not. Retroduction, for example, is widely cited as a critical realist's approach to inquiry, but documented instances of retroduction, designed and implemented methodologically, are scarce. Consequently, I was tasked with the creation, implementation, and documentation of research methods at each phase of study that represented uncharted territory in higher education inquiry. The methods at each phase were informed by rich research histories, but the combinations of methods and strategies for implementation that I utilized at each phase were entirely novel. Cluster analysis, for example, is widely used in the social sciences, but this study represents the first time it has been used in an analysis of organizational values and documented as a specific strategy for retroduction. The innovation exhibited within this study then makes a significant contribution to discourses of social science and critical realist methodology.

Models of Organizational Values

I created a model of organizational values at the conclusion of each phase of study for the purpose of considering several selective representations of the phenomenon together in order to achieve a multilayered analysis. While models are limited in terms of providing accurate representations of reality, multiple models of a single phenomenon may be considered in tandem for the purpose of generating an incrementally more precise understanding of the phenomenon, both theoretically and practically. A general model of organizational values noted patterns across organizational values research and discourse from a variety of disciplines. A precise model of organizational values took context into account, and portrayed the expression of organizational values by way of a strategic planning process within a particular setting. An authentic model of organizational values drew attention to the subjective and experienced aspects of the phenomenon. In addition to representing various facets of the reality of organizational values in university administration, the overlapping models also provide a visual account of research results and offer definitive substance for future inquiry as they can be tested and modified in many disciplinary domains and contextual environments.

A general model of organizational values. The stacking model of organizational values (see Figure 7.1) was developed to meet the criteria of a general model based on data generated by the retroductive analysis in phase one of the research. This model contains three distinct elements which correspond to the three significant clusters that arose in the cluster analysis. The model, however, still accounts for the occasional overlap of variables in some places, some of which could potentially apply to any of the three elements. This model parallels observations made of the literature review, where several prominent values scholars, perhaps in an unconscious manner, wrote about values in a way that suggested simultaneous existence of

subjective and objective values▪ elements in an equally definitive manner. The stacking model provides a balance between structure and fluidity that best fits with the results of the exploratory cluster analysis as well as observations generated from the literature review.

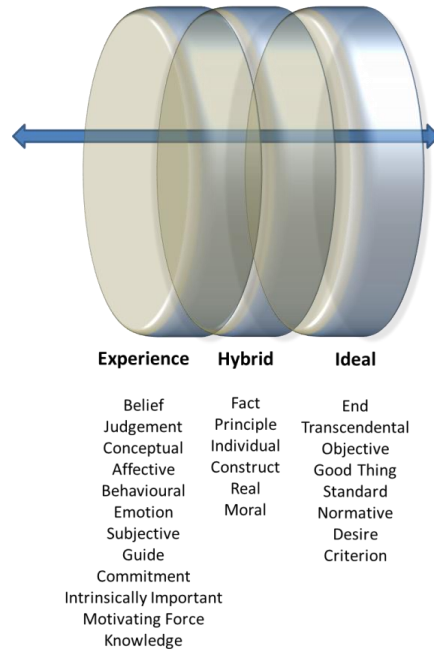


Figure 7.1: A general model of organizational values▪.

A precise model of organizational values▪. The precise model of organizational values▪ developed at phase two of the research is comprised of three overlapping circles in a Venn diagram (see Figure 7.2). Each circle represents an action associated with the organizational values▪ concept, and the intersection of the circles represents the kind of policy-based planning activity most frequently associated with the concept.

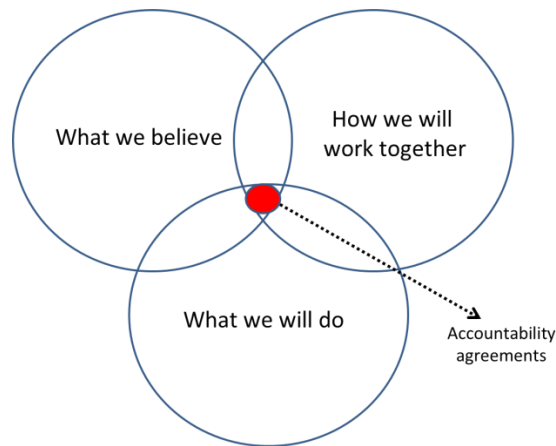


Figure 7.2: A precise model of organizational values▪.

An authentic model of organizational values▪. The authentic model of organizational values▪ developed at phase three of the research depicts the organizational values▪ principle as three things at once: an idea, a strategic bridge, and an activity/activities (see Figure 7.3). The idea, or conceptual aspect of organizational values▪, is a theoretical purpose. The bridge is an approach; literally, a means of access that connects the purpose to activity. The activities are the actual behaviours engaged by organizational members. These three aspects of organizational values▪ are experienced simultaneously by the organizational members. Each individual within the organization “sits” or is positioned on the strategic bridge, at various proximities to the conception or the operationalization, depending on their cognitive orientations to the purpose and activity. So, an individual may experience resonance or dissonance with any aspect of the organizational values▪ phenomenon: ideal, strategy, or enactment.

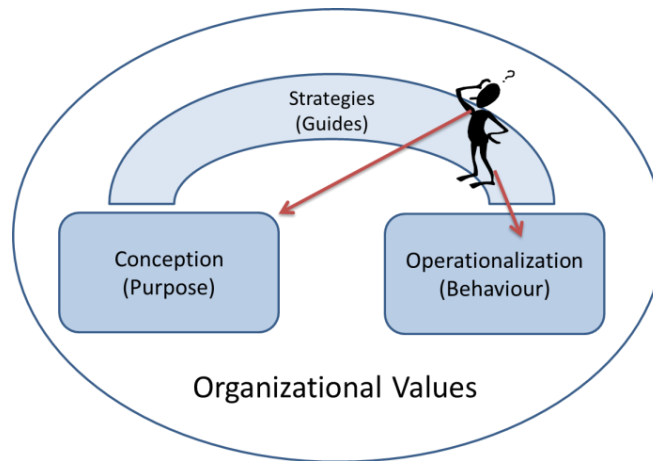


Figure 7.3: An authentic model of organizational values▪.

Connecting the models and aligning themes. Throughout the study and on completion of phase three, I analyzed data using a comparative approach, layering the quantitative and qualitative data I gathered, as well as the models constructed at each phase. This ensured adequate *crystallization*, or use of multi-genre observations and representations of phenomena, spanning across a methodological continuum (Ellingson, 2009). It is, however, important to recall the limitations of the study—it is not my intention to suggest that the results and modelling are definitive. I cannot claim with certainty that equivalent circumstances prevailed across all aspects of the study; for example, the results may or may not reflect organizations that have recently undergone strategic planning. The goal of my comprehensive data analysis was to identify “substantial relations of connection” (Sayer, 1992, p. 243) between elements of organizational values▪ in university student services and administration, thus establishing a point of departure for strategic and systematic study and application of the phenomenon in universities, other educational institutions, and elsewhere.

I noted five substantial points of connection between the phases of study and models developed. First, there was a repeated indication in all models of *linguistic and structural inadequacy* pertaining to organizational values▪ discourse. No matter what aspect of

organizational values▪ was under study at any given time, it emerged immediately that there existed limited linguistic resources for use in discourse about the phenomenon, and a lack of understanding pertaining to the structural reality of organizational values▪ that precluded efficacy in practical application of the concept. There was wide-spread disagreement among scholars, policy makers, and student services staff with respect to what the concept of organizational values▪ is and how it is defined.

The second point of connection exists primarily between the precise and authentic models developed in phases two and three of the research. In these phases, a juxtaposition of the models indicates that *the effort to express organizational values is poorly located as part of strategic planning processes*. In fact, activity associated with the organizational values▪ concept is most frequently located in terms of personal working relationships, and appears to be best framed in terms of individual staff accountabilities to the institution. The process of organizational values articulation, then, can be re-framed by way of the proposed precise and authentic models, which offer strategies for re-situating organizational values work in university administration.

The third point of connection is noted across all three models. This point pertains to the *role(s) of organizational leaders with respect to the development*, expression, and implementation of organizational values-based work in university administration. Since the linguistic resources for use in organizational values articulation are scarce, administrative leaders may now be made aware that explicit effort must be invested in order to ensure common understanding of the organizational values▪ principle. As indicated in the general model proposed in phase one, subjective and objective elements of organizational values can potentially overlap with one another and a plethora of organizational values▪ descriptors and variables could be utilized, so the administrative leader certainly plays a role in ensuring that people talk about

organizational values in the same way and share similar expectations about application. The precise model proposed in phase two illustrates how administrative leaders might situate the exploration of organizational values among small working groups as opposed to within institution-wide planning processes. Finally, the authentic model proposed in phase three demonstrates how administrative leaders play a role in regularly revising individual staff member orientations to organizational values within university student service domains.

The fourth way that the models connected with one another was in their mutual confirmation of the critical realist's conception of *a deep reality pertaining to social phenomena*. Each model was indicative of three layers of reality pertaining to organizational values: the immediately observable aspects of organizational values, the action/activity associated with organizational values, and the deep structure/mechanisms that work together to produce organizational values (Table 7.1). This connection between models is particularly noteworthy when considered while reflecting on the literature noted in Chapter 2. Many authors implied a deep reality of values and organizational values, but inconsistencies within the discourses of values that I examined read as a discomfort or unwillingness to acknowledge this possibility explicitly. The evidence of deep reality in all three models indicates the possibility of simultaneous structural/phenomenological realities pertaining to organizational values, as suggested by the comparative analogy between music and organizational values noted in Chapter One. Furthermore, an option then exists to more clearly differentiate the "structural" reality of organizational values so that the interpretive reality could be more effectively engaged in by a wide range of people.

Table 7.1

Levels of organizational values▪ reality noted in the models developed at each phase of study

Model	Feature	Level of Reality
Phase One	Identified variables Groupings of variables Fluidity of groupings	Empirical Activity Mechanistic
Phase Two	Policy document(s) Accountability agreements Beliefs/future activities	Empirical Activity Mechanistic
Phase Three	Conception (purpose) Bridge (strategies) Behaviour/experience	Empirical Activity Mechanistic

The fifth and final point of connection that I noted among all three models is that the idea of organizational values▪ is important. While this observation may seem self-evident, it bears noting because of the levels of commitment I observed throughout this research project. The results of my inquiry indicate that people struggle to understand and apply organizational values▪, and attempt to do so in a number of different ways. Regardless of approach, however, *the idea of organizational values is important enough to scholars, policy makers, and front-line staff alike to warrant a great deal of time, financial, and human resource effort invested to engage explicitly with the concept in some manner.* Prevalence of the phrase “organizational values” alone attests to this, but the richness and depth of data gathered that allowed for accurate

model development is illustrative of a deep desire and commitment among many people to better know the concept of organizational values.

Application, Recommendations, and Further Inquiry

While the results of this study are not widely generalizable at this point, they are informative with respect to organizational values applications in higher education, particularly within the domain of student affairs and services. Given the limitations that have been discussed throughout this document, the research analysis suggests certain theoretical and practical recommendations. I will make recommendations with respect to the development of fluency in values-related language, re-situating the process of articulating organizational values in university administration, incorporating organizational values into day-to-day administrative practice, and the role of administrative leaders in organizational values work.

The language of organizational values. I make no claim to authoritative knowledge about the appropriate language for use regarding the organizational values concept as a result of completing this study. However, the retroductive analysis in phase one was done across a broad enough scope of literature to suggest that—from a theoretical standpoint—a limited number of variables exist within a fluid conception of organizational values that includes both subjective and objective elements. I do not believe that establishing a concrete definition of “organizational values” is necessary in order to move toward application, nor do I think it is problematic if some variables are omitted at the expense of others. However, it does appear to be crucial that the members of an organization understand the notion of “organizational values” in the same way, and that this understanding is achieved prior to participating in applied work with respect to organizational values. Just as within the domain of music, linguistic clarity must be achieved before individuals can progress to interpretation and application. The model proposed in phase

one provides some terminology with which to begin when working toward common understanding.

Contextualizing organizational values▪ work. Organizational values exploration and selection in university administration is a process typically conducted as part of institutional strategic planning. It is my recommendation that such effort be re-located, and that it be situated instead among small working groups that are distributed across the organization. This means divorcing organizational values▪ from the idea of a one-time institutional effort, and linking the phenomenon instead to everyday practice across the organization. The model generated in phase two is most instructive here, and suggests that organizational values work be contextualized as part of accountability agreements between the individual and the institution. As such, expectations about staff and small group engagement using the organizational values▪ concept could be incorporated into individual job portfolios, interview protocols, performance assessments, localized small group policies/procedures, and reward systems.

Expectations about organizational values▪ would need to be based on and grounded in understandings generated by common language use around the concept. Furthermore, building such expectations into staff accountability agreements would need to be informed by descriptive language used explicitly to help individuals situate themselves on “the bridge” between the organizational values▪ concept and associated behaviour. This element of accountability agreements is necessarily linked to the next recommendation pertaining to the role of administrative leaders in organizational values work.

The role of administrative leaders in organizational values▪ work. Although I am recommending that administrative leaders no longer lead and/or control the effort to articulate organizational values, research results suggest that the activity of administrative leaders remains

paramount to successfully applying organizational values. The process of re-situating and re-distributing organizational values work in university administration would not happen automatically; instead, it would require a good deal of explicit facilitation by administrative leaders in order to ensure operationalization. First, administrative leaders need to become comfortable with the idea that the organizational values concept is best utilized in universities by way of individual or small group work rather than in strategic planning that takes place across entire organizations or institutions. This idea is primarily structural, and would require a shift in work to alternative functional areas within university environments. This shift is an important first step; however, the results from phase three and the accompanying model indicate that in order to ensure meaningfulness and efficacy in university administration, organizational values work must move beyond structural changes toward consistent and persistent operationalization in workplace environments.

I recommend training to administrative leaders regarding the ways that they can behaviourally facilitate and use organizational values as part of everyday practice in administrative environments. Phase three research results and the accompanying model of organizational values are informative for this effort, as several interview participants alluded to the effectiveness of such leadership behaviours as:

- Translating organizational values conceptualizations and differentiation into explicit decision making hallmarks for individual staff and small working groups;
- Encouraging individual staff to develop understanding of their personal values, so that values fluency is encouraged and individual orientations to organizational values ideals and behaviours become transparent;

- Ensuring that exploration of organizational values▪ is enabled through one-to-one conversations and provision of individual professional development opportunities; and
- Modelling active and transparent efforts to align organizational values▪ principles with localized policy and activity in context of operationalization.

Key to this recommendation is my assertion that “the bridge” between organizational values▪ concept and activity must be more deliberately attended to in university administrative environments. Keen attention must be paid to developing approaches to the operationalization of organizational values in day to day work.

Avenues for Further Inquiry

This study about the nature of the organizational values▪ principle was largely exploratory, and one of the first of its kind implemented to generate a more detailed understanding of the phenomenon. As such, a great deal more inquiry is needed in order to achieve a nuanced understanding, and this study will become a baseline for further research. From a theoretical perspective, the development of an abstracted structure of organizational values▪ would be useful in order to further determine a precise language and terminology of organizational values▪ based on the variables and causal mechanisms that constitute the phenomenon. To this end, the retroductive analysis could be extended across disciplines in both scholarly and applied traditions. Although cluster analysis is exploratory in nature, the depth and breadth assured by working across multiple disciplines would lend conceptual reliability and validity to the effort, thus increasing the likelihood that the results would influence the development of values▪ and organizational values▪ discourse. As indicated in the description of results from phase one, this work could also be further extended through investigation of the particular meanings associated with differentiated organizational values.

The textual analysis conducted in phase two of the study could be developed, not only to investigate a broader range and number of texts, but also to further inquire into the processes of development around organizational values documentation. Many questions arose for me in the process of conducting the textual analysis, including: How is the text in organizational values strategic planning documents generated? Are staff members generally and/or widely consulted in the process? How are organizational values communicated to administrative staff after the planning process concludes? Are there differences with respect to how organizational values are approached by way of strategic planning in new universities versus well-established universities? How do the contents of organizational values planning documents influence other structural artefacts in universities, such as job portfolios or performance evaluation policies? How are organizational values strategic planning documents perceived by administrative staff? Inquiry into any or all of these questions could include textual analysis, as well as the addition of other qualitative or phenomenological methods such as individual surveys or interviews. Results would complement the findings of the textual analysis conducted in phase two and offer administrators a much more in-depth understanding of the way organizational values activity is embedded in institutional processes.

The research effort undertaken for this study was fairly broad in scale, but nonetheless a great deal more inquiry is needed to understand the nuances pertaining to organizational values, particularly in terms of application within workplace environments. While I can speculate about the strategies that would be most effective based on my own personal experience, the knowledge that I have generated about organizational values in university administration requires some testing in order to determine the best avenues for practical utility. I believe that the most important part of this future inquiry pertains to developing a better understanding of the ways in

which the “bridge” between organizational values▪ conceptions and activities might be negotiated in order to ensure better alignment between principle and practice; this is linked to the notion of better understanding causal mechanisms of organizational values▪ in university administration, and how such mechanisms enable linkages between principle and practice. Action research in student services or administrative units that are willing to experiment with different approaches to re-situating organizational values work over short and long term time periods would be ideal to this end. Such research would allow not only for collection of a range of qualitative and quantitative data, but also for direct observation of the effort.

Connections to Selznick and Contribution to Values▪ Literature

A consideration of Selznick’s (1957) conceptualization of organization prompted this investigation into the nature of organizational values▪, and additionally assisted me in situating the work within the context of university administration. Selznick was among the first to explicitly frame organizational life in terms of observable behaviour, or formal and informal organization, and unobservable social phenomena, or semi-formal organizational reality. I put forward an assumption at the outset of this study that the idea of organizational values▪ seems opaque because it is both structural and phenomenological in nature; Selznick’s characterization of organizational life thus offered me a conceptual place from which to initiate my study. The research results contribute to and extend Selznick’s understanding of organizations in a number of ways.

The results at all phases of study indicate that the idea of organizational values▪, although widely considered important to the efficacy of organizations, is not well understood. It is linguistically represented in dozens of ways, lending an amorphous or “fuzzy” quality to the notion of organizational values▪. My assumption, then, about the location of organizational

values within the semi-formal domain of organization was confirmed. It is interesting that in the early stages of the development of my inquiry that I focused on Selznick's characterization of semi-formal organization as a kind of "bridge" that allows for various levels of interaction between aspects of the organization, as this directly parallels the research results that I have described pertaining to organizational values. Additional evidence pointing toward "distancing factors" associated with organizational values work in university administration also affirms Selznick's depiction of semi-formal organization as a kind of "glue," or an adhesive in institutions that holds not only domains of organization to one another, but people to the organization.

The results of this study also contribute to the literature of values and organizational values summarized in Chapter Two. Interestingly, some of my research findings were alluded to by a variety of authors, particularly those who suggested that organizational values is a simultaneously subjective and objective phenomenon (Beck, 1990, 1993, 1999; Dewey, 1952, 1964a, 1964b, 1964c, 1964d, 1969; Fraenkel, 1977; Gaus, 1990; Koos & Keulman, 2008). The results of this inquiry augment existing literature with grounded and consistent evidence pertaining to the characteristics that distinguish the concept of organizational values, particularly in environments of university administration.

Reflection on the Research Process

The journey toward completion of my research and dissertation has been an interesting exercise in theoretical challenge and ambiguity tolerance. Though I am aware that it is in my nature to choose the most demanding path in almost every endeavour, I certainly took that propensity to the extreme with this research project. At many times throughout the process I grappled with levels of theoretical complexity that caused me to wring my hands and wonder

whose idea this whole thing was. Most significantly, though, I have grieved during the times when it has not been readily evident how I would apply what I was learning to real-world organizational life.

On many days I looked out my office window, and in contemplation of the world outside my brain I wondered how this study would (or could) come to have an effect on real people. Though such a sentiment reads like the tag line to a bad reality television program, it has indeed been a key area of concern for me as my PhD candidacy has worn on. After all, theory, as Berger and Luckmann (1965) eloquently argued, “is only a small and by no means the most important part of what passes for knowledge in a society” (p. 65). I have wondered if my thinking habits, migrated now to theoretical extremes, could be defied so that I might muster some thoughts about practical application. My experience as a student service professional has been very important to me, and I have the highest regard for my colleagues; consequently, it has been my persistent hope that they might have the opportunity to draw something out of the research results that would make a positive difference in their day-to-day working lives.

At the beginning of the study, as I waded through the theoretical underpinnings of organizational values and critical realism, I became convinced that if I aligned my inquiry with the principles of critical realism that the results would be surprisingly simple. I hypothesized that I would be left with a descriptive “picture” of organizational values, representative models of the mechanisms that make the phenomenon unique, and some particular notions about the ways in which context influences the experience of organizational values. My goal was *real-world understanding* that would enable utility for both theorists and practitioners alike.

While I know that I have much more work to do, in many respects I think I achieved what I set out to do. The results generated at the conclusion of this study were almost anti-

climactic because of their simplicity. Initially this was shocking to me, but I see now that there is consequently a space to develop the applications I had been hoping for. The recommendations that I have made may seem controversial to some, particularly since our ideas about organizational values are typically drawn from the conventional wisdom we subscribe to around strategic planning processes in university administration. However, the recommendations also offer an opportunity for further practical research that I hope will leverage the organizational efficacy typically associated with organizational values work.

I maintain an intense interest in organizational values as well as a commitment to understanding more about university administration; this combination buoyed me through the most challenging moments of my inquiry. Indeed, I intend to carry this research agenda forward over the upcoming years in a practical manner; that is, in an effort to make a significant impact on administrative practice, both in universities and elsewhere.

REFERENCES

- Alfred, R. L. (2006). *Managing the big picture in colleges and universities*. Westport, CT: Praeger.
- Allison, D. J., & Ellett Jr., F. S. (1999). Evers and Lakomski on values in educational administration: Less than hcoherent. In P. T. Begley (Ed.), *Values and educational leadership* (pp. 183-208). Albany, NY: State University of New York Press.
- Argyris, C., & Schön, D.A. (1978). *Organizational learning: A theory of action perspective*. Reading, MA: Addison-Wesley.
- Astin, A. W. (1993). *What matters in college?* San Francisco: Jossey Bass.
- Balmer, J. M. T., & Wilson, A. (1998). Corporate identity: There is more to it than meets the eye. *International Studies of Management and Organization*, 28(3), 12-31. Retrieved from <http://proquest.umi.com.cyber.usask.ca/pqdweb?RQT=305&SQ=issn%280020%2D8825%29%20and%20startpage%2812%29%20and%20volume%2828%29%20and%20issue%283%29%20and%20pdn%28%3E01%2F01%2F1998%20AND%20%3C12%2F31%2F1998%29&cfc=1>
- Beck, C. (1990). *Better schools: A values perspective*. New York: The Falmer Press.
- Beck, C. (1993). *Learning to live the good life: Values in adulthood*. Toronto, ON, Canada: OISE Press.
- Beck, C. (1999). Values, leadership and school renewal. In P. T. Begley, & P. E. Leonard (Eds.), *The values of educational administration* (pp. 223–231). London: Falmer Press.
- Beetham, D. (1996). *Bureaucracy* (2nd ed.). Minneapolis, MN: University of Minnesota Press.

- Begley, P. T. (1996a). Cognitive perspectives on the nature and function of values in educational administration. In K. Leithwood (Ed.), *International handbook of educational leadership and administration* (pp. 551-588). Netherlands: Kluwer Academic.
- Begley, P. T. (1996b). Cognitive perspectives on values in administration: A quest for coherence and relevance. *Educational Administration Quarterly*, 32(3), 403-426. doi: 10.1177/0013161X96032003006
- Begley, P. T. (1999). Academic and practitioner perspectives on values. In P. T. Begley, & P. E. Leonard (Eds), *The values of educational administration* (pp. 51 – 69). London: Falmer Press.
- Ben-Hur, A., Elisseeff, A., & Guyon, I. (2002). A stability based method for discovering structure in clustered data. *Pacific Symposium on Biocomputing*, 7, 6-17. Retrieved from <http://psb.stanford.edu/psb-online/proceedings/psb02/benhur.pdf>
- Berger, P. L., & Luckmann, T. (1965). *The social construction of reality*. New York: Doubleday.
- Berkowitz, A. L. (2010). *The improvising mind*. Oxford: Oxford University Press.
- Berquist, W. H., & Pawlak, K. (2008). *Engaging the six cultures of the academy*. San Francisco: Jossey Bass.
- Bess, J. L. (1988). *Collegiality and bureaucracy in the modern university*. New York: Teacher's College.

- Bessant, J., Caffyn, S., Gilbert, J., Harding, R., & Webb, S. (1994). Rediscovering continuous improvement. *Technovation*, 14(1), 17-29. Retrieved from http://www.sciencedirect.com.cyber.usask.ca/science?_ob=MIimg&_imagekey=B6V8B-45NB9GJ-41-1&_cdi=5866&_user=1069128&_pii=0166497294900671&_origin=&_coverDate=02%2F28%2F1994&_sk=999859998&view=c&wchp=dGLzVzb-zSkzS&md5=c67272a62dad576579a5f586883848db&ie=/sdarticle.pdf
- Birnbaum, R. (1988). *How colleges work*. San Francisco: Jossey Bass.
- Birnbaum, R. (2001). *Management fads in higher education*. San Francisco: Jossey Bass.
- Bhaskar, R. (1975). *A realist theory of science*. Leeds, UK: Leeds Books.
- Bhaskar, R. (1998). *The possibility of naturalism* (3rd ed.). London: Routledge.
- Blanchard, K., & O'Connor, M. (1997). *Managing by values*. San Francisco: Berrett-Koehler.
- Bolman, L. G., & Deal, T. E. (2008). *Reframing organizations: Artistry, choice and leadership* (4th ed.). San Francisco: Jossey Bass.
- Bonstingl, J. J. (1992). *Schools of quality*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Borawski, P., & Brennan, M. (2009). Managing the whole mandate for the twenty-first century. In F. Hesselbein, & M. Goldsmith (Eds.), *The organization of the future 2* (pp. 63-74). San Francisco: Jossey Bass.
- Boyatzis, R., & McKee, A. (2005). *Resonant leadership*. Boston: Harvard Business School Press.

- Brudney, J. L., Hebert, F. T., & Wright, D. S. (2000). From organizational values to organizational roles: Examining representative bureaucracy in state administration. *Journal of Public Administration Research and Theory*, 10(3), 491–512. Retrieved from <http://jpart.oxfordjournals.org.cyber.usask.ca/content/10/3/491.full.pdf+html>
- Burgess, D. Q. (2008). *Prolegomenon to interorganisational relationships involving the administration of education* (Doctoral dissertation). University of Saskatchewan, SK, Canada.
- Burns, R., & Burns, R. (2008). Chapter 23 – cluster analysis. In R. Burns, & R. Burns, *Business research methods and statistics using SPSS* (pp. 552-567). London: Sage. Retrieved from <http://www.uk.sagepub.com/burns/website%20material/Chapter%2023%20-%20Cluster%20Analysis.pdf>
- Bush, T., & Glover, D. (2003). *School leadership: Concepts and evidence*. National College for School Leadership. Retrieved from http://www.mp.gov.rs/resursi/dokumenti/dok217-eng-School_Leadership_Concepts_and_Evidence.pdf
- Cameron, K. S., & Quinn, R. E. (2006). *Diagnosing and changing organizational culture*. San Francisco: Jossey Bass.
- Cameron, K. S., Quinn, R. E., Degraff, J., & Thakor, A. V. (2006). *Competing values leadership*. Cheltenham, UK: Edward Elgar.
- Campbell, C., Gold, A., & Lunt, I. (2003). Articulating leadership values in action: Conversations with school leaders. *International Journal of Leadership in Education*, 6(3), 203-221. doi: 10.1080/13603120117505
- Carr, W. (1991). Education for citizenship. *British Journal of Educational Studies*, 39(4), 373-385. Retrieved from <http://www.jstor.org/stable/pdfplus/3120981.pdf>

- Chase, S. E. (2005). Narrative inquiry: Multiple lenses, approaches, voices. In N. K. Denzin & Y. S. Lincoln (Eds.), *Sage Handbook of Qualitative Research* (3rd ed.)(pp. 651–679). Thousand Oaks, CA: Sage.
- Christensen, T. (Ed.)(2008). *The Cambridge history of Western music theory*. Cambridge: Cambridge University Press. doi: 10.1017/CHOL9780521623711
- Cloninger, K. (2009). Refounding a movement: Preparing a one-hundred-year-old organization for the future. In F. Hesselbein, & M. Goldsmith (Eds.), *The organization of the future 2* (pp. 203-216). San Francisco: Jossey Bass.
- Collins, J. (2001). *Good to great*. New York: HarperCollins.
- Collins, J. (2009). *How the mighty fall*. New York: HarperCollins.
- Collins, J. C., & Porras, J. I. (2002). *Built to last*. New York: HarperCollins.
- Cook, L. P. (2010). Values drive the plan. *New Directions for Student Services*, 132, 27-38. doi: 10.1002/ss.373
- Cook, M., & Cripps, B. (2005). *Psychological assessment in the workplace*. Hoboken, NJ: John Wiley & Sons.
- Covey, S. R. (1989). *The seven habits of highly effective people*. New York: Free Press.
- Covey, S. R. (1991). *Principle-centered leadership*. New York: Simon & Schuster.
- Covey, S. R. (2004). *The 8th habit*. New York: Free Press.
- Danermark, B., Ekström, M., Jakobsen, L., & Karlsson, J. (2002). *Explaining society: Critical realism in the social sciences*. London: Routledge.
- Davidson, H. (2005). *The committed enterprise: Making vision, values and branding work*. Oxford: Elsevier.

- Day, C. (2003). The changing learning needs of heads: Building and sustaining effectiveness. In A. Harris, C. Day, M. Hadfield, D. Hopkins, A. Hargreaves, & C. Chapman, *Effective leadership for school improvement* (pp. 26-52). London: RoutledgeFarmer.
- Day, C., Harris, A., & Hadfield, M. (2001). Challenging the orthodoxy of effective school leadership. *International Journal of Leadership in Education*, 4(1), 39-56. doi: 10.1080/136031201117505
- Demetriou, C. (2009). The realist approach to explanatory mechanisms in social science: More than a heuristic?. *Philosophy of the Social Sciences*, 39(3), 44–466. doi: 10.1177/0048393108329268
- Dewey, J. (1952). *Experience and education*. New York: Macmillan.
- Dewey, J. (1964a). Ends and values. In R. D. Archambault (Ed.), *John Dewey on education* (pp. 89-96). New York: The Modern Library.
- Dewey, J. (1964b). Scientific treatment of morality. In R. D. Archambault (Ed.), *John Dewey on education* (pp. 23-60). New York: The Modern Library.
- Dewey, J. (1964c). The continuum of ends-means. In R. D. Archambault (Ed.), *John Dewey on education* (pp. 97-107). New York: The Modern Library.
- Dewey, J. (1964d). The nature of aims. In R. D. Archambault (Ed.), *John Dewey on education* (pp. 70-80). New York: The Modern Library.
- Dewey, J. (1969). *Educational essays*. Ann Arbor, MI: University Microfilms.
- Downward, P., & Mearman, A. (2006). Retrodution as mixed-methods triangulation in economic research: Reorienting economics into social science. *Cambridge Journal of Economics*, 3(1), 77-99. doi: 10.1093/cje/bel009

- Drucker, P. (2006). *Classic Drucker*. Boston, MA: Harvard Business School Publishing.
- Edwards, R. (2010). *The essentials of formal axiology*. Lanham, MD: University Press of America.
- Ellingson, L. L. (2009). *Engaging crystallization in qualitative research*. Thousand Oaks, CA: Sage.
- Ellis, S. (2009). Developing effective relationships on campus and in the community. In G. S. McClellan, J. Stringer, & Associates (Eds.), *The handbook of student affairs administration* (3rd ed.)(pp. 447 – 462). San Francisco: Jossey Bass.
- Ellis, S. E. (2010). Introduction to strategic planning in student affairs: *A model for process and elements of a plan*. *New Directions for Student Services*, 132, 5-16. doi: 10.1002/ss.371
- Everitt, B. S. (1993). *Cluster analysis* (3rd ed.). London: Edward Arnold.
- Evers, C.W., & Lakomski, G. (1991). *Knowing educational administration*. Oxford: Pergamon.
- Evers, C. W., & Lakomski, G. (1996). *Exploring educational administration*. Oxford: Pergamon.
- Evers, C., & Lakomski, G. (2000). *Doing educational administration: A theory of administrative practice*. Oxford, UK: Elsevier Science.
- Fairclough, N. (2001). The discourse of New Labour: Critical discourse analysis. In M. Wetherell, S. Taylor, & S. J. Yates (Eds.), *Discourse as data* (pp. 229-266). London: Sage.
- Fairclough, N. (2003). *Analysing discourse*. London: Routledge.
- Finch, H. (2005). Comparison of distance measures in cluster analysis with dichotomous data. *Journal of Data Science*, 3(1), 85-100. Retrieved from <http://www.jds-online.com/>

- Fleming, T., & Raptis, H. (2004). *School improvement in action*. Kelowna, BC, Canada: Society for the Advancement of Excellence in Education. Retrieved from <http://www.sae.ca/upload/026.pdf>
- Flick, U. (2000). Episodic interviewing. In M. W. Bauer, & G. Gaskell (Eds.), *Qualitative researching with text, image and sound* (pp. 75-92). London: Sage.
- Foster, W. (1986). *Paradigms and promises*. Buffalo, N: Prometheus.
- Fraenkel, J. R. (1977). *How to teach about values*. Englewood Cliffs, NJ: Prentice-Hall.
- Francis, D., & Woodcock, M. (1990). *Unblocking organizational values*. Glenview, IL: Scott, Foresman and Company.
- Fullan, M. G. (1992). *Successful school improvement*. Buckingham, UK: Open University Press.
- Fullan, M. G. (2001). *Leading in a culture of change*. San Francisco: Jossey Bass.
- Galbraith, J. (1973). *Designing complex organizations*. Reading, MA: Addison-Wesley.
- Gaus, G. F. (1990). *Value and justification: The foundations of liberal theory*. Cambridge: Cambridge University Press.
- Gee, J. P. (2005). *An introduction to discourse analysis*. New York: Routledge.
- Geiger, R. L. (2002). The competition for high-ability students: Universities in a key marketplace. In S. Brint (Ed.), *The future of the city of intellect* (pp. 82-107). Stanford, CA: Stanford University Press.
- Giddens, A. (1984). *The constitution of society*. Berkely, CA: University of California Press.
- Gillespie, N. A., & Mann, L. (2004). Transformational leadership and shared values: The building blocks of trust. *Journal of Managerial Psychology*, *19*(6), 588-607. doi: 10.1108/02683940410551507

- Gini, A. (2004). Moral leadership and business ethics. In J. Ciulla (Ed.), *Ethics, the heart of leadership* (pp. 25-43). Westport, CT: Praeger.
- Gold, A. (2003). Principled principals. *Educational Management Administration and Leadership*, 31(2), 127-138. doi: 10.1177/0263211X030312002
- Goleman, D., Boyatziz, R., & McKee, A. (2002). *Primal leadership*. Boston, MA: Harvard Business School Press.
- Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco: Jossey Bass.
- Greenfield, T. (1993a). Re-forming and re-valuing educational administration: Whence and when cometh the phoenix? In T. Greenfield, & P. Ribbins (Eds.), *Greenfield on educational administration* (pp. 169-198). London: Routledge.
- Greenfield, T. (1993b). Science and service: The making of the profession of educational administration. In T. Greenfield, & P. Ribbins (Eds.), *Greenfield on educational administration* (pp. 199-228). London: Routledge.
- Greenfield, T. (1993c). Theory about organization: A new perspective and its implications for schools. In T. Greenfield, & P. Ribbins (Eds.), *Greenfield on educational administration* (pp. 1-25). London: Routledge.
- Greenfield, T., & Ribbins, P. (Eds.)(1993). *Greenfield on educational administration*. London: Routledge.
- Grünig, R., & Kühn, R. (2011). *Process based strategic planning*. New York: Springer.
- Retrieved from <http://www.springerlink.com.cyber.usask.ca/content/978-3-642-16714-0/#section=813091&page=4&locus=45>
- Guttek, G. L. (2009). Realism and education. In G. L. Guttek, *New perspectives on philosophy and education* (pp. 40 – 72). Upper Saddle River, NJ: Pearson Education.

- Hackman, J. R., & Oldham, G. R. (1975). Development of the job diagnostic survey. *Journal of Applied Psychology, 60*(2), 159-170.
- Hailey, J. (2000). Indicators of identity: NGOs and the strategic imperative of assessing core values. *Development in Practice, 10*(3&4), 402-407. Retrieved from <http://www.jstor.org/stable/4029567>
- Hair, J. F., & Black, W. C. (2000). Cluster analysis. In L. G. Grimm, & P. R. Yarnold (Eds.), *Reading and understanding more multivariate statistics* (pp. 147-205). Washington: American Psychological Association.
- Halinger, P., & Heck, R. H. (2002). What do you call people with visions? The role of vision, mission and goals in school leadership and improvement. Chapter prepared for publication in *The Handbook of Research in Educational Leadership and Administration*. Retrieved from http://www.philiphallinger.com/papers/Handbook_Mission_Chapter_2001.pdf
- Halstead, J. M. (1996). Values and values education in schools. In J. M. Halstead, & M. J. Taylor (Eds.). *Values in education and education in values* (pp. 3-14). London: The Falmer Press.
- Hammersley, M. (1992). *What's wrong with ethnography?* London: Routledge.
- Hamrick, F. A., Evans, N. J., & Schuh, J. H. (2002). *Foundations of student affairs practice: How philosophy, theory, and research strengthen educational outcomes*. San Francisco: Jossey Bass
- Hatala, R. J., & Hatala, L. M. (2004). *Integrative leadership*. Calgary, AB, Canada: Integrative Leadership Institute.

- Heifetz, R. A. (1994). *Leadership without easy answers*. Cambridge, MA: Belknap Press.
- Heifetz, R. A., & Linsky, M. (2002). *Leadership on the line*. Boston, MA: Harvard Business School Press.
- Hemingway, C. A., & Maclagan, P.W. (2004). Managers' personal values as drivers of corporate social responsibility. *Journal of Business Ethics*, 50(1), 33-44. Retrieved from <http://www.jstor.org/stable/25123191>
- Heskett, J. L., Sasser, W. E., Schlesinger, L. A. (2003). *The value profit chain*. New York: Free Press.
- Hodgkinson, C. (1978). *Towards a philosophy of administration*. New York: St. Martin's Press.
- Hodgkinson, C. (1983). *The philosophy of leadership*. Oxford, UK: Basil Blackwell.
- Hodgkinson, C. (1991). *Educational leadership: The moral art*. Albany, NY: State University of New York Press.
- Hodgkinson, C. (1996). *Administrative philosophy: Values and motivations in administrative life*. Oxford, UK: Pergamon.
- Hodgkinson, C. (1999). The will to power. In P. T. Begley (Ed.), *Values and educational leadership* (pp. 139-150). Albany, NY: State University of New York Press.
- Hofstede, G. H. (1984). *Culture's consequences: International differences in work-related values*. Beverly Hills, CA: Sage.
- Hofstede, G. H. (1998). Attitudes, values and organizational culture: Disentangling the concepts. *Organization Studies*, 19(3), 477-492. doi: 10.1177/017084069801900305
- Hollway, W., & Jefferson, T. (2000). *Doing qualitative research differently*. London: Sage.
- Hopkins, D. (2001). *School improvement for real*. London: Routledge.

- Hopkins, D. (2003). Instructional leadership and school improvement. In A. Harris, C. Day, M. Hadfield, D. Hopkins, A. Hargreaves, & C. Chapman, *Effective leadership for school improvement* (pp. 55-71). London: RoutledgeFarmer.
- Hunt, S. D., Wood, V. R., & Chonko, L. B. (1989). Corporate ethical values and organizational commitment in marketing. *Journal of Marketing*, 53(3), 79-90. Retrieved from <http://www.jstor.org/stable/1251344>
- Jackson, D. S. (2000). The school improvement journey: Perspectives on leadership. *School Leadership and Management*, 20(1), 61-78. doi: 10.1080/13632430068888
- Jackson, I. A. (2009). The best hope for organizations of the future. In F. Hesselbein, & M. Goldsmith (Eds.), *The organization of the future 2* (pp. 120-131). San Francisco: Jossey Bass.
- James, C., & Connolly, U. (2000). *Effective change in schools*. London: Routledge.
- Kent, B. (1987). *Charles S. Peirce: Logic and the classification of the sciences*. Kingston, ON, Canada: McGill-Queen's University Press.
- Kezar, A. J., & Lester, J. (2009). *Organizing higher education for collaboration*. San Francisco: Jossey Bass.
- Kirk, J. & Miller, M. L. (1986). *Reliability and validity in qualitative research*. Newbury Park, CA: Sage.
- Kivinen, O., & Piirainen, T. (2004). The relevance of ontological commitments in social sciences: Realist and pragmatist viewpoints. *Journal for the Theory of Social Behaviour*, 34(3), 231–248. doi: 10.1111/j.0021-8308.2004.00246.x

- Klenke, K. (2005). Corporate values as multi-level, multi-domain antecedents of leader behaviours. *International Journal of Manpower*, 26(1), 50-66. doi: 10.1108/01437720510587271
- Koos, A. K., & Keulman, K. (2008). *Horizons of value conceptions*. Lanham, MD: University Press of America.
- Kotler, P., & Murphy, P. E. (1981). Strategic planning for higher education. *Journal of Higher Education*, 52(5), 470-489. Retrieved from <http://www.jstor.org/stable/1981836>
- Kouzes, J., & Posner, B. (2007). *The leadership challenge*. San Francisco: Wiley & Sons.
- Kramp, M. (2004). Exploring life and experience through narrative inquiry. In K. deMarrais, & S.D. Lapan (Eds.), *Foundations for research: Methods of inquiry in education and the social sciences* (pp. 103-122). Mahwah, NJ: L. Erlbaum Associates.
- Kupperman, J. J. (1996). Axiological realism. *Philosophy*, 71(276), 185-203. Retrieved from <http://www.jstor.org/stable/3751179>
- Kupperman, J. J. (1999). *Value... and what follows*. New York: Oxford University Press.
- Lafleur, C. (1999). The meaning of time: Revisiting values and educational administration. In P.T. Begley, & P. E. Leonard (Eds.), *The values of educational administration* (pp. 170–186). London: Falmer Press.
- Lakomski, G., & Evers, C. W. (1999). Values, socially distributed cognition, and organizational practice. In P. T. Begley (Ed), *Values and educational leadership* (pp. 165-182). Albany, NY: State University of New York Press.
- Latham, G. P., Greenbaum, R. L., & Bardes, M. (2009). Performance management and work motivation prescriptions. In R. J. Burke & C. L. Cooper (Eds.), *The peak performing organization*. London: Routledge.

- Lau, R. R., & Redlawsk, D. P. (2006). *How voters decide*. New York: Cambridge University Press.
- Lee, L. (1999). *Measures of distributional similarity*. Proceedings of the Annual Meeting of the Association for Computational Linguistics (pp. 25–32). Morristown, NJ: Association for Computational Linguistics. Retrieved from <http://acl.ldc.upenn.edu/P/P99/P99-1004.pdf>
- Lerner, M. (1976). *Values in education*. Bloomington, IN: Phi Delta Kappa.
- Levin, B. (1998). The educational requirement for democracy. *Curriculum Inquiry*, 28(1), 57-79. Retrieved from <http://www.jstor.org/stable/pdfplus/1180165.pdf>
- Levy, E. (1985). *A theory of harmony*. Albany, NY: State University of New York Press.
- Lezotte, L. W., & McKee, K. M. (2006). *Stepping up: Leading the charge to improve our schools*. Okemos, MI: Effective Schools Products.
- Ling, L., & Stephenson, J. (1998). Introduction and theoretical perspectives. In J. Stephenson, L. Ling, E. Burman, & M. Cooper (Eds.), *Values in education* (pp. 3-19). London: Routledge.
- Manicas, P. T. (1987). A realist social science. In P. T. Manicas, *A History and Philosophy of the Social Sciences* (pp. 266 – 293). Oxford, UK: Basil Blackwell.
- Manicas, P. (2006). *A realist philosophy of social science*. Cambridge: Cambridge University Press.
- Mannes, E. (2011). *The power of music*. New York: Walker & Company.
- Marfleet, A. (1996). School mission statements and parental perceptions. In J. M. Halstead, & M. J. Taylor (Eds.), *Values in education and education in values* (pp. 155-166). London: Falmer Press.
- Marquardt, M. J. (1996). *Building the learning organization*. New York: McGraw-Hill.

- McEvoy, P., & Richards, D. (2006). A critical realist rationale for using a combination of quantitative and qualitative methods. *Journal of Research in Nursing, 11*(1), 66-78. doi: 10.1177/1744987106060192
- McGill: Purpose, culture, values, context and overarching goals. (n.d.). *McGill Strategic Academic Plan*. Retrieved from http://www.mcgill.ca/strategic_academic_plan/purpose/
- McKee, A. (2003). *Textual analysis*. London: Sage.
- Meglino, B. M., & Ravlin, E. C. (1998). Individual values in organizations: Concepts, controversies, and research. *Journal of Management, 24*(3), 351-389. Retrieved from <http://faculty.washington.edu/mdj3/MGMT580/Readings/Week%205/Meglino.pdf>
- Mello, R. A. (2002). Collocation analysis: A method for conceptualizing and understanding narrative data. *Qualitative Research, 2*(2), 231-243. doi: 10.1177/146879410200200206
- Mission statement. (n.d.). York University. Retrieved from <http://www.yorku.ca/ycom/yms/>
- Mitchell, C., & Sackney, L. (2000). *Profound improvement*. London: Taylor & Francis.
- Mitroff, I. I., & Denton, E. A. (1999). *A spiritual audit of corporate America*. San Francisco: Jossey Bass.
- Morphew, C. C., & Hartley, M. (2006). Mission statements: A thematic analysis of rhetoric across institutional type. *The Journal of Higher Education, 77*(3), 456-471. Retrieved from <http://www.jstor.org/stable/3838697>
- Murphy, M. (2009). Bureaucracy and its limits: Accountability and rationality in higher education. *British Journal of Sociology of Education, 30*(6), 683–695. doi: 10.1080/01425690903235169
- Meyer, L. B. (1989). *Style and music: Theory, history, and ideology*. Philadelphia, PA: University of Pennsylvania Press.

- Nayak, R., & Lee, B. (2007). *Web service discovery with additional semantics and clustering*. Proceedings IEEE/WIC/ACM International Conference on Web Intelligence (pp. 555-558). doi: 10.1109/WI.2007.82
- Newman, J. H. (1996). *The idea of a university*. New Haven, CT: Yale University Press.
- Newton, P. (2003). *Knowledge management in school boards* (Doctoral dissertation). University of Saskatchewan, SK, Canada.
- Newton, P., Burgess, D., & Burns, D. P. (2010). Models in educational administration: Revisiting Willower's 'theoretically oriented' critique. *Educational Management, Administration and Leadership*, 38(5), 578–590. doi: 10.1177/1741143210373740
- Niiniluto, I. (1999). Defending abduction. *Philosophy of Science*, 66, S436-S451. Retrieved from <http://www.jstor.org/stable/18879>
- Olsen, W., & Morgan, J. (2005). A critical epistemology of analytical statistics: Addressing the sceptical realist. *Journal for the Theory of Social Behaviour*, 35(3), 255-284. doi: 10.1111/j.1468-5914.2005.00279.x
- Olsen, N. D., Olsen, E. J., & Olsen, H. W. (2004). *Strategic planning made easy*. Norwood, MA: M3 Planning. Retrieved from: <http://library.books24x7.com.cyber.usask.ca/toc.aspx?site=D7375&bookid=9741>
- Ottman, R. W. (1998). *Elementary harmony: Theory and practice* (5th ed). Upper Saddle River, NJ: Prentice Hall.
- Ouellette, M. (2010). Student services in university. In D.H. Cox & C. C. Strange (Eds), *Achieiving student success* (pp. 208-220). Quebec City, QC, Canada: McGill-Queen's University Press.

- Panayiotis, A., & Ainscow, M. (2000). Making sense of the role of culture in school improvement. *School Effectiveness and School Improvement, 11*(2), 145-163. Retrieved from [http://dx.doi.org/10.1076/0924-3453\(200006\)11:2;1-Q;FT145](http://dx.doi.org/10.1076/0924-3453(200006)11:2;1-Q;FT145)
- Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students* (vol. 2). San Francisco: Jossey Bass.
- Pelikan, J. (1992). *The idea of the university: A re-examination*. New Haven, CT: Yale University Press.
- Pellicer, L. O. (2008). *Caring enough to lead* (3rd ed.). Thousand Oaks, CA: Corwin Press.
- Peterson, K. K., & Lezotte, L. W. (1991). New directions in the effective schools movement. In J. R. Bliss, W. A. Firestone, & C. E. Richards (Eds.), *Rethinking effective schools: Research and Practice* (pp. 128-137). Englewood Cliffs, NJ: Prentice Hall.
- Pocklington, T., & Tupper, A. (2002). *No place to learn*. Vancouver, BC, Canada: UBC Press.
- Ponterotto, J. G. (2006). Brief note on the origins, evolution, and meaning of the qualitative research concept “thick description”. *The Qualitative Report, 11*(3), 538-549. Retrieved from <http://www.nova.edu/ssss/QR/QR11-3/ponterotto.pdf>
- Posner, B. Z. (1992). Person-organizing values congruence: No support for individual differences as a moderating influence. *Human Relations, 4*(4), 351–361. doi: 10.1177/001872679204500403
- Posner, B. Z. (1993). Values congruence and differences between the interplay of personal and organizational value systems. *Journal of Business Ethics, 12*(5), 341–347. Retrieved from <http://www.jstor.org/stable/25072407>

Posner, B. Z., Kouzes, J. M., & Schmidt, W. H. (1985). Shared values make a difference: An empirical test of corporate culture. *Human Resource Management*, 24(3), 293-309.

Retrieved from

<http://proquest.umi.com.cyber.usask.ca/pqdweb?index=0&did=389577631&SrchMode=1&sid=1&Fmt=6&VInst=PROD&VType=PQD&RQT=309&VName=PQD&TS=1305157112&clientId=12306>

Price Wollner, G. (1963). *Improvisation in music*. New York: Doubleday.

Pruzan, P. (2001). The question of organizational consciousness: Can organizations have values, virtues, and visions? *Journal of Business Ethics*, 29(3), 271-284. Retrieved from

<http://www.jstor.org/stable/25074460>

Quong, T., Walker, T., & Stott, K. (1998). *Values based strategic planning*. Singapore: Prentice Hall.

Raths, L. E., Harmin, M., & Simon, S. B. (1978). *Values and teaching* (2nd ed.). Columbus, OH: Charles E. Merrill.

Recruitment and interview guide, section 3 (n.d.). University of Saskatchewan Human Resources. Retrieved from

http://www.usask.ca/hrd/manager/recruitment_part3_1_ss_02.php

Rescher, N. (1969). *Introduction to value theory*. Englewood Cliffs, NJ: Prentice-Hall.

Richards, C.E. (1991). The meaning and measure of school effectiveness. In J. R. Bliss, W. A.

Firestone, & C. E. Richards (Eds.), *Rethinking effective schools: Research and practice* (pp. 28-42). Englewood Cliffs, NJ: Prentice Hall.

- Richmon, M. J. (2003). Persistent difficulties with values in educational administration: Mapping the terrain. In P. T. Begley, & O. Johansson (Eds.), *The ethical dimensions of school leadership* (pp. 33-47). Dordrecht, Netherlands: Kluwer Academic Publishers.
- Richmon, M. J. (2004). Values in educational administration: Them's fighting words! *International Journal of Leadership in Education*, 7(4), 339-356. doi: 10.1080/1360312042000224686
- Rokeach, M. (1968). *Beliefs, attitudes, and values*. San Francisco: Jossey Bass.
- Rokeach, M. (1973). *The nature of human values*. New York: Free Press.
- Rokeach, M. (Ed) (1979). *Understanding human values: Human and societal*. New York: Free Press.
- Romesburg, H. C. (1984). *Cluster analysis for researchers*. Belmont, CA: Lifetime Learning.
- Rossman, G. B., Corbett, H. D., & Firestone, W. A. (1988). *Change and effectiveness in schools: A cultural perspective*. Albany, NY: State University of New York Press.
- Rost, J. C. (1993). *Leadership for the twenty-first century*. New York: Praeger. Retrieved from <http://library.books24x7.com.cyber.usask.ca/toc.aspx?site=D7375&bookid=7399>
- Sandeen, A., & Barr, M. (2006). *Critical issues for student affairs: Challenges and opportunities*. San Francisco: Jossey Bass.
- Sayer, A. (1992). *Method in social science: A realist approach* (2nd ed.). London: Routledge.
- Schein, E. H. (1990). Organizational culture. *American Psychologist*, 45(2), 109-199.
- Schein, E. H. (1992). *Organizational culture and leadership* (2nd ed.). San Francisco: Jossey Bass.
- Schein, E. H. (2009). The leader as subculture manager. In F. Hesselbein, & M. Goldsmith (Eds.), *The organization of the future 2* (pp. 258-267). San Francisco: Jossey-Bass.

- Scott, W. R. (2008). *Institutions and organizations* (3rd ed.). Thousand Oaks, CA: Sage.
- Seale, C. (1999a). Quality in qualitative research. *Qualitative Inquiry*, 5(4), 463–478. doi: 10.1177/107780049900500402
- Seale, C. (1999b). *The quality of qualitative research*. Thousand Oaks, CA: Sage.
- Searle, J. (1984). *Minds, brains and science*. Cambridge, MA: Harvard University Press.
- Searle, J. R. (1995). *The construction of social reality*. New York: Free Press.
- Selznick, P. (1948). Foundations of the theory of organization. *American Sociological Review*, 13(1), 25–35. Retrieved from <http://www.jstor.org/stable/2086752>
- Selznick, P. (1957). *Leadership in administration: A sociological interpretation*. New York: Harper & Row.
- Senge, P. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Currency Doubleday.
- Sergiovanni, T. J. (1990). *Value-added leadership*. San Diego: Harcourt Brace Jovanovich.
- Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement*. San Francisco: Jossey Bass.
- Sergiovanni, T. J. (2001). *Leadership: What's in it for schools*. London: Routledge.
- Sergiovanni, T. J. (2005a). *Strengthening the heartbeat*. San Francisco: Jossey Bass.
- Sergiovanni, T. J. (2005b). The virtues of leadership. *The Educational Forum*, 69(2), 112-123. doi: 10.1080/00131720508984675
- SESD values. (n.d.). *University of Saskatchewan Student and Enrolment Services Division*. Retrieved from <http://www.usask.ca/sesd/about/>
- Sparks, D. (2005). *Leading for results: Transforming teaching, learning, and relationships in schools*. Thousand Oaks, CA: Corwin Press.

- Sporn, B. (1996). Managing university culture: An analysis of the relationship between institutional culture and management approaches. *Higher Education*, 32(1), 41–61. Retrieved from <http://www.jstor.org/stable/3447895>
- Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. *Educational Administration Quarterly*, 27(2), 185-202. doi: 10.1177/0013161X91027002005
- Starratt, R. J. (1995). *Leaders with vision*. Thousand Oaks: Corwin Press.
- Stillar, G. F. (1998). *Analyzing everyday texts: Discourse, rhetoric, and social perspectives*. Thousand Oaks, CA: Sage.
- Strange, C. C. (2010). Theoretical foundations of student success. In D.H. Cox & C. C. Strange (Eds.), *Achieiving student success* (pp. 18-30). Quebec City, QC, Canada: McGill-Queen's University Press.
- Strategic planning. (n.d.). *University of Manitoba Office of the President*. Retrieved from http://umanitoba.ca/admin/president/strategic_plan/2311.html
- Stringer, J. (2009). The political environment of the student affairs administrator. In G. S. McClellan, J. Stringer, & Associates (Eds.), *The handbook of student affairs administration* (3rd ed)(pp. 425-446). San Francisco: Jossey Bass.
- Tan, P., Kumar, V., & Srivastava, J. (2004). Selecting the right objective measure for association analysis. *Information Systems*, 29(4), 293-313. doi: 10.1016/S0306-4379(03)00072-3
- Taylor, S. (2001). Locating and conducting discourse analytic research. In M. Wetherell, S. Taylor, & S. J. Yates (Eds.), *Discourse as data* (pp. 5–48). London: Sage.
- Terry, R. (2001). *Seven zones for leadership*. Palo Alto, CA: Davies-Black.

- Thompson, C. J., Locander, W. B., & Pollio, H. R. (1990). The lived meaning of free choice: An existential-phenomenological description of everyday consumer experiences of contemporary married women. *Journal of Consumer Research*, 17(3), 346-361. Retrieved from <http://www.jstor.org/stable/2626800>
- Turrentine, C. G., & Conley, V. M. (2001). Two measures of the diversity of the labour pool for entry-level student affairs positions. *NASPA Journal*, 39(1), 84-102. Retrieved from <http://journals.naspa.org/jsarp/vol39/iss1/art6/>
- Ulrich, D., & Smallwood, N. (2003). *How leaders build value: Using people, organization, and other intangibles to get bottom-line results*. Hoboken, NJ: John Wiley & Sons.
- Ungoed-Thomas, J. (1996). Vision, values and virtues. In J. M. Halstead, & M. J. Taylor (Eds.), *Values in education and education in values* (pp. 143-155). London: The Falmer Press.
- Urde, M. (2001). Core value-based corporate brand building. *European Journal of Marketing*, 37(8), 1017-1040. doi: 10.1108/03090560310477645
- Utts, J. M. (2005). *Seeing through statistics* (3rd ed). Belmont, CA: Thomson Brooks/Cole.
- Van Rekom, J., van Riel, C. B. M., & Wierenga, B. (2006). A methodology for assessing organizational core values. *Journal of Management Studies*, 43(2), 175-201. Retrieved from https://reputationinstitute.com/press/06-03-02_Rekom_et_al.pdf
- Wallen, N. E., & Fraenkel, J. R. (2001). *Educational research* (2nd ed.). Mahwah, NJ: Lawrence Erlbaum.
- Weber, M. (1949). *The methodology of the social sciences*. New York: The Free Press of Glencoe.

- Weber, M. (2001). Bureaucracy. In W. Natemeyer & J.T. McMahon (Eds.), *Classics of organizational behaviour* (3rd ed.). Prospect Heights, IL: Waveland Press. (Reprinted from *Essays in sociology*, by H. H. Gerth & C. Wright Mills, Eds., 1946, Oxford University Press)
- Weick, K. E., & Westley, F. (1996). Organizational learning: Affirming an oxymoron. In S. R. Glegg, C. Handy, & W. R. Nord (Eds.), *Handbook of organization studies* (pp. 440 – 458). Thousand Oaks, CA: Sage.
- West, S. (1993). *Educational values for school leadership*. London: Kogan Page.
- White, S. (1997). Beyond retrodution? – Hermeneutics, reflexivity and social work practice. *British Journal of Social Work*, 27(5), 739-753. Retrieved from <http://bjsw.oxfordjournals.org/content/27/5/739.full.pdf+html>
- Wilcox, J. R., & Ebbs, S. L. (1992). *The leadership compass: Values and ethics in higher education*. Washington: The George Washington University School of Education and Human Development.
- Willower, D. J. (1994). *Educational administration: Inquiry, values, practice*. Lancaster, PA: Technomic Publishing.
- Willower, D. J. (1999). Values and valuation: A naturalistic inquiry. In P. T. Begley (Ed.), *Values and educational leadership* (pp. 121–138). Albany, NY: State University of New York Press.
- Winchester, I. (1986). The future of a mediaeval institution: The university in the twenty-first century. In W. A. W. Neilson, & C. Gaffield (Eds.), *Universities in crisis: A mediaeval institution in the twenty-first century* (pp. 269–290). Montreal, QC, Canada: The Institute for Research on Public Policy.

Wuisman, J. J. J. M. (2005). The logic of scientific discovery in critical realist social scientific research. *Journal of Critical Realism*, 4(2), 366-394. Retrieved from

http://www.marjee.org/pdfs/Wuisman_2005.pdf

APPENDIX A

Certification of Ethics Approval



UNIVERSITY OF
SASKATCHEWAN

Behavioural Research Ethics Board (Beh-REB)

Certificate of Re-Approval

PRINCIPAL INVESTIGATOR	DEPARTMENT	Beh #
Dave Burgess	Educational Administration	11-211
INSTITUTION (S) WHERE RESEARCH WILL BE CARRIED OUT		
University of Saskatchewan Saskatoon SK		
STUDENT RESEARCHER(S)		
Robin Mueller		
TITLE:		
A Model for Organizational Values in Higher Education Administration		
RE-APPROVED ON	EXPIRY DATE	
15-Aug-2012	14-Aug-2013	

Full Board Meeting
Delegated Review

CERTIFICATION

The University of Saskatchewan Behavioural Research Ethics Board has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original protocol submitted for ethics review. This Certificate of Approval is valid for the above time period provided there is no change in experimental protocol or consent process or documents.

Any significant changes to your proposed method, or your consent and recruitment procedures should be reported to the Chair for Research Ethics Board consideration in advance of its implementation.

ONGOING REVIEW REQUIREMENTS

In order to receive annual renewal, a status report must be submitted to the REB Chair for Board consideration within one month of the current expiry date each year the study remains open, and upon study completion. Please refer to the following website for further instructions: http://www.usask.ca/research/ethics_review/

Beth Bilson, Chair
University of Saskatchewan
Behavioural Research Ethics Board

Please send all correspondence to:

Research Ethics Office
University of Saskatchewan
Box 5000 RPO University, 1607 – 110 Gymnasium Place
Saskatoon, SK S7N 4J8
Phone: (306) 966-2975 Fax: (306) 966-2069

APPENDIX B

Authors Considered as Part of the Retroductive Analysis

Discipline	Authors Included in Analysis
Contemporary Axiology	<ul style="list-style-type: none"> • Edwards (2010) • Gaus (1990) • Kupperman (1996, 1999) • Koos & Keulman (2008) • Rescher (1969) • Rokeach (1968, 1973, 1979)
Education	<ul style="list-style-type: none"> • Dewey (1952, 1964, 1969) • Fraenkel (1977) • Halstead (1996) • Lerner (1976) • Raths, Harmin, & Simon (1978) • “School improvement”—Included Fullan (1992, 2001); Lezotte & McKee (2006); Mitchell & Sackney (2000); Starratt (1991, 1995) • “School leadership”—Included Bush & Glover (2003); Day (2001, 2003); Pellicer (2008); West (1993) • Sergiovanni (1990, 1992, 2001, 2005) • Ungoed-Thomas (1996)
Administration and Educational Administration	<ul style="list-style-type: none"> • Beck (1990, 1993, 1999) • Begley (1996, 1999) • Greenfield (In Greenfield T and Ribbins P,1993) • Lakomski & Evers (1999) • Hodgkinson (1978, 1983, 1991, 1996) • Willower (1994, 1999)
Higher Education	<ul style="list-style-type: none"> • Berquist & Pawlak (2008) • Bess (1988) • Birnbaum (1988) • Newman (1996) (also in Pelikan J (1992))
Corporate and Organizational Research	<ul style="list-style-type: none"> • Blanchard & O'Connor (1997) • Cameron, Quinn, Degraff, &Thakor (2006) • Davidson (2005) • Francis & Woodcock (1990) • Gini (2004) • Goleman, Boyatziz, & McKee (2002) • Heskett, Sasser, & Schlesinger (2003) • Hoefestede (1984, 1998) • Klenke (2005) • Kouzes & Posner (2007) • Schein (1990, 1992, 2009) • Ulrich & Smallwood (2003)

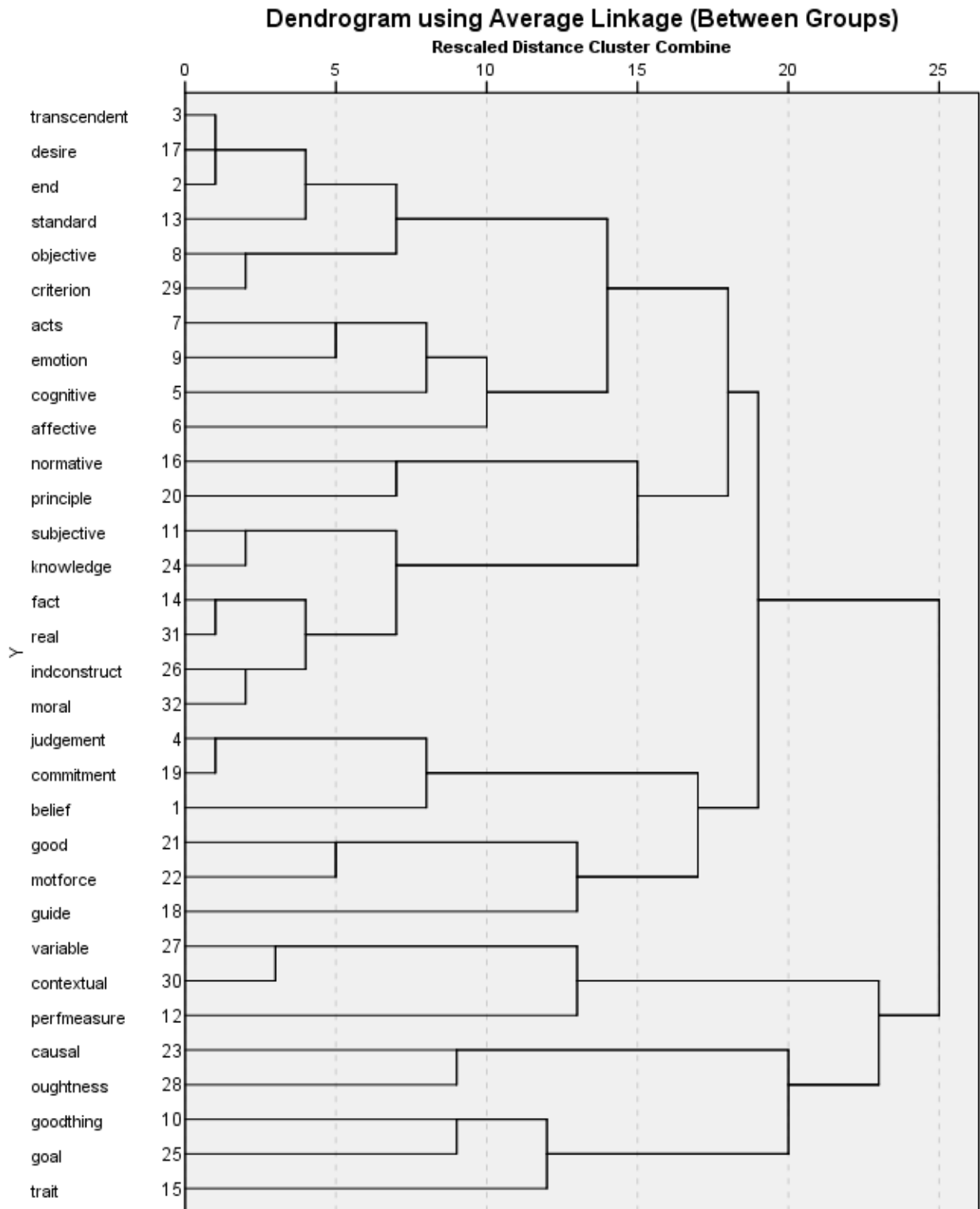
APPENDIX C

Decisions About Equivalent Terms in the Retroductive (Cluster) Analysis

- Interpersonal = relational
- Subjective = personal = internalized
- “Good thing” = goods that enhance life = ideal standard
- Cognitive = idea or thought = conceptual
- End state = consequence
- Property = characteristic = quality = trait
- Intrinsically important = right = “good” = worthy of esteem
- Directive = guide = influence = “driver”
- Behavioural (acts) = mode of conduct
- Verbal = discourse
- Rational = rationalizes action
- Objective (end) = goal
- Pattern = reflective of a pattern
- Transcendental = transrational = transpersonal
- Cognitive = idea = conceptual = representation = interpretive
- Evaluation / valuation = assessment of worth
- Objective (end) = aim = goal
- Goods that enhance life = contribute to well being
- Emotion = feeling
- Moral = ethical
- Judgement = evaluative = choice = decision
- Commitment = promise

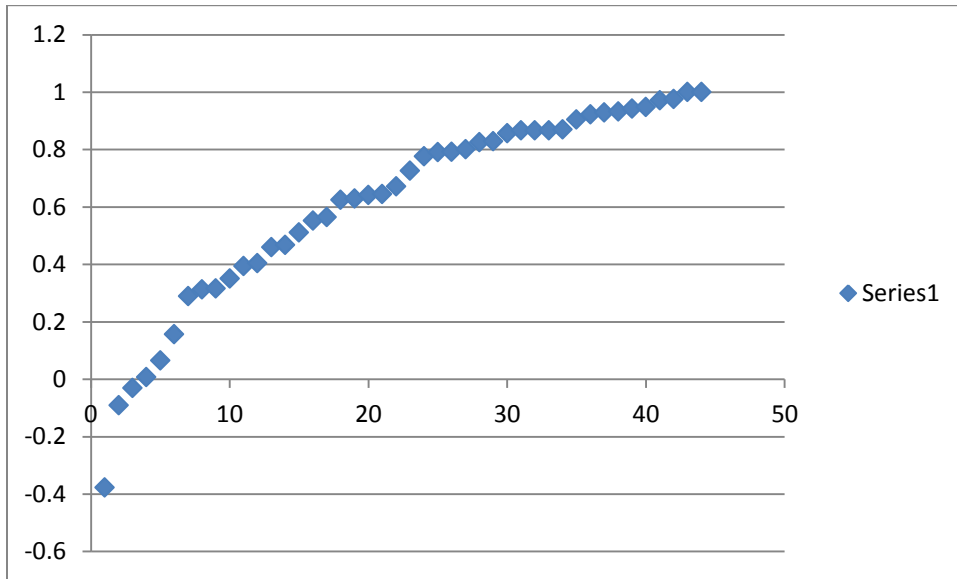
APPENDIX D

Dendrogram: Cluster Analysis of 32 Organizational Values Variables



APPENDIX E

Scree Plot: Cluster Analysis of 32 Organizational Values Variables



APPENDIX F

Interview Consent Form – Sample



Consent Form

Dear Participant,

You are invited to participate in a study entitled *A Model for Organizational Values in University Administration*. Please read this form carefully, and feel free to ask questions you might have.

Researcher(s):

Dr. David Burgess, Department of Educational Administration, University of Saskatchewan
(306) 966-7612, david.burgess@usask.ca

Robin Mueller, PhD Candidate, Department of Educational Administration, University of Saskatchewan
(306) 966-2895, robin.mueller@usask.ca

Purpose and Procedure:

The aim of our proposed study is to uncover both conceptual and concrete knowledge about organizational values in university administration. We will explore ways in which to make better links between organizational values theory and real-world application, and we seek to learn how organizational values are experienced by a wide range of university administrative and student service staff. The purpose of our study is to enhance understanding and utility of organizational values oriented work that occurs in university administration.

Face to face individual interviews will be used to obtain data from participants who work in student services and administrative roles at a variety of Canadian universities. Interviews will be approximately thirty to forty minutes in length. The interviews will be unstructured, and participants will be asked to narrate (tell a story) of their experience(s). Interviews will be conducted at a time and location of your choice. With your permission, the interviews will be audio taped, and you may request to have the tape recorder turned off at any time.

Potential Risks: This study poses minimal risks to participants. You are free to withdraw from the study at any time without consequence. Data you have given up to that point will be destroyed.

Potential Benefits: The goal of this study is to achieve greater clarity about the relevance of values in day-to-day administrative work. Although this is the intent, there is no guarantee of these results for participants.

Use of Data: Direct quotations from interviews may be reported, but pseudonyms will be employed to protect your privacy and quotations will not identify participants in any manner. If, for any reason, you have second thoughts about your responses throughout the interview, please contact a researcher to have your responses removed from the data base. The results of this study may be disseminated at academic conferences, in publications, and in my dissertation. Knowledge gleaned from the study may also be used as foundation for further (continuing) research in the area.

Storage of Data: Notes, interview transcripts, and audio tapes will be securely stored in the Department of Educational Administration for five years in keeping with the University of Saskatchewan guidelines. Following that time, all data forms will be destroyed.

Confidentiality: All reasonable effort will be made to ensure the anonymity of interview respondents. No verbatim comments will be used that may identify you or the institution where you are employed. Participant identity will be coded to further help protect your privacy. Signed consent forms will be stored separately from data records.

Right to Withdraw: Your participation is voluntary, and you may withdraw from the study for any reason, at any time. If you withdraw from the study at any time, any data that you have contributed will be destroyed at your request.

Questions: If you have any questions concerning the study, please feel free to ask at any point; you are also free to contact the researcher at the number provided above if you have questions at a later time. You will be informed of any new information that may affect your decision to participate in the study if/as it arises. This study has been approved on ethical grounds by the University of Saskatchewan Behavioural Research Ethics Board on August 17, 2011. Any questions regarding your rights as a participant may be addressed to that committee through the Ethics Office (306-966-2084). Out of town participants may call collect. At the completion of the study, you may request a summary of the findings.

Consent to Participants: I have read and understood the description provided above: I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. I consent to participate in the study described above, understanding that I may withdraw this consent at any time. A copy of this consent form has been given to me for my records.

(Name of Participant)

(Date)

(Signature of Participant)

(Signature of Researcher)

APPENDIX G

Request for Permission, Interviews – Sample

Date

Dear _____:

My name is Robin Mueller, and I am a PhD student from the Department of Educational Administration at the University of Saskatchewan in Canada. I am writing to request your assistance with a research study entitled *A Model for Organizational Values in University Administration*. This study is a conceptual exploration designed to help people better interpret the idea of “organizational values” in universities. I would like to understand how to make better links between organizational values theory and real-world application. Consequently I would like to learn how organizational values are experienced by a wide range of university student services and administrative staff.

I will be in attendance at the upcoming _____ conference, and **I am writing to request your permission to contact conference delegates for the purpose of enlisting interview participants**. The purpose of conducting the interviews is to help me better understand how organizational values are experienced by university administrative and student services staff. Recruiting participants while at student-service oriented conferences enables me to gather information from a wide range of universities, which makes your conference an ideal venue for conducting this research. The interviews will be approximately thirty to forty minutes long, and will be conducted during conference proceedings during break times or other times convenient to participants; participating in this research study will not influence participation in the conference sessions in any way. **Interview participants will remain anonymous, as well as their institutions of employ and the name/nature of your conference.**

Following your consent, I would like to email conference delegates prior to the conference with information about the study and a call for participants. I will provide this correspondence in documentary form to you prior to distribution for your approval. I would also appreciate the opportunity to make verbal announcements about the study at various points during the conference proceedings.

This research will contribute a great deal to policy and practice in university student services and administration. As you may know, organizational values are often assumed to be essential components of organizational effectiveness. Significant time and resources are dedicated to the task of identifying and using organizational values, but there is currently no way to assess whether or not this effort is effective. The results of this study will allow leaders and

administrators in higher education to achieve greater clarity about the relevance of values in day-to-day administrative work. If you are interested in learning more about this study, please contact me (information below) and more details will be provided. The results of this study may be disseminated at academic conferences, in publications, and in my dissertation. Knowledge gleaned from the study may also be used as foundation for further research in the area.

The plan for this study has been reviewed for its adherence to ethical guidelines and approved on August 17, 2001 by the Behavioural Research Ethics Board at the University of Saskatchewan. For questions regarding participant rights and ethical conduct of research, you may contact the Ethics Unit at (306) 966-2084.

Sincerely,

Robin Mueller
Department of Educational Administration, College of Education
University of Saskatchewan
Saskatoon, SK
(306) 966-2895 (w)
(306) 291-4482 (c)
robin.mueller@usask.ca

APPENDIX H

Interview Prompts – Sample

A Model for Organizational Values in University Administration

Prompt One:

What does the phrase “organizational values” mean to you?

How is the phrase “organizational values” spoken about in your workplace?

Prompt Two:

Please take a moment to recall a time, in context of your professional role, when there was a *structural change* taking place at work. The change can be large or small in scope. Some examples include:

- A change in leadership (a new manager, director, or dean)
- A change in leadership structure in your area
- An amalgamation or split in office structure, unit, or division
- A policy change that affected your portfolio or unit function
- A change in funding or job elimination
- A new requirement for your job’s portfolio, such as an addition of assessment practice, new competencies, or new certification requirements
- New colleagues, or an addition of partner(s) to your portfolio
- A requirement for contribution to strategic planning processes
- A new collaborative effort, mandated or not

Please tell me the story of that change in as much detail as possible, including information about the environment, the people involved, the nature of the change, what happened, and the intended and actual results of the change.

Prompt Three:

I’m going to ask you now to tell me a story about an experience(s) you had with organizational values while at work, during the time of “structural change” you have just described.

- How you made sense of the idea of organizational values in this situation
- How you noticed organizational values
- What you thought organizational values are
- Your own role with organizational values in your job
- How organizational values fit in to your everyday life on the job