

**ENELI KINDSIKO**

Organisational Control  
in University Management:  
A Multiparadigm Approach  
on the Example of  
the University of Tartu



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Supervisor: Professor Maaja Vadi (PhD), University of Tartu, Estonia

Opponents: Professor Mihaela Kelemen (PhD), University of Keele, UK

Professor Rainer Kattel (PhD), Tallinn University of Technology,  
Estonia

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*To my father,  
who was there to encourage me to embark upon this intellectual PhD journey,  
though unfortunately cannot be here to witness it ending.  
It has not been a journey about science,  
nor global competition with others ...  
It has been most of all a journey of achieving maturity,  
because the most important things I have learned during this journey  
did not come from the university,  
they came from the person who mattered the most to me.*



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# LIST OF AUTHOR'S PUBLICATIONS AND CONFERENCE PRESENTATIONS

## I. Book chapters

1. **Kindsiko, E. (2013).** (Dis)honesty in organisations: ethical perspectives. In: *(Dis)honesty in management: manifestations and consequences*. Edited by Vadi, M., & Vissak, T. Bingley, UK: Emerald Group Publishing Limited, pp. 19–35
2. **Kindsiko, E., Vadi, M., & Vissak, T. (2013).** From dishonesty to honesty: is this journey path-dependent? In: *(Dis)honesty in management: manifestations and consequences*. Edited by Vadi, M., & Vissak, T. Bingley, UK: Emerald Group Publishing Limited, pp. 337–348.

## II. Conference publications

1. **Kindsiko, E.** (Forthcoming in 2014). Universities as metaphors: From McUniversities to Ivory Towers. Proceedings of the 21<sup>st</sup> Century Academic Forum Conference 2014 held at Joseph B. Martin Conference Center at Harvard Medical School, Boston, MA, March 17–18.
2. **Kindsiko, E. (2012).** Academic career – whether and in what ways does it depend on work values? Proceedings of the Irish Academy of Management Conference 2012 held at National University of Ireland Maynooth on September 6–7.
3. **Kindsiko, E. (2012).** Multiparadigm approach in organisation studies: complexity of control phenomenon in managerial decision-making process. Doctoral Summer School in Economics and Innovation 2012, Neli-järve, Estonia.
4. **Kindsiko, E. (2011).** “Ethical Correctness” in Human Resource Management: Critical Investigation of Dominating Paradigms in European Context. XIth edition of the Conference “European Culture”, Barcelona, Spain.
5. **Kindsiko, E. (2011).** Ethical correctness in human resource management. Doctoral Summer School in Economics and Innovation 2011, Viinistu, Estonia.

## III. Conference presentations

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3. **Kindsiko, E. (2014).** Universities as metaphors: From McUniversities to Ivory Towers. *21st Century Academic Forum Conference 2014*, Boston, MA, March 17–18.
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5. **Kindsiko, E. (2012).** Academic career – whether and in what ways does it depend on work values? *IISES International Academic Conference*, Lisbon, Portugal, September 9.–12.
6. **Kindsiko, E. (2012).** Academic career – whether and in what ways does it depend on work values? *IAM Conference 2012: “Transforming Management Research and Education”*, Maynooth, Ireland, September 5.–7.
7. **Kindsiko, E. (2012).** Multiparadigm approach in organisation studies: complexity of control phenomenon in managerial decision-making process. *Doctoral Summer School in Economics and Innovation*, Nelijärve, Estonia, July 24.–27.
8. **Kindsiko, E. (2012).** Academic career – whether and in what ways does it depend on work values? *ISSWOV 2012 – 13th Biennial Conference of the International Society for the Study of Work and Organisational Values. “Work Values: Stability and Change in the Global Context”*, Goa, India, June 24.–27.
9. **Kindsiko, E. (2011).** “Ethical Correctness” in Human Resource Management: Critical Investigation of Dominating Paradigms in European Context. XIth edition of the Conference “European Culture”, Barcelona, Spain, October 27.–29.
10. **Kindsiko, E. (2011).** Ethical correctness in human resource management. *Doctoral Summer School in Economics and Innovation*, Viinistu, Estonia, July 25.–28.

# INTRODUCTION

## Motivation for the research

The motivation of this dissertation can be divided into three different, yet still tightly interconnected reasonings: philosophical, theoretical and practical motivation. As philosophical motivation is concerned with understanding the world in general, theoretical and practical motivation will focus on particular subject matter, respectively on the abstract and empirical levels.

In the simplest terms, philosophy can be defined as a way of “seeing” the world in general or specifically, to conceive one’s own subject matter. Overall, philosophy of science as “the study of systematic processes through which human beings attempt to understand the world” has the power to improve our understanding of research efforts also in the study of organisations (Behling 1978: 193). This being so, philosophy of science seeks to bring forward the prescriptions or rules that ought to accompany a proper argument in a scholarly communication. Building from this statement, this dissertation will make use of philosophical framework for understanding organisational level subject-matter: organisational control. It will take its point of departure from the works of Kuhn (1962, 1970, 1982), who literally set the scene for reflecting on what scientist do and how scientific knowledge is being developed. Notions like “paradigm” and “incommensurability” between paradigms are notions popularised by Kuhn and spread around across different scientific disciplines. The mentioned shift in understanding emerged when scientists started to take notice of how science, as such, is not a homogeneous field of activities and interests. The most acute need for differentiation emerging between natural and social sciences as it was long taken for granted that the assumptions about one’s subject matter, adequate knowledge development and methodologies practiced in natural sciences work well also when explaining social matters. Such orthodoxies were broken when social scientists started to reflect over their field and made notice of “paradigms”.

Organisation studies, like any other field are “paradigmatically anchored” (Gioia, Pitre 1990: 585). In fact the mentioned authors note (p. 586) that for a long time organisation studies have been dominated by the modernist assumption that the nature of organisational phenomena is “out there”, waiting to be studied, which means that organisational scientists tend to operate using a predominantly deductive approach to theory building, setting up hypotheses appropriate for the organisational world and in the end testing them against hypothesis-driven data through statistical analyses. Hence, it becomes clear how such dominating paradigms can act as orthodoxies in organisation science (Morgan 1980) and to be situated in a particular paradigm means to look at the world in a particular way (Burrell, Morgan 1979).

Theoretical motivation justifies the focus on control phenomenon. Although the term “control” has been used in academic spheres across the world it has rarely been systematically conceptualised. What can be witnessed in literature is

that control is often seen as “a collection of separate and specialist functions” (Beer 1995: 382). It is a sad fact that while most management problems today involve multilevel phenomena, most management research in academic literature often still uses a single level of analysis (Hitt et al. 2007: 1385). Koontz (1961: 185, 175) has described the situation as “the management theory jungle”, or even “confused and destructive jungle warfare”, which to a large extent is caused by the unwillingness or perhaps even inability of management theorists to understand each other. Hence, the theoretical focus of this thesis is to uncover how the parts of single perspectives about control in organisation work together to explain the diversity of the control phenomenon itself. In order to achieve this end, different conceptualisations of organisational control will be clustered around three paradigms: modern,<sup>1</sup> symbolic<sup>2</sup> and postmodern.<sup>3</sup> Every single paradigm discussed above can be characterised through three grounding assumptions: ontology, epistemology and methodology. The set of grounding assumptions about the nature of a certain phenomenon (ontology) always determine and embody a variety of assumptions regarding the nature of knowledge (epistemology) we might gain, and methods to obtain knowledge (methodology) about the respective phenomenon (Morgan, Smircich 1980: 491). Such an approach allows for a more holistic image of organisational control than an attempt to list all the single (and often competing) theories one by one. In this dissertation, a paradigm will be defined as a set of coherent philosophical assumptions that manifest in recognised scientific achievements and influence acknowledged practices of problem-solutions. This being so, a paradigm allows the encapsulation of all the single theories of organisational control that share the same set of root assumptions, in addition to approving similar ways of thinking about and approaching one’s subject matter.

As for the practical motivation, multiparadigm theoretical study will be validated via empirical research in higher education institution management. University management was chosen as the research topic as during the past decades, universities as organisations have gone through remarkable changes that are still ongoing. The shift from elite education to mass education has brought great changes to the way universities work today, some even referring to the reborn Fordist style of “McUniversities”, where comparability and standardisation at all levels has become the core of higher education institution management (Parker, Jary 1995). With increasing participation numbers from

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<sup>1</sup> Some authors prefer to address the notion “modern paradigm (e.g. Hatch and Cunliffe 2013), and some speak of the “functionalist paradigm” (e.g. Burrell and Morgan 1979, Gioia and Pitre 1990). Since both refer to the same phenomenon, in this dissertation the notion of modern paradigm will be used.

<sup>2</sup> In a similar vein to a above footnote, as some authors prefer to address the notion “symbolic paradigm” (e.g. Hatch and Cunliffe 2013), and some speak of the “interpretive paradigm” (e.g. Burrell and Morgan 1979, Duberley et al. 2012), the notion of symbolic paradigm is employed.

<sup>3</sup> Although also the postmodern label has different synonyms, still in the literature the “post-modern” label can be regarded as the most common.

students, which is often not proportionally supported by an increase in financing, it has brought new practices into university management. Gioia and Thomas (1996: 370) have described how the higher education arena today looks increasingly like a competitive marketplace, forcing universities to take up management practices that have been (and still are) relatively unfamiliar. “Performance management”, “managerialism”, “entrepreneurialism” are just some of the new forces that are contributing to the transformation of universities today and have resulted higher education functioning more and more like an industry (Waeraas, Solbakk 2008: 450) and universities are forced to “think and act” like business organisations.

This dissertation will address the implementation of a major management reform (with the aim of being better prepared for the future changes in the higher education arena) in a large and public university, namely the University of Tartu has to face the abovementioned pressures present in higher education in general, however, with an academic heritage of almost 400 years, obligations towards its history can make any major change a sensitive issue. It is during the change implementation processes when different facets of organisational control start to emerge and with this in mind, universities tend to be an interesting research site. Traditional tensions between the academic and the administrative communities, the relatively autonomous power of single units and faculties, the interests of the external parties and funding institutions (including ministries) all play a part in key decision-making. As such, using an old university as a research site is also relevant at the international level, since long-established universities are expected to be conservative, yet from another aspect they should strive for innovation and change for the sake of society.

### **Positioning and the originality of the research**

Max Born (1943: 44), the Nobel Prize winner in physics in 1954 once reflected how “there is no philosophical high-road in science, with epistemological signposts”. Such a remark makes a clear statement how science should never be orthodoxy, where scientists just need to follow the pre-determined signposts to reach the presupposed solutions. Yet for a long time in the history of science it is what has been practiced. For a long time basic assumptions from the natural sciences were merely transformed and adapted into the practice of social sciences without any reflection over the mismatch between the object of study and respective scientific practices.

Rosenberg (2005) has captured the essence of every scientific activity, seeing science as a response to our need to understand the world. Similarly in organisation science, in our attempt to understand the nature of a certain organisational aspect it is impossible to leave out the groundings of our notions of how the world is and what can be known about it. Therefore, Hazlett et al. (2005: 33) have stated, the scientific community “is characterised by the unified acceptance of a belief system framework (the paradigm) that guides the members in doing what they do”. This dissertation will tackle organisational

control through multiple paradigms. That is, instead of approaching control studies through singular theories or conceptualisations, it will take a macro-level perspective through identifying particular paradigms, allowing for a more holistic and realistic picture of organisational control. Elaborating on this idea further, organisations are multi-faceted, hence requiring that organisation related subject matters be studied in a multi-tier fashion.

The most dominant paradigm so far, the modernist paradigm, manifests itself in ontological assumption that the world itself is distinct from human being, but with adequate procedures it is possible to study and accumulate knowledge about the world matters. Accordingly, modernist understanding of organisational control sees control as an attempt to engineer social phenomena, seeking to shape and fashion individual activities towards the organisational goals in the most efficient and effective ways. Yet it is not always sufficient, as McGregor (1960) points out:

“In the human field ... we often dig channels to make water flow uphill. Many of our attempts to control behaviour, far from representing selective adaptations, are in direct violation of human nature. They consist in trying to make people to behave as we wish without concern for natural law. ... When we fail to achieve the results we desire, we tend to seek the cause everywhere but where it usually lies: in our choice of inappropriate methods of control. The engineer does not blame water for flowing downhill rather than up ...” (McGregor 1960: 9–10).

The second grand paradigm is symbolic. As a contrast to modernist paradigm that sees an individual as a passive target of social engineering, the symbolic paradigm sees the human being as an active participant in creating the organisational realities, including control mechanisms. Therefore one might note how the symbolic paradigm seeks to identify and interpret the manifestations of control as existing and working symbols in organisations.

Thirdly, the postmodern paradigm abandons the heavy epistemological burden of modernism: positivist understanding of the reality and how we gain information from this reality. Postmodern epistemology rejects positivists rational certainty in the attainability of epistemic privilege and replaces it with a relativist view of science and knowledge. (Johnson, Duberley 2000: 92) Interestingly, Berg (1989: 195) has elucidated upon the postmodern notion of truth in organisational science and management by saying how “in organisation and management science today it is not important whether a statement is true or false, but whether the fact of statement is accepted, saleable or valid for larger audience”.

Postmodernism strives to shake and break any taken-for-granted beliefs and accepted practices. Aiming to be critical by its approach to organisations, among many others it focuses on such matters as oppression, exploitation, suppression, alienation, etc. That said, postmodernism sees human activity as reactive or defensive (Cooper, Burrell 1988: 106) to the forces and arrangements already established.

These three paradigms address different views on organisational control, and the need for such diversity emerges from organisational control, in reality, being a complex matter. This dissertation brings forward that the complexity of organisational control can be most effectively witnessed through a major change implementation, since it encapsulates the shift in control mechanisms, but most of all strategic changes, especially the complex ones that tend to indicate the hidden layers of control during the everyday routine and work flow that are largely unseen.

Universities are important research objects with respect to organisational control for several reasons. Firstly, it is obvious that university management has the ability and bears an obligation to shape the quality of higher education of the respective country. Secondly, as universities in many countries are one of the oldest organisations, some having history and traditions back to Middle Ages, they carry a heavy “baggage of preset arrangements” (e.g. gap between so called academic and practical rigor) that make controlling them in the present day environment rather challenging. Thirdly, universities tend to be large scale organisations. Being the largest university in the world by enrolment numbers, Indira Gandhi National Open University has approximately 4 million students, The State University of New York having nearly 500,000 students and over 80,000 faculty members, University of Oxford with ca 22,000 students and 16,000 employees, The University of Manchester respectively with ca 39,000 students and 11,000 employees, but also small countries like Estonia with a population of approximately 1.3 million can have universities with student numbers up to 17,000 and nearly 4,000 employees (Tartu University). Being large-scale organisations, the complexity of organisational control behind them is beyond the common sense understanding.

In conclusion, perhaps the most well stated motivation for the research on control emerges from Eilon (1971: 1), who highlights that “decision making and problems of management are not an invention of our present age; they have always been, and will always remain, part of human experience”, since it is in human nature to manage one’s environment and seek to control the prospects of the future. Hence, control phenomenon is inevitably present in every organised activity. Considering all that was mentioned above, this thesis will seek to fill the gap of misrepresentation of organisational control in management studies. As such, it is put forward in this thesis that the claim that organisational control in a natural organisational environment most often reflects situations of complexity and paradox managing, yet scholarly literature is remarkably over-balanced towards single-paradigm strategies.

### **The aim and the research tasks of the thesis**

This dissertation demonstrates the importance of treating various paradigms as integrated into a unified (multiparadigm) framework in order to delineate a thorough understanding of the nature of organisational control in university management. Therefore, the aim of the thesis is to offer a framework of

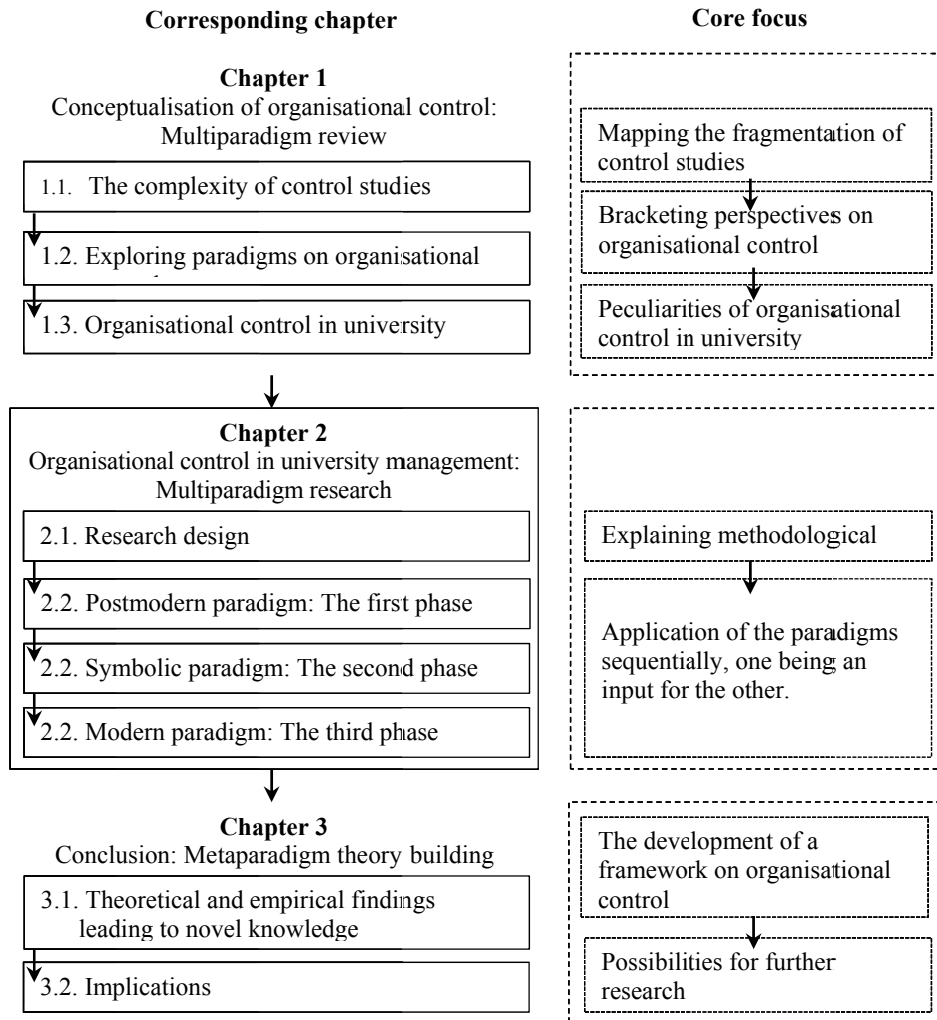
organisational control that is based on the synthesis of multiple paradigms on the example of the University of Tartu. To achieve this aim, the following research tasks are set:

- To analyse the essence and the development of organisational control in scholarly literature through multiple paradigms (Chapter 1).
- To bring out the complexity of organisational control phenomenon in university management (Chapter 1).
- To set up the methodological foundations for the empirical investigation of organisational control in university management (Chapter 2).
- To implement a multiparadigm research on organisational control at the University of Tartu (Chapter 2).
- To present the results from the multiparadigm review (Chapter 1) and multiparadigm research (Chapter 2) through crafting novel theoretical insights by metaparadigm theory building (Chapter 3).

### **The structure of the thesis**

This study is built on three logical and sequential chapters shown in Figure 1. Taken as single items, the chapters represent a multiple paradigm literature review and a theoretical analyses (multiparadigm review), an empirical study with a thorough explanation of the research design and methodological choices (multiparadigm research), and finally, the conclusion leads to the development of theoretical insights at the metalevel (metaparadigm theory building). The logic behind labelling chapters as multiparadigm review, multiparadigm research and metaparadigm theory building is borrowed from Lewis and Grimes (1999), who provide an extensive guide to such metariangulation theory-building strategy. Considered as a whole, such metariangulation in theory and empirical research benefits the dissertation by establishing a novel and multi-perspective theoretical understanding of organisational control.





**Figure 1.** The structure of the dissertation.  
Source: Compiled by the author.

Chapter one will contend with the complex nature of organisational control by mapping the fragmentation of existing control studies, then bringing out the essence of control via multiple paradigms in theory, and finally giving an overview of the manifestations of three theoretical perspectives on organisational control in a university setting. The second chapter bases itself on multiparadigm research, which applies multiple paradigms witnessed in literature to study organisational control in university management. Since every single paradigm bases itself on unique methodological assumptions, a deeper appreciation is given to the explanation of the research designs and methodological choices in general. Finally, the metaparadigm theory building chapter can be regarded as a

conclusion and discussion that summarises both theoretical and empirical study in order to provide novel theoretical insights at the metalevel. In addition possibilities for further research will be mentioned.

### **Acknowledgements**

Foremost, I would like to express my sincere gratitude to my supervisor Prof. Maaja Vadi for her motivational and enthusiastic support during my Ph.D journey, both at a personal and professional level. I have been fortunate to have a supervisor who gave me the freedom to explore on my own, to be creative and not follow the mainstream approach, whilst at the same time also giving the guidance to frame the thesis in order to be fit for the prospective audience.

These four years of PhD journey have not been a straight and smooth road to the defence, but full of dead-ends and crossroads with endless signposts. According to my own definition, science is a social practice, thus I am amazingly thankful for the fellow scientists for the challenging and inspirational discussions that helped me during the dead-ends and crossroads. My months in Manchester Business School and the deeply philosophical discussions with Prof. John Hassard and Dr. Damian O'Doherty gave me confirmation of how a top-level science and academic career does not have to be dull and utterly boring, but it is a matter of finding research problems that make you intellectually jump as high as possible, and appreciating fellow scientists who share the same spirit of enjoying the thrills of the academic ride. I also want to thank other scholars who inspired me along the way, in particular, Dr. Krista Jaakson and Dr. Eve Parts who provided constructive critique during the pre-defence.

I am also deeply grateful to the individuals who were willing to be interviewed for this study. Their insights to the research problem are the most valuable part of the empirical study. Also, the top-management of the University of Tartu, who allowed me to gain the access to the management reform, in addition to the helpful support from the personnel office. This level of openness cannot be taken for granted.

Finally, I thank all who in one way or another contributed in the completion of this thesis – the fellow PhD students who know the pain and the joy of the PhD journey; friends and family for not seeing me that often and never knowing in which part of the world I was at many times; colleagues from the faculty for keeping up the academic spirit; and of course, the funding institutions that helped to finance these studies (stipends and awards from Estonian Academy of Science, Erich Rannu's Fund, Rein Otsasson's Fund, and Fontes' Fund; the DoRa programme together with Doctoral School in Economics and Innovation for financing my many conferences and research periods abroad) and the Faculty of Economics and Business Administration for giving me the opportunity to work in several research projects and facilitating the first steps in my academic career. The very last and special gratitude goes to Maret for the highly philosophical discussions over paradigms and the essence of science, but mostly for the creative reflections over what is the point of all this.

# **I. CONCEPTUALISATION OF ORGANISATIONAL CONTROL: MULTIPARADIGM REVIEW**

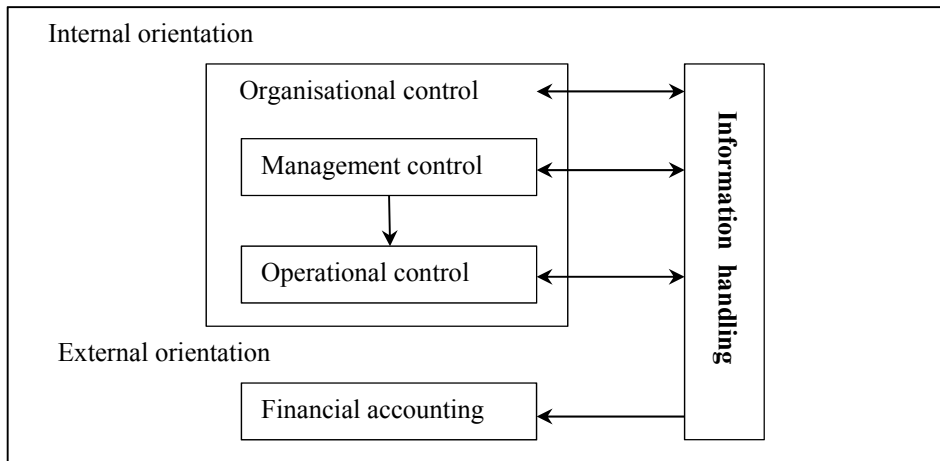
Current chapter presents a multiparadigm review on organisational control. Sub-chapters 1.1 and 1.2 focus on incorporating the notion of a paradigm and the need for differentiating between the paradigms in organisation studies. Such a framework allows organising existing treatises on organisational control as belonging to either the modernist, symbolic or postmodern paradigms with respective ontological, epistemological and methodological assumptions. Finally, subchapter 1.3 takes a step closer to the empirical side of paradigmatic manifestations of organisational control by looking at the peculiarities of organisational control in university management.

## **1.1. The complexity of control studies**

### **1.1.1. The development of concepts and definitions of control**

The etymology of the word “control” brings us back to the Latin *contra* (opposite) and *rotulus* (a script) and refers to the opposition of two poles: a “rôle” denotes a role-player, someone, who acts according to a script, and “contre-rôle” indicates someone who monitors the role-player’s compliance (Macintosh, Quattrone 2010: 5). It clearly shows how the original meaning of control refers to control as a social phenomenon – someone playing the role according to the script. Some authors like Hughes (1958: 78) have even stated how organisations, in order to control, need “a social license”. Such license implies that control in the organisational arena is highly dependent on the interaction between individuals or groups of individuals. That said, control is ultimately a complicated matter, since it involves the reaction of human beings, whose behaviour is difficult to predict (Anthony 1988: 10).

Above all, control is an extensive term, so it is obvious that control phenomenon in organisations can be attached to endless fields of activities. In order to specify the scope of this control study, the phenomenon of control will be used in this dissertation as referring to organisational control. This kind of reasoning is supported by Anthony (1965), who locates control mechanisms as being part of a broader information handling process in any organisation (see Figure 1.1). Furthermore, Turner and Makhija (2006: 197) point out how most management literature tends to neglect how control systems actually also influence and manage the flow of information inside an organisation. Thus, as control mechanisms make use of information, they also influence the ways how knowledge will be acquired and distributed.



**Figure 1.1.** Organisational, management and operational control.  
 Source: Based on Anthony (1965: 22), with adaptations.

In principle, organisational control entails all internal processes in the organisation, including control at the managerial and operational level; quite the opposite to the often perceived notion of control as belonging mostly to the spheres of accounting. Anthony (1965: 21) interprets financial accounting as “the process of reporting financial information about the organisation to the outside world” and sees management and operational control as internally oriented. The distinction between financial accounting and organisational control stems from the principles of financial accounting having been set both at a national and international level, rooted from extrinsic context (Anthony 1965: 21).

There is general support for the claim that as control mechanisms carry information processing properties, (e.g. organisational routines and norms regulate relationships between individuals and groups, etc), they also develop incentives and disincentives for organisational members to fashion their actions so that they be fit for organisational objectives (Turner, Makhija 2006). Similarly, some authors refer to control as the mediator, through which managers seek to align employee capabilities, activities and performance with organisational goals and aspirations (Cyert, March 1963; Merchant 1985; Sitkin et al. 2010), taking control merely as a means to an end (Shewhart 1931), while others see control as a sum of interpersonal influence relations in an organisation (Tannenbaum 1968; McGregor 1960). Therefore it can be seen how the word “control” may be assigned different meanings. Furthermore, any paradigmatic language has an important role in shaping such interpretive frames of reference (Astley, Zammuto 1992: 445). In order to identify the variety of interpretations behind control phenomenon it is useful to examine how control has been defined in scholarly literature (see Table 1.1).

A review of the literature, covering definitions across 100 years, between 1911–2010 indicates a variety of features or patterns that emerge from the

understanding of organisational control. Scholars in the first half of the 20<sup>th</sup> century interpreted control mostly as process-centered, where the aim of control is to guarantee efficient flow of organisational processes and in order to achieve this mission, one needs to build upon clear objectives. From the second half of the 20<sup>th</sup> century control definitions also reflect the human being, or the agent and the relationships between the agents as the core part of control. Finally, the beginning of the 21<sup>st</sup> century adds an additional twisting facet – control as a (often exploiting and oppressive) power exercised on human beings resulted in some scholars to adopting a critical viewpoint, focusing on various discourses related to organisational control.

With all that said, single definitions start to cluster around some specific common features:

- *Temporal dimension of control.* Organisational control seems to reflect differences by time scope – oriented towards past, present or future activities.
- *Functional dimension of control.* Organisational control can address different subject matters, e.g. it might be directed towards regulating the behaviour or relationships of people, checking the outcomes of that behaviour or ensuring that processes follow pre-set norms.

The core of the problem with control related literature results from much of the literature being fragmented and treats control among many, often even minor aspect of management. Most of the work today still resembles the works of Fayol (1916), who differentiated between five functions of management: planning, organising, commanding, coordinating, and controlling. Control being considered merely as a phase in management functions list. From the second half of the 20th century the treatises of control have slowly extended their scope to see control phenomena as “embracing all the interrelated stages” of management (Storey 1980: 56–66). The need for a broadened horizon emerges from every aspect of organising and organisation, which by its essence, involves control. Such an implication becomes evident also from the definitions in Table 1.1.

**Table 1.1.** Some exemplar definitions of organisational control and their common features.

Study	The definition of control	Common features						
		Temporal dimension			Functional dimension			
		Future oriented	Present oriented	Past oriented	Process oriented	Relationship oriented	Outcome oriented	
Taylor (1911: 21)	<i>The art of management has been defined as knowing exactly what you want men to do, and then seeing that they do it in the best and cheapest way.</i>	X			X			
Fayol (1949: 107; original work in 1916)	<i>... control consists of verifying whether everything occurs in conformity with the plan adopted, the instructions issued and principles established.</i>	X			X			
Davis (1957: 637)	<i>Control is the function of constraining and regulating action in accordance with the requirements of a plan for the accomplishment of an objective.</i>	X			X			
Haimann (1962: 487)	<i>Control is the process of checking to determine whether or not plans are being adhered to, whether or not progress is being made toward the objectives and goals, and acting if necessary to correct any deviations. The essence of control is action which adjusts performance to predetermined standards if deviations occur ...</i>	X			X			
Ouchi (1978: 174)	<i>A process of monitoring, evaluating, and providing feedback.</i>	X			X			

**Table 1.1 (Continued).** Some exemplar definitions of organisational control and their common features.

Study	The definition of control	Common features						
		Temporal dimension			Functional dimension			
		<i>Future oriented</i>	<i>Present oriented</i>	<i>Past oriented</i>	<i>Process oriented</i>	<i>Relationship oriented</i>	<i>Outcome oriented</i>	
Green, Welsh (1988: 291)	<i>Control is a cybernetic, regulatory process that directs or constrains an iterative activity to some standard or purpose.</i>	X			X			
Beer (1995: 300)	<i>Control mechanisms are designed to make situations behave according to certain desired performance criteria.</i>	X			X			
Tannenbaum (1968: 5)	<i>... control is any process in which a person or group of persons or organization of persons determines, that is, intentionally effects, the behaviour of another person, group, or organisation.</i>	X			X			
McGregor (1960: 20)	<i>... altering the ability of others to achieve their goals or satisfy their needs.</i>		X			X		
Weick (1969; 1995)	<i>Control is a prominent process within organisations, but it is accomplished by relationships, not by people (1969: 37)</i> <i>Control is not a cause of an action...</i> <i>Control is an effect of action. Actions create relationships that then become binding and releasing. (1995: 167)</i>		X			X		

**Table 1.1 (Continued).** Some exemplar definitions of organisational control and their common features.

Study	The definition of control	Common features						
		Temporal dimension			Functional dimension			
		Future oriented	Present oriented	Past oriented	Process oriented	Relationship oriented	Outcome oriented	
Kunda (1992/2006)	... control is the attempt to elicit and direct the required efforts of members by controlling the underlying experiences, thoughts, and feelings that guide their actions.		X				X	
George, Qian (2010: 167) Kärreman, Alvesson (2004: 152)	... identity is a driver for behaviour; consequently it is the basis of control. ... predominantly an activity carried out by a powerful social group that orchestrates and exercises definitional and executive authority over other social groups within an organisation.		X				X	
Gossett (2006: 381–382)	... the ways that organisations convince members to act in the best interests of the system rather than work toward self-interests. Through this process, the individual becomes identified with the system rather than simply working within it.					X		X
Cardinal et al. (2010: 56–57)	... any process whereby managers direct attention, motivate, and encourage organisational members to act in ways desirable to achieving the organisation's objectives.	X						X



**Table 1.1 (Continued).** Some exemplar definitions of organisational control and their common features.

Study	The definition of control	Common features							
		Temporal dimension		Functional dimension					
		<i>Future oriented</i>	<i>Present oriented</i>	<i>Past oriented</i>	<i>Process oriented</i>	<i>Relationship oriented</i>	<i>Outcome oriented</i>		
Kirsch, Choudhury (2010: 304)	... <i>transactions between a “controller” who exercises control and a “controllee” who is the target of control.</i>			X		X			X

Source: Author’s analysis based on the listed resources.

Every single cluster of common features represents certain sets of assumptions, thus also unique approaches to control phenomenon in organisation (see Table 1.2). With this idea in mind, the following subchapter will apply the mentioned clusters to existing paradigms (modernism, symbolism and postmodernism) in scholarly studies. The modernist paradigm seeks to understand control as a process which strives to achieve some future goal, the symbolic paradigm centers around relationships and their interpretive effect on the present state of affairs, and the postmodern paradigm aims to deconstruct in order to resist and reject current arrangements.

**Table 1.2.** Patterns of features and paradigms they represent.

Paradigm	Common features					
	Temporal dimension			Functional dimension		
	Future oriented	Present oriented	Past oriented	Process oriented	Relationship oriented	Outcome oriented
Modernism	X			X		
Symbolism		X			X	
Postmodernism			X			X

Source: Compiled by the author.

By identifying the differences and similarities between the paradigms, it is possible to overcome the threat of underestimating one's subject matter – e.g. making statements only about one facet of control and claiming to capture the whole reality of the research subject.

Interpreting “organisation” as a complex system it can be said that organisation is comprised of a large number of entities that represent a high level of nonlinear interactivity (Richardson, Cilliers 2001: 8). For this reason, organisational control should be interpreted as “a multidimensional phenomenon” (Ouchi, Dowling 1974: 364). Yet as an object of study, Gilpin and Murphy (2008) have pointed how traditionally control has been approached by setting up linear cause-and-effect relationships. This chapter proposes the idea that control studies in organisation have to reflect the complex realities, and never strive for singular perspectives. Richardson (1995) expands upon this notion:

“Modern environments are complex, changing, hostile and dangerous – particularly to those organisations which operate from narrow, one-sided belief bases, and, as a consequence, over-emphasise particular control systems, organisation functions, management styles and personnel behaviours to the detriment or exclusion of others. Business-failing organisations and organisations involved in socio-technical disasters have been seen, with much benefit of hindsight, to have been characterised by these narrow orientations and inadequate styles and systems.” (Richardson 1995: 16)

Organisations face paradoxes, which are often a result of the coexistence of multiple paradigms over the same phenomena. Such paradoxes are witnessed in organisations every day – tensions between control and flexibility, stability and change, collaboration and competition, etc. A large part of manager’s work in a natural organisational environment most often reflects situations of paradox managing, yet the scholarly literature on organisation studies is remarkably overbalanced towards single-paradigm strategies. Similarly, managers who are not able to question existing assumptions, meanings and relations are not flexible enough to face the complexity of organisational realities in a turbulent environment.

Given these points, also theoretical treatises on control should incorporate such inner conflict and contradictions together with multiple perspectives. As witnessed from the definitions table, understanding of organisational control varied from seeing it as engineering individual behaviour in alignment with organisational purposes, treating control as manifesting within and determined by the established relationships and commonly held organisational symbols like culture, identity, values, etc., but also exploring the effects of such “social” and symbolic control on individuals as they often institutionalise individual behaviour in ways that might not even be noticed by the subjects themselves. The essential differences between these three perspectives on organisational control give further confirmation how there is a need for developing a theoretical framework on organisational control that incorporates the above-mentioned different viewpoints at the same time.

### **1.1.2. The concept of a paradigm in social sciences for studying organisational control**

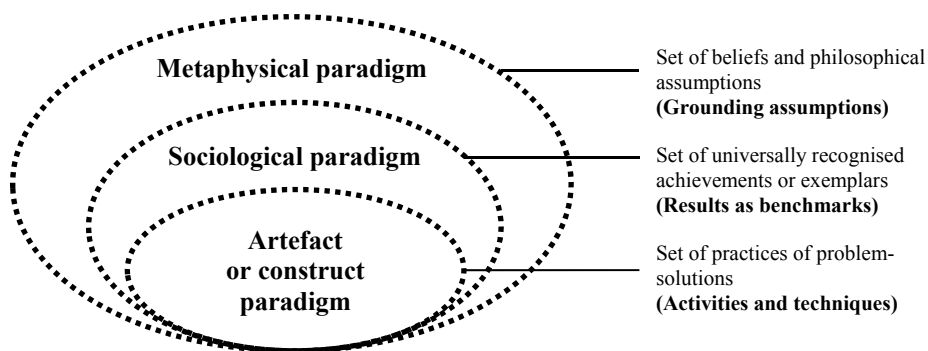
Science as a practice relies strongly on social approval. The word “science” emerged in the English language during Middle Ages by way of French, and was soon given a connotation of accurate and systemised knowledge. Being most often dated back to Aristotelian thinking of knowledge by the early Latin translators, one was claimed to have reached scientific knowledge when he was able to prove that he had arrived at it demonstratively – most often through an exercise of deductive logic (Ross 1962). With the growing discoveries in physics during 19<sup>th</sup> century the word “science” started quickly to lose its previous common meaning – science was now to be dominantly related to natural and physical sciences (Ross 1962). The reason behind the latter emerges from the belief that by their nature and through the experimental methods natural and physical sciences manage to offer “an objective way of looking at the world” (Hassard et al. 2008: 17).

Yet a book by Thomas Kuhn, *The Structure of Scientific Revolutions* (1962), anchored “Truth” into a new meaning. Truth, instead of being external to human activities and just “out there”, is more and more accepted as basing itself as “a matter of community acceptance” (Goles, Hirschheim 2000: 251) or “a process of consensus formation” (Anderson 1983: 25), resulting scientific practices to

be a matter of good persuasion rather than proof. According to Kuhn (1962), science as a social convention bases itself on paradigms – “universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners” (p. viii).

Kuhn ushered in a remarkable new understanding of how scientific communities work, but overall, tackles the grand question, what is science as such? He himself sees science as a social activity. By the definition, the production of knowledge in scientific communities needs the acceptance from the community or as Cuff et al. (1984: 191) put it, “scientists are socialised into particular academic cultures”, where they develop a commitment to particular ways of viewing and approaching their subject matter. To take a note from Ritzer (1975: 166), paradigms are most of all useful heuristic services for understanding the nature of a particular science. Authors like Pfeffer (1993) have even gone so far that to state how paradigm purity might be even a sign of scientific maturity within a particular field of study (Hassard et al. 2008: 1). In fact, Pfeffer (1993) has stated how fragmentation of organisational sciences is a severe threat to the growth of the field and the consensus about grounding assumptions within a paradigm is essential to the meaningful development of a strong paradigm.

With the help of Masterman (1970) it is possible to identify three main groups of understandings of the notion of a paradigm. First of all, a paradigm might be interpreted as a set of beliefs about one’s subject matter. Masterman (1970: 59) has called this notion a metaphysical paradigm, since it aims to represent kind of a global perspective or worldview. Thus, a paradigm is a construct that comprises a specific set of philosophical assumptions (Mingers 2003: 559). The second understanding sees paradigm as a sociological paradigm – paradigm as universally recognised achievements or exemplars. Thirdly, artefact or construct paradigm, which most of all reflects science as puzzle-solving activities, instruments and tools that are considered valid scientific rigor. All the listed types of paradigms can be seen as having different scopes where broader ones comprise narrower ones (see Figure 1.2).



**Figure 1.2.** Nesting of paradigms.  
Source: Compiled by the author.

For the current dissertation the author will seek to comprise all the mentioned three understandings of a paradigm, since in reality all these levels of paradigms are tightly interconnected. Hence the definition of a paradigm in the current dissertation might be stated as *a set of coherent philosophical assumptions that manifest in recognised scientific achievements and influence acknowledged practices of problem-solutions*.

The growing dissatisfaction with the dominant, modernist orthodoxy proposed by natural sciences on social sciences came clearly apparent during the 1970s (Willmott 1993a: 681) and can be witnessed in the works of Silverman (1969, 1978). While Kuhn (1962) described science as the competition of the fittest paradigms (e.g. the shift from the Ptolemaic model to the Copernican, and further to Newton's paradigm), where scientist act like puzzle solvers, Silverman (1969, 1978) took another point of departure and stated how puzzle solving in natural and social sciences is completely different. The most obvious difference being the object of study itself. Refuting the idea that social and natural sciences could always be approached with the same dominant orthodoxies in research, Silverman (1978: 126) builds his logic on the fact that social sciences seek to understand action and behaviour, and while doing so, individual action can never be separated from the wider context. Inevitably such presence of various unaccounted contextual factors can strongly influence the phenomenon of interest (Bhattacharjee 2012). Yet for the research done in natural sciences, the influences from the context or the environment are minimised, the research is always supposed to be strictly objective in a sense that the research is designed so that it was independent from the researcher making the scientific observations (Bhattacharjee 2012: 2). That said, there is much more ambiguity and uncertainty with regard to commonly accepted research practices in the social sciences (e.g. how to measure work motivation or commitment) than in the natural sciences (e.g. how to measure the speed of light).

Considering the differences between the natural and social sciences, it is unrealistic to expect that the natural science paradigms should perfectly manage to explain highly complex and constantly changing organisational realities, or to make meaningful predictions on individual behaviour (Griffiths 1999). Acknowledging this, some authors like Koontz (1961), Scott (1961), Silverman (1969), Effrat (1972) and Ritzer (1975) have fostered a debate on suitable paradigms for social sciences and made clear attempts to develop a typology of paradigms existing in social sciences. Still, through reflections over the "critical mass" or root assumptions within a paradigm (that differentiates paradigms from each other) did not emerge until Burrell and Morgan's book *Sociological Paradigms and Organisational Analysis* (1979). As Jackson and Carter (1991: 109) have stated, Burrell and Morgan (1979) set to provide a framework which would clarify the complex relationship between "competing claims about organisations". Markedly, they managed to show how studies in social sciences are not competing with each other as who is closer to the truth, but instead, existing studies, representing different scholarly communities, have different perspective and understanding of the research phenomena. That said, depending

on the community, one can develop vastly different assumption, approaches and assessment criteria.

Across the decades there have been great debates over the basic assumptions that are the cornerstone of the paradigm and ultimately allow us to differentiate between the paradigms. Burrell and Morgan (1979), who took that social theory can be conceived in terms of the nature of social sciences and the nature of the society based their work on four assumptions – ontology (assumptions which concern the very essence of the phenomena under investigation), epistemology (assumptions about the grounds of knowledge), methodology (assumptions about obtaining knowledge about the social world) and human nature (assumptions with regard to the relationship between human beings and their environment). The first three – ontology, epistemology and methodology – are widely used notions from the philosophy of science that have proved to be very useful for organising dimensions of research. Depending on what kind of world-views ontological assumptions reflect, one may witness a wide spectrum of groundings for knowledge about the social world, debating between whether and to what extent can human beings achieve adequate knowledge that is independent of their own subjective construction (Morgan, Smircich 1980). In a similar vein, as objectivists require science to be based on methods that are grounded on publicly observable and replicable facts, subjectivists believe that the essential characteristic of human behaviour lies in its subjective meaningfulness and therefore social sciences cannot neglect the aspects of meaning and purpose in human behaviour (Diesing 1966). Setting the basic assumptions into the classical polarised subjective-objective continuum, Burrell and Morgan (1979) propose the following schema (Table 1.3):

**Table 1.3.** A scheme for analysing assumptions about the nature of social science.

<i>The subjectivist approach to social science</i>	<b>The subjective-objective dimension</b>	<i>The objectivist approach to social science</i>
Nominalism	← ONTOLOGY →	Realism
Anti-positivism	← EPISTEMOLOGY →	Positivism
Voluntarism	← HUMAN NATURE →	Determinism
Idiographic	← METHODOLOGY →	Nomothetic

Source: Adapted from Burrell and Morgan (1979: 3).

According to Burrell and Morgan (1979), ontological assumptions may vary from one extreme to another, from nominalist to realist approach. Nominalism stating how the external world is negotiated without any certainty of anything besides the structures of our individual cognition (hence, in science universally valid claims or knowledge is considered as too bold a statement), and realism proposing that the social world exists independently of human beings and has a reality of its own (the aim of science is to develop objective and universal

claims of how things are). This kind of opposing view of the relationship between the human being and the world presents great differences how one might perceive her object of study, including whether the researcher and the study can or should be independent from each other.

As ontology reflects the views how scientists conceive the world, differences here also imply different grounds for claiming knowledge about those worlds (Morgan, Smircich 1980: 493). As for the dualistic continuum in epistemology, positivist epistemology has been grounded in natural sciences for a long time. A positivistic understanding asserts that “the growth of knowledge is essentially a cumulative process in which new insights are added to the existing stock of knowledge and false hypothesis eliminated” (Burrell, Morgan 1979: 5). As a contrast, a subjectivist view of reality (of the world) or anti-positivist view would stress that the world is socially constructed (Morgan, Smircich 1980), rather than objectively determined (Noor 2008: 1602). From the latter it follows that anti-positivists reject the belief that science could ever state to have been gained objective knowledge of any kind (Burrell, Morgan 1979: 5), and that any knowledge developed from the study is highly dependent on the unique context that the research initially emerged from.

Dimension of human nature in Burrell and Morgan’s (1979) understanding reflects the exact relationship between the human being and the reality – whether the human being is determined by their environment or has the free will to act voluntarily, metaphorically set, human beings as “mere puppets” or “free agents”. In conducting research, it makes a great difference whether we believe that human behaviour can be easily manipulated and studied (e.g. conducting enough surveys on work satisfaction, analysing the results and offering ways to improve the satisfaction), or human behaviour is so complex that at all times, we can never claim full knowledge, but also, human behaviour has an effect on the research as well (e.g. work satisfaction is deeply individual assessment, influenced by endless factors and is rarely the same today as it was perhaps yesterday).

A subjective approach to social science in methodological assumptions follows an idiographic perspective with a belief that one can understand the social world via obtaining first-hand knowledge of the subject under investigation while in contrast, a nomothetic perspective emphasises to base research upon systematic protocol and technique (Burrell and Morgan 1979: 6). As an idiographic approach shows a tendency to specify one’s subject matter, nomothetic approach seeks to generalise one’s subject matter in order to provide law-like generalisations to the whole population.

Table 1.4 strives to illustrate the mentioned dimensions of research or assumptions by making brief connections to organisational control.

**Table 1.4.** Basic assumptions or dimensions of research, differentiated by the approach to the research.

<b>Assumptions (or dimensions of research)</b>	<b>The subjectivist approach to organisational control</b>	<b>The objectivist approach to organisational control</b>
<b>Ontology</b> (the nature of the research object)	<p style="text-align: center;"><b>Nominalism</b></p> <p>There is no universal organisational control, it is merely an abstract concept. Furthermore, organisational control is a social matter and social reality is always relative.</p>	<p style="text-align: center;"><b>Realism</b></p> <p>Assumes rationality in human behaviour. Such rationality can be studied by a researcher via hypothesis testing. Organisational control and other social matters exist separate of individual human beings, thus are approachable in the same way as research objects in natural sciences.</p>
<b>Epistemology</b> (the knowledge of the research object)	<p style="text-align: center;"><b>Anti-positivism</b></p> <p>Denial of universal knowledge. All knowledge of organisational control is particular and bound by uniqueness of the context. Here also the researcher is non-independent from the knowledge production process (e.g. organisational aspects like meanings, symbols, identities are uniquely connected to the establishment of organisational control).</p>	<p style="text-align: center;"><b>Positivism</b></p> <p>The belief in achieving valid and generalised knowledge of individual behaviour by collecting enough observations and developing patterns. Research is designed so that it was strictly independent from the researcher, and the new knowledge will be used to affect organisational arrangements (e.g. through annual work satisfaction surveys, management strives to gain universal knowledge of whether everything is still “under the control”).</p>
<b>Methodology</b> (approaching the research object)	<p style="text-align: center;"><b>Idiographic</b></p> <p>The aim of the research is to discover uniqueness of individual experiences of organisational control. Thus, great efforts are given to the study of individual experiences. High dependence on inductive reasoning, detailed and mostly qualitative descriptions of the context(e.g. studying the individual experiences of the work satisfaction by unstructured interviews).</p>	<p style="text-align: center;"><b>Nomothetic</b></p> <p>The aim of the research is to find regularities in human behaviour to produce law-like generalisations about organisational control. High dependence on deductive, mostly quantifiable reasoning and pre-set hypotheses from the previous literature (e.g. conducting online-based survey with pre-set and closed questions on the work satisfaction).</p>



**Table 1.4 (Continued).** Basic assumptions or dimensions of research, differentiated by the approach to the research.

Assumptions (or dimensions of research)	The subjectivist approach to organisational control	The objectivist approach to organisational control
<b>Human nature</b> (the nature of human being as an object of study)	<p style="text-align: center;"><b>Voluntarism</b></p> <p>Individuals in an organisation have an effect on established control systems. Thus, organisational control is never solely a managerial product, but is established and continuously transformed by interaction between management and employees.</p>	<p style="text-align: center;"><b>Determinism</b></p> <p>Individuals in an organisation are considered as passive bystanders and determined by their environment. By studying the regularities in their behaviour it is not only possible to predict future activities, but also to manipulate and fashion their behaviour into alignment with organisational goals.</p>

Source: Compiled by the author.

Burrell and Morgan (1979) crossed basic assumptions from the philosophy of science with those about the nature of society. As nature of science was seen through a subjective-objective dimension, assumptions about the nature of society are regarded as a debate between regulation and radical change. Regulation, referring to the underlying unity and cohesiveness in society, in contrast to radical change which seeks to emancipate human beings from the oppressing structures of the modern society (Burrell, Morgan 1979: 17). Hence, inevitably Burrell and Morgan (1979) end up with four distinct paradigms (shown via Figure 1.3) which are the functionalist (objective-regulation), the interpretive (subjective-regulation), the radical humanist (subjective-radical change), and the radical structuralist (objective-radical change) paradigm (Clegg 1982: 380).

<b>Radical change</b>	<b>Radical humanist paradigm</b>	<b>Radical structuralist paradigm</b>
	<i>Ontology:</i> Nominalist <i>Epistemology:</i> Anti-postivist <i>Human nature:</i> Voluntarist <i>Methodology:</i> Idiographic	<i>Ontology:</i> Realist <i>Epistemology:</i> Positivist <i>Human nature:</i> Determinist <i>Methodology:</i> Nomothetic
<b>SOCIETY</b>		
<b>Regulation</b>	<b>Interpretive paraadigm</b>	<b>Functionalist paradigm</b>
	<i>Ontology:</i> Nominalist <i>Epistemology:</i> Anti-postivist <i>Human nature:</i> Voluntarist <i>Methodology:</i> Idiographic	<i>Ontology:</i> Realist <i>Epistemology:</i> Positivist <i>Human nature:</i> Determinist <i>Methodology:</i> Nomothetic
	<b>Subjective</b>	<b>Objective</b>
	SCIENCE	

**Figure 1.3.** Four paradigms for the analysis of social theory.  
 Source: Adapted from Burrell and Morgan (1979: 22).

The functionalist paradigm has been considered by many social scientists as orthodoxy, some authors like Willmott (1990: 44) would even label it as “an intellectual imperialism” in the history of science. While taking its point of departure from an objective-regulation understanding of science and society it claims to provide rational explanations to social affairs (Burrell, Morgan 1979: 26). On the basis of ontology, the functionalist paradigm follows a realist approach, which regards the reality to be external to the individual. This being so, epistemological assumption is grounded upon positivist approach, stating that objective knowledge can be acquired (by adequate procedures and regulations) and does not have to be gained by first-hand experience. Also, it is easy to see how the functionalist paradigm approaches human nature as determined in a relationship between human being and the world human being

is considered to be just a passive bystander. The abovementioned assumptions concerning ontology, epistemology and human nature methodologically reflect a nomothetic approach to science, that is, the aim is to develop general laws about one's research phenomena. At the society level, the functionalist paradigm is supposed to support regulation or the concern to generate explanations of one's subject-matter with the utmost degree of unity and cohesiveness. In sum, the functionalist paradigm approaches organisations and individual organisational phenomena like entities in natural sciences, whereby observation and information accumulation is intended to develop generalisable, objective and value-free knowledge. Being regulative and pragmatic in its nature, the functionalist paradigm is problem oriented (Morgan 1980).

Although at the scientific level the radical structuralist paradigm has many of the same qualities as the functionalist paradigm – realist, positivist, determinist and nomothetic – at society level it supports radical change. Hence, it strives to bring out the modes of domination and structures that limit the human being from developing oneself (Burrell, Morgan 1979). Therefore, still seeing organisational entities (including human behaviour) as passive or reactive and reality as “existing on its own account independently of the way it is perceived” (Morgan 1980: 609), radical structuralism tries to bring out the tensions that these existing social structures reflect.

The radical humanist paradigm supports an ontologically nominalist understanding of reality. Compared to the functionalist and radical structuralist paradigms, it sees organisational phenomena not as “given” to the researcher, but as the “product of one's mind” and “the product of individual cognition” (Burrell, Morgan 1979: 2). From this, epistemologically radical humanists follow anti-positivist view, which sees the grounds of knowledge to emerge from the many interpretations that social phenomena reflect. Combining the mentioned ontological and epistemological standpoints it is easy to see how radical humanists, compared to functionalists and radical structuralists, see the researcher as an active and not passive participant when making sense of organisational phenomena. Hence, human nature is considered as not being determined by forces “out there”, but has the “free will” to create its own environment (Burrell, Morgan 1979: 2). For this reason, methodologically, radical humanists seek to specify themselves by understanding the meanings of subjective social phenomena and never strive for developing generalisable laws and theories just for the sake of scientific rigor. Since at the societal level the paradigm takes a radical approach it aims not only to bring out the dominating social structures (as common to radical structuralists), but to release the human being from the constraints that these structures can bring.

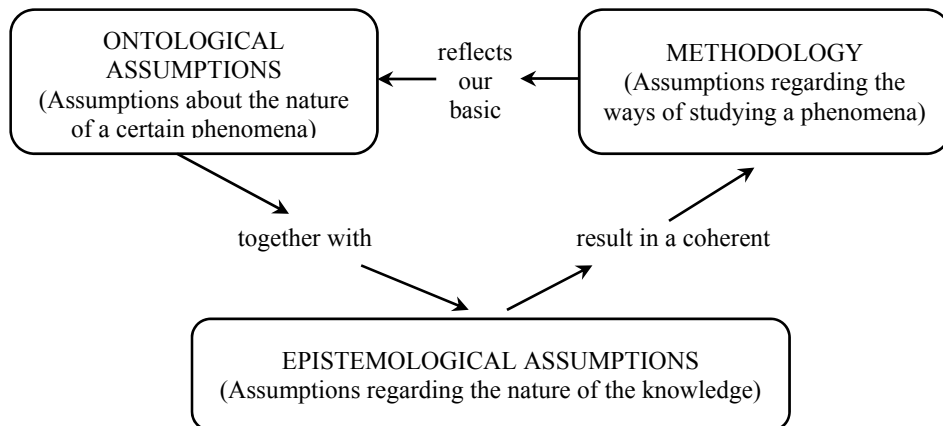
Lastly, the interpretive paradigm has the same scientific level assumptions as radical humanist paradigm – nominalism, anti-positivism, voluntarism and idiographic – yet at a societal level, the interpretive paradigm proposes regulation instead of radical change. In doing so, it seeks to understand the nature of social phenomena at the level of subjective experience, since it rejects

the view of organisational constructs existing independently “of the minds of individuals”:

“It emphasises that the social world is no more than the subjective construction of individual human beings who, through the development and use of common language and the interactions of everyday life, may create and sustain a social world of intersubjectively shared meaning. The social world is thus of an essentially intangible nature and is in a continuous process of reaffirmation or change.” (Burrell, Morgan 1979: 260)

After Burrell and Morgan (1979), scholars have sought to identify the roots of differences between the paradigms. Since every paradigm is grounded on fundamentally different assumptions, they have different ways of approaching organisational phenomena (Gioia, Pitre 1990: 584–5). Still, as a rebuttal to Burrell and Morgan (1979), I find that human nature is not to be regarded as an equal status assumption in line with ontology, epistemology and methodology, since by its essence all references to human nature seem to be already implied in ontological assumptions. As an illustration, in ontology and according to the nominalist understanding, it would be coherent to state how an individual has free agency in their environment, since it is the individual who takes part in the negotiation process of the external world. In a similar vein, the realist understanding of the world incorporates the understanding of the human being as determined creature – external realities, including social structures are seen fixed and not something an individual has the ability to create, hence an individual is already perceived as determined by the world into which they are born. Therefore, in this dissertation, with guiding support from Morgan and Smircich (1980), a paradigm can be characterised through three fundamental assumptions about the nature of organisational phenomena: ontology, epistemology and methodology, excluding assumptions regarding human nature.

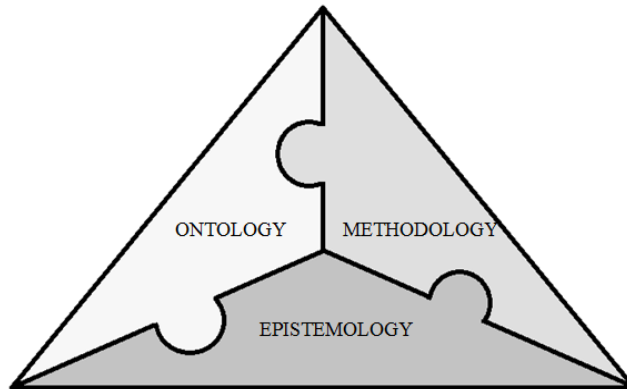
By focusing on different stances of reasoning, ontology, epistemology and methodology lay down the fundamentals of any scientific research. Thus, understanding of basic assumptions will be needed for making theoretically informed choices within any kind of scientific research (Cunliffe 2011). The set of grounding assumptions about the nature of a certain phenomena (ontology) always determine and embody a variety of assumptions regarding the nature of knowledge (epistemology) and the nature of ways of studying those phenomena (methodology) (Morgan, Smircich 1980; Gioia, Pitre 1990). Figure 1.4 demonstrates how interconnected ontology, epistemology and methodology are. By taking notice of one, we inevitably make some reference to the other(s).



**Figure 1.4.** The triangle of assumptions.  
Source: Compiled by the author.

Morgan (1990: 27) has described the skills of a scientist as intellectual craftsmanship, where the quality of craftsmanship does not depend only on knowing one’s tools (methods), but also on the understanding of the material (organisational phenomena). What should be kept in mind and is stated by Morgan and Smircich (1980): pure choice of method does not guarantee its adequacy. Setting method as a driving force in a study reduces social research to a mere technique (Cunliffe 2011: 647). In fact, “the choice and adequacy of a method embodies a variety of assumptions regarding the nature of knowledge and the methods through which that knowledge can be obtained, as well as a set of root assumptions about the nature of the phenomena to be investigated” (Morgan, Smircich 1980: 491). All in all, it means that any sort of qualitative or quantitative work in organisation science should be situated within a broader philosophical framework consisting of a coherent set of assumptions about the nature of reality, knowledge and an adequate methodology. Approached by a metaphor (Figure 1.5), grounding assumptions work like a three-pieced puzzle<sup>4</sup> – eliminating one piece and the puzzle is not coherent, but all pieces together constitute a whole picture of an understanding of one’s research matter.

<sup>4</sup> The idea of a puzzle metaphor here has been extended from Kuhn’s (1962) understanding of what scientists do: scientific activities within a certain paradigm are seen as a puzzle-solving.



**Figure 1.5.** A puzzle of assumptions.  
Source: Compiled by the author.

For organising existing treatises on organisational control it means that when exploring a specific paradigm (e.g. the modernist paradigm), the interconnection of these three assumptions allows not only viewing the similarities between treatises done within the same paradigm, but also addresses the differences between different paradigms (e.g. between modernism and symbolism).

Positioning these three grounding assumptions with respect to Burrell and Morgan's (1979) 2x2 matrix (recall Figure 1.3), I would join two paradigms – radical humanist and radical structuralist – under the label of the postmodern paradigm. The justification emerges from the postmodern paradigm reflecting some assumptions both from the subjective and objective side of science. From the ontological side, postmodernism is realist, yet differs from the modernist paradigm, as it refers to local realism and objectivity, whilst modernist ontology claims universal realism and objectivity. According to the modernist paradigm, it is possible to reach one and only truth by adopting proper scientific techniques, yet the postmodern paradigm would claim that any claim of truth can be only made to be valid on local grounds, i.e. objective truth that is valid only for a specific community or population, perhaps also valid only at a specific point of time. In a similar vein, postmodern epistemology reflects a dualistic positivist-anti-positivist coexistence, since the knowledge is objective, but again, objective for a specific population or community; at a universal level, the knowledge appears relative. Lastly, methodologically, the postmodern paradigm connects induction (as focusing on specific cases only) with deduction (as generalisations to be valid for a specific population at a specific point in time only).

Table 1.5 summarises the most important points from the previous discussions. Starting from the orientation of control phenomenon (as seen from the definitions table in section 1.1.1), it was possible to differentiate paradigms by temporal and functional orientation, and in section 1.1.2 basic assumptions from the philosophy of science were added (ontology, epistemology and methodology).

**Table 1.5.** Three paradigms with corresponding orientation and assumptions.

	<b>Paradigm</b>		
	<b>Modernism</b>	<b>Symbolism</b>	<b>Postmodernism</b>
<b>Orientation</b> <i>Temporal</i> <i>Functional</i>	Future oriented Process oriented	Present oriented Relationship oriented	Past oriented Outcome oriented
<b>Assumptions</b> <i>Ontology</i> <i>Epistemology</i>  <i>Methodology</i>	Realist Positivist  Nomothetic	Nominalist Anti-positivist  Idiographic	Realist-Nominalist Positivist-Anti-positivist Nomothetic-Idiographic

Source: Compiled by the author.

The orientation and assumptions listed in Table 1.5 will be the basis for the categorisation of treatises on organisational control in scholarly literature. All of the mentioned paradigms are addressed by signposting exemplar studies on organisational control (see Table 1.6). All in all, it is possible to see how a large amount of seemingly fragmented treatises on control cluster around paradigms. Also, Table 1.6 will be a transition to the next subchapter, which will explore all the three paradigms and their understanding of organisational control in detail.

**Table 1.6.** Illustrative studies of organisational control, categorised by paradigms.

	<b>Exemplar studies</b>	<b>Phenomenon of interest</b>
<b>Modernism</b>	Durkheim (1893) Taylor (1911) Fayol (1916) Follett (1918) Weber (1924; 1947) Shewhart (1931) Barnard (1938) Selznick (1943; 1949) Wiener (1948) Simon (1944; 1954) Parsons (1951) Davis (1957) Gouldner (1954) Tannenbaum (1956; 1968) March & Simon (1958) Dalton (1959) Beer (1959a; 1959b; 1970; 1995) Tannenbaum (1962) Etzioni (1965) Anthony (1965) Scott et al. (1967) Merton (1968) von Bertalanffy (1968) Child (1972; 1973) Ouchi, Dowling (1974) Ouchi, Maguire (1975) Ouchi (1977, 1979) Ouchi (1980) Green, Welsh (1988) Simons (1994) Chenhall (2003)	Social facts as a control; Informal control Control as part of scientific management Control as management function Control as dynamic process; Systems based control Bureaucratic control Scientific basis of quality control Informal control Formal and informal control Cybernetic control Control as influence; Control in large-scale organisations Social system and it's control over it's environment Eight functions of control Three subclasses of bureaucracy Misfit between organised and individualised behaviour Control and bounded rationality Bureaucratic managers Control and cybernetics Pragmatic and symbolic implications of control Control as power: coercive, utilitarian and identitive power Control as an information handling process Authority rights to control Dysfunctions of bureaucratic control General systems theory Organisational structure and control; Bureaucratic control Span of control Functions of control Organisational structure and control 3 control mechanisms: markets, bureaucracies and clans Control and cybernetics Control and strategic change; Formal control Contingency-based approach to control
<b>Symbolism</b>	Weick (1969; 1995) Geertz (1973) Scarry (1985) Czarniawska-Joerges, Joerges (1988) Kunda (1992/2006) Hatch, Erhlich (1993) Aldrich (1999) Kärreman, Alvesson (2004)	Control as mechanisms of interpretations; sensemaking Culture as a set of control mechanisms Control by artefacts Organisational talk as a control instrument Culture as normative control Spontaneous humour; Paradox of control Control as social boundary-maintaining Cultural-ideological modes of control
<b>Postmodernism</b>	Sewell, Wilkinson (1992) Sotirin, Gottfried (1999) Lianos, Douglas (2000) Prasad, Prasad (2000) Alvesson, Willmott (2002) Ibarra (2003) Lianos (2003; 2010) Westwood, Johnston (2011)	"Electronic panopticon" Secretarial bitching as a means of control Technologies of control; Control as regularised behaviour Organisational control and resistance Identity as control mechanism Identity and control Institutional sociality of control Resistive humour and organisational control

Source: Compiled by the author based on the listed authors.



**Summation.** The reflection from scientific communities over their own activities has been relatively different throughout time. As Jackson and Carter (1991) have note, the pre-paradigm era in science was mostly dominated by dual thinking where any kind of knowledge was either science or non-science. But furthermore, true knowledge was understood to be based on facts and claiming objective truth, whereas knowledge produced by subjectivity, e.g. myth, opinions, value, norms, etc., was considered as non-science (Jackson, Carter 1991: 112). With Kuhn (1962), science became an object of study in itself. Anchoring paradigmatic thinking into science gave way to a whole new sphere of debates about the essence of science and the practice of science. Grasping scientists as puzzle-solvers with tacit knowledge about adequate methods and solutions to acceptable scientific problem set-ups, Kuhnian understanding managed to explain the need for acknowledging paradigms in science. According to Effrat (1972: 8–9), paradigms are to be seen playing a central role in structuring scientific activity, since they allow the conceptualisation of the research phenomena in the first place.

McKie (2001: 81) has identified a painful truth about the long-standing influence of natural sciences on the practice of social sciences: the rigidity and the quantitative bias of the natural sciences have in some ways “retarded” the social sciences. Also, Morgan and Smircich (1980: 499) state, organisation studies (and any other discipline in social sciences) would be “better served” if researchers reflected more over the beliefs and assumptions they bring to their subject of study. That we can differentiate between disciplines gives rise to the notion that they must have some distinct grounding assumptions and it is reckless to believe in “one size fits all” assumptions.

Aiming to systemise existing treatises of control through three grand paradigms (modernism, symbolism and postmodernism), this dissertation lays down the logics for analysing assumptions about the nature of organisational control. The mentioned logics will be applied next in subchapter 1.2 in order to explore organisational control paradigm by paradigm.

## **1.2. Exploring paradigms on organisational control**

More and more social scientists acknowledge that complexity-based perspective can give more adequate understandings of research phenomena (Gilpin, Murphy 2008). Probably the most comprehensive overview of complexity was offered by Boulding (1956) and Bertalanffy (1968). Especially, the attractiveness of Boulding’s (1956) framework which stems from interpreting complexity as a matter of levels of theoretical discourse, taking into consideration the degree of complexity in research matter. Complexity can be understood both as the amount of information needed for describing the system (Kolmogorov 1983), and the number of unique elements and their interconnections in the system (Magee, Weck 2004). As witnessed in Table 1.6, organisations are among the

most complex systems (Boulding 1956) and the study of organisational control should capture such complexity.

According to Bertalanffy (1968), each successive level in Table 1.6 tends to increase in complexity, and to some extent incorporates the preceding levels. Such a differentiation allows making sense of the perspectives one takes to study a specific research topic. Thus, as an introduction to the following sub-chapters, three paradigms approach the matter of organisational control at different complexity level. The modernist paradigm tends to operate on complexity levels 1–6. Being most of all concerned with closed-loop control or cybernetic systems, interpreting organisation, but also organisational control as deterministic systems that can be understood with great predictive power, but also engineered in a desirable fashion by acquiring enough information. Pondy and Mitroff (1979) have pointed out how a large part of studies on organisations tend to simplify themselves to level 3, where they consider organisations to be cybernetic and closed systems, thus neglecting the influence introduced by contextual factors.

The symbolic paradigm has emerged as a reaction to the modernist approach to organisational phenomena. Stating that organisations as socio-cultural systems are more complex than modernists suppose, they face a high degree of complexity and uncertainty from the attempts of interpreting human behaviour in social organisations. Not believing in one and the right way of understanding organisational matters, proponents of the symbolic paradigm seek to appreciate and accommodate alternative interpretations. For example, in the case of organisational control, as modernist paradigm looks at the control mostly through the eyes of the manager (as implicating how to fashion the behaviour of employees to be fit for purpose), the symbolic paradigm seeks to combine both the controller's and controlee's side, and furthermore, endeavours to put more effort on understanding the influence from the situational affects.

The most complex system, the transcendental system has the complexity level common to the eclectic postmodern paradigm. The core of the transcendental complexity level is analogous to postmodernism as it embraces pluralism and polyvocality, following critical discursive thinking it aims to illustrate how, despite our efforts we are often incapable of reaching the ultimate truth, because there is none. Instead, there are temporally bound local truths, and this being so, whenever we face oppressive and emancipating (organisational) arrangements, it is our task to question them and trace their historical dependencies as it allows freeing the subject from the unjustified restrictions.

The intellectual and philosophical roadmap outlined above was needed in order to prepare the reader with a preliminary understanding of how these three paradigms have evolved and most of all, how they are position in their approach to the complexity of organisational control.

**Table 1.6.** Level of theoretical discourse and corresponding paradigm.

<b>Level of complexity in theoretical discourse</b>	<b>Description</b>	<b>Corresponding paradigm<sup>5</sup> with brief description</b>
<b>Level 1</b> Static structure	The beginning of organised theoretical knowledge in almost any field, for without accuracy in this description of static relationships no accurate functional or dynamic theory is possible.	<b>Modernism</b> An understanding can be gained by looking at how operational and organisational systems behave by using mainstream scientific methods.  Knowledge is accumulated about the nature of the system and the interrelationships between its parts and sometimes also with the wider environment.
<b>Level 2</b> Simple dynamic system with predetermined, necessary motions	The level of clock-works. Movement towards simple, stable equilibrium.	
<b>Level 3</b> Cybernetic or closed systems	The equilibrium position is not merely determined by the equations of the system, but the system will move to the maintenance of any given equilibrium, within limits.	
<b>Level 4</b> Open systems or self-maintaining structures	Systems, which both reproduce and maintain themselves.	
<b>Level 5</b> Inferior organisms	Lower organisms that have functional parts engaged in blue-printed growth and are reproductive.	
<b>Level 6</b> The animal	Organisms that show increased mobility, teleological behaviour, self-awareness and are capable of learning.	
<b>Level 7</b> Human being	Higher self reflexive quality of the system – not only knowing, but also knowing that one knows. The ability to produce, absorb, use and interpret symbolic language.	<b>Symbolism</b> Accommodating different interpretations of organisational reality.
<b>Level 8</b> Human organisations as socio-cultural systems	The unit of such a system is not always the person as such, but that part of the person, which is concerned with the organisation or situation in question. Social organisation as a set of roles tied together by channels of communication.	
<b>Level 9</b> Transcendental systems	Full of “unknowables”. No possibility of claiming to reach the truth.	<b>Postmodernism</b> Critical and discursive thinking.

Source: Compiled by the author, based on Boulding (1956: 202–205), Bertalanffy (1968) and Jackson (2000, 2009).

<sup>5</sup> Corresponding paradigms have been added and do not appear in the listed sources.

### **1.2.1. Modernist paradigm on control**

Modernism follows the rationale that organisations are established and managed first and foremost because of their instrumental benefits – organisations enable “gain” from individuals working together (Donaldson 1985, 2005). That said, modernism has been evolving by primarily taking a manager’s perspective. Most of the seminal management treatises (including literature on control) tend to address managerial priorities and problems (Burrell, Morgan 1979) and seek to generate systematic investigations leading to possible solutions. Such managerial perspective on organisational control is recorded by Hawes (1992: 41):

To manage scientifically is to control the necessary variables (i.e. individual subjects and organizational structures) in ways that allow for prediction (i.e. projecting individual and organizational goals and objectives) and explanation (i.e. justifications for what went wrong and what is to be done about it).

This quote illustrates possibly the most orthodox understanding of organisational control – a purposeful process that strives to fashion all aspects of organisational life.

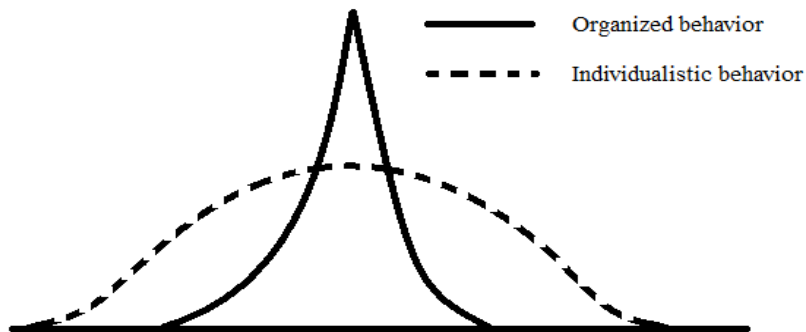
Next, a detailed investigation of grounding assumption will be undertaken. Acknowledging basic assumptions allows the exploration of how the modernist paradigm defines the essence of organisational control (ontology), what can be considered as valid knowledge of organisational control (epistemology), and how research on organisational control should be designed and carried out (methodology).

#### **Ontology**

From the ontological dimension, modernism represents realist understanding, the objective view that the world is independent from the human being, the belief that the object of study is waiting “out there” to be studied and can easily be manipulated by human beings when the chosen methods are adequate (Anthony 1965). Drawing from these remarks, modernism sees control as a mechanism of strategy implication with underlying belief that physical and social environment around us should be controlled in the most efficient and beneficial way to the organisation.

Modernism holds the view how different individuals in the organisation have different interests, therefore organisational control serves to narrow down the variety of individual behaviours in order to fulfil organisational goals. This being so, most modernist authors will agree that the main function of control is “to fashion activities in accordance with expectations” (Das, Teng 1998: 493). Allport, already in 1933, drew a simple yet intellectually appealing illustration of the essence of control in organisations. Allport’s (1933) illustration of control (see Figure 1.6) is further confirmed by Tannenbaum (1968), who stressed how the ultimate goal of control is the coordination and ordering of the diverse interests and varied behaviours of members of an organisation. Ouchi (1979) has elaborated very similar ideas, stating (1979: 845) how the “design of

organisational control mechanisms must focus on the problems of achieving cooperation among individuals who hold partially divergent objectives.”



**Figure 1.6.** Hypothetical distribution of organised and individualistic behaviour.  
Source: Based on Allport 1933.

Hatch (1997a: 328) has highlighted how modernist control theories concentrate on mechanisms for controlling behaviour in order to “ensure that self-interest is minimised and organisational interests are served by the activities occurring within, and on behalf of the organisation”. Eisenhardt (1985: 137) similarly argues that the purpose of control is to offer measures and rewards that individuals would want to pursue a common interest instead of their self-interests. From these claims it confirms how the temporal orientation (recall Table 1.5) of modernism tends to be future-oriented.

The existence of any organisation rests on an individual or a group of people seek to attain a certain objective, for example to manufacture products or provide services (Eilon 1971: 11). It is the very essence of organisations to have organised behaviour, yet in reality individuals show much broader spectrum of behaviour patterns, and control systems are there to “help circumscribe idiosyncratic behaviours and keep them conformant with the rational plan of the organisation” (Tannenbaum 1962: 237). This being so, it can be said that control is referential as it “restricts the point of view to fixed interactions and observational points” (Cooper, Burrell 1988: 93). All in all, organisations have the power to establish various rules, chains of command, and other beneficial artificial structures designed to constrain members’ actions (Gossett 2006: 381), and such artificially created organisational designs give support to the claim that the modernist paradigm is primarily process oriented.

Modernism presents control most often through a cybernetic form of control, that is, via application of systems theory by outlining the achievement of control through setting up standards, monitoring behaviour or outcomes and giving feedback (Hatch 1997a; Hofstede 1978). It brings in the viewpoint that Alvesson and Willmott (2002: 620) have labelled as “a bureaucratic-engineering approach”. Even though newer advancements in the respective para-

digm have appeared (e.g. agency theory), core assumptions still remain. Social phenomena like behaviour, or the outcome of this behaviour, can be manipulated and controlled by gathering enough understanding about the processes through which human beings react to certain kinds of settings (e.g. increase in wages, improvement in working conditions, supportive organisation culture, etc.). Most importantly, although the modernist paradigm treats informal social systems as important as formal social systems, it still has ascribes that by studying these informal social arrangements, like values and beliefs, one is able to shape them in a preferable fashion and managers take the role of such “social engineers”.

### **Epistemology**

Ramström (1967: 55) outlines how the traditional modernist understanding of control indicates various kinds of actions needed in order to affect the behaviour of the controlled entities. As such, ontologically, the modernist paradigm takes reactive approach: individuals, groups and organisation are seen as reacting to external forces (realism) and epistemologically scholars aim explain and predict the social world by looking for regularities and causal relationships across individual and group based behaviour (Burrell, Morgan 1979: 5). Therefore, getting to know your environment by gathering as much information as possible will make up a basic point for the epistemological assumptions (positivism). Modernism takes after positivist epistemology and treats management, including organisational control, as a “branch of engineering” (Alvesson, Willmott 2002: 621), reflecting movement towards progress.

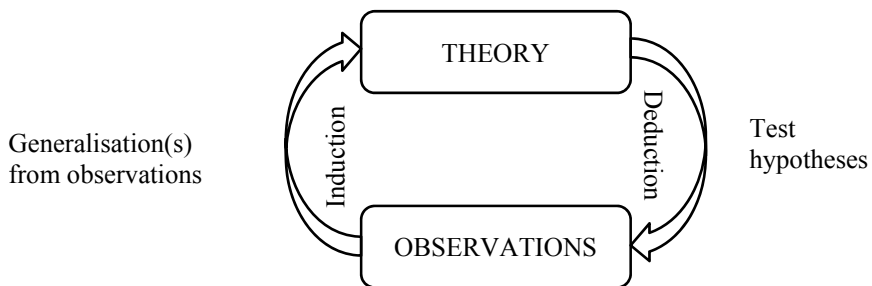
Modernist epistemology borrows a great deal from building analogies between social life and organic life (Radcliffe-Brown 1935: 394). Interpreting organic life as a set of units that are arranged in a meaningful structure or system with specific functions, the modernist paradigm sees control as a medium for accomplishing the same in an organisational setting. This being so, modernist epistemology builds on “verification, knowledge cumulating, search for scientific method, division into dependent and independent variables, search for mathematical modelling and quantificational methodology” (Sułkowski 2010: 109). Such a functional vision of organisational arrangements captures an individual in terms of *homo oeconomicus* (Sułkowski 2010) and all the knowledge gained about the organisational control will be based on the assumption that human beings (most of the time) act rationally, as *homo economicus*.

### **Methodology**

The modernist perspective indicates the understanding that knowledge about the world can be obtained objectively, that is, through independent observation and by identifying generalisable laws and principles in a systematic manner (nomothetic approach), thus also basing all methodological attempts on “systematic protocol and technique” (Burrell, Morgan 1979: 6). The most evident example of this nomothetic tendency can be seen in the works of von Bertalanffy (1968) as he sought to explain social phenomena through general

laws and principles. Proposing systems thinking, von Bertalanffy (1968) aimed to demonstrate how all things are related in a systematic way (Hatch 1997a: 34). Seeing organisation as a system is one of the essential beliefs of the modernist paradigm. Such a systematic or cybernetics model of control takes its point of departure from the belief that organisations work like systems and, as systems, organisations are determined to be functional and purposful. For this reason, control serves to guarantee that the predetermined and desired levels of performance are achieved, and when important discrepancies are noticed in the process, adjustments will be made in order to continue towards achieving the goal. Again, the process-oriented nature of organisational control can be witnessed.

The cybernetic mode of understanding dates back to the works of MIT mathematician Wiener (1948), who interprets control in a manner suitable for the natural sciences, like physics and biology. Wiener himself defined cybernetics as the scientific field of study of control and communication theory of both animal and machine (1961: 11) as both animals and machines are conceived to be teleological systems, that is, systems that embody a goal. In management it was Beer (1959a, 1959b) who applied cybernetics in order to explain how organisations work. Beer (1959b: 2) defined cybernetics as “the science of control”. Therefore, modernism holds belief and trust in observation, descriptive and standardised measures as mostly used in natural sciences (Hatch 1997a: 49). The abovementioned cycle of research can be seen in Figure 1.7 below:



**Figure 1.7.** The cycle of research within the modernist paradigm.  
Source: Compiled by the author based on Bhattacharjee (2012: 4).

Figure 1.7 points out how research within modernism starts by locating oneself through a literature review on organisational control, followed by hypotheses to be tested via observations, and finally, by collecting acceptable amount of observations, they are accumulated and generalised to form new insights for supplementing the existing stock of knowledge in theory.

To illustrate the abovementioned research practises an exemplar study on organisational control can be addressed. To date, the most dominating research on control under the modernist paradigm was conducted by Ouchi during the

1970s as he studied numerous managers and employees in retail department stores, mostly by questionnaires (with over 2,000 individuals taking part). Accepting the belief that knowledge about the world can be obtained objectively, together with March and Simon (1958), Ouchi (1978) has demonstrated that there are two phenomena in organisation which can actually be controlled: behaviour and the after effects of that behaviour, that is to say, outputs which result from behaviour. Having stated that, both of the alternatives incorporate specific conditions when either of these modes of control are fit for application: the ability to measure outputs and the knowledge of the transformation process (task programmability). The mode of control depends on whether and how well behaviour can be benchmarked or set outputs to some desired exemplar. The organisational control model of Ouchi and his colleagues is presented in Figure 1.8.

		Knowledge of the transformation process (task programmability)	
		Perfect	Imperfect
Availability of output measures	High	Behaviour or output measurement ( <i>Apollo program</i> )	Output measurement ( <i>Women's boutique</i> )
	Low	Behaviour measurement ( <i>Tin can plant</i> )	Ritual or ceremonial control, "input" control ( <i>Research laboratory</i> )

**Figure 1.8.** Choice of organisational control mode.  
Source: Adapted from Ouchi 1979.

In the case of work tasks that are easily understood and programmable, the nature of the processes is perfectly understood (Turner, Makhija 2006: 200), it is also easy to achieve the desired result. When this happens, behaviour control can be appropriate: a manager can easily survey employee's behaviour at work while fulfilling the task. An example being a tin can plant, where processes are usually running with great certainty about what is to be done and when it should happen. Such process or behaviour based control mechanism presupposes that the knowledge that is needed in order to carry out a given task or set of tasks is highly specialised (Turner, Makhija 2006: 201). If it is easy to measure outputs (e.g. in a women's hair salon or some other service organisation), but not the process how one should get to the desired outcomes, output based control might be suitable (Ouchi 1979). If neither behaviour nor output can be measured well and knowledge of the transformation process is imperfect, ritual or ceremonial (sometimes referred to as "input" or "personnel" control, since you seek to recruit the right people). For example, much of the recruitment in higher



education and also in information technology organisations is based on such input or personnel control.

It should be noted how behaviour control tends to be well-suited as local control mechanism, yet has great probability to fail as organisation-wide control mechanism (Ouchi, Maquire 1975), since “behaviour control will have poor transmittal qualities through organisational levels” (Ouchi 1977: 175). As an illustration, a CEO who does not know the local conditions and the peculiarities of its many subunits has little knowledge what constitutes “proper” or “desirable” behaviour in the respective subunit. From this point of view it is easy to discern an interesting paradox of control. In large and multitier organisations it is the interest of the top managers to apply output control organisation wide in order to make the monitoring comparable across the management levels, yet local managers might prefer behaviour control. The question here is whether and how easy it is to interpret one mode of control into another?

A further line of thought questions the naive presumption that modes of control operate in isolation. Instead, authors like Brettel and Voss (2013) aver that modes of control in reality tend to form packages or combinations. Nevertheless, whether behaviour or output control should be applied in isolation or in combination, it becomes clear the modernist paradigm makes a bold statement that behaviour can and should be regulated like any other organisational entity. In conclusion, it is worth noting that in case of modernism, we are most of all focused on the ways that organisations convince members to act and behave in the best interests of the organisation rather than working toward self-interests (Gossett 2006), making organisational control systems consisting of procedures and regularities that use information to maintain or alter patterns in organisational activity (Simons 1987). That said, in methodological steps taken by researchers adopting the modernist paradigm with nomothetic approach treat both organisational members and states of affairs in general as easily manipulated and transformed.

### **1.2.2. Symbolic paradigm on control**

In scholarly thought, many of the debates have concentrated on either modernism or postmodernism paradigms, leaving the symbolic paradigm in an awkward position between the “modern-postmodern sandwich”. It was Turner, who in 1971 approached organisations promoting the study of the “lived experience of organisational actors” (Hatch, Yanov 2003: 72). Turner (1971: vii) signposted the need for

“discovering the way in which people in industry define their life-positions, with learning the sets of symbolism which they adopt in their definitions, and with examining the collective or organisational consequences of these views which they hold of themselves.”

The origins of the symbolic paradigm emerge from Blumer (1969/1986), who put forward the notion of symbolic interactionism. Symbolic interactionism focuses on the idea that meanings as social creations are “formed in and through the defining activities of people as they interact” (Blumer 1986: 5). In a similar fashion, Waterman (1990: 41) discerned how individuals tend to “structure the unknown”. In doing so, they strive to “comprehend, understand, explain, attribute, extrapolate, and predict” (Starbuck, Milliken 1988: 51), that is, they engage into organising the social world around them.

### **Ontology**

As a contrast to modernism, where uncertainty is to be reduced at any cost, the symbolic paradigm suggests that we should understand and confront uncertainty in organisations (Morgan 1990). Control in the symbolic paradigm strives to see how individuals actually make sense of this uncertainty through the cognitive mapping of one’s environment. Where modernism sees organisation as a system that is more important than the individual, the symbolic perspective brings the focus back to the person and the relationships between the person and their environment. It sees control not as “a cause of an action”, but as “an effect of action”, since “actions create relationships that then become binding or releasing” (Weick 1995: 167). That said, Weick (1969: 37) sees control as based on relationships, people being merely the medium through which these relationships become actualised. Contrasting this ontological belief with that from the modernist paradigm, while the latter took a manager’s perspective, the symbolic paradigm addresses the overall subject or organisational member, both individually and collectively. But most importantly, as compared to the modernist paradigm, here the focus is on how organisational control is not merely an artificial construct proposed by the managers, but an organisational phenomena that is mutually created and recreated by the interaction of individuals or groups of individuals.

In fact, Weick indicates the ontological core of symbolism as it proposes to notice how “human *creates*<sup>6</sup> the environment to which the system then adapts”, and the individuals do not merely react to an environment, they enact it (Weick 1969: 64). Or, in case of organisational control, people enact the environment that seeks to constrain them. Therefore, as an opposition to the modernist reactive approach to control, symbolism engages co-actively. This point is illustrated by Kunda (2006: 21) as he notes that organisational members are

“active participants in the shaping of themselves and of others. They may – at various times – accept, deny, react, reshape, rethink, acquiesce, rebel, conform, and define and redefine the demands and their response. In other words, they create themselves within the constraints imposed on them.”

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<sup>6</sup> Italicisation in original.

As such, ontologically, the symbolic paradigm posits the belief that the world and all within are socially constructed and thus control in organisations may be perceived as “reciprocal interaction” (Thomas et al. 1993: 240), and that the only way to improve ability to control is to recognise that control is manifest in “selective adaptation to human nature rather than in attempting to make human nature conform to our wishes” McGregor (1960: 11).

### **Epistemology**

The symbolic paradigm seeks to understand and explain the world mostly from the point of view of the individual directly involved in the social process (Burrell, Morgan 1979: 227). It is the exploration of deeply individual experiences, gathering an insider’s view that grounds the core of epistemological commitment within the symbolic paradigm. That said, as epistemology focuses on the grounds of knowledge, the symbolic paradigm looks at the phenomenon of knowledge, or rather the phenomenon of understanding and misunderstanding concerning language (Gadamer 2006). Following Gadamer’s (2006: 19) line of thought, language can work as a purposeful regulation and control mechanism: language, as a centrally shaped communication system has the ability to show matters in a specific suggestive light. It further means that every (organisational) language is highly context based. Quoting Gadamer (2006: 25):

“Language is such that, whatever particular meaning a word may possess, words do not have a single unchanging meaning; rather, they possess a fluctuating range of meaning, and precisely this fluctuation constitutes the peculiar risk of speaking. Only in the process of speaking, as we speak further, as we build up the fabric of a linguistic context, do we come to fix the meanings in the moments of meaning of our speaking, only in this way do we mutually agree on what we mean.”

The symbolic paradigm sees the development of knowledge, but also the development of understanding of control, as socially defined. This suggests that as we construct organisation symbolically (Morgan 1990: 19), control phenomenon should also be seen as a symbolic construction. For this reason, the symbolic perspective takes as a central assumption that any sort of data are unable to speak alone and often needs to be spoken for, but furthermore, data presentation can never be separated from interpretation (Kärreman, Alvesson 2004: 155). To illustrate this point, it is not sufficient enough that managers pick out the best or the most efficient mode of control, but they also need the knowledge regarding employee’s perception or understanding of that mode of control.

Authors like Turner and Makhija (2006: 198) have addressed how organisational control mechanisms carry the power of influencing organisations’ knowledge management by affecting the ways how knowledge is acquired, disseminated and most of all interpreted. Thus, the symbolic paradigm carries anti-positivist epistemology, that is, we cannot gain knowledge merely by observing social arrangements (common to positivist understanding in the

modernist paradigm) from distance, but we need to understand and interpret organisational conversations over organisational control, we need an insider's view in order to produce meaningful knowledge of how organisational control actually works.

### **Methodology**

Symbolism mostly addresses scientific inquiry that scientist bases on text data rather than numerical data, seeking to analyse this data within their textual form instead of converting them into a numerical mode for analysis, but most of all, aims to understand the meaning of human action (Schwandt 2001), and tries to ask open questions as they appear in context rather than seeking to test a predetermined hypotheses (Carter, Little 2007: 1316). These remarks support both ontological and epistemological commitments discussed in the previous sections. Ontological commitment in the symbolic paradigm understands organisational control as a manifestation of human relations with the organisation, the epistemological point of view regards how any sort of knowledge of such relations emerges from language in practice, thus methodologically we need to gain an insider's view and abandon the modernist criteria that the researcher should be independent and distant from the research.

Above all, the symbolic paradigm can be found particularly useful for explaining the rapid changes during the last decades. As Kärreman and Alvesson (2004) have identified, socio-economic changes (expansion of the service sector and knowledge-intensive work, the rise of consumer economy, etc.) have transformed organisational practices. It is not to say that traditional modes of control disappeared as the world changed, but instead, new forms of organising added complimentary modes of control (Kärreman, Alvesson 2004: 151) and it is the task of the organisation to tailor its own suitable control mechanisms. From a methodological stance, it means that idiographic methodologies will be found most suitable supplementing views; focusing on the peculiarities of the research problem and learning from the uniqueness of the situation rather than seeking to draw generalisations. Seeing organisations as interpretation systems allows a better understanding of the complex operating environments organisations face, hence in turn implicating the complexity of appropriate control mechanisms.

### **1.2.3. Postmodern paradigm on control**

In addition to the cybernetic and bureaucratic understanding of organisational control found in modernism, and interpretive organisational control witnessed within symbolism, the postmodern paradigm in turn allows the opening of another facet of organisational control. Postmodernism is most of all interested in seemingly hidden, though equally powerful manifestations of sophisticated forms of organisational control. For example, while in the modernist paradigm organisational control is often equated with the direct observation and evaluation of individual behaviour or outcome of that behaviour, the postmodern

understanding incorporates relatively collective and passive forms of control, where it is often not a manager who controls, but the social order within the organisation (Schutz 2004), whether it be the disciplining control of co-workers, informal groupings, etc.

The most famous interpretation of control under the postmodernist paradigm emerges from the idea of Panopticon; an idea from the philosopher Jeremy Bentham (1995/1787) of a ring-shaped building with an inspection or guard tower at its centre. Being an architectural novelty of its time, the design of Panopticon strived to change the very idea of controlling the behaviour of an individual. As a circular building with an inspection tower at the centre, it was designed so that the prisoners would not see the guards in the inspection tower, but they themselves being visible to the guards at all times. As King (2001: 41) has noted, Panopticon's most important feature is that its inmates are "constantly visible", using direct control, since the inmates do not know when they are being watched and who is watching them. A vast amount of similar forms of control are applied every day, e.g. meeting rooms and class-rooms with circular lay-out seating, where at all times all participants can see what others are doing, thus disciplining individual behaviour collectively.

Seeing the idea of the panoptic type of control being applicable to a wide spectrum of institutions is the reason why Panopticon caught the eye of postmodernist thinkers. Though it was not before Foucault (1975/1995) that the idea of Panopticon became significant among organisational scholars. The significance of panopticism as a form of control is that it works as a disciplinary mechanism (King 2001). Interpreting panopticon as a generalisable model of functioning or a way of defining power relations, Foucault (1995) sees the traces of the panoptic way of arrangements at the very essence of any kind of institutionalising practices. These days the notion of panopticon has been accommodated to explain the revolution of information and communications technology by creating a notion of "cybernetic capitalism" (Robins, Webster 1988) or "electronic panopticism" (Lyon 1994; Sewell, Wilkinson 1992; Lianos, Douglas 2000). As King (2001: 48) has stressed:

"The inspection principle is the Panopticon, and it is a principle that is very much alive today. It may be seen in security cameras, in the magnetic strips on the back of credit cards, and in the slew of advertisements seen in cyberspace. The transferability of the Panopticon is of equal importance. The Panopticon was a design initially proposed for a prison, but not meant solely as a penal architecture. It must be remembered not as a prison, but as an idea employable in many environments. These two aspects are central to the panoptic model and invest in it immense power."

Furthermore, Lianos and Douglas (2000: 262) even stated how the era of "electronic panopticon" has remarkably changed our perception of trust and control:

“The turnstile, the credit card and the password can be taken to represent a process, which has put all access on to an automated basis. The need to build up relations of trust is reduced, almost eliminated. Either the card giving access to money or information is technically valid, or it is not. Social control is taken out of interpersonal interaction and handed over to an automated basis. No more need for negotiation of personal ties, no need for polished social skills, no need to demonstrate ethical probity, the new social divisions are defined by having or not having the right mechanical means of identification at each level. Automated access replaces personal trust ...”

The intensity of control that the use of information and communication technology plays in our everyday activities has made organisational scholars notice how an “electronic path or fingerprint” is left behind by almost every individual. A path that is beyond any imaginative level of Bentham’s original notion of Panopticon.

What is of primary importance, as indicated by Lianos (2010: 76) is how “social control has largely become a private affair”, since “mutually enforced cultural values” have been replaced with “private, individual adherence to specific settings of behaviour that are socially validated by an institutional rubber stamp”. Lianos (2010) suggests viewing society as based on three key notions of control: “privatisation”, “dangerisation” and “periopticity”. Privatisation refers to control as surveillance which is an increasingly individual experience, dangerisation describes the widespread anxiety that the intensity of surveillance society has brought on people, and periopticism refers to the phenomena that instead of a single inspection tower proposed by Bentham, there exists often numerous institutional inspection towers so that it is not even possible to state who exactly is in control, but what is clear is that you are under intense surveillance most of the time.

The idea of constant control in a perioptic mode captures perfectly the influence of technology as means of control. Social media, surveillance cameras, log books covering web usage, digital door cards, and so on are all means of building up control systems in a perioptic, postmodern style. By putting forward the idea of periopticon, Lianos (2010) sought to describe the mode of control we are most often witnessing in today’s societies and organisations which adequately illustrates the core of organisational control according to the postmodern paradigm.

### **Ontology**

Ontologically, postmodernism treats the world both as “out there” and as a creation of our cognition. With this in mind, the postmodern paradigm stands in sharp contrast with the modernist paradigm as it sees the latter as “intellectual imperialism that ignores the fundamental uncontrollability of meaning” (Parker 1992: 3). Understanding that meanings (e.g. identity, values, culture, etc.) in organisational spheres cannot be controlled in a bureaucratic fashion as supposed by the modernist perspective, postmodernism develops a fundamentally different ontological commitment. It conceives organisational realities as social

realities, not as objective and independent from the individual, but as a text to be read over and over again, since every organisational text represents some kind of narrative of the organisational world (Chan, Garrick 2002). Since the postmodernist paradigm seeks to examine the ways realities and identities are constructed via the use of language (Hatch 1997a), it is evident that the human being can be at the same time as a passive bystander as social structures are created and enforced (by others) upon them, but at the same time they can also be an active participant while deconstructing or constructing realities themselves. Postmodernism abandons any attempt to represent the object of study exactly as it is, since it rejects the possibility of true representation or simply truth in general (Rosenau 1992), truth is more bound to the situational constraints: truth for one group of people may not be true for another, something that is true today, may not be so tomorrow. Hence, postmodernist ontology is an odd combination of objectivity bound by subjectivity.

Postmodernism starts to look at the outcome of control relations. Power/knowledge networks, resistance and domination/emancipation are representative themes at the very core of the postmodern debate on control. Postmodernism strives to change existing management practices and organisational arrangements through analysing the past regularities that have resulted today in various “patterns of relations of domination” (Delbridge 2010: 88). From the ontological assumption, it means that organisational control is not considered to be static and fixed, but a manifestation of some historical development and by exploring these developments it is possible to resist or transform existing control mechanisms.

### **Epistemology**

Postmodern epistemological commitment follows the belief that the world builds on our shared language and our knowledge of the world emerges through the particular forms of discourse our language creates (Hassard 1996: 47). Thus, according to Chan and Garrick (2002: 689) the postmodern paradigm holds that “language transforms everything, and most significantly, truth into a large linguistic convention”, where truth becomes a mere effect of a discourse. For this reason, the generation of knowledge within the postmodern paradigm manifests through the interplay of meanings and concepts internal to a specific discourse (Henkel 1983: 114). As epistemology is concerned with the grounds of knowledge, the abovementioned statements denote how knowledge is bound by the contextuality of language. Organisational speech and language has the ability to create and recreate such knowledge.

Hekman (1983: 99) has addressed how epistemological standpoints within the postmodern paradigm work as a complimentary relationship between positivism and anti-positivism, or as “two sides of a same coin”. It treats knowledge as being developed by influences from environment that are processed and given meanings by individuals, and finally, thrown back into the environment. This being so, that which once was considered objective, through subjective processing will again become objective knowledge. In order to

deconstruct or critique something one needs to understand both the “big and small” picture, understand social phenomena both through objective and subjective measures and developments. Such a statement captures the core of the Foucauldian understanding of control. Foucault was concerned with the past, that is, how manifestations of control mechanisms today have developed so as to bring out how such developments have been suppressing the human being as a subject (Lianos 2003). In a similar vein, being past-oriented, at an organisational level, the postmodern perspective is not that interested in processes or agents, per se, but focuses on the outcome, whether it is emancipation of employees, resistance to existing arrangements, etc. Such historically developed “hidden aspects” of power (Delbridge 2010) manifest in organisational discourses since they tend to both enable and strain individual action in organisational settings. From the more practical level, the epistemological commitment of postmodernism strives to uncover the origins and manifestations of knowledge from the organisational texts in order to resist or propose fundamental alternations in the existing control mechanisms of an organisation. For example, by deconstructing the line of argumentation or rationale hidden behind performance-based assessment in universities it is possible to foster a critical discussion over the justifiability of such a control mechanism over the academic profession and academic work as it poses a threat to alienate the true essence of academic values. Yet it should be noted, how in the case of postmodernism it is not tangible outcomes that are the ultimate target of such critique and resistance, but fostering discussions so to raise awareness and knowledge of the socially important matters that otherwise would be silenced or left ungratefully unnoticed.

### **Methodology**

According to Kilduff and Mehra (1997), the aim of postmodern methodology is to challenge dominant and oppressive forms of knowledge by hearing voices of people that have not been represented in the dominant organisational discourse. This indicates a remarkably different understanding of organisation in general. To bring an example from postmodern thinking of the very essence of organisations:

“Organizations of any size are dynamic constellations, dynamic systems that simultaneously tend both to cohere and to fly apart. Organisations are the results of efforts to resolve pivotal paradoxes. Their resolutions, of course, can never be finalised and completed. Eventually the paradoxes are somehow deconstructed and enfolded back into their historical contexts. One interest of postmodernism is with the construction and deconstruction of cultural paradoxes around which organising takes place, organising that demonstrates the dynamic presence of both power and control.” (Hawes 1992: 41)



The stress on the “dynamic presence of both power and control” becomes the core of the postmodern paradigm. Furthermore, the quote illustrates how postmodern understanding of organisational control is not only past oriented (interpreting the dynamic presence of power and control as a result of historical developments), but also outcome oriented, since postmodernism strives to resolve organisational paradoxes. Here it is possible to see the differences between the three grand paradigms. As the modernist perspective on organisational control sought to predict organisational affairs, symbolic lenses focused on understanding how the relationships within the organisation manifest as a controlling mechanism itself, and postmodern paradigm is most of all interested in organisational tensions and not in organising and systemising social entities. That said, postmodern methodology is concerned with finding the “voices” that have not been at the forefront. With respect to organisational control, it seeks to open the hidden layers of organisational control and employs rather non-mainstream approaches to research.

A good illustration of postmodern study is that of Sotirin and Gottfried (1999) as they studied secretarial bitching as a communicative practice and a particular form of organisational control. In the study, the researchers applied interviews and accompanied secretaries during their everyday work routine. The study is markedly distanced from the criteria set by the modernist paradigm: that the study should be independent from the researcher. Where modernist methodological commitment would demand strict objectivity and independence together with the replicability of the study, postmodernism abandons such restrictions and strives to gain novel insights of the research phenomena by studying the uniqueness of the context and allowing the researcher to be interconnected to the study itself. With this in mind, postmodern methodologies are predominantly the reflections of the specific researcher who is never a mere bystander to the study. In general, it is a highly common feature of postmodern studies that they tend to be time consuming, e.g. attending corporate meetings during an extended period of time, taking field notes of everyday practises in the office, some even taking up membership of the organisation just for the sake of getting “the experience”, etc.

It should be noted that there are often great difficulties in drawing distinct boundaries between methodologies from the symbolic and postmodern paradigms. Both strive to gain an insider’s view, capturing the uniqueness of the participant’s experience. Yet a difference does emerge mostly from symbolic methodologies being more descriptive and striving to explain and understand, whereas postmodernism from the start focuses on tensions and seeks to be critical and sceptical, with the aim of deconstructing (the reasons and justifications behind) existing patterns. All in all, postmodern methodology addresses organisational control as a particular manifestation of tension(s), seeks to delineate their inherent contradictions and polarities. Therefore, a large amount of postmodern treatises dealing with organisational control focus on themes like resistance, domination, emancipation, alienation, suppression, institutionalisation, and so on.

**Summation.** As the most orthodox and with longest history, the modernist paradigm defines organisational control through formal, rational principles that are exercised in a machine-like instrumental manner, “engineering” human behaviour in organisations to be fit for purpose. It takes a grounding assumption that individuals are rational, hence their behaviour can be predicted with great probability as long as enough information and knowledge can be accumulated.

In contrast, the symbolic paradigm neglects the logical and appreciates the affective side of control (Sitkin et al. 2010: 35), which interprets the human being as more irrational than rational. Interpreting the relationship between the human being and the world as proactive and nominalist, the symbolic paradigm denies the possibility of producing close-to-truth knowledge by discovering universally valid regularities or patterns behind the social arrangements. For this reason, the symbolic understanding of control is bound by subjectivity. To be more precise, if one strives to understand existing control mechanisms of an organisation, they can achieve this only by “occupying the frame of reference of the participant in action” (Burrell, Morgan 1979: 5), that is, to take an insider’s perspective of things.

In stark contrast to the abovementioned paradigms stands postmodernism. By its eclectic nature postmodernism strives to adopt a critical eye on existing and often subordinating discursive practices in organisational settings. It sees control as manifesting in a perioptic mode, creating a non-stop feeling of “you are being watched, but don’t know where, when and by whom”, and this raises the need for increased self-control at all times. Thus, postmodernism seeks to investigate organisational phenomena like control by challenging “methods, theories, ideas, interactions and realities” (Taboli et al. 2013: 1200).

All of the core ideas from the previous chapters are gathered into a summarising in Table 1.7.

**Table 1.7.** Summation of the main elements behind the paradigms.

<b>Criteria</b>	<b>Paradigm</b>		
	<b>Modernism</b>	<b>Symbolism</b>	<b>Postmodernism</b>
<i>Temporal dimension</i>	Future-oriented	Present-oriented	Past-oriented
<i>Functional dimension</i>	Process-oriented	Relationship-/agent-oriented	Outcome-oriented
<b>Ontology</b>	Realism	Nominalism	Realism-Nominalism
Control systems are...	Cybernetic/bureaucratic	Interpretive	Perioptic
Nature of organisation*	Economic, objectively given, can be known. Created by the market sector and economy.*	Socially created, intrasubjective perception, known in a limited degree. The net of meanings created by communication, interaction and sensemaking processes in groups.*	A development of historical power/knowledge discursive ties that for long have claimed authority over the subject.
Human being in organisations	<i>Homo oeconomicus</i> , individual interest, functional dependencies.*	Organisation members enter into complex social interdependencies, * that might not always be rational.	Human being is suppressed and alienated from the subjective self.
<b>Epistemology</b>	Positivism	Anti-positivism	Positivism – Anti-positivism
Approach to knowledge	Search for objective knowledge, free of values.*	Search for sensemaking.	Knowledge manifests through poly-vocality – there is no Truth, but truths.
<b>Methodology</b>	Nomothetic	Idiographic	Nomothetic-Idiographic
Scientist's approach to researched reality*	Objective, external perspective (outsider)*	Participant in the researched phenomena and processes (insider)*	Eclectic, destructive and resisting towards existing arrangements (intruder).
Research objectives*	Generalisation, verifying, analysis, predicting and change programming.*	Understanding, description, synthesis, changes stimulation.*	Uncovering, criticising, change and resistance demanding.
Preferred methodology*	Predicates based on abstract notion systems.*	Descriptive and explanatory or understanding (hermeneutic)*	Destructive, sceptical and critical.
Preferred method*	Standardised methods, quantitative, structured.*	Non-standardised methods, qualitative, not structured.*	Deconstruction and intuition based interpretation.

Source: Compiled by the author, with some adaptations from Sulkowski 2010 (marked with “\*”).

## **I.3. Organisational control in university management**

### **I.3.1. The changes in higher education sector and their effect on universities**

Universities, as they are known today – autonomous, permanent and corporate institutions of higher learning – emerged in Europe during the 12<sup>th</sup> century onwards (Perkin 2007: 159), yet most discussed changes have taken place right after World War II. That being said, inevitably, the environment surrounding universities as organisations is embedded into a broader and rather complex set of social, economic, political and institutional developments (Sousa et al. 2010). Clark (1983), but also Parker and Jary (1995) have classified changes or trends in higher education as being three-layered: national-structural, organisational and professional-subjective (see Table 1.8).

**Table 1.8.** The layers of change affecting higher education institutions.

<b>The layer of change</b>	<b>Manifestation</b>
National-structural	External processes, e.g. structure and policy changes in higher education, universally applicable to all higher education institutions: rise in student numbers, application of external monitoring and assessments, influence from university ranking tables, overall McDonaldisation of society.
Organisational	Internal processes, e.g. emphasis on marketing, being market-driven, moving towards performance related pay and casualised workforce, computerisation and standardisation of processes, McUniversities.
Professional-subjective	Changes at the individual level, e.g. increased pressures to publish for your own, departmental or institutional gain, coping with less personalised teaching practices (assembly line production of education), etc.

Source: Composed by the author, based on Parker and Jary (1995).

At the national-structural level, globally most evident is the move from elite specialisation to “Fordist” mass production arrangement, where comparability and standardisation at all levels are central to university management (Parker, Jary 1995: 321). Borrowing operating modes from the business sector and profit-oriented organisations, such a strive for standardised arrangements has been labelled by Ritzer (1993) as the “McDonaldisation” of society, which in turn refers to the transformation of universities from knowledge generators and facilitators to rational service organisations (Nadolny, Ryan 2013). In the higher education context McDonaldisation is most often seen as re-born Taylorism, where human initiative is replaced with measurable processes in which every single task is broken down into finite parts (Nadolny, Ryan 2013).

All in all, public universities as public sector organisations are increasingly encouraged to adopt management practices, employment patterns, organisational forms, efficiency and accountability principles, in addition to value for money concepts more commonly associated with private businesses or industry (Bobe, Taylor 2010; Deem 1998, 2004; Davies, Thomas 2002; Yokojama 2006). Authors like Slaughter and Leslie (1997) have labelled such market-like behaviours as academic capitalism. This being so, there have been discussions as to whether management systems suitable for private corporations are fit for purpose of managing universities (Bobe, Taylor 2010: 5). For example, Lodahl and Gordon (1972) have even pointed out how universities, in order to implement changes, cannot take university as a single item: universities must take notice not only of differences between the disciplines, but also the different ways in which departments operate.

Olssen (2002: 45) has sketched a helpful comparison between the traditional and managerial modes of higher education institution governance (see Table 1.9) which captures most of the changes in the higher education arena that were discussed above.

**Table 1.9.** Contrast between traditional and managerial modes of governance in universities.

	<b>Ideal type model of internal governance of universities</b>	
	<b>Neo-liberal (managerial)</b>	<b>Liberal (traditional)</b>
Mode of control	‘Hard’ managerialism; contractual specification between principal-agent; autocratic control	‘Soft’ managerialism; collegial democratic voting; professional consensus; diffuse control
Management function	Managers; line-management; cost-centres	Leaders; community of scholars; professions; faculty
Goals	Maximise outputs; financial profit; efficiency; massification; privatisation	Knowledge; research; inquiry; truth; reason; elitist; not-for-profit
Work relations	Competitive; hierarchical; workload indexed to market; corporate loyalty; no adverse criticism of university	Trust; virtue ethics; professional norms; freedom of expression and criticism; role of public intellectual
Accountability	Audit; monitoring; consumer-managerial; performance indicators; output-based ( <i>ex post</i> )	‘Soft’ managerialism; professional-bureaucratic; peer review and facilitation; rule-based ( <i>ex ante</i> )

Source: Olssen (2002: 45), presented in a shorter version than the original.

Another dominant factor shaping higher education institution functioning from the 1950s onward is the change in access modes and the increasing participation in higher education. Between 1950–1970 the higher education landscape witnessed an extremely rapid expansion (Meyer et al. 1977). The growth in access to higher education carries important effects both to the nature and

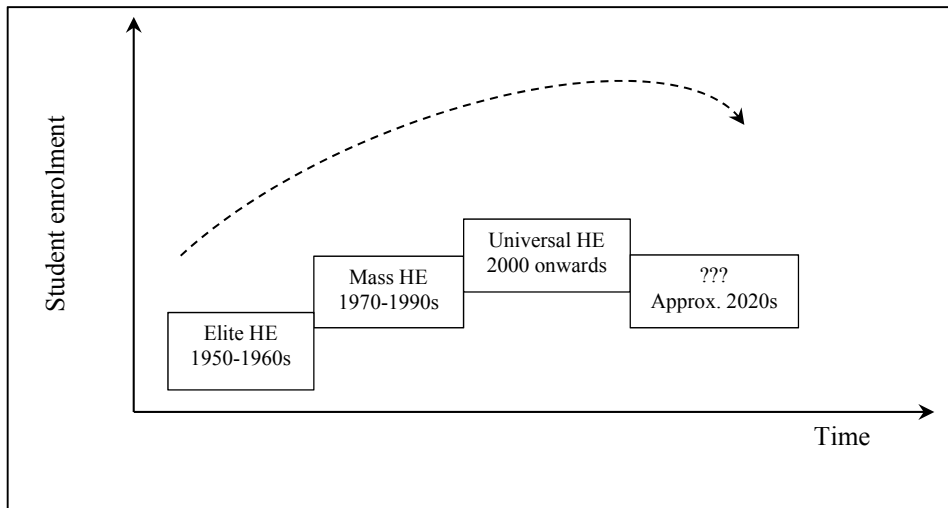
functions of higher education (Trow 2007) and universities. According to the Organisation for Economic Co-operation and Development (OECD) today 48% of women and 32% of men will complete tertiary education (bachelor's degree) during their lifetime (OECD 2013: 57). It has been conceded how the expansion in student numbers has led to an increasing diversity regarding students' motives, talents and job prospects (Teichler 2004: 8). In order to go deeper into the matter, Trow (1974) has differentiated three phases of higher education development regarding enrolment numbers and its effect on higher education institution functioning (see Table 1.10). According to Trow (1974; 2007), in the instance of the elite access model, enrolment is less or equal to 15%, the mass enrolment model facilitates between 16–50%, and the universal access model brings enrolment rates up to 50%. Perhaps the most important change such developments have brought is the perception of higher education: starting from being a *privilege* it has moved to a *right* and has today even turned into an *obligation*. Interpreting higher education as an obligation carries a great burden to the organisational (and also the professional-subjective) level. Faced with great variety among enrolled student base, universities are forced to rearrange themselves into a “market model” in order to cover an increasingly wide spectrum of expectations from different stakeholders (Craig, Amernic 2002: 121).

Agreeing with general movement phases of higher education due to an increase in student numbers there is a new and alarming trend that has received little attention (Kwiek 2013; Vincent-Lancrin 2008; Grob, Wolter 2007): the demographic tendencies of many countries start to transform the future of the higher education landscape. Of course, rising and falling student numbers vary across the globe, yet the demographic situation of many countries may cause anxiety regarding the future functioning modes of higher education institutions. In some countries like Japan, Korea and former socialist republics the population is rapidly ageing (Vincent-Lancrin 2008: 42) and birth rates continue to be low. Kwiek (2013) points out that the highest shrinking in student populations in Europe is occurring in post communist countries: Poland, Bulgaria, Romania, Slovakia, Estonia, Lithuania and Latvia. The most dramatic drops to take place in Poland, when compared to 2005 enrolments, are expected to take place in 2015, falling to between 55 and 65 percent (Kwiek 2013: 12). Looking forward, due to an expected decrease in student numbers, universities in the abovementioned countries and regions (including Estonia) will enter a new phase of development, and most importantly it would be naive to expect moving in reverse mode back to previous states of being – to elite status of universities – but to a phase with less students, yet very high participation rate in higher education (see Figure 1.10). All in all, it will implicate smaller groups of students, though they will have very diverse backgrounds: preparation, motivation, expectations, and so on.

**Table 1.10.** Forms of higher education by participation rate.

<b>Characteristics</b>	<b>Forms of higher education by participation rate</b>		
	<b>Elite</b>	<b>Mass</b>	<b>Universal</b>
<i>Participation rate of relevant age group</i>	0–15%	16–50%	Over 50%
<i>Attitudes to access</i>	<i>Privilege</i> of birth and/or talent	<i>Right</i> for those with certain qualifications	<i>Obligation</i> of the skilled working, middle and upper classes
<i>Functions of higher education</i>	Shaping mind and character of ruling class; preparation for elite roles.	Transmission of skills; preparation for broader range of technical and economic elite roles.	Adaptation of “whole population” to rapid social and technological change.
<i>Institutional characteristics</i>	Homogeneous with high and common standards; small residential communities; clear and impermeable boundaries.	Comprehensive with more diverse standards; “cities of intellect” – mixed residential/commuting; boundaries fuzzy and permeable.	Great diversity with no common model; aggregates of people enrolled but many rarely on campus. Boundaries weak or non-existent.
<i>Forms of academic administration</i>	Part-time academics who are “amateurs at administration”; elected/appointed for limited periods	Former academics, now full-time administrators plus large and growing bureaucracy.	More specialist full-time professionals. Managerial techniques imported from outside academe.
<i>Internal governance</i>	Senior professors	Professors and junior staff with increasing influence from students.	Breakdown of consensus making institutional governance insoluble; decision making flows into hands of political authority.
<i>Influence(s) to organisational control in universities</i>	Academic community has the highest power and control.	Parallel coexistence of administrative and academic power.	Administrative (including external parties) units have the highest power and control.

Source: Adapted from Brennan (2004) and Trow (1974, 2007).



**Figure 1.9.** Expansion of higher education (HE) and corresponding developmental phases after World War II.  
Source: compiled by the author.

The demographic state of a country will ultimately affect the financial side of universities: ageing populations demands more resources to be put aside for pensions, such as health care and other ageing-related challenges, which might lead to less public expenditure allocated to universities (Vincent-Lancrin 2008: 53). Thus, as Grob and Wolter (2007: 17) point out, now and in the future, education systems are forced to demonstrate that they are able to deal with decreasing resources, without sacrificing efficiency. That said, one must bear in mind that as higher education is considered to be an *obligation* and not a *privilege* or a *right* anymore – as a small number of enrolments after World War II during 1950s and 1970s meant relatively homogeneous students, grouped by talent base (the so-called elite) – today, student numbers may be decreasing, but the heterogeneity will increase.

The reason why organisational control becomes relevant in light of these national-structural level changes in the higher education sector stems from the academic communities that make up the core of the “academic production system” traditionally enjoying a high degree of autonomy and freedom. Parker and Jary (1995: 324) note how traditionally, “members with high task variety and decision-making autonomy are not easily monitored and controlled”, and in universities, global changes are seen as “weakening professional control structures”. As several authors (Deem 1998; Altbach 1997) have reflected that, as the expansion of the higher education sector is due to an increase in demand for higher education, the pressure to justify one’s eligibility for public funds has turned into a difficult competition. All in all, it reflects such university management modes where universities are seen as means of mass consumption of



higher education in a fast-track mode. In order to achieve such a mission, in a similar fashion to the business model of fast-food chains, universities are nowadays increasingly relying on a flexible, casual workforce in addition to a highly rationalised and standardised service (higher education) delivery (Nadolny, Ryan 2013; Altbach 1997).

Moving on to profession related and subjective level changes, McDonaldisation presents a severe threat to everyday university practices: new administrative control systems and management ideals are seen as a potential threat to the traditional academic profession related control structures. Parker and Jary (1995: 324) would even state that from the day the label “manager” entered universities, the traditional language of academics started to change by giving higher importance to the process of management in universities and legitimising the activities of “administrators” as key decision-makers, those who previously fulfilled the supportive role became key-players, who direct and control academic professionals.

National-structural level changes surpass the organisational level and also have a tangible effect at an individual or professional level. The topicality of these issues has been addressed by Deem (1998: 47):

“until quite recently, the notion that the activities and cultures of universities either required managing or were, in any meaningful sense, ‘managed’, would have been regarded as heretical. Universities were perceived as communities of scholars researching and teaching together in collegial ways; those running universities were regarded as academic leaders rather than as managers or chief executives.”

This extract provides an adequate illustration of why organisational control in relation to university management is more complex than in an average profit-oriented business organisation. With decreasing public finance to be expected (national-structural level), universities strive for more efficient operating modes (organisational level), that ultimately question the academic profession regardless of its long and distinct heritage (professional-subjective level). By combining Parker and Jary’s (1995) levels of analysis with illustrative examples of what has changed in the essence of universities, Table 1.11 was created.

From the national-structural level, traditional universities were mostly concerned with how they were perceived as compared to other universities. Such competition today is perhaps even more acute, but universities today also have to compete with all other organisations, e.g. with private business courting students and teachers away to work for them. Emerging from this, a typical student is far from what they used to be. Instead of 18–25-year-olds we find so-called life learners, who take up university education as a supplement to their full-time work. From the side of the organisation, quality benchmarks have been transforming the traditional peer-review practise; accountability is no longer solely internal business, but increasingly dependent on external parties.

**Table 1.11.** The essence of the traditional university and the new university.

Level of analysis	Traditional university	New university
National-structural level	Competition: other universities Peer-review 18–25-year-old audience Terminal degree	Competition: everywhere Quality “kite marks” Lifelong learner Lifelong learner
Organisational level	Public subsidy Delivery in the classroom Technology as an expense Institutional-centric Take what is offered Academic calendar Multicultural Diversity as problem Process-compliant Producer of knowledge Organised by subjects	Portfolio management Delivery everywhere Technology as market differentiation Market-centric Courses on demand Year-round campus Global Diversity as strength Outcome-driven Agent of learning Organised by solutions
Professional-subjective level	Student as apprentice scholar Teacher as director of learning Academic as “jack of all trades”	Learner as customer (and producer) Teacher as facilitator of learning Academic as specialist

Source: Compiled by the author based on McCaffery (2010: 31) and Parker and Jary (1995).

Organisational level influences have made a pronounced transformation in finance schemes (from public subsidiary to portfolio-management), processes and practises (delivery of knowledge and courses). In general, the focus has moved from an institutional-centric to a market-centric organisation, from a multicultural to a global organisation and from a process-compliant to an outcome-driven organisation, etc.

The professional-subjective level reflects most of the changes in the identity of a student and an academic employee. Traditionally a student was seen as an apprentice scholar, yet today a student is most often equated as being a customer (or a producer of publications, work, etc). In a similar vein, the role of a teacher has gone through an identity change. The teacher as director of learning has been transformed to merely facilitate the learning process in the university; today they are perceived more as a “specialist” rather than a “jack of all trades” (or rather, people with expertise in everything, but specialised in nothing).

### **1.3.2. The complexity of control in university management**

Hofstede (1978) has highlighted how in case of universities control matters turn out to be uniquely difficult and complex,<sup>7</sup> as, in universities power is widely

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<sup>7</sup> By complexity of control, Hofstede points out the powerful effect of various stakeholders in the university. Compared to a regular business-oriented organisation, a university has to balance activities between academic and administrative communities, all having an effect on the establishment of organisational control. That said, organisational control in a university is highly multidimensional, as the decision-making is often politically laden and full of negotiations between different stakeholders.

distributed among different groups who usually hold very different objectives. Starting from the national-structural level of analysis, Thorn and Soo (2006) identify the most evident expectancies towards universities. In line with the traditional functions of advanced level teaching and research, universities are supposed to carry a third mission as entrepreneurs who contribute to the social and economic development of the country. As Thorn and Soo (2006: 3) continue, since researchers tend to gather around universities public funding agencies have great expectations of putting such quantities of researchers to productive use. These macro-level influences have been and continue to transform existing practices within the university.

Moving to organisational level complexities, university management is an interesting subject matter because, in universities, management responsibilities are often fulfilled by people who are academics themselves. Academics in universities are expected to be both managers and academic leaders (Barry et al. 2001: 89). Such manager-academics in universities often have little or no training in management, as such. This state of affairs, which has been termed “home-grown managers” (Deem, Brehony 2005: 221), can be labelled a “hybridisation of managerial processes” (Deem 1998: 53). The spectrum of responsibilities that academics in management roles may cover is wide: roles may range from being heads of departments (responsible for performance management and quality control of teaching and research), faculty deans (responsible for the financial accountability of faculty departments) and members of senior management teams, like Pro-Vice Chancellors and Vice Chancellors, determining the strategic orientation of their universities (Deem, Brehony 2005). In light of these general trends in the higher education sector, Deem (1998) has pointed out how the greatest pressure regarding control emerges on the managerial side. As heads of departments (often being teaching academics themselves), due to the limitations in resources, have to put increasing pressure on their academic colleagues to produce high quality teaching and research. Deem (1998: 52) even goes as far as stating that “control and regulation of academic labour seem to have replaced collegiality, trust and professional discretion.”

Furthermore, a manager’s work in academia is often different from managing retail or industrial production (Deem 2004). Differences become evident when focusing at the loyalty of the employees. Dating back to 1970s, Moodie and Eustace (1974), but also in late 1990s, Henkel (1997) have brought out how in academia loyalty tends to be more connected to the academic unit and subject, or discipline, not so much to the interests of the university as a whole (Deem 2004). The same idea is expressed by Parker and Jary (1995: 328) as they declare how “professional academic does not necessarily want to please their management because they gain status from their relationships with their students and other academics inside and outside their organisation.”

Finally, at the professional-subjective level, the increased need for accountability, which has in turn been incorporated into everyday practices by performance measurements, has in fact turned into a situation of paradox

management. According to Lundvall (2002), inward orientation of universities with respect to performance measures regarding hiring and promotion rules (high dependence on publications) is in conflict and does not recognise the value of university-business collaboration, that is national-structural level expectancy towards universities contributing to the development of national economies. In the end, such conflicting expectations start to manifest in the everyday life of academic communities as they have to struggle with justifying their existence to conflicting stakeholders and respective measures of performance.

Overall, these complexities provide the ideal grounds for examining the co-existence of different paradigms of control. For this reason, manifestations of organisational control in university will be investigated through modernist, symbolic and postmodern lenses.

### **The modernist paradigm on control in higher education institution management**

Looking at the control issue in university management through the national-structural level of influences, the focus of control centres around efficient resource management. Paradoxically, with access to higher education being broader than ever, many countries with ageing populations and low birth rates are facing a shortfall in student numbers, and public spending on higher education at some point will start to resemble the costs needed for maintaining the elderly population.

Researchers point out the continuous efforts carried out by managerialism in universities for better resource allocation. As universities are facing increased external pressures for developing better performance indicators, it is reshaping the environment where the processes of teaching and research have to take place (Dill 1999). National-structural level influences as a control mechanism emerge most crucially through the notion of accountability, which has been defined by Dill (1999: 128) as structural adaptations within universities “needed to adjust to a new, more competitive environment”. Operating on public funds, universities are under pressure to be accountable for the money spent (Zumeta 1998), thus also fostering a belief that “academic quality cannot be guaranteed if it is exclusively reliant on academic, self-regulation” (McCaffery 2010: 20). This being so, the national-structural level strive for accountability at an organisational or institutional level is internalised by developing different performance indicators that should guarantee better budget allocations. Thus, ultimately modernist control mechanisms strive to engineer the behaviour of academic communities so that it is easily measurable and, moreover, accountable to external (often governmental) parties. Thorn and Soo (2006: 12) illustrate such a tendency with competition-based research funding, which is supposed to foster researchers to be more productive in order to gain funding for their activities.

An additional aspect, but also one of the most evident modern control devices are new employment practices that university managements facilitate

around the world. All for the purpose of gaining more flexibility and assuring lower costs (Altbach 1997). A high proportion of short-term contracts, usually filled by postgraduates, tutorial assistants, overseas colleagues, and so on, are seen as a clear way to efficiency, since this kind of just-in-time and casualised labour supply is much more likely to be amendable to the “needs of the client” as their employment position is a flexible solution for the organisation (Parker, Jary 1995).

Adding here the unfavorable wage-differential emerging from the rigid academic hierarchy (Thorn, Soo 2006; Altbach 1997), where in some countries the wages are more tied to status and position rather than productivity. Altbach (1997: 322), commenting on the North American academic system, has described the situation as implementing some sort of academic “caste system”, with

“the tenured Brahmins at the top and the lower castes occupying subservient positions. The part-timers are equivalent to the Untouchables, relegated to do the work that others do not wish to do and denied the possibility of joining the privileged ... Part-time faculty have been part of academic landscape for a long time, and they are a rapidly growing segment of the academic labour force. Hired to teach a specific course or two, provided no benefits, often given no office space, and expected simply to show up to teach a class, part-timers are the *ronin* of traditional Japan – the masterless samurai who travelled the countryside offering their services and hoping to be chosen as apprentices. These *ronin* have all the qualifications of samurai; they lack only a sponsor (permanent employer).”

Such a metaphor, of “academic samurais”, captures the employment patterns that seem to emerge by modernist control mechanisms and continue to transform the nature of the academic profession.

### **The symbolic paradigm on control in university management**

The symbolic paradigm, interpreting organisations as social constructs, is ontologically coactive. That is, since organisational realities and social entities are artificial creations, it is the active interaction between an individual and these social constructs that matter. For this reason, control in organisations is not a reactive relationship between the “role-player” and “script writer” (as in modernism), but a coactive creation and recreation of social arrangements. But more interestingly, the symbolic approach embraces the view that control works through relationships, not people. People are to be seen merely as mediators or carriers of relationships. Control as basing on relationships is well witnessed in a classic understanding of how universities work. Traditionally, the university as an organisation has been described as a decentralised and loosely coupled organisation, where academic personnel can enjoy a significant degree of autonomy and where the quality of teaching and research is based and maintained principally by reliance on shared norms and disciplinary traditions (Clark 1983). Thus the most widely represented ideal of universities is depicted

in “social imagery as Ivory-Towers” (Barry et al. 2001: 88), where relationships determine the overall order within the organisation.

In the case of universities, relationships start to work as control mechanisms most of all through discipline-based cultures as they form the basis of their members’ identity (Mendoza 2007). Although the symbolic paradigm shares the modern view of how social arrangements (e.g. culture) control individuals in an organisational setting, it is in great doubt that it could be controlled in a way that the modernist perspective implies (Hatch 1997a). A shift from academic autonomy to managerial prerogative has often been interpreted as the most worrisome effect on academic identity as academics are seen to lose control over their work, but furthermore, academic work as such becomes more intense, incorporating lower morale and transforming academics into being merely of instrumental value to the institution (Kolsaker 2008). All in all, the symbolic paradigm highlights the difficulties in controlling the tensions brought by the fundamental changes in traditional academic identities.

### **The postmodern paradigm of control in higher education institution management**

A university is perceived to be a highly normalising institution which seeks to discipline and regulate specific discourses (Laurence 2009), and some would even see universities as “cultural prisons” (Hackney 1999: 978), determined to incorporate some sort of “audit culture” (Shore, Wright 1999: 557). Seeing universities as disciplinary institutions reveals the institutionalising side of organisational control. The postmodern paradigm is most of all interested in whether and to what extent do such attempts of normalising and institutionalising of individual behaviour alienate individuals from their distinct identity.

Starting from the national-structural and organisational level changes in university management, postmodernism is mostly interested in what effect such macro and meso level changes have on the distinct identity of those most affected. Taking after Parker and Jary (1995: 325), the assumption stemming from McDonaldisation is that the “desired practices need to be encouraged through visible and bureaucratically administered rewards and punishments”, so that control and monitoring, audit and reporting tasks previously undertaken by the academics themselves are now made centrally and visibly manageable from the highest administrative levels. As such, academics might be seen as emancipated from their work, as “quality then becomes a property (or more correctly, a label) bestowed by others, and not one that an individual or professional group can make autonomous decisions about” (Parker, Jary 1995: 325). These remarks bring forward the question of how the academic communities reflect the loss of the sole autonomy with regard to the assessments over the quality of their work? Barry et al. 2001 have pointed out how in light of high internal demands (increased work loads due to growth in student numbers, etc.), academics tend to feel more difficulties in dealing with monitoring through external peer review addressing their teaching and research. Similar

findings are offered by Deem (2004), who after implementing a cross-institutional study among academics in the UK, reflected how the external audit of teaching and research tends to have a significant effect on the climate of higher education, furthermore, it has changed the way academics are managed. The pressures from external monitoring and control have been illustrated: academics need to put on a good show, while “jumping through hoops” as “funding comes increasingly to rely on a good review” (Barry et al. 2001: 92). Thus, universities are more inclined to be transformed into academic production lines operating in McUniversity mode (Parker, Jary 1995), where performance measures like publication ranking lists manifest themselves as a system of disciplinary surveillance and control (Harley, Lee 1997).

At the same time, centralised and standardised control mechanisms, working in the Panoptic style proposed by Bentham (1995) and popularised by Foucault (1975/1995) have been reconceptualised by the academics themselves. Panopticon, being most of all a behavioural device, has internalised disciplines in a way that academics know what they have to do and they seek to find the most efficient ways to do it: multi-authored publications, crafting departmental lists of journals and organising conferences, turning a single piece of research into several publications, etc. (Parker, Jary 1995). Building on these remarks, it can be said that the postmodern facet of organisational control reflects a high degree of struggle and ambiguity as on the one hand, the implementation of external assessment as a control mechanism manifests as a disciplining discourse, yet on the other, academic communities have the power to set up so called counter-discourses. Essentially, such struggles and oppositions are the core elements of organisational control in the university:

“Another way of understanding the postmodern university is to see its maze of major fault lines: student versus faculty, professors versus non-professorial teaching staff, academics versus administration, full-time versus part-time, humanists versus scientists, research versus teaching, production versus consumption of knowledge, liberal education versus vocational training, radical thought versus conservative practice.” (Kavanagh 2009)

Taking all this into consideration, universities seem to control the access of individuals to various types of discourses (Manuel, Llamas 2006: 670). Above all, a major source of complexities, in respect of a university as an organisation, emerges from the historical management of universities; management that for a long time enjoyed the power within academic communities to decide over their own arrangements, which is now supposed to work together with the administrative power:

“Two generations ago, universities were self-governing collegial communities of scholars ... Today, universities operate as professional bureaucracies ... External intrusion has become a daily fact of life, university departments have become “basic units” and “cost centres”; and “central services” administration now consumes well over one-third of the average university budget. More than that,

universities has acquired the typical organisational panoply – the mission statement, the guiding principles and strategic plan, the corporate brand, etc. characteristically associated with that of contemporary private sector enterprise.” (McCaffery 2010: 22)

Prasad and Prasad (2000: 387) have highlighted how organisational control is both the process of tightening the iron cage and patterns of workplace resistance (or rather, stretching the iron cage) to it. Thus, it becomes clear how the modernist paradigm focused on constraining individualistic behaviour in organisations, but postmodernism promotes a critical eye towards the effects of such activities, focusing on the resistance. The intense attention on academic resistance to managerialism and related practices in university management mostly emerges from – being trained to possess a critical mind – academic personnel are unlikely to passively accept changes that seem to deteriorate traditional academic practises (Anderson 2008). For example, there is a growing support from several studies that apply postmodern lenses to exploring the roots of growing resistance in academia, e.g. Thomas and Davies (2005) have addressed how academics every day at the micro-level struggle to control the forced changes in their identities. Yet, contrary to widely spread understanding of resistance as organised, collective and macro-level efforts like strikes and riots, resistance at the micro-level is witnessed as everyday practice (Anderson 2008). The latter form of resistance might be labelled a discursive resistance as it focuses on the process of how employees daily confront “the ways their subjectivities are constituted with managerialist discourses” (Anderson 2008: 255). Furthermore, such resistance is packed with “hidden transcripts”, where discursive resistance is spoken behind the back of the dominant, instead of keeping it in open interaction between the dominant and subordinated (Scott 1990). Also Prasad and Prasad (2000) have confirmed how control and domination in organisations is being resisted by employees both at formal and informal levels in frequently unexpected ways. For example academic communities reflect and disseminate the (negative) talk over the managerialism both at the formal (e.g. in academic journal articles) and informal (e.g. in coffee rooms and between colleagues) level.

It has been delineated how organisational control tends to get resisted most often when it starts to enter the domains of employee’s thoughts, emotional spheres, values and when it begins threatening identities (Casey 1995; Kunda 1992; Parker 2000; Willmott 1993b; Westwood, Johnston 2011). Such an idea is clearly presented by Parker and Jary (1995: 319) as they warn how current tendencies in higher education institution management seem to disproportionately increase the amount of power given to the administrative management and at the same time diminish the autonomy of professional academics.

Table 1.12. summarises the complexity of control in university management, by approaching them through modernist, symbolic and postmodern lenses.



**Table 1.12.** Multiparadigm essence of organisational control in university management.

Paradigm	Exemplar studies	Level of analysis		
		National-structural level (Academic) accountability; outward oriented expectations; academic quality no longer to be reliant on academic self- regulation	Organisational-level Performance indicators: inward oriented performance indicators (publication rankings, student feedback systems, etc.)	Professional-subjective level Engineering academic identity: the decline of the traditional understanding of the academic profession, multiplicity of roles and expectations from different stakeholders.
Modernist paradigm	Dill 1999	X	X	
	Zumeta 1998	X		
	McCaffery 2010	X		X
Symbolic paradigm		Re-defining the university's role in the society.	Performance indicators, through entering local discourses are adapted and redefined.	Re-defining (academic) identity in the changing environment, including the changing role of academic profession.
	Kogan, Teichler 2007			X
	Deem 1998	X	X	X
	Barry et al. 2001		X	X
	Mendoza 2007			X
	Macfarlane 2005			X
	Kolsaker 2008	X	X	X
Postmodern paradigm		Resistance (to accountability and managerialism). McUniversity and academic assembly lines.	Routine resistance at workplace. Dissonance in expectations: inward vs outward oriented performance Us vs Them – administration vs academic professionals, students vs lecturers, academia vs practice, etc.	Resisting discourses that undermine and transform traditional academic identities.
	Craig, Amermic 2002	X		X
	Hackney 1999			
	Shore, Wright 1999		X	
	Parker, Jary 1995	X	X	X
	Altbach 1997			X
	Prasad, Prasad 2000	X		X
	McCaffery 2010		X	

Source: Compiled by the author based on the listed sources.

**Summation.** University management is dominantly seen as governed by “bureaucratic and inflexible public sector management rules” (Thorn, Soo 2006: 18). In the light of mass education, managerialism and other popularised trends in the higher education sector and university management, the phenomenon of control starts to manifest itself in a multifaceted fashion. The modernist understanding of control reflects high degrees of standardisation, turning academic work into an assembly line production and giving rise to labels like McUniversity. At the same time, the symbolic paradigm allows an insight into how academic communities interpret and negotiate new practices that have emerged and transformed the way universities and academic personnel seek to make sense of and redefine traditional identities in the midst of new environments. Finally, the postmodern paradigm seeks to display how the members of universities try to deconstruct and resist existing strategies of domination and the perceived tendency of turning universities into academic production lines.

## **2. ORGANISATIONAL CONTROL IN UNIVERSITY MANAGEMENT: MULTIPARADIGM RESEARCH**

The objective of this chapter is to examine organisational control in a multidimensional way by applying all three paradigms. The chapter will begin by describing the issues of research design, associated methodological considerations and sampling, as well as describing a particular organisational control related research problem in the University of Tartu. As the choice of a method for a research is highly dependent upon the nature of the research problem and research phenomena (Morgan, Smircich 1989; Noor 2008), chapter 2.1 serves to give an explanation and rationale of the methodological approaches adopted for the empirical work. After laying down the research design and explaining the research problem, in subchapters 2.2–2.4 each paradigm with corresponding methodological choices will be applied in a sequential manner, where the results from one paradigm will be an input for the next one. Such a sequential application of paradigmatic lenses cultivates a diverse understanding of the research problem (Lewis, Grimes 1999: 695), whilst capturing different facets of organisational control. Alongside this three-phased process, research questions will be developed, and in the end these research questions will smoothly lead to the chapter 3 – metaparadigm theory building as the source of creating novel theoretical insights.

### **2.1. Research design**

#### **2.1.1. Positioning methodologies and methods**

Before moving to the specifics of a research design, two important terms should be defined (methodology and method) along with the essential difference between them. A methodology can be defined as “a theory and analysis of how research should proceed” (Harding 1987: 2). In other words, methodology provides justification for the methods (Carter, Little 2007). A method will be defined as a specific research technique and way of proceeding, with a clear and well-defined purpose for carrying out the research (Mingers 2003; van Manen 1990; Caelli 2001), and research design can be understood as deciding “which methods to use in a particular situation” (Mingers 2003: 560). Proceeding with Mingers (2003), both methodology and method make implicit or explicit reference to the nature of the world (ontology) and the nature of the knowledge (epistemology).

Accepting the general premise that scientific disciplines tend to concentrate around a specific paradigm, it is clear that scientific knowledge produced within the scholarly community will be valid and gain acceptance only when it has been achieved in a way that conforms to the acknowledged practices within the community. With this in mind, the overall function of methodology is to

investigate the methods that are to be used to produce valid knowledge (Hindess 1977), and it should be noted how the aims of the respective methodologies vary between the paradigms (see Table 2.1).

Depending on the paradigm the differences in methodologies can be remarkable. An orthodox or modernist way of approaching or proceeding with research evolves in a mechanistic and linear belief that truth can be discovered by setting up hypotheses (based on previous studies), testing them, and presenting the results in a generalised claim. As such, modernist methodology treats its object of study as passive and easily manipulated, with limited consideration for any possible interactions between a researcher and research object.

As a contrast, the symbolic paradigm makes the interaction the keyword of a methodology. Instead of rooting out any subjective element in a study, it seeks to stress the contextuality of social realms, and thus interaction and understanding individual experience within a network of meanings makes a researcher methodologically committed to gaining a non-objective “insider’s view”.

With much similarities, yet in some respect vastly different, the postmodern perspective bases itself on “community-based understanding of truth” (Grenz 1995: 8) or stating that truth always possess a local nature and context, which is also at all times inclined to change. When interpretive perspective seeks to explain and understand social phenomena like individual experiences, the postmodern view operates by challenging and questioning the existing states of affairs and discourses. It tends to see an organisation as a battlefield of local power-games, all seeking to control one another.

**Table 2.1.** Three paradigms and their methodological aims.

<b>Paradigm</b>	<b>The aim of the methodology</b>
Modernism	To produce generalisable knowledge through the <b>testing</b> of hypothetical predictions deduced from a priory theory.
Symbolism	To <b>access</b> and <b>understand</b> actual meanings and interpretations actors subjectively ascribe to phenomena in order to describe and <b>explain</b> their behaviour through investigating how they experience, sustain, articulate and share with others these socially constructed everyday realities.
Postmodernism	To gain an understanding of a situation at a particular point in time, whilst <b>questioning</b> and <b>challenging</b> the existing states of affairs, and recognising that this is only one of the possible understandings, that there is not absolute truth, since the truth is highly relative to the community in which we participate.

Source: Compiled by the author based on Duberley et al. (2012: 19, 21 and 27) and Grenz (1995: 8).

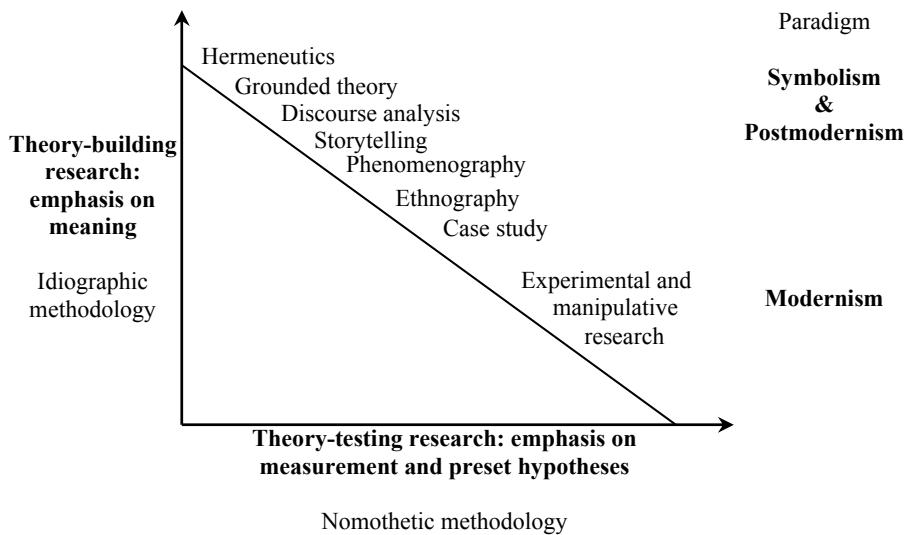
This study will employ the triangulation of methodologies, since each new methodology representing a specific paradigm provides a new perspective on the research matter. As the theoretical part of the dissertation supports the tripartite linkage of ontology, epistemology and methodology, also the empirical part of the thesis will seek to keep such a plurality. It is further confirmed by Mingers (2003: 560) how the desirability of multi-methodology stems from the real world appearing to be multidimensional. Every single paradigm carries heavy baggage of implicit assumptions regarding the understanding of reality, what constitutes proper knowledge, but furthermore, how to approach a specific phenomenon within this reality. What is clear, is that the object of this study, organisational control is a challenging matter to be studied, and it gets even more complicated when one seeks to approach it through various perspectives or paradigms.

By far the biggest question regarding multiparadigm research is the need to choose a suitable methodology and method(s). Here, in organisation studies researchers differentiate between a nomothetic and idiographic continuum. Emerging from Greek, idiographic denotes *idios*, which means applying to the individuals, and nomothetic denotes *nomos*, which addresses the application to people in general, as in the form of uncovering general patterns of human behaviour (Ponterotto 2005: 128). Thus, as a nomothetic approach is group-centered, standardised, based on controlled environmental contexts and by its essence is quantitative, an idiographic approach appears as individual centered, supports making sense of the natural environmental contexts and is mostly qualitative (Luthans, Davis 1982). Yet, such a concrete dualistic statement can also be softened, as Ambert et al. (1995: 881) have stated, a good number of modernist researchers have engaged in qualitative research, whilst not losing their rigor.

Figure 2.1 proposes to locate random spectrum of different methodologies within the idiographic-nomothetic continuum, or rather, differentiating methodologies by focusing either on theory-building or theory-testing.

Before moving to the descriptions of the listed methodologies it is important to realise that as it is relatively easy to differentiate between the methodologies suitable for the modernist paradigm, the symbolic and postmodern paradigms do not have such a sharp distinction between methodologies. Researchers representing symbolism or postmodernism often apply the same methodology, though with different research focuses. Recalling from Table 2.1, the symbolic paradigm strives to explain and understand, whilst the postmodern paradigm seeks to question and challenge a phenomenon or existing state of affairs.

Another key point emerges from Figure 2.1. Three methodologies will be given special attention as they will be applied in this dissertation. The rationale behind the choice of the methods to be applied in the dissertation will be elaborated in chapter 2.1.3, since there it is possible to connect the chosen methodologies and methods with a research problem itself.



**Figure 2.1.** A representative range of methodologies and respective paradigms. Source: Content compiled by author, with rationale<sup>8</sup> taken from Healy and Perry (2000: 121).

### Hermeneutics

Hermeneutics can be understood as the science of interpretation (Brewer 2003: 139) or a systematic textual analysis (Balfour, Mesaros 1994), and this being so, hermeneutics may turn out to be especially useful in terms of investigating and understanding the role of meanings and symbolic language in and around organisations (Phillips, Brown 1993). According to Gadamer (1989: 389), “language is the universal medium in which understanding occurs”. As such, it is language, through which experience is filtered, encoded and communicated (Arnold, Fischer 1994: 58). Yet it should be noted, how hermeneutics rejects positivist epistemology in terms of attaining researcher objectivity, and also denies an absolute anti-positivism or relativism (claiming the total subjectivity of social actors), since hermeneutics as a methodology sees the meaning of the text and language to vary according to the social/historical context (Balfour, Mesaros 1994: 560).

Hermeneutics as a methodology builds on a theory-building research with emphasis on meaning(s). With underlying assumption that organisations are symbolic (Pfeffer 1981) and “speech communities sharing socially constructed systems of meanings” (Barley 1983: 393), the most acute application of hermeneutics would be to investigate various organisational activities or objects that carry the network of symbols, e.g. speeches, organisational stories, ceremo-

<sup>8</sup> The titles of axes and an overall idea of representing methodologies and paradigms in such a way.

nies, press releases, advertising, etc. (Phillips, Brown 1993: 1548). For example, a study by Xiao et al. (2013) took a hermeneutic reading of interview transcripts for developing an understanding of perceptions over factors that influence workforce integration. Another illustration emerges from the study taken by Lee (1994) who focused on the textual analysis of e-mails, concluding that the richness of an e-mail and the text provided by the e-mail does not lie in the medium itself, but the receiver, thus treating the receiver not as a passive bystander, but an active interpreter of the message.

### **Grounded theory**

The fathers of grounded theory, Glaser and Strauss (1967), were critical of how young scientists in the social sciences during 1960–1970s were merely trained to confirm the ideas of the previous scholars and little effort was put on generating novel theories, resulting in a vague understanding of the complexities of social life. Thus, grounded theory seeks to build new theories primarily from empirical data (Wagner et al. 2010: 5), instead of testing the established ones (Finch 2002).

Grounded theory is an inductive research methodology, which unlike most other research methodologies does not start with generating a detailed literature review (Kenealy 2012: 408), instead, it is focused on “the discovery of theory from data systematically obtained from social research” (Glaser, Strauss 1967: 2). Having commonalities with hermeneutics, also grounded theory follows a theory-building research model, seeking to investigate meanings. Thus, LaRossa (2005: 838) has notes how grounded theory becomes valuable when thinking theoretically about textual materials, such as intensive interview transcripts, observational field notes, historical documents, etc.

The most striking difference between grounded theory and many other qualitative methodologies stems from them being contrary to usual qualitative research, wherein researchers try to collect as much empirical data as possible prior to analysis, grounded theory expects that categorisation and theory-building should begin when first bits of data have been gathered. This is so that it enables the researcher “to capture all potentially relevant aspects of the topic as soon as they are perceived” (Corbin, Strauss 1990: 7), and to reach a theoretical saturation point as one proceeds with data gathering (no predetermined and pre-set numerical assessment regarding the eligible sample size). Thus, in grounded theory, one starts from setting up a research question, and then moves to collecting empirical data whilst analysing this data at the same time. Such a movement should ultimately lead to the creation of novel conceptualisation or theoretical development.

Grounded theory has gained large appreciation in nursing studies but also in education, whilst exploring the interaction between the students and study environment and various aspects of learning experience in general (Bowen 2006). The foundation of grounded theory methodology has been attributed to Glaser and Strauss’ (1965) study on the awareness of dying, where across six years and through detailed observations they explored the awareness of the

expected death to emerge as the influencing factor on the interaction between the dying patient, caretakers and the relatives. To bring illustrations from management studies, Grover et al. (2014) explored how trust has been violated and restored in the leader-subordinate relationship. Their data, gathered by interviews, provided a typology of trust violations based on their degree of restoration. The studies mentioned here approached complex social problems, without having a prior fundamental literature review on the matter. As such, it allowed the theory to ground itself in the data.

### **Discourse analysis**

Discourse analysis as a methodology has emerged in parallel with the post-modern paradigm in the social sciences since the 1970s (Clarke 2005: 150). Yet it was not before 1980s when the linguistic/discursive turn proposed to change our understanding of the “function of language as creating rather than representing versions of the world”, thus allowing unique way of studying how individual lived experience provides “a privileged way” of understanding social reality (Ziegler et al. 2014: 60).

Jørgensen and Phillips (2002: 2) have defined discourse as “a particular way of talking about and understanding the world (or an aspect of the world)”. Following on from the aforementioned definition, discourses are symbolic expressions of organisational talk, both spoken and written (Phillips et al. 2004). Thus, discourse analysis has been found valuable in understanding “the social production” of organisational phenomena (Phillips et al. 2004: 636). For example, the most prominent of the postmodern thinkers, Foucault, concentrated on institutional discourses involved both in disciplining (e.g. university, prison) and also on the subject making it through the disciplining practises (Clarke 2005: 151). A good illustrative study on the power that discourses may have on the subjects has been done by Anderson (2008). Anderson focused on the forms of resistance witnessed among the academic personnel as a reaction to the traits of perceived managerialism in the universities. Since most of the resistance was “everyday” or “routine” in nature, it often remains unnoticed, yet may have a profound effect for the organisation in the long term.

### **Storytelling**

The underlying premise of any sort of narrative inquiry like storytelling is the belief that human beings make sense of their world by telling stories, hence storytelling involves the examination of participant stories (Bailey, Tilley 2002: 575). Stories can be defined as social events that inform us about social processes, social structures, and social situations (Maines, Bridger 1992), but mostly, stories are social events which give meaning to individual experiences nested in a complex arrangement of social relations (Aguirre 2000: 320). As such, researchers adopting storytelling methodology would define organisations as “collective storytelling system in which the performance of stories is a key part of members’ sensemaking and a means to allow them to supplement individual memories with institutional memory” (Boje 1991: 106).



Storytelling methodology has gained especially wide acceptance in medicine while capturing nursing and patient experience, but is also handy whenever one is more interested in the meaning that narratives convey rather than accurately claiming to represent the ultimate truth. Stories carry a specific perspective, truth of individual experience, and not an objective, decontextualised truth (Bailey, Tilley 2002). Storytelling is thus representative of a research methodology, which seeks to capture “first-person accounts” (Aguirre 2000: 321) and truly individual experiences.

Sims (2003) has provided an excellent study based on storytelling methodology. The study allowed bringing together different accounts or stories describing the role of a middle-manager, all showing the vulnerability of middle-managers as they are constantly torn by a multiplicity of roles given to them by different stakeholders in the organisation.

### **Phenomenography**

As Hasselgren and Beach (1997: 192) have pointed out, the word phenomenography originates from Greek *phainomenon* (appearance) and *graphein* (description), resulting in phenomenography addressing the description of appearances. Thus it can be said that phenomenography seeks to gain an in-depth understanding of how people experience a phenomena or to “interpret the world as it is understood by others” (Bruce 1999: 35). A phenomenographic researcher focuses on the subjective truths about reality, hence addressing the “second order perspective” as it encompasses a variety of different ways to conceptualise a phenomenon (Osteraker 2002: 1, 3). That said, phenomenographic research takes noteworthy steps towards being a theory-building, rather than theory-testing approach.

Most often the result of phenomenographic analysis is the development of second-order categories addressing different ways of understanding a phenomenon (Marton 1995; Hasselgren, Beach 1997; Svensson 1997). Thus, in management studies phenomenographic research has been gaining interest by its ability to enrich existing positivist and rationale oriented studies that see management as a mechanic set of activities – phenomenography allows the appreciation of the qualitative variations in the human experience and as such, it treats management and interrelations between people as more complex than orthodox research approaches tend to mirror.

A good example of a phenomenographic study that seeks to deliver better understanding of variations in human experience and cognition is that of Collin (2002). During six weeks, Collin observed and interviewed 18 engineers and product developers in order to capture qualitatively different ways how they perceive learning in the workplace. As a result of the study Collin yielded six categories of descriptions of how learning in the workplace can vary.

In a similar vein, Sandberg (2000) investigated what constitutes human competence at work and found how the conception of work will determine the conception of competence. This created an implication of how the development

and understanding of competence, as such, is much more complex and deeply individual than most studies tend to present.

### **Ethnography**

Ethnography as a research methodology seeks to study social interactions from the perspective of a group who share common beliefs in order to bring out patterns that govern human behaviour in a specific contextual setting. Thus, the ethnographer participates in peoples' daily lives for extended periods of time observing what happens, listening to what is said, asking questions when needed (Hammersley, Atkinson 2007: 3). Ethnography seeks to capture the observed "patterns of human activity" and, in organisation studies, researchers most often focus on the ways in which individuals "do things in observable and repeated ways" (van Maanen 1979: 539). For instance, a vast amount of ethnographic studies on organisations and workplace practices have indicated how the ways people actually work tends to be fundamentally different from the ways written in official work manuals, hierarchies set in organisational charts and severe deviations appear from the job descriptions (Brown, Duguid 1991).

Although ethnography and phenomenography overlap somewhat, compared to ethnography which focuses on collective being, phenomenography focuses on studying experiences from the perspective of the individual. It seeks to bring out the unique experiences of individuals that share a common phenomenon, "capture the richness of local cultural worlds," but moreover, "grasp the native's point of view" (Bate 1997: 1151).

Perhaps the most known illustration of a large scale ethnographic study was held by Kunda (1992), who addressed the concept of burnout in a large high-tech organisation by looking at routines in everyday life. Kunda's study actually showed how burnout appeared to implement a positive effect on organisation as a whole, as it communicated one's commitment to the organisation. Another influential study was undertaken by Ashcraft (1999), who over seven months full of participant-observation and interviews addressed the "genderisation" of CEOs, by investigating how after the announcement of a maternity leave, members of an organisation started to use "private" demands of maternity to "justify the revision or removal of a woman's organisational role" (Ashcraft 1999: 275). These two studies illustrate the essence of ethnographic study: examining everyday social interactions where they are practised, with the aim of drawing out patterns in organisational behaviour in a specific context.

### **Case study**

Case study as a methodology focuses on studying contemporary organisational phenomena in its real-life setting (Yin 1981; Hoon 2013). As such, case study appears especially handy when we need to understand a concrete problem or situation in great-depth (Noor 2008: 1603). In contrast to other research methodologies, case studies do not seek to control the context (Gibbert, Ruigrok 2010: 712), but take context to be the key of the research. It focuses on "understanding the dynamics present within single settings" (Eisenhardt 1989: 534). This being

so, case studies are able to provide new theoretical insights emerging from case-specific and contextualised findings (Hoon 2013; Eisenhardt 1989; Yin 2002).

Gerring (2004: 342) has defined case study as “an intensive study of a single unit for the purpose of understanding a larger class of (similar) units”. The very nature of the case study is often to “draw a lesson” in the form of conclusions that can be applied beyond a single case, i.e. case studies in economics, management and politics have a been widely used for suggesting hypotheses that help to inform decision-makers in the relevant area (Ruzzene 2012: 100). Thus, as a rule, case studies are often not only carried out in close interaction with practitioners, but they address real management situations and problems (Gibbert et al. 2008: 1465).

As Buchanan (2012), Yin (1981) and Eisenhardt (1989) have pointed out, case studies are often based on multiple methods, combining quantitative and qualitative data. For example, during the years 1984–1985, Eisenhardt and Bourgeois (1988) investigated eight microcomputer companies in USA going through a strategic decision-making by combining interviews with questionnaires, archives and observations. But altogether, case studies can reflect various aims from providing mere descriptions or testing a theory to the generation of theory (Eisenhardt 1989: 535).

Another application of a case study methodology is presented by Seeger et al. (2005). The study captured the crisis of an organisation that had lost over 600 employees and office space due to the 9/11 attacks in USA. By developing rich descriptions of how the events evolved, decisions were made and external communication was held, the study examined the whole process of the renewal and fundamental reframing of the organisation.

In a similar vein, Harris and Sutton (1986) took a closer look at the functions and importance of parting ceremonies among six failing organisations. Their study depicted how parting ceremonies (parties, picnics and other social occasions) facilitate the breaking and coping process during the final stages of organisational closure.

### **Experimental and manipulative research**

Experimental and manipulative research focuses on nomothetic methodologies. The nomothetic approach is more orientated towards prediction and explanation than gaining individual in-depth understanding of phenomena (Ponterotto 2005). Overall, theory-building is seldom the objective of experimental and manipulative research. According to Gioia and Pitre (1990: 590), such nomothetic research tends to proceed as follows: starting with reviews of existing literature, hypotheses as tentative statements of relationships are derived either to extend prior theory, proposed to fill a perceived gap in existing knowledge stock, or to test a theory. Analyses are mostly quantitative, variables, categories and hypotheses are kept constant throughout the research, and the result of the study is either the verification or falsification of the pre-set hypotheses.

Nomothetic research rests upon the development of dependent and independent variables, giving precedence to mathematical modelling and addresses social enterprise as deterministic, based on cause and effect relationships, whilst the social subject itself is given little or no autonomy (Sulkowski 2010).

A well-known study representing experimental and manipulative research with nomothetic methodology can be found in Hackman and Oldham (1976), who applied a survey method to test a job characteristics model (prepared prior to the empirical study) on 658 employees working on 62 different jobs in seven organisations. Hackman and Oldham's approach to the study is representative of a research that applies nomothetic methodology, since a great effort is put into a "systematic protocol and technique" in line with focusing on the process of testing hypotheses, and often also making use of quantitative techniques in order to analyse numerical data (Burrell, Morgan 1979: 6).

Finally, Table 2.2 seeks to summarise and link all the abovementioned methodologies with their research focus and primary research method(s), whilst also offering some exemplar studies as an illustration.

**Table 2.2.** Research methodologies by their focus and corresponding methods

		Exemplar studies		
		Primary method(s)	Authors	Outcome/Method/Sample
Research approach or methodology	Grounded theory	Development of theory through discovering concepts that are grounded in the words and actions of those individuals under study (Goulding 2005: 296; Starks, Brown Trinidad 2007).	Glaser, Strauss (1965)  Grover et al. (2014)	<i>Outcome:</i> Patterns in awareness of dying. <i>Method:</i> Intense field research over 6 years, combination of observation and interviews. <i>Sample:</i> 6 hospitals; hospital staff, patients and relatives. <i>Outcome:</i> Typology of trust violations. <i>Method:</i> Semi-structured and in-depth interviews. <i>Sample:</i> 41 employees.
	Hermeneutics	Clarifying the meaning of texts, and, by extension, the meaning of any human action, product, expression, or institution that can be treated as a text (Diesing 1991: 105).	Lee (1994)  Xiao et al. (2013)	<i>Outcome:</i> An account of how “richness” occurs in communication that uses e-mail. <i>Method:</i> Textual analysis, hermeneutic reading. <i>Sample:</i> 1 email, 1 organisation. <i>Outcome:</i> Factors affecting workforce integration. <i>Method:</i> Focus group and semi-structured interviews. <i>Sample:</i> 2 hospitals, 44 participants.

**Table 2.2 (Continued).** Research methodologies by their focus and corresponding methods

		<b>Exemplar studies</b>	
<b>Research approach or methodology</b>	<b>Focus of research</b>	<b>Primary method(s)</b>	<b>Authors</b>
Discourse analysis	Understanding the ways people use language to create and enact identities and activities (Starks, Brown Trinidad 2007: 1373).	Analysis of particular sets of texts , i.e. documents, interview transcripts, media coverage, etc.	Heracleous, Barrett (2001)
			Anderson (2008)
Storytelling	Narrating the experiences of the social category (Aguirre 2000: 320).	Loosely or unstructured, in-depth interviews.	Boje (1991)
			Sims (2003)

**Table 2.2 (Continued).** Research methodologies by their focus and corresponding methods

		<b>Exemplar studies</b>	
<b>Research approach or methodology</b>	<b>Focus of research</b>	<b>Primary method(s)</b>	<b>Outcome/Method/Sample</b>
Phenomenography	Exploring the immediate experience from the perspective of the individual(s) who share a common phenomenon.	In-depth interviews; field notes.	<p>Collin (2002) <i>Outcome:</i> 6 categories of learning in a work context. <i>Method:</i> 6 weeks of observations and interviews. <i>Sample:</i> 18 employees, 2 organisations.</p> <p>Sandberg (2000) <i>Outcome:</i> A theory of what constitutes human competence at work. <i>Method:</i> Observation and interviews. <i>Sample:</i> 20 individuals.</p>
	Exploring the experience from the perspective of group of people with shared beliefs and interests.	Participant observation over certain period of time: in-depth interviews, field notes, documented data.	<p>Kunda (1992) <i>Outcome:</i> Description of everyday practises full of “strong culture control” on individuals. <i>Method:</i> In-depth interviews, observations, analysis of corporate texts, etc. <i>Sample:</i> 1 organisation, 1 division, 1 year of field notes.</p> <p>Ashcraft (1999) <i>Outcome:</i> Gendered accounts on leadership: the place of maternity in organisation. <i>Method:</i> Observation of weekly meetings and monthly planning sessions, interviews, etc. <i>Sample:</i> 1 small organisation, 21 interviews, 7 months of field notes.</p>
Ethnography			

**Table 2.2 (Continued).** Research methodologies by their focus and corresponding methods

		<b>Exemplar studies</b>	
<b>Research approach or methodology</b>	<b>Focus of research</b>	<b>Primary method(s)</b>	<b>Outcome/Method/Sample</b>
	Capturing highly contextual conditions of a contemporary phenomenon or a single unit, with a purpose of understanding a larger class of similar units (Y in 1981; Gerring 2004; Eisenhardt 1089).	Interviews, document analysis, observation, survey, etc. Combination of qualitative and quantitative data.	<p>Harris, Sutton (1986) <i>Outcome:</i> Functions of parting ceremonies in dying organisations. <i>Method:</i> semi-structured interviews, analysis of archival data. <i>Sample:</i> 11 parties in 6 organisations, 44 people.</p> <p>Seeger et al. (2005) <i>Outcome:</i> An account of a <i>renewal discourse</i> as a coping mechanism for the organisation going through a crisis. <i>Method:</i> Textual analysis of a post-crisis media-coverage – transcripts from television interviews and print media. <i>Sample:</i> 1 organisation.</p>
Case study	Verification or falsification of pre-set hypotheses (based on previous literature review).	Surveys and questionnaires, structured interviews, experiments, use of secondary data (e.g. existing statistical databases).	<p>Ouchi, Dowling (1974) <i>Outcome:</i> Testing hypotheses over four measures of span of control. <i>Method:</i> Questionnaire; correlations and multiple regression analyses. <i>Sample:</i> 78 executives.</p>
Experimental and manipulative methodologies			<p>Hackman, Oldham (1976) <i>Outcome:</i> A job characteristics model. <i>Method:</i> Survey <i>Sample:</i> 658 employees on 62 different jobs in 7 organisations.</p>

Source: Compiled by the author based on the listed materials.



### 2.1.2. Sampling

The choice of research participants is bound by specific and concurrent concerns (Saunders 2012): the use of specific sampling techniques, and the number of participants needed in order to provide sufficient data. Both of the listed concerns will be discussed in detail.

Sampling techniques are usually differentiated as non-probability (non-random) and probability (random) samples. Guest et al. (2006) address how much of the research that is not concerned with statistical generalisability tends to be highly field-oriented, hence making use of non-probabilistic samples. Non-probability sampling entails choosing research participants based on the researcher's own judgment regarding the characteristics of the research problem, while in the case of probability sampling one selects participants at random, excluding the judgment from the researcher's side, providing the statement that sampling statistically represents the population (Saunders 2012). Thus, as non-probability sampling is mostly driven by qualitative research, probability sampling grounds on quantitative research. The differences between the two are represented via Table 2.3.

**Table 2.3.** Comparison of sampling techniques: non-probability and probability sampling.

<b>Core difference</b>	<b>Non-probability</b>	<b>Probability</b>
Specification of population	Not necessary	Essential as sampling frame
Basis of sample choice/ selection	Researcher's judgment	Random
Basis of generalising from sample	If undertaken theoretically, findings may be transferable	Statistical representation
Nature of aim usually addressed	Exploratory, answered utilising rich understandings	Explanatory, answered utilising statistical inferences
Sample size	Relatively small (other than quota sampling)	Relatively large
Philosophical assumptions*	Nominalist ontology* Anti-positivist epistemology* Idiographic methodology*	Realist ontology* Positivist epistemology* Nomothetic methodology*

Source: Saunders (2012: 39), additions (marked with “\*”) made by the author.

Sampling size refers to the number of participants regarded as fit for the purpose of the research – the question of (theoretical and conceptual) saturation. While clear rules of suitable sample size are available for probability samples, mostly estimated mathematically based on preset parameters (Guest et al. 2006: 60), non-probability samples are ambiguous in regard to suitable sample size.

Suitable sample size in non-probability samples depends highly on the nature of the population the sample is derived from. For research with a fairly homogeneous population Guest et al. (2006) suggest that carefully selected sample size of 12 is likely to be sufficient to reach a saturation point, Kuzel (1992) recommends even 6–8 interviews for a homogeneous sample, whereas in case of relatively heterogeneous population Creswell (2007) would suggest an estimate between 25–30 participants. A further line of argumentation and confirmation can be found in Starks and Brown Trinidad (2007: 1374):

“The concept or the experience under study is the unit of analysis; given that an individual person can generate hundreds or thousands of concepts, large samples are not necessarily needed to generate rich data sets. The exact number of individuals needed, and the number of interviews per individual, depends on the goals and purpose of the study.”

Most researchers agree that the (theoretical) saturation point determines the sample size, that is, the point in data collection where a topic gets exhausted and when additional information no longer produces new perspectives on the topic (Guest et al. 2006; Groenewald 2004). This being so, the saturation point can vary remarkably depending on the specific nature of the research population. Romney et al. (1986) have further confirmed how relatively small samples may turn out to be quite sufficient in providing complete and accurate information within a specific context as long as the chosen research participants are truly competent about the domain of inquiry. Again, saturation is highly depending on how homogeneous the sample is: “the more similar participants in a sample are in their experiences with respect to the research domain, the sooner we would expect to reach saturation” (Guest et al. 2006: 76).

Scientists strive to apply various reasoning principles in order to bridge premises with conclusions and to defend the statements made in such conclusions, thus one of the primary tasks of an audience of fellow scientists is to evaluate the adequacy of the reasoning principles (Mantere, Ketokivi 2013: 71). Philosophical assumptions centering on a paradigm work to provide criteria for assessing the validity of the techniques or methods to be used, but most of all, they evaluate the validity of the results gained. Thus, based on our ontological, epistemological and methodological commitments we attribute different kinds of criteria to our research. Furthermore, it also presents a threat to use the criteria used in our paradigm in order to assess the research done under a different paradigm.

In order to clarify what is considered to be an adequate research in one or another paradigm, Table 2.4 gives an overview of assessment criteria most often assumed.

**Table 2.4.** Assessment criteria and respective paradigms

<b>Paradigm</b>	<b>Assessment criteria</b>	<b>Methodological commitment</b>	<b>Illustrative research question</b>
Modernism	<ul style="list-style-type: none"> <li>● Internal validity</li> <li>● External validity</li> <li>● Construct validity</li> <li>● Reliability</li> </ul>	Quantitative approach as enabling to describe causal relationships.	What causes x?
Symbolism	<ul style="list-style-type: none"> <li>● Credibility</li> <li>● Dependability</li> <li>● Confirmability</li> <li>● Ecological validity</li> <li>● Transferability/logical inference</li> </ul>	Qualitative approach to enable understanding and interpretation.	In what ways do people inter-subjectively experience their worlds?
Postmodernism	<ul style="list-style-type: none"> <li>● Giving voice to previously silenced textual domains</li> <li>● Unsettling the hegemonic</li> <li>● Articulating the incommensurable plurality of discourses, etc.</li> <li>● De-centering the author through multivocality</li> </ul>	Qualitative approach to enabling deconstruction.	How and why are particular inter-subjectively derived discourses being voiced while others remain silenced?

Source: Adapted from Johnson et al. (2006: 134) and Wagner et al. (2010).

Sinkovics and Alfoldi (2012: 109) have warned how qualitative research tends to be rather “messy” in contrast to a typical quantitative research with a linear design (develop a theory, gather empirical data, confirm or disconfirm the theory and preset hypotheses). As such, the symbolic and postmodern paradigms – that to a large extent are built on the qualitative approach – need inherently different assessment criteria than the modernist paradigm. Qualitative research is a complex process characterised by gradual evolution and continuous interaction between the theory and data.

In the symbolic paradigm, credibility works in the same manner as internal validity in the modernist paradigm, reflecting the idea that the results of the study should be believable from the participant’s perspective and the researcher should capture the truth-in-meaning (Wagner et al. 2010), e.g. results should describe a phenomenon as it is seen by the interviewee. In a similar manner, dependability refers to the reliability criteria in the modernist paradigm and addresses the question of replicability of a study, or the probability of achieving the results similar to the original study, or identical, when the same research is conducted by another researcher under the same conditions (Wagner et al. 2010; Sandbergh 1997). Confirmability is “the degree to which the interpretations and findings of a study can be confirmed by the others” (Wagner et al. 2010: 7). Transferability reflects the criteria for reliability or external validity (in the modernist paradigm), whether the findings can be applicable to a broader population (Mentzer, Kahn 1995). As demonstrated by Sanders (1982: 356), generalisability in modernism should not be seen the same as in case of symbolic or postmodern paradigm, since in the latter case there is often no strive to make generalisations beyond the group under investigation. In a sense, where modernism strives to make global generalisations, the symbolic and postmodern paradigms do not commit beyond the local generalisations. This can be vividly seen in postmodern study, where the assessment criterias are more eclectic than in the symbolic or modern paradigms, and tend to evolve naturally from the specific nature of the study.

### **2.1.3. Problem setting and research site**

The empirical research of this study was conducted in the University of Tartu (UT), which is Estonia’s national university, founded in 1632. The University of Tartu has been focused on research and teaching in a wide variety of disciplines throughout the centuries. With that in mind, University of Tartu is the only classical university in Estonia. At present, UT includes nine faculties and four colleges. According to Times Higher Education World University Rankings, UT belongs to the top 3% of world’s best universities, offering 70 bachelor, 80 master and 35 doctoral study programmes, engaging 17,000 students and 3,800 employees (including 1,800 academic employees), and the annual budget volume is around 145.9 million Euros (UT homepage 2014).

This study was conducted in the midst of managing of organisational control related strategic change that was launched in earlier years, yet was somehow

postponed several times. The change in UT covers an attempt to make a thorough change in the university's structure. Since 2008 UT has been centered around nine<sup>9</sup> distinct faculties (Faculty of Theology, Faculty of Law, Faculty of Medicine and Faculty of Philosophy; Faculty of Economics and Business Administration, Faculty of Exercise and Sport Sciences, Faculty of Mathematics and Computer Science, Faculty of Social Sciences and Education, and Faculty of Science and Technology). For approximately the last ten years, UT's top management has proposed to implement a management reform which would integrate the nine existing faculties under four large disciplinary domains – *humaniora*, *medicina*, *realia et naturalia* and *socialia*. A simplified illustration of the change in structure is presented on Figure 2.2.

In order to capture the dynamics of the management reform, Figure 2.3 presents the timeframe.

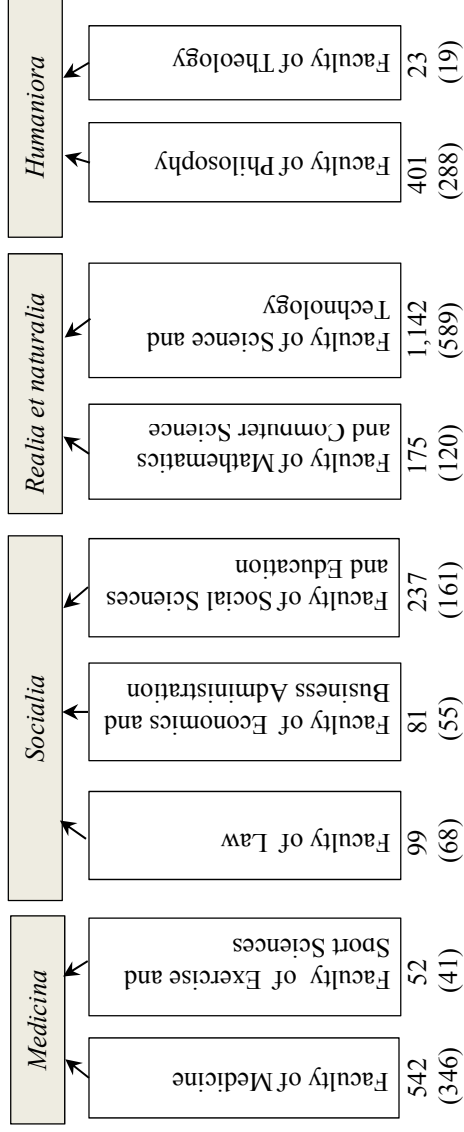
The overall aim of the management reform is to draw together faculties that share the similar domain of research. Although it has been communicated that in the long-term perspective, four domains of research should lead to the establishment of four faculties instead of the existing nine, at the time of the writing of this dissertation, the four domains were established solely with coordinating purposes: allowing to lessen the duplication of and increase integration between the curricula, to practice collaboration within the same domain of research, but most of all, to optimise the use of resources. Since the management reform has been a topic for several years, the aforementioned need for a reform was already brought out in 2008 in a report reflecting the operating environment of UT:

“Activities and resources and their management are fragmented and insufficiently coordinated. This often leads to inefficiency and duplication. The mentioned problem is largely related to the overall layout of university's structure and will be treated as such. The problem manifests both in teaching and science (too many curricula and subjects; small groups; unreasonably large amount of employees, considering the resources available and the scope of activities, etc.) and is quite often related to the lack of money.” (TÜ tegevuskeskkonna analüüs 2008: 73)<sup>10</sup>

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<sup>9</sup> Before 2008 UT had 10 faculties.

<sup>10</sup> English translation: (Analysis of the operating environment of University of Tartu 2008: 73)

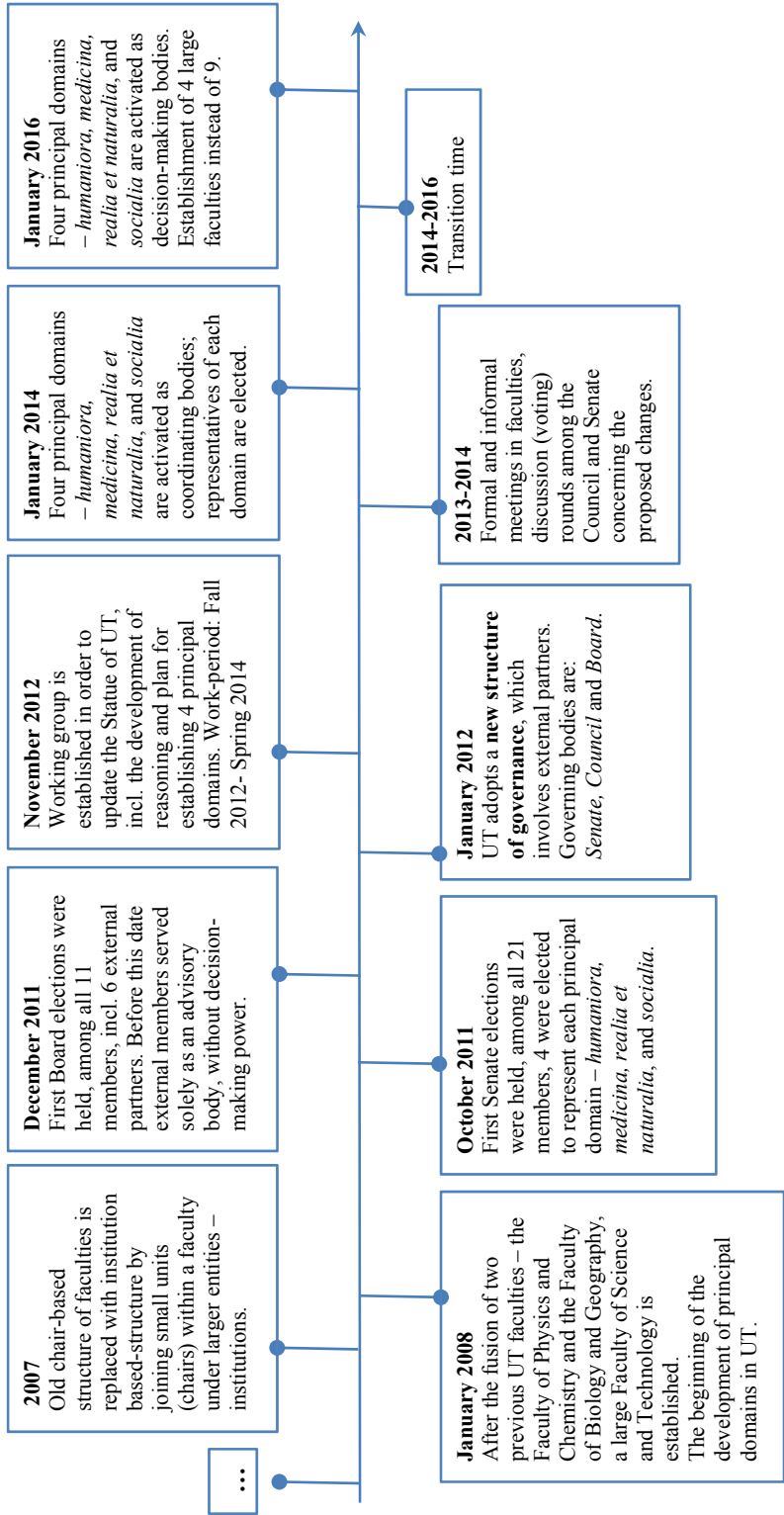


**Figure 2.2.** Simplified<sup>11</sup> schema of the change.

Source: Compiled by the author, with the statistical data from the UT homepage.<sup>12</sup>

<sup>11</sup> The illustration represents a simplified picture in the sense that it includes only the faculties and excludes all the colleges and other units that would also be affected by the change.

<sup>12</sup> The numbers below the faculties denote the total number of employees within each faculty and the numbers in brackets represent the number of academic employees, as of 31.12.2013



**Figure 2.3.** Timeframe of the management reform in UT.  
Source: Compiled by the author based on UT homepage.

As of January 2012 UT adopted a new structure of governance which also involves external partners and governance bodies (Tartu University Council, the highest decision-making body) incorporating members that represent each principal research domain of the university: *humaniora, medicina, realia et naturalia and socialia*. As such, the management reform also strives to harmonise the university's overall structure with the principles of governance build-up. Another reason for the change in the structure emerges from the financing principles of universities by the Estonian Government. Accordingly, the distribution of resources is based on the principle of the four research domains mentioned earlier. Under these circumstances, it is evident how the university is seeking to model the organisational structure so that it would be more understandable to external parties, but also, would allow gaining more flexibility within the domain of research.

There is an exemplar study from Gioia and Thomas (1996), where they addressed how high level management teams engage in the dissemination process during a strategic change in academia. In many ways, the problem setting of this dissertation overlaps with the study done by Gioia and Thomas (1996). In their study (p. 373), the research was held in a large, public research university going through strategic change efforts that had been launched much earlier, and the ultimate goal of the change in the university's structure was similar to the situation faced by UT: "to match internal capabilities with external conditions".

According to the literature (see Table 2.5) there are three main ways to manage a change: rational-empirical, normative-(re)educational and power-coercive, and each are with their own strengths and weaknesses (McCaffery 2010: 304). As McCaffery (2010: 304) warns, considering the peculiarities of higher education institution environments, but the essence of the university in general, power-coercive strategies are hardly fit for purpose, instead, major changes are seen to be successful in the longer term when applied incrementally and often as combining different approaches. This is also the case with UT. The majority of the reform seems to have been operating by taking the rational-empirical approach, placing emphasis on logical and rational evidence, yet as faculties are different, there is rarely a universal rational argumentation for achieving the "buy-in" across the university. As Figure 2.3 shows, just a year before establishing the four domains in January 2014, the normative-(re)educational approach gained little more attention. The shift in approaches might perhaps be assigned to the perceived resistance to the rational argumentation mostly due to its high level of abstraction. With this in mind, the empirical part of this dissertation emerges from the immediate problem during the change management process. As mentioned earlier, the management reform in question had been evolving over the years, along with the resistance and mixed feelings towards them. Thus, at one point it was in the interest of the decision-making bodies to collect and systemise the resisting arguments, so as to gain a better understanding of the problem(s). There was therefore a shift in change management approach: from the rational-empirical to normative-(re)educational approach.



**Table 2.5.** Three approaches in change management.

<b>Approach</b>	<b>Assumption</b>	<b>Strength</b>	<b>Weakness</b>
<i>Rational-empirical</i>	<ul style="list-style-type: none"> <li>• People are rational.</li> <li>• A proposal with clear explanation will guarantee that people see it as their best interest and subscribe.</li> </ul>	<ul style="list-style-type: none"> <li>• Bases on the logical and rational analysis of the evidence.</li> <li>• Individuals respond positively to change when the process and details are well-explained.</li> </ul>	<ul style="list-style-type: none"> <li>• Individuals do not always subscribe to change even if it is in their best interests.</li> <li>• Facilitates an instrumental attitude.</li> <li>• Emphasises bureaucracy and control over emotional and psychological commitment.</li> </ul>
<i>Normative-(re)educative</i>	<ul style="list-style-type: none"> <li>• Work experience makes individuals to be emotionally and personally affected.</li> <li>• Embraces the importance of organisational culture as a force for or against change.</li> </ul>	<ul style="list-style-type: none"> <li>• Most effective in overcoming individual resistance to change.</li> <li>• A “bottom-up” approach that focuses on “winning hearts and minds”.</li> </ul>	<ul style="list-style-type: none"> <li>• Rather slow.</li> <li>• Does not guarantee that everyone will “buy-in” to the change.</li> <li>• Underestimates the power of alternative cultures.</li> </ul>
<i>Power-coercive</i>	<ul style="list-style-type: none"> <li>• Individual or group of individuals proposing the change has more power than the individual(s) expected to comply.</li> </ul>	<ul style="list-style-type: none"> <li>• Upholds the legitimacy of the hierarchy.</li> <li>• Can yield short-term benefits.</li> </ul>	<ul style="list-style-type: none"> <li>• Manipulative.</li> <li>• Fosters resentment and is ineffective in the long term.</li> </ul>

Source: Based on Quinn et al. 2007, McCaffery 2010.

What is clear from the scholarly literature, is that resistance is a complex and multifaceted phenomenon, which seeks to “maintain the status quo in the face of the pressure to alter the status quo”, making resistance an “expression of reservation” (Waddell, Sohal 1998: 543). Most of all, as resistance has the power to affect the outcomes of organisational change, both positively and negatively (Waddell, Sohal 1998), better insights regarding the roots of resistance can be a valuable input for an effective change management. With that in mind, the following empirical phases of this research will focus on indicating the main discourses as sources of resistance (postmodern paradigm), providing deeper insights into the possible reasons or patterns behind the resistance (symbolic paradigm) and finally, looking for the positivistic verification or falsification to the new insights gained from the previous paradigms (modernist paradigm).

### **The application of multiparadigm perspectives**

Paradigms may be applied simultaneously (parallel) or sequentially to a single study (Pritchard 2012; Lewis, Grimes 1999). As parallel studies seek to preserve theoretical conflicts by bringing out opposing lenses of single paradigms, in sequential research every single paradigmatic insight provides input for a subsequent study, or rather, the paradigmatic lenses “inform” each other (Lewis, Grimes 1999: 675). Considering the implications of this study, a sequential approach is the most appropriate, since every new paradigm allows peeling away the different layers of organisational control witnessed during the change implementation process.

Methodologies carry strong epistemic content, therefore, depending on one’s epistemic position, one can be drawn to different methodologies (Carter, Little 2007: 1321). The initial phase of this study is postmodern in approach: it aims to indicate the dominating discourses in the change management process. Namely, the empirical research begins by defining the organisation as a constitute of various symbolic texts, which implements control by producing specific social categories and norms that influence and shape the understandings and behaviours of organisational actors (Phillips et al. 2004: 638). All in all, applying postmodern lenses will uncover the hidden layers of the strategic change – discourse analysis displays (often politically charged) tensions by setting focus on the voices and feelings of the respondents (Marcus, Fischer 1986).

The next phase will offer interpretive lenses through the application of the symbolic paradigm. It can be understood as a researcher seeking to gain the insider’s view, and most of all, looking for the perceived reasons and patterns of reasons behind the resistance. Considering the complexity of the research matter, grounded theory methodology will be applied. Grounded theory is an inductive methodology which endeavours to start with the data and from there developing a theoretical account (Jones, Alony 2011). In other words, this methodology seeks to gain grounding theoretical insights from the real-life organisational texts. The main reason behind choosing grounded theory stems

from Glaser and Strauss (1967) and Eisenhardt (1989) as they all underline how it is the intimate connection with the immediate empirical reality that allows the development of a reliable and relevant theory. Through the interviews, participants of the study engage in the interpretation of the strategic change, trying to achieve more efficient organisational control. Such a commitment is further confirmed by Fiss and Zajac (2006: 1173), who have addressed how a strategic change is often coupled with symbolic struggles “over the purpose and direction of an organisation”. Although grounded theory denotes that a researcher should not begin with a thorough literature review on the matter before going into the field, it has been stated that grounded theory should not be applied with total ignorance or a complete lack of prior knowledge: “it involves a delicate balancing act between drawing on prior knowledge while keeping a fresh and open mind to new concepts as they emerge from the data” (Goulding 2005: 296). This being so, Chapter 1 in this dissertation served as a multiparadigm review on organisational control and offered a rather general theoretical overview, without going into the specificities regarding how organisational control would manifest in the case of a strategic change effort.

Finally, in the third phase, the modernist paradigm by its philosophical assumptions, especially regarding the generation of knowledge and by making use of existing quantitative data, will aim to verify or falsify new insights gained from the previous steps. All in all, as the first phase (postmodern paradigm) will seek to indicate or locate the resistance, the second phase (symbolic paradigm) will illustrate meanings and interpretations over the perceived uncertainties covering the change management process, and finally, the last phase will address the possibilities for verification or falsification of new data. As such, the paradigms will be applied sequentially, one being an input for the other (see Table 2.6).

To investigate all of the abovementioned issues paradigm by paradigm, the following research question is posed for the first step of the empirical analysis.

**Research question 1:** Which dominating discourses have emerged during the change implementation process?

Further sets of questions will be added during the process, as they emerge from the process itself.

**Table 2.6.** Three phases of multiparadigm research and respective methodological choices.

Aspect of interest	Paradigm		
	Postmodern paradigm: 1 <sup>st</sup> Phase	Symbolic/interpretive paradigm: 2 <sup>nd</sup> Phase	Modern/functional paradigm: 3 <sup>rd</sup> Phase
<i>The aim of the methodology</i>	To question and challenge existing state of affairs	To access, understand and explain social phenomena	To test hypotheses based on theory and produce generalisable knowledge
<i>Contribution to the current study</i>	To indicate the main discourses as the sources of resistance	To understand and explain the reasons of resistance (how meanings are produced by discourses)	To verify or falsify new insights gained from previous paradigms
<i>Methodology</i>	Discourse analysis	Grounded theory	Experimental and manipulative research
<i>Method(s)</i>	Semi-structured interview	Semi-structured interview; Document analysis	Survey; statistical analysis of quantifiable survey data
<i>Sampling technique</i>	Non-random	Non-random	Random
<i>Sample size</i>	12 interviews	12 interviews; 16 meeting protocols covering 1 year.	Year 2013: 1,086 Year 2014: 1,117

Source: Compiled by the author.

## 2.2. Postmodern paradigm: The first phase

In line with the grounding assumptions, postmodern study focuses on understanding the ways that different accounts of reality are constructed through discourses (Dick, Cassell 2002: 959). By applying discourse analysis as a methodological standpoint and employing interview as a method, the aim was to explore how people negotiate their way through control related strategic change in UT. In all there were 12 face-to-face semi-structured interviews, lasting between 30–60 minutes. All the interviews were audiotaped and transcribed, resulting in 8 hours of audio files and 170 pages of (both intense and sensitive) written material. Recalling the suggestion from Guest et al. (2006), in the instance of a homogeneous population, a carefully selected sample size of 12 is with great likelihood adequate to reach the desired saturation point. Kuzel (1992) would even support 6–8 interviews. In this study, the sample is highly homogeneous, consisting of top level managers in the university, representatives from decision-making bodies (Senate, Council), but most of all, it engaged at least one high level manager (in most cases a dean) from each of the nine faculties. Considering all of the above, the sample size can be regarded as sufficient.

Saunders (2012: 36–37) has pointed how every research ultimately depends upon gaining access through an organisational gatekeeper, an individual constituting “an existing contact who has agreed to act as broker for our request”; the easier access to such gatekeepers tends to be through friends and colleagues. As the research participants were comprised from the governance bodies of UT – individuals from the Senate, University Board and University Council – access to them was gained through two organisational gatekeepers, both representatives from the top management of the university. This study benefitted from the top management of UT recognising the relevance of the research and seeing the potential value it could provide them with during the university’s management change transition.

As suggested by the literature, before seeking access to the organisation, it is necessary to develop a clear research design (Saunders 2012: 37). Similarly, before contacting research participants it was also essential to get the approval of research design from the organisational gatekeepers. Two-way communication with the gatekeepers facilitated the amendment of the research design in order to be fit for purpose, regarding both the interests of the organisation and the study itself.

Interview questions were developed based on Tomm’s (1987) interventive interviewing guide that has gained relatively recent approval in a study on a strategic change in the Danish Lego company, undertaken by Lüscher and Lewis (2008). According to Tomm (1987), human communication is never a lineal process where messages merely get transmitted from an active sender to a passive receiver. It is rather a circular and interactive process. Nevertheless, the interview questions were designed so that they captured the aforementioned interactive process of communication. Two types of questions were taken as

guidance from Lüscher and Lewis (2008): linear and circular questioning. Linear questioning encourages a person to explain and express the possible logic behind the problem, and circular questioning helps to explore other perspectives on the matter as surfacing the hidden or underlying dilemmas in decision-making (Lüscher, Lewis 2008).

Table 2.7 illustrates interview questions (see also Appendix 2 with interview question, in Estonian) with their rationale and contribution to the study.

The postmodern phase, together with critical discourse analysis, allowed addressing the representation of various interests and to examine suppressed conflict and tensions for the sake of reconsideration (Alvesson, Deetz 2006: 55). It is for this reason that a growing body of literature has started to focus on organisational discourses. The definition of a discourse is borrowed from Fairclough (2005: 925): “a discourse is a particular way of representing certain parts or aspects of the (physical, social, psychological) world”. Discourses seem to constitute our social world. Chia (2000: 517), carried by the word’s etymological meaning (discourse as running, creating a path, a course, a pattern of regularities) sees discourse as “the organising of social reality”, where it is an essential part of a social organisation.

In general, three distinct discursive approaches can be identified: the interpretive approach sees the language as the basis of the discourse; the instrumental (or managerialist) approach centres on creating managerially relevant processes and outcomes, hence using discourse as a tool; and, the critical approach looks at discourse as power-knowledge relationships that are the basis of subject’s identities and an indication of societal structures of domination (Heracleous, Hendry 2000: 1252) In the case of university management, where for example some source of tension between academic and non-academic communities seems to be as old as the organisation itself, a critical approach to discourses appears to be the most adequate. Likewise, Subchapter 1.3 took a closer look at the similar tensions currently witnessed in universities around the world. Consequently, seeing discourse as power-knowledge relations, which are linguistically communicated and historically embedded into social practice, a critical approach enables the addressing of existing relations of social domination (Heracleous, Hendry 2000: 1257). Furthermore, it broadens our understanding of how organisational discourses manifest as relatively unconscious forces, restricting and shaping its members “habits of thought” (Chia 2000: 514) over the change implementation in the university.

**Table 2.7.** The design of interview questions applied in the study.

Type of questioning	Aim of questioning	Question formulated in the study
Linear questioning	Encouraging explanation to surface current logic.	In your opinion, what is the aim of establishing four large departments (faculties)?
		What could be possible pros and cons of creating such entities both to the existing faculties and to the university as a whole?
Circular questioning	Exploring others' perspectives to accentuate polarities and intricacy.	In your opinion, what is the general sentiment among the key-decision-makers (members of Senate and Board) with respect to the creation of four large departments?
Linear questioning	Encouraging explanation to surface current logic.	Moving to the second proposed change in mind, in your opinion, what is the aim of establishing new principle of appointing heads of departments in university? <sup>13</sup>
		What is your sentiment regarding the aforementioned proposition?
		What could be possible pros and cons of establishing such a principle of appointing heads of departments both to the existing faculties and to the university as a whole?
Circular questioning	Exploring other's perspectives to accentuate polarities and intricacy.	In your opinion, what is the general sentiment among the key-decision-makers (members of Senate and Board) with respect to the aforementioned proposition?
		To conclude, the notoriously ongoing management reform, especially the two mentioned propositions of change, have not gained total agreement among the key-decision making bodies. In your opinion and based on the experience so far what has been the main source of disagreement?

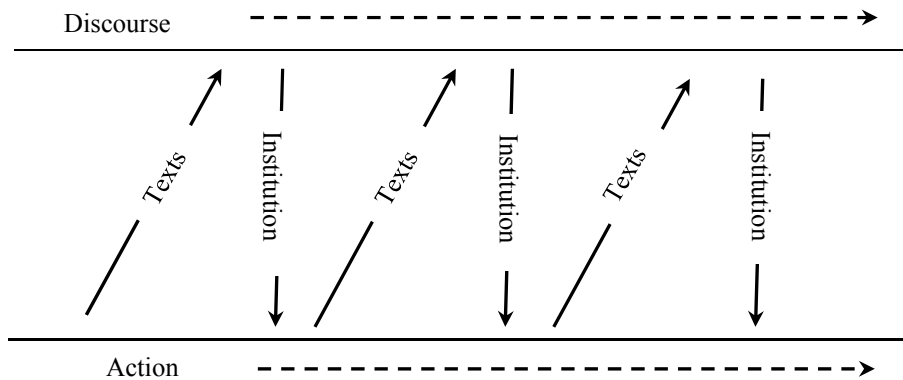
Source: Compiled by the author with types of questions and their respective aim delivered from Lüscher and Lewis (2008: 228).

Van Dijk (1993: 254) has addressed how “managing the mind of others is essentially a function of text and talk”. Thus, critical discourse analysis centres on power and control: the ways in which different groups of people compete to

<sup>13</sup> In addition to the proposed changes in the structure latter theme inquired about possible amendments in the appointment of new managers and heads of units. As the main focus was on the structure, this dissertation will not elaborate on further discussions of the second theme.

serve their own interests (Putnam, Fairhurst 2001; Van Dijk 1993). Hatch and Cunliffe (2013: 13) have stated that anyone who has gained the control over a discourse can make something exist or disappear. This being so, discourses transport a process of the negotiation of meaning and symbols across various organisational stakeholders (Grant, Marshak 2011: 207).

The understanding of existing discourses is highly important in any organisation, as a discourse plays a role in “the social positioning of actors” (Heracleous, Hendry 2000: 1261). Social positioning in an organisation can be regarded as a social identity that carries certain rights and obligations a subject may carry out (Giddens 1984: 84). In reality, dominating discourses exercise power, they “institutionalise and regulate ways of talking, thinking and acting” (Jäger, Maier 2009: 35), and ultimately turn organisations into sites of domination and resistance. Phillips et al. (2004) have addressed the active side of organisational discourses as a parallel movement of discourses and action mediated by organisational texts and social institution (Figure 2.4). Accordingly, individuals in organisation produce and consume “texts” (symbolic expressions like talk, written material, pictures, etc.), which are developed into specific discourses (e.g. mind models, systems of thoughts, attitudes and so on). Through the institutionalisation process (normalisation of the behaviour or the establishment of a sense of shared and accepted definition of specific social reality) these discourses are incorporated into our social action, which in turn produces and consumes new texts and the cycle continues. Thus, institutions as a product of discourse manifest in our actions and actions in turn develop texts which influence the development of discourses (Phillips et al. 2004).



**Figure 2.4.** The relationship between discourse and action.  
Source: (Phillips et al. 2004: 639).

Institutionalisation emerges when organisational texts and language actors interact and accept shared definitions of a common reality (Phillips et al. 2004: 635). For example Alvesson and Willmott (2002: 620) have noted how organisational control is established “through the self-positioning of employees within



managerially inspired discourses about work and organisation with which they may become more or less identified and committed". Here, Alvesson and Willmott (2002) reflect discourses as organisational control that is initiated by managers themselves; however, this dissertation takes another perspective: it aims to point out how discourses emerging in reaction to strategic change implementation start to control the process of change management. Thus, organisational control mirrors the discourses set up by those who seem to resist the proposed changes. Taking this as a point of departure, it sets the scene for **research question 1**: "Which dominating discourses have emerged during the change implementation process?" Such a question allows the elaboration of possible dominating discourses that ground organisational control in management reform.

Fairclough (2001: 26) has stated that discourse analysis starts from acute social issues and problems in terms of texts and interactions. Thus, discourse analysis sees textual data to be a reflection of a wider context of social issues, it focuses on examining how knowledge and understanding is produced or how "the story" is told, but also how language carries identities, activities, relationships and most importantly, shared meanings (Starks, Brown Trinidad 2007: 1373). Taking a discourse analysis approach facilitates the uncovering of hidden power-relations or metaphorically expressed, or rather, bringing out the "hidden transcripts".

Castells (2007: 239) has defined power as "the structural capacity of a social actor to impose its will over other social actor(s)". As such, all institutional systems, including universities are based on power relations. In this study it was possible to see the perceived power-games among the upper echelons of university management. It should be noted how according to postmodernism it is not official positions or people that have power, but contextual situations, otherwise known as "fields of power" (Tierney 1996: 375). Nevertheless, although organisational realities are framed by the parameters of power", individuals are able to resist such dominating ties (Tierney 2001: 361), and an increase in critical understanding of nets of social domination (Heracleous, Barrett 2001: 757) is seen as moving closer to a radical change, including a radical change in the existing organisational control mechanisms.

All in all, as organisational discourse might legitimise some voices over others, highlighting dominant discourses may have wider effects regarding power and control (Leclercq-Vandelannoitte 2011). That said, Grant and Marshak (2011: 213) argue for the powerful effect of dominating discourses:

"Discourse is constructive and shapes behaviour by establishing, reinforcing, and also challenging the prevailing premises and schemas that guide how organisational actors interpret experience. Therefore, changing the existing dominant discourses will support or lead to organisational and behavioural change." (Grant, Marshak 2011: 213)

In the midst of a major organisational change such dominating discourses may become the facilitators of intense resistance. As pointed out by one of the interviewee's:

*“Yes, the break-up of in some way already established system is an argument, then again, you can say that departments have been joined and extracted also before [...] Well, in that sense in my opinion those voices are very loud who perceive the loss of their identity. That can be considered as the biggest obstacle to the management of this reform. It can be feared that when this reform goes through, there is a lot, well whether it is a lot, but still a group of people who will be feeling pretty bad, feeling that this all has been done well beyond them, that reform has been done by implementing top-down direction.” (Interviewee 9).*

This statement confirms the perceived resistance delivered by dominating discourses around the university. Moreover, the interviewee reflects the paradoxical elements of the overall situation: changes and changing is a natural part of an organisation, yet every change inevitably puts pressure on the existing state of affairs and arrangements, but most of all, it has an effect on the established identities. The complexities that major changes bring to the organisation are in fact the most challenging issues in management. Surprisingly, the mainstream of organisation studies ignores such organisational complexity in theory building (Bouchikhi 1998: 218). Kets de Vries (1980: 2) has pointed out how the notion of a rational decision maker is outdated, and seminal organisation theories, mostly built on single paradigm approaches, appear to be insufficient in guiding us through “the maze of paradoxes” which underlie organisational realities. As Cannon (1996) has stated, the most difficult managerial decisions centre on the management of paradox. The perceptual essence of a paradox emerges from people seeking to make sense of the complicated reality around them whilst frequently tending to oversimplify reality into either/or distinctions that hide complex interrelationships (Lewis, Dehler 2000). A tendency that Schultz and Hatch (2005: 341) would label as “naive simplicity” when the elimination of any sort of conflict in management literature is the principal aim. For example, the study of Denison et al. (1995) found that effective leaders demonstrate better comprehension of paradoxical behaviours than ineffective leaders. The study showed (p. 526) that effective leaders have the “cognitive and behavioural complexity to respond appropriately to a wide range of situations that may in fact require contrary or opposing behaviours”. Richardson (1995) has even pointed out how narrow and single perspectives of reality and organisational systems can lead to crisis events. To go further, Richardson (1995: 6) suggests how managers who see problems solely as one-sided, start to cultivate a “way we do things around here” trait within the organisation.

This study will look at discourses as paradoxes representing managerial challenges (Lüscher, Lewis 2008). Based on the interviews, two dominating

managerial challenges (paradoxes) emerged: the paradox of particular and universal and the paradox of stability and change.

### **Paradox of particular and universal**

It has been expressed how organisational discourse has the power to shape and control subjectivity, e.g. our sense of ourselves (Alvesson, Karreman 2000; Clegg 1989). The question of identity is at the core of any change in organisational structure and development. In this dissertation, identity can be addressed at two levels: organisational identity as centering on identity in general, and departmental or faculty-based identity. The first one could perhaps also be named as a “global” and the second as a “local” identity. Here, the overall need for differentiating between identities emerges from it sometimes being, at the local level, very hard to see the global perspective and motives, and vice versa. Consequently reflecting a state of paradox:

*“I am afraid that, what I have seen happening in this university, I am afraid that the majority does not elaborate thinking in terms of university as a whole. ... Majority of people concentrate on narrow view and taking after interests of his or her department. For which they also can not be blamed for ...” (Interviewee 10)*

The uneasy relationship between the global and local perspective incorporates the potential threat of disengaging people, either from their unit or the university as a whole:

*“It should be rather so that first ideas are put out there, then people have time, and meetings are held where these things get discussed through. And certainly the counterarguments should not be handled too lightly, that it is rubbish or what so ever. They need to be heard, gathered, systemised and analysed. And so it could be little more open, more like open discussion over these questions. Then people would ultimately feel how university is also a little of their concern too, not that it is somewhere far away, university does this and that ... University takes away our money, and university forces us to do something. And it is forgotten that university, it is actually all of us.” (Interviewee 6)*

Especially the questions over local identity were deeply rooted in history, traditions and natural evolution of departments, i.e. what gives the right to break down working entities and where is the assurance that the new ones will work better? The interview participants who were representatives of smaller faculties expressed deep dissatisfaction with the loss of the identity of their faculty:

*“From the other side, it is definitely the loss of identity. This will affect many. And I think that it is underestimated. Severely underestimated.” (Interviewee 8)*

And how the so-called “soft side” (indicating the question of identity) of changes has been largely neglected:

*“The symbolic value is much more important than now here these papers reflect. In fact, the symbolic value is perhaps the most important.” (Interviewee 9)*

Tierney (2001: 360) has seen universities as sites where particular interests and knowledge production is situated in multiple smaller worlds, like that of the institution, discipline, unit, etc. Yet in a postmodern sense, these small and local identities are what integrate the university as a whole:

*“... precisely community-based traditions, small community-based traditions. Right here in the university these lively small networks that are present in every laboratory, every institute, etc. Breaking this and forcing to be the subject of modernist rules of control ... well, all this is in contradiction with natural development of such networks.” (Interviewee 12)*

Postmodernism accepts, even embraces the existence of multiple realities that often compete with each other. What mainstream studies often neglect to see is that such realities (e.g. organisational culture, identity) are not “a coherent fabric woven throughout all layers of the institution”, but they are marked by differences and oppositions (Tierney 1996: 373–374). Thus, here it is possible to see the innate paradox within the postmodern paradigm. It is a continuous struggle between the objective and subjective truth(s). As in the case of identity, at the wider, global level, the right way of doing things or the truth might appear to be a highly subjective matter, yet at the local community level (e.g. single university department or a faculty), the Truth may be written with a capital letter. Hence, within one organisation, epistemic beliefs can easily vary from an anti-positivist to a positivist standpoint. Inevitably such a struggle can facilitate an environment of resistance and politically charged power-games.

At the global level, the loss of identity addresses deep-rooted issues like the nature and essence of university: what makes the university a university, and what constitutes the critical mass of symbols that keep and motivate people to work here?:

*“When we admit that the work of a scientist, a lecturer is a creative work, then the task for the university as a whole is to create such a creative environment. And in a shoe factory I don’t think such kind of creative environment can be achieved. That scientists are often ... the more high level scientists, the more eccentric they are, and the bigger “air bubble” they need, and this should be taken into account.” (Interviewee 10)*

From interview to interview the most prominent theme seemed to be how the expected gains from the change translate from the universal level to the particular level:

*“... and there are fears. Giant fears, regarding what can happen then ... Of course, it is inevitable that with every new reform one can draw a possible negative scenario. ... But I believe that these fears can be levelled down when discussed with open cards. ... But the main problem from the side of reform*

*implementation bodies I feel is that the positive outcome has not been brought out, what is expected to happen from this...And then it inevitably results in "so what"? It is not clear. ... Yes, practical outcome that could touch every department individually. ... Like that is missing." (Interviewee 6)*

And, trained to be critical and with well-crafted argumentation, people in university, especially the academic community, look out for a logical justification, where explanations of potential gains are served in line with logical succession:

*"... when bringing in some broad principles, like management needs to be improved, to be made more compact, university needs to be integrated ... All are right principles. And then to say, as all principles are right, thus we need to do this. ... So that you list some aloof propositions and say that well, if you support that, consequently this must be supported." (Interviewee 11)*

Furthermore, as the abovementioned quotes denote, the process of translating the expected gains becomes a highly complex issue as in the university, management has to address all the relevant parties with well crafted argumentation. The richness of particularism is expressed by one participant:

*"That we want to do it, that it needs to be done, but why? What good will come from it? That question has been unanswered. At least in an understandable way. And then everybody is thinking through, in his or her opinion, why it is better, why it is not better?" (Interviewee 6)*

All in all, change management has to capture both the particular and the universal perspective. One of the interviewed persons reflected such a situation of a paradox or managerial challenge through a narrative of "deciding over an elephant":

*"... it is like deciding over an elephant, so that one get's to see the leg, the other is allowed to peak at the trunk, third gets the tail and the fourth can touch the elephant's belly. And then they ask "what do you think of the matter?" ... Let's say you have been shown one element of the whole, yet at the same time you lack the whole picture or the whole treatment. What in fact is it? And in case of there is some kind of a whole picture, you must also justify it in a thorough way. What is the added value? What will it give to the faculty, what will it give to the single individual at the grass-root level, what will happen to that person?" (Interviewee 7)*

This quote illustrates a high degree of ambiguity in communication over the change management process. It seems to denote how both strategic change implementation bodies and people asked to make sense and approve the proposed change have ambiguous interpretations of the essence of the strategic change itself. Thus, organisational control appears to reflect a relatively high degree of fragmentation with everybody having one's own interpretation.

### **The paradox of stability and change**

Enders (2006) and Rumbley et al. (2008) have pointed out how, although the wages in university have never been among the highest ones, the situation today keeps worsening, and in the case of some disciplines has been for a long time. They are often not able to compete with the wages in business organisations. The sensitive question of what keeps talented people working for universities was addressed by one interviewee:

*“... the loss from this uncertainty is already pretty high. So how will you keep people to stay here in the university, and motivate. ... Majority will not stay here because of the money. People stay, because they like it here. They like to work for the university. You have got a sense of mission and that. And now when you might add the sense of stability here to complement liking to work for the university...But when at all times you have insecurity in the air, whether the faculty continues to exist or not.” (Interviewee 11)*

At the same time, such academic and university related symbols work as organisational control in the postmodern sense, in a Foucauldian sense: disciplining people without actually feeling of being directly controlled. Recalling the theoretical chapter, interpreting control as a metaphor of a panopticon or a peropticon represents the development of dominant discursive practices that manage to shape subjectivity and identity, often in the most depersonalised ways, as if no-one is individually bearing the responsibility for such actions:

*“Well, university is such a strong organisation that here, in itself there are also such self-regulating mechanisms that...well, from one side it is so that we try to regulate every single detail by laws and some kind of rules, but I think it is not good. That such an organisation like university is, here those self-regulating mechanisms should work too. Here it should be an academic culture and all what so to say keeps people from acting unmoral, in academic sense I mean.” (Interviewee 7)*

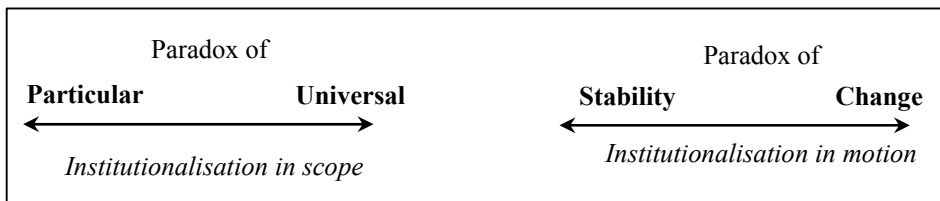
Borrowing a capturing narrative from one of the interviews, by their essence, universities tend to be the sites of tension, and the conflict between stability and change is one of them:

*“But now, it is such an eternal opposition. ... Yes, but then again, well, it does not have to be kind of overgrown and closed pond. Here there have to be such small areas of conflict. Because these small areas of conflict are what stimulate intellectual activity and also encourage to change something. Well, in general, in medicine it is so that chronic diseases are made fierce and then it is possible to cure them. Perhaps then university should also think that maybe there is some kind of chronic disease to be healed.” (Interviewee 7)*

In addition, universities are perceived as sites of paradoxes, and are subsequently the sites of complex discourses:

*“And the essence of the universities is kind of paradoxical in itself. From the one side, everywhere around the world they are expected to be at the forefront, and from the other side, they have to be conservative. And this in fact is the charm of the university. These two opposing aspects are like bound to be together.” (Interviewee 8)*

Fairclough (1995: 7) has interpreted discourse as the use of language as a social practice, therefore, discourse analysis seeks to indicate how texts operate within sociocultural practice. Interplay between the organisational texts and conversations mirror the patterns of the institutionalisation of human behaviour. Analysis of interviews revealed very specific conversations: conversations reflecting a paradox of particular and universal, and a paradox of stability and change. The first of these paradoxes represents institutionalisation in “scope”, wherein frames of reference or the mind models at the individual level seem to be more inclined either towards the single unit or department, or towards the university as a whole. As such, also the grounds of resistance together with respective argumentation are built on either the single unit or university level. Secondly, the paradox of stability and change reflects the institutionalisation in “motion”, as the conversations are in flux between preserving the existing state of affairs and symbols, and the need to accommodate the changing external conditions. An illustration of these two institutionalisations can be seen in Figure 2.5 below.



**Figure 2.5.** Two dimensions of institutionalisation.  
Source: Compiled by the author.

Discourses witnessed in this phase of the study produce institutionalisation in scope, reflecting a paradox of particular and universal, and institutionalisation in motion, reflecting a paradox of stability and change. In other words, the management reform has triggered the need to re-normalise the established behavior patterns in two dimensions. Interpreting institutionalisation as the process of normalising the individual behaviour, institutionalisation in scope refers to the extent or scale of normalising. As the management reform seeks to join the faculties under larger domains, individuals are expected to widen and re-define an existing shared sense of the social reality. Meanwhile, institutionalisation in motion seeks to incorporate the need of incorporating dynamics into such an established sense of reality. In other words, institutionalisation in

the university's context reflects all facets of control. Activities of institutionalisation aiming to normalise individual behaviour are a clear evidence of modernist understanding of organisational control. Individuals seeking to interpret the proposed frames of a new social reality represent symbolic side of organisational control. And finally, when new frames of reference, brought by institutionalisation are not acceptable for the individuals, the postmodern side of control emerges.

**Summation.** The first perspective on organisational control applied postmodern lenses with discourse analysis. Taking this point of departure, it set the scene for **research question 1:** "Which dominating discourses have emerged during the change implementation process?" It addressed how discourses emerging in reaction to strategic change implementation start to control the process of change management. Thus, organisational control may manifest as discourses set up by those who resist the proposed changes. The whole process of a strategic change in the university reflects the need to gain a better understanding of the underlying structure of such discourses.

Resistance is probably the most complex challenge, since it entails struggling with conflicting worldviews. Resistance witnessed in the form of dominating discourses becomes evident through paradoxes. By applying paradox lenses enabled the incorporation of all the alternative understandings, concurrently. Thus, interpreting organisation as a social space open to contradictory forces resulted in differentiating between two types of dominating discourses: the paradox of particular and universal and the paradox of stability and change. Both of these paradoxes reflect tendencies to re-normalise and institutionalise human behaviour to be fit for purpose.

The answers to the first research question reveals further research to be undertaken. To be precise, there is a need to access the actual meanings and interpretations in order to explain the relationship between the dominating discourses and organisational control. Therefore, the symbolic paradigm begins with the following research question:

**Research question 2:** What is the relationship between dominating discourses and organisational control?

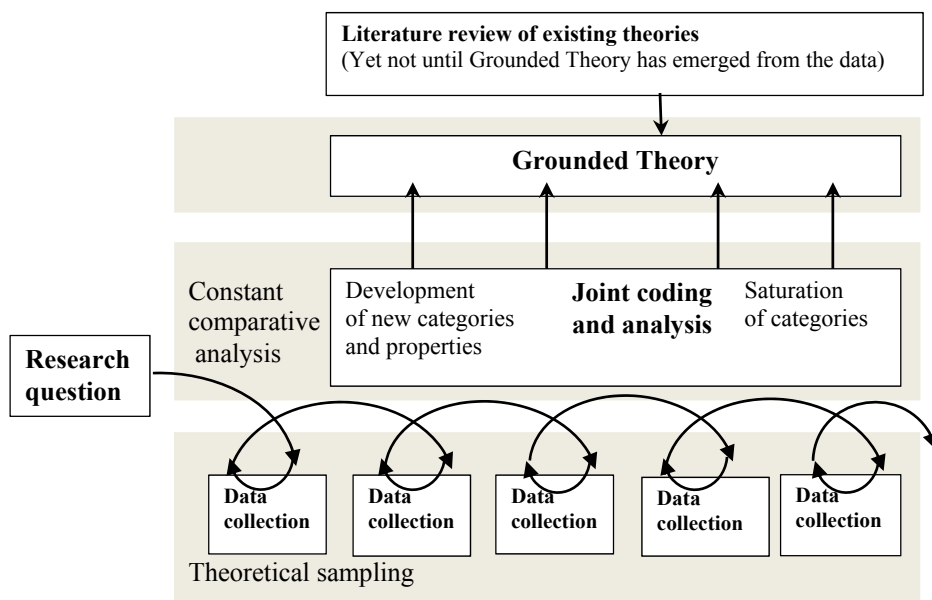
### **2.3. Symbolic paradigm: The second phase**

In this dissertation, the practical issue under question – a control related strategic change – had reached a noticeable conscious and unconscious resistance among the decision-making bodies. Thus an explorative study seeking to identify the sources of tension was called for. As such, the symbolic paradigm with grounded theory aims to uncover the patterns of meaning that have been given to the ambiguous situation; it also strives to show the relationship between resistance entailing dominating discourses and organisational control.



As grounded theory is an inductive and theory-discovery methodology (Martin, Turner 1986; Glaser, Strauss 1967), it is recommended that extensive literature research on the exact problem be postponed until meaningful theories have emerged from the empirical data (Wagner et al. 2010: 9). Such an approach can be justified in cases where there is a lack of research on the subject matter, and also if existing theories are too remote in capturing the changing environment (Martin, Turner 1986; Kaghan et al. 1999; Wagner et al. 2010). Suddaby (2006: 635) argues that prior intense literature review can force the researcher “into testing hypotheses, either overtly or unconsciously, rather than directly observing”. This is not to say that a researcher should engage into grounded research without any foreknowledge, but an overview of literature should be left abstract enough to pose a meaningful research question and wide enough to allow entering data fields without pre-set hypotheses or categories in mind. Here, I put forward a claim that the problem posed in the empirical part of the thesis satisfies the aforementioned requirement for purity from extensive literature overviews. Chapter 1, which can be considered a literature review in the dissertation, focused on a broader philosophical framework on paradigms whilst addressing organisational control in its broadest sense.

Grounded theory builds on conceptualisation and as represented in Figure 2.6, it can be understood as following three phases: it starts with collecting data, followed by the generation of categories, and finally, leads to discovering a core category from which other categories can be organised (Glaser 2002; Wagner et al. 2010).



**Figure 2.6.** Grounded theory design.

Source: Compiled by the author based on Wagner et al. (2010: 7).

## Data collection

It has been said that in the case of grounded theory, there is no clear distinction between data collection and data analysis (Suddaby 2006). As such, grounded theory methodology facilitates “a continual interplay between data collection and analysis to produce a theory during the research process” (Bowen 2006: 13). Following this suggestion, this study started from the analysis of transcripts of 12 semi-structured in-depth interviews with representatives from the governing bodies. That said, symbolic and postmodern paradigmatic lenses make use of the same data, yet from a different angle. The postmodern discourse analysis addressed individual narratives or insights, the description of language-in-use (Starks, Brown Trinidad 2007: 1373), but the symbolic paradigm with grounded theory uses interview data for extracting information in order to elicit novel understandings about patterned relationships (Suddaby 2006: 636). Each interview was coded and analysed and thematically captured via individual tables such as presented here (see Table 2.8). By identifying key themes using such tables it was possible to conduct an inductive analysis where patterns, themes and concepts emerge right from the data and are not imposed prior to the data collection (Bowen 2006).

**Table 2.8.** Illustrative coding table.

<b>No....</b>	
<b>Name: ...</b>	
<b>Position (with regard to the problem setting of study):</b> e.g. dean of the faculty X	
<b>Location and time of the interview: ...</b>	
<b>Duration of the interview: ...</b>	
<b>Key themes:</b> e.g. vagueness of argumentation; no clear illustrations of supposed gains, etc.	

Source: Compiled by the author

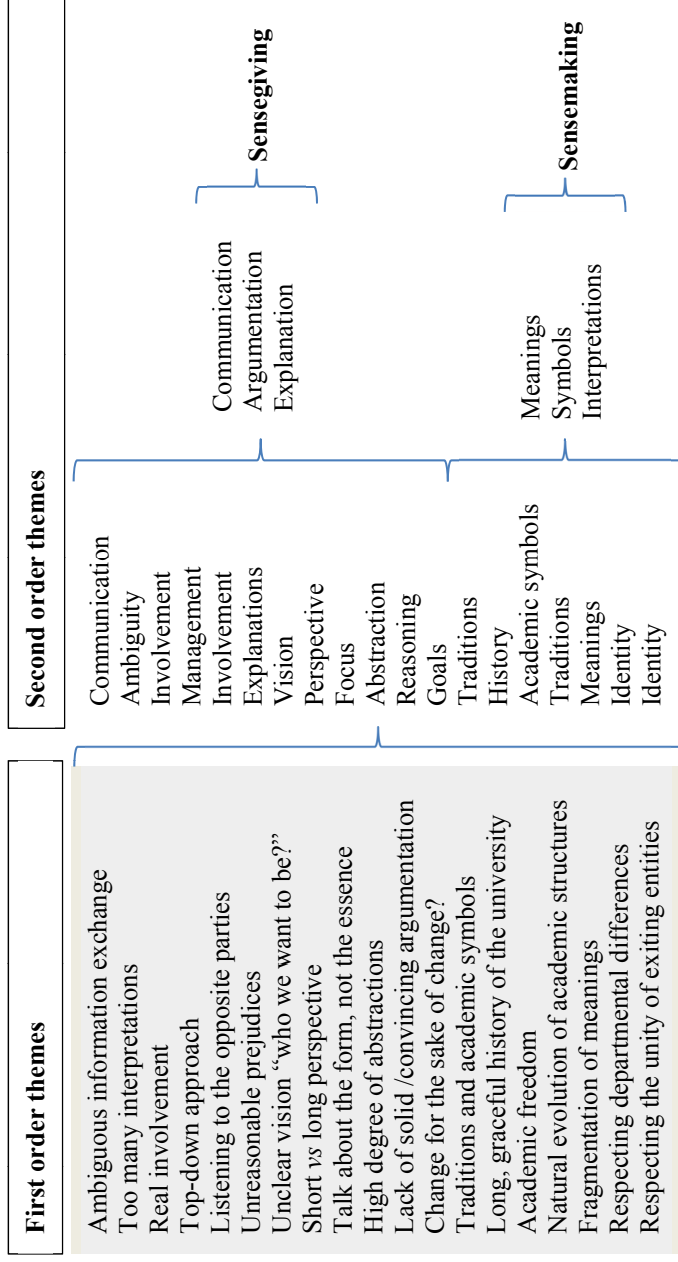
During the process, interview data was supplemented by an additional analysis of the 16 meeting protocols covering the planned process of the structure change elaborated by a particular work-group (consisting of a selection of individuals from the governing bodies) during the period 12.11.2012–06.11.2013. It has been argued by Suddaby (2006) that grounded theory interviews are rarely the only form of data collection, but information is gained from multiple sources. Additional data gained from the meeting protocols can be considered as having high value, since they are not within the public domain, thus allowing an “insider’s view”.

### **Coding and analysis: developing new categories**

Grounded theory as a methodology was designed to provide a well integrated set of concepts that would lead to a theoretical explanation of the phenomena under the study (Corbin, Strauss 1990: 5). Thus, conceptualisation is the core of grounded theory, where a concept denotes “the naming of an emergent social pattern grounded in research data” (Glaser 2002: 23–24). Following such a methodological commitment, the data from the interview transcripts were analysed in order to capture patterns. As highly noted by methodological literature on grounded theory techniques, data analysis must begin as soon as the first bits of data have been collected (analysis makes use of constant comparisons) because only then is it possible to move towards reaching the conceptual saturation (Corbin, Strauss 1990). With that in mind, every new interview gathered in this study served as an input to the subsequent ones.

The first insight into the patterns emerged after picking out the keywords or “conceptual labels” (Corbin, Strauss 1990: 7) that tended to repeat interview after interview. After reaching a level of saturation point where no novel keyword was noticed, the second level of categorisation was conducted. The second level of categorisation focused on aggregating preliminary categories or keywords under a broader set of themes. Following Glaser (2002: 24), the validity of such labelling or naming is achieved when, “after much fitting of words, when the chosen one best represents the pattern”. Such a division of two levels of categorisation can be understood as developing first and second order concepts. For example, according to Van Maanen (1979: 540–541), first-order themes are the factual and preliminary data from the field (here a list of conceptual labels), while second-order themes are attempts taken by the researcher while explaining “the patterning of the first-order data”, hence creating “interpretations of interpretations”. An illustration of the two categorisation levels is shown in Figure 2.7.

Based on the list of repeating keywords emerging from the interview transcripts, a higher level of abstraction or the second-order themes were created. With two major categories, one stressing communication, argumentation and explanation, and the other addressing meanings, symbols and interpretations, further abstraction became possible. Finally, the aggregated themes of “sensegiving” and “sensemaking” allowed narrowing down the core issues related over a strategic change in UT.

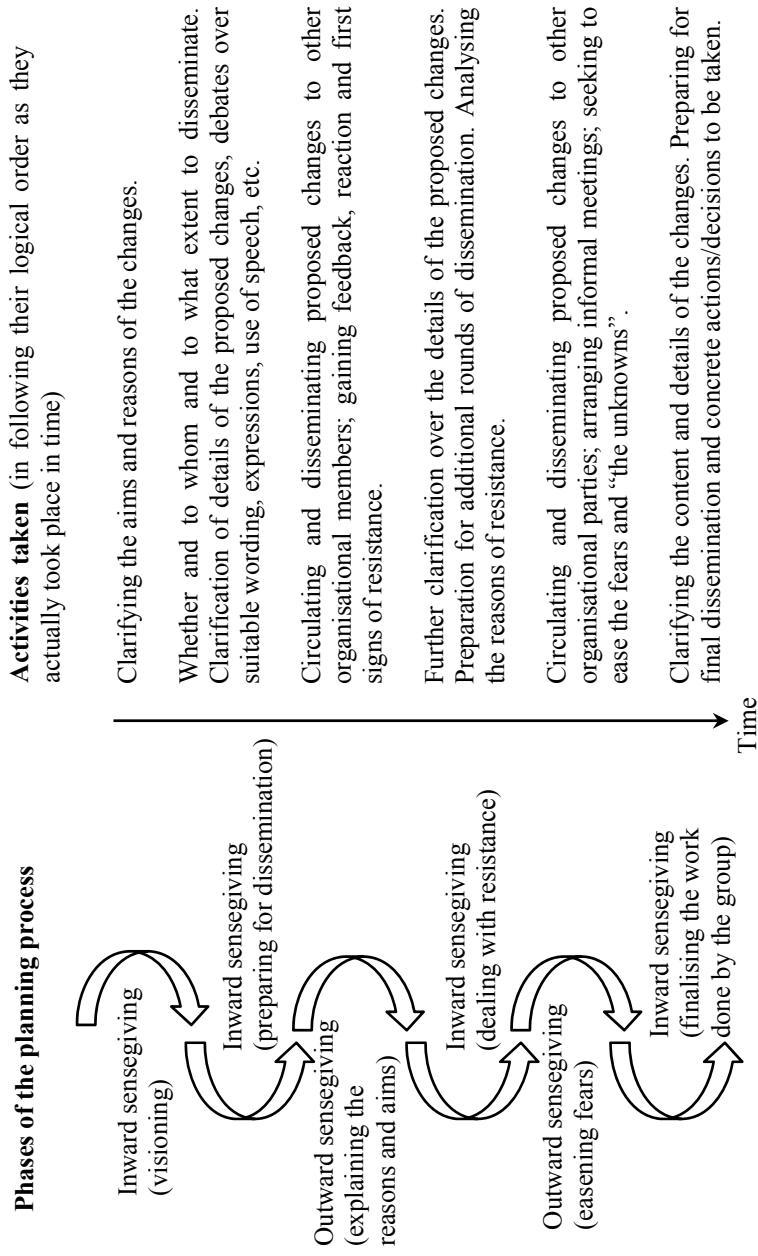


**Figure 2.7.** Creating narratives.  
Source: Compiled by the author.

The first of the aggregate labels, or second-order themes, deals with the way how the strategic change was implemented and communicated to the parties involved. "Sensegiving" incorporates the framing of the necessity, meaning and outcome of the proposed strategic change. Together with identity label, communication management appeared to be perhaps the most important themes during the interviews. A good reason why communication management becomes acute in a university during major change implementations has been pointed out by Anderson (2008: 252), he states how "trained in analytical thinking and inured to critique, academics are unlikely to passively accept changes they regard as detrimental". Thus, interviewed individuals often addressed issues of "not playing with open cards" referring to the perception that the communication process of the strategic change has been vague and full of interpretations, all in all creating a situation where commonalities in interpretations are hard to find.

The second aggregated theme of sensemaking reflects back to the outcomes of the previous phase of study through the postmodern paradigm. Essentially, sensemaking incorporates the paradox of stability and change, and the paradox of particular and universal as an attempt to re-normalise the established behaviour and state of affairs. By large it concerns issues of identity: organisational, departmental, discipline based, and profession based identity with their roots in history and tradition. One by one, interview transcripts stressed the importance of respecting and protecting the age old perception of an academic world and academic way of life. A fundamental change in the university's structure was often perceived as a severe threat to issues of identity in the sense that it refers to the loss of organisational control among the academic community. Yet it should be added, how it was not keeping the status quo that was considered to be the core issue, but the demand for a convincing argumentation why the status quo should be changed? Especially in case of an old university which is build and defined by tradition, every major change effort needs compelling justification. Here it is possible to see how sensemaking seems to build heavily on sensegiving. Organisation members will not perceive an urge to change the existing state of affairs until there is no "selling" argument to do so.

All in all, sensegiving mirrors the nature of the change management process itself, the perception of how new frames of reference have been disseminated. Meanwhile, sensemaking captures the process of re-normalisation or re-institutionalisation of the current behaviour or state of affairs.



**Figure 2.8.** Evolution of the planning process: circulation between inward and outward sensegiving  
Source: Compiled by the author.

The complexities of sensegiving can be further explored by an analysis of the meeting protocols. Meeting protocols cover a remarkable amount of the planning process and the development of the argumentation for the dissemination of the proposed changes. 16 meeting protocols allowed covering the development of reasoning within a 1-year period, a period which might be considered one of the most active and critical ones in the specific reform's history (see Figure 2.2.). In line with the general aims of grounded theory methodology, research attempted to make sense of the data collected and structure it (Parker, Roffey 1997: 214). Analysis of the meeting protocols focused on discovering patterns or underlying structures of sensegiving from the sensegiver's perspective. Analysis of the protocols allowed distinguishing circulation between inward and outward sensegiving (see Figure 2.8).

Inward sensegiving encapsulates the idea that the working group inevitably reacts to the feedback given to their proposals, but overall they enact the overall internal and external environment of the university. Such an activity can also be labelled as sensemaking, but in order to avoid creating different sensemaking labels, it is reasonable to refer to inward sensegiving: a process where the core sensegivers develop a perception and understanding of the state of the university's internal and external environment (in relation to issues of the structure change) and disseminate such novel understandings to their fellow working-group members. With this in mind, inward sensegiving mirrored activities taken within the smaller circle of a meeting group, where individual members seek to disseminate and clarify their understanding among the colleagues; whereas outward sensegiving focused on the dissemination to other organisational members, external to the meeting group. That said, it is intuitively logical to capture (see Figure 2.8) how inward sensegiving should be the basis and input for outward sensegiving: the meeting group has to consider (strategically) when, to whom and how much to disseminate.

### **Developing a Grounded Theory and linking to existing stock of literature**

As the symbolic paradigm centres around meanings, organisational control ultimately manifests through the interplay between sensegiving and sensemaking. From the scholarly literature, sensegiving can be defined as "a process of attempting to influence the sensemaking and meaning construction of others toward a preferred redefinition of organisational reality" (Gioia, Chittipeddi 1991: 442), or in general, the ways how strategic change has been framed and disseminated (Fiss, Zajac 2006). The ways organisations frame strategic change becomes crucially important when the planned strategic change by essence is full of controversies and struggles. This being so, the combinations of sensemaking and sensegiving can contribute to a novel understanding of organisational control. Therefore, in this thesis I will put forward the claim that the more homogeneous is the fit between sensegiving and sensemaking the more homogeneous is the organisational control.

Findings from Hughes (1958: 78) lend support to the aforementioned claim by addressing how organisations, in order to control, need "a social license". On

these grounds it can be argued that all parties must show high (social) engagement and commitment. To provide further confirmation from the literature, authors like Kezar and Eckel (2002: 299) have used an expression of “persuasive and effective communication”, which states how the argumentation underlying the change process should be understandable to all organisational members. The other extreme would result in fragmented organisational control with heterogeneous sensemaking and sensegiving. Here, the frames of reference are too vague and interpretations of such representations are even more ambiguous and full of contradictions. Another two sets of organisational control might refer to disproportionality between the sensemaking and sensegiving, where one of the parties is more homogeneous than the other (loosely-coupled organisational control). These relationships between sensegiving and sensemaking with regard to organisational control are illustrated in Figure 2.9.

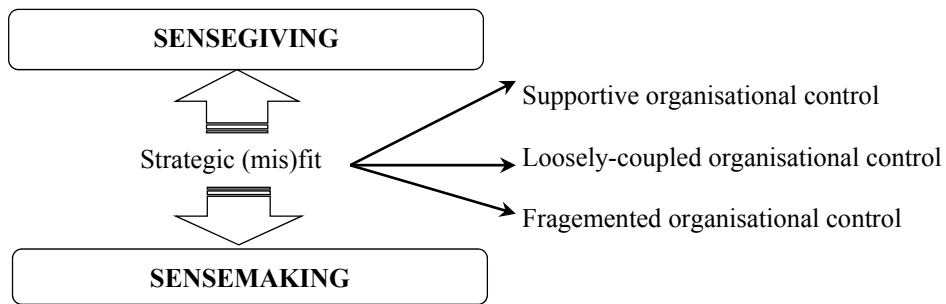
Homogeneous	<b>Loosely coupled organisational control</b>	<b>Supportive organisational control</b> Ideal fit between sensemaking and sensegiving
<b>Sensemaking</b>	<b>Fragmented organisational control</b> A noticeable misfit between sensemaking and sensegiving	<b>Loosely coupled organisational control</b>
Heterogeneous	Heterogeneous	<b>Sensegiving</b> Homogeneous

**Figure 2.9.** The interplay between sensegiving and sensemaking with regard to organisational control.

Source: Compiled by the author.

Finally, both Figures 2.9 and 2.10 provide confirmation that organisational control is a multidimensional phenomenon, which is comprised of finding a strategic fit between sensemaking and sensegiving. Bartunek et al. (1999: 67) have warned how leaders and top management in general are perhaps too often over-optimistic that organisational members understand the proposed perspective under the dissemination exactly the way it was intended to be.





**Figure 2.10.** Interplay between sensemaking and sensegiving as a facilitator of types of organisational control. Source: Compiled by the author.

**Summation.** This study extended the prior research from the postmodern paradigm. The previous phase managed to identify the dominating discourses during the management reform. The symbolic study, by applying grounded theory methodology, endeavoured to advance understanding regarding the underlying structure and meaning of such discourses and their relationship to organisational control. The findings from this study reported how interaction between sensegiving (the dissemination of the understanding and meaning of the proposed changes) and sensemaking (the interpretation and the development of psychological commitment or disengagement to the disseminated meanings and argumentations among key decision-makers), determining the nature and manifestation of organisational control. The analysis revealed how the combinations between sensegiving and sensemaking by their degree of heterogeneity and homogeneity differentiate between three types of manifestations of organisational control: supportive organisational control (both sensegiving and sensemaking form a heterogeneous fit and support each other); loosely-coupled organisational control (either sensegiving or sensemaking are too heterogeneous for achieving a constructive fit); and, fragmented organisational control (both sensegiving and sensemaking appearing with a high degree of heterogeneity).

To conclude, findings from the symbolic phase of the study suggest some pragmatic research questions that provide grounds for further empirical investigation to be undertaken employing the modernist paradigm. Symbolism located how the difficulties witnessed throughout the management reform in UT reflect a possible misfit between sensegiving and sensemaking. As large scale changes not only lead to the alteration of the present interpretation and meaning systems (Gioia 1986), but they also mirror the values of top managers who have to develop a sense of the organisation's internal and external environment (Gioia, Chittipeddi 1991: 434). Leaving aside the external conditions, management has to gain an understanding of the general state of the sensemaking within the organisation. With this in mind, next, the modernist paradigm will assess the state of sensemaking (or the environment of sensemaking) in UT and the following research questions will be used as guidance:

**Research question 3a:** What is the degree of heterogeneity in sensemaking in University of Tartu?

**Research question 3b:** What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?

## 2.4. Modern paradigm: The third phase

Adopting the modernist paradigm (ontologically) involves taking an objective approach to searching for rationale-based explanations and descriptions (Burrell, Morgan 1979). Modernism approaches organisation at the surface level, in that it sees organisations first and foremost functional and instrumental. Donaldson (2005) has defined the instrumental nature of an organisation through the need to fashion the work of the organisational members to achieve task accomplishment and to gain the desired organisational performance. As such, most managers acutely work towards finding the best structures that fit the contingencies, e.g. from environmental pressures (Donaldson 2005: 1072). Taking a modernist perspective, organisational structure is most of all seen as a rather stable and objective characteristic (Gioia, Pitre 1991: 590). Seeing organisational structure in UT in the aforementioned way incorporates an understanding that the organisational structure cannot only be changed and re-organised, but it can be redesigned and manipulated to be fit for purpose (e.g. increasing organisational performance).

This empirical phase will have the most pragmatic value, since the focus will be on determining the state of sensemaking. Organisational sensemaking is a social process, which is highly complex especially among larger group of various organisational stakeholders as they engage in sensemaking from different organisational positions and roles (Maitlis 2005: 21). This is also the case with UT: people, who are engaged in sensemaking, come from different faculties, represent academic and/or non-academic roles, represent different levels in academic and non-academic hierarchy, etc. For the change initiators it is highly informative to gain a sense of what is the general sentiment among these people and whether these rather heterogeneous sets of people might possibly deliver a homogeneous understanding about the issue in question.

Modernist study sees an account which is realist, positivist and nomothetic, and looks for “law-like relationships” (Hassard 1991: 280). Following the nature of a nomothetic methodology, this phase in the empirical work will apply an experimental and manipulative approach to methodology (see Figure 2.1 presented earlier in subchapter 2.1). It seeks to test and make predictions. The aim will be to determine the degree of heterogeneity in a sensemaking environment, as the determinant of delivering fragmented, loosely-coupled or supportive organisational control. Hence, **research question 3a** is the following: What is the degree of heterogeneity in sensemaking in University of Tartu? Making an

even closer connection with the management reform, **research question 3b** was established: What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?

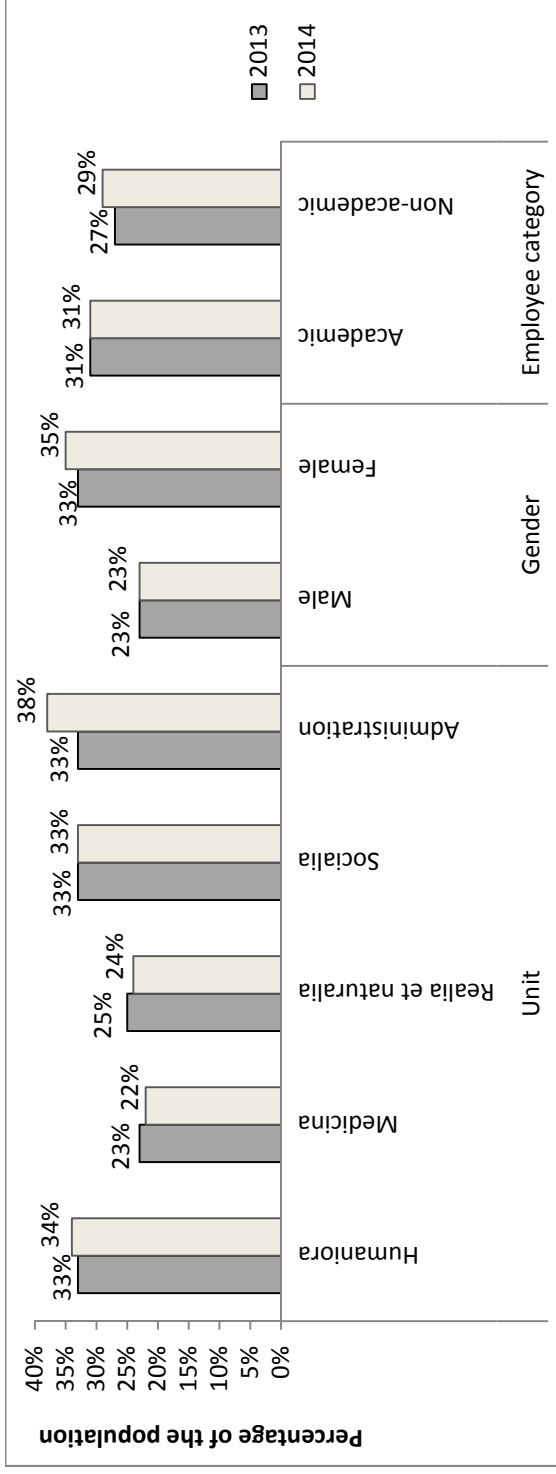
### **Data collection**

Considering the complexity of management in university, the interconnection of academic and administrative units, it has been said that in order for change initiatives to work, it is the single departments or academic units that are the key in “taking the change forward” (McCaffery 2010: 301–302). With that in mind, by developing a sense of the general environment and attunement within these single units is a valuable input. Overall, lessening the degree of heterogeneity in a sensemaking environment can be seen as the most direct way of shaping organisational control: endeavouring to let members know where the organisation is going and what kind of actions are fit for the purposes.

An agreement with the personnel’s office of UT was reached in order to gain an access to a large database containing results of the annual work-environment survey. The rationale behind using the work-environment survey was prompted by McCaffery (2010: 301), who has addressed how in case of a change management in a university it is about “developing informal networks to get people “on board” and establishing a climate in which initiatives can flourish”. By studying the results of the annual work-environment survey it is possible to gain insights of such a “climate” across the years.

The sample comprises of two years (2013 and 2014) and over 1,000 individuals on an annual basis. As witnessed in Figure 2.11, the sample of this study represents approximately 1/3 of the whole population of employees in UT. Bartlett et al. (2001: 48) have claimed how in the instance of categorical data and a population of 4,000 a sample size of 254–570 can be sufficient. In the current study with 3,500–4,000 university employees a sample varies round 1000. Thus, annual samples can be regarded as more than sufficient.

Figure 2.11 depicts how the highest representativeness is evident in the case of the administrative unit (33–38%), closely followed by *humaniora* (33–34%) and *socialia* (33%), among females (33–35%) and academic employees (31%). A detailed overview of the sample can be found in Appendix 3.



**Figure 2.11.** The representativeness of the sample.  
Source: Compiled by the author.

Among many, the annual work-environment survey addresses three questions that concern the situation of the sensemaking climate:

- (1) “My supervisor involves me into the unit management, if needed”
- (2) “I am aware of the University of Tartu’s objectives”
- (3) “University of Tartu is moving towards its objectives”

All of these questions were given by 5-scale<sup>14</sup> Likert rating system: “Strongly disagree”, “Disagree”, “Neither agree nor disagree”, “Agree”, and “Strongly agree”. Since the scale observations imply some measure of magnitude, where numbers assigned to Likert groups express a “greater than” relationship, however, how much greater is not implied, just the order (Boone, Boone 2012: 3), the data gained from the survey is ordinal. Three questions extracted from the annual work-environment survey mirror the state of general sensemaking environment during the most active years of the management reform. For example, hypothetically, high involvement in managerial decision-making activities should ideally create more a homogeneous understanding of university’s objectives and perception that the university is in fact moving towards these objectives.

Statistical analysis was carried out by using analytics software SPSS Statistics 22. Considering the nature of the data and research questions to be investigated, this dissertation will not deliver intense and highly detailed analysis (though the data set has potential to provide it), since this phase of the study is not intended to go into technicalities, but to deliver a simple and preferably compact modernist study. This is in line with the preference that none of the three phases of the study should be overly proportionalised in terms of the number of pages. Thus, the focus will be on delivering frequencies by crosstabulation and assessing the magnitude of associations by Spearman’s rho<sup>15</sup>. When needed, the significance of the association shall be investigated by Mann-Whitney test.<sup>16</sup>

The degree of heterogeneity in sensemaking will be understood as significant differences in responses among diverse stakeholders: different units, gender and employee category.

Figure 2.12. illustrates how individual questions from the annual work-environment survey lead to research questions 3a and 3b that assess the state of sensemaking.

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<sup>14</sup> The original survey provides a 7-scale Likert, yet for the purpose of simplifying the analysing process, “Agree” and “Agree somewhat” were combined into “Agree”; similarly, “Disagree somewhat” was folded into “Disagree”.

<sup>15</sup> Spearman's Rho is a non-parametric test for measuring the linear relationship between two variables, where the value  $\rho_s = 1$  denotes a perfect positive correlation (as the value of one variable increases, so does the value of the other variable) and the value  $\rho_s = -1$  means a perfect negative correlation (as the value of one variable increases, the other variable value decreases).

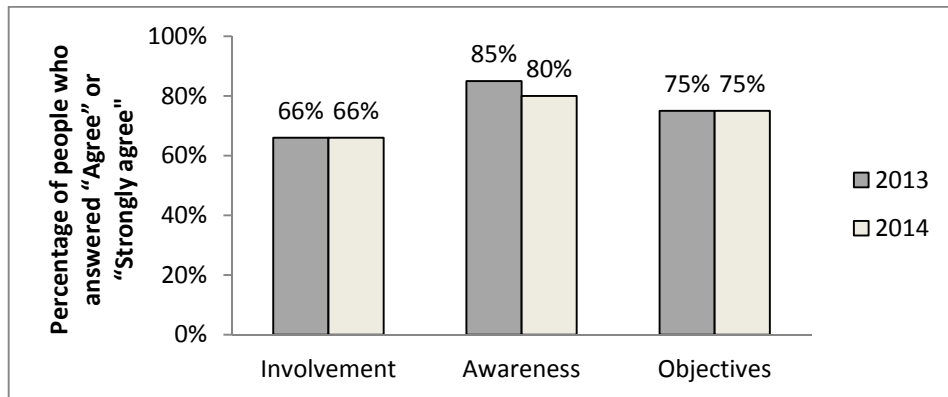
<sup>16</sup> Mann-Whitney is a non-parametric test for evaluating the difference between two groups.

Question from the survey	Propositions	Research questions 3a and 3b
<p><i>“My supervisor involves me into the unit management, if needed”</i></p>	<p>P1: The involvement in management varies by unit, gender and employee category.  P2: The awareness of objectives varies by unit, gender and employee category.  P3: The perception that university is moving towards it’s objectives varies by unit, gender and employee category.</p>	<p>Research question 3a:  What is the degree of heterogeneity in sensemaking in University of Tartu?</p>
<p><i>“I am aware of the University of Tartu’s objectives”</i></p>	<p>P4: The involvement in management within the units varies by gender and employee category.  P5: The awareness of objectives within the units varies by gender and employee category.  P6: The perception that university is moving towards it’s objectives within the units varies by gender and employee category.</p>	<p>Research question 3b:  What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?</p>

**Figure 2.12.** Questions from the survey and related propositions.  
Source: Compiled by the author

### Research question 3a: What is the degree of heterogeneity in sensemaking in University of Tartu?

Research question 3a focuses on university-wide sensemaking. With that in mind, Figure 2.13 represents how many individuals marked “Agree” or “Strongly agree” regarding their perception of involvement in management, awareness of university’s objectives and feeling that university is moving towards its objectives.



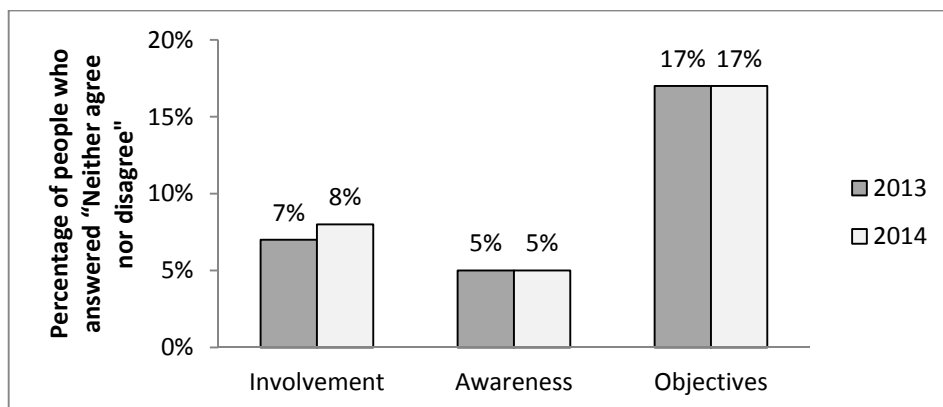
**Figure 2.13.** Percentage of individuals who marked “Agree” or “Strongly agree” with regard to their engagement in management, awareness of university’s objectives and feeling that university is moving toward objectives.

Source: Compiled by the author.

It emerges how agreements over the involvement overall tend to be slightly lower than agreement over awareness and the movement towards objectives. Approximately 1/3 of the individuals feel that their manager does not involve them into the unit management, if needed.

Another point of interest would be to look at the individuals who preferred to answer “Neither agree nor disagree”, since it is considered as a neutral position, a mid-way between “Agree” and “Disagree”. In literature, such mid-way position has been interpreted either as “a way to cover a lack of opinion”, or it reflects an “undecided opinion” (Baka et al. 2012: 247–248). Although most often “Neither agree nor disagree” responses are eliminated from the study or transformed into the missing values, they can provide valuable information, e.g. indicating the problems in the readability, understandability and clarity of the particular issues in the question (Baka et al. 2012: 249). With that in mind, the analysis of “Neither agree nor disagree” can provide an important understanding of the state of the overall state of sensemaking. In fact, Figure 2.14 below confirms the statement, since there is a remarkable amount of people who took the so called middle-way position when asked to give an opinion whether the

university is moving towards the objectives. Across the two years, nearly every fifth individual reflects ambiguity.



**Figure 2.14.** Percentage of individuals who marked “Neither agree nor disagree” with regard to their involvement in management, awareness of university’s objectives and feeling that university is moving toward objectives.

Source: Compiled by the author.

The first thing to remember here is that the survey was held in the midst of a management reform, thus it is inevitably the source of some kind of anxiety or ambiguity. Another point to be mentioned is that a management reform should address such issues of ambiguity, thus providing much more efforts to clarify the reasons behind the “Neither agree nor disagree” positions. Whether it is due to the lack of interest from the individuals or because of the vague dissemination of information, in the end, the success of the reform will be built on the psychological commitment of the organisation members. “Neither agree nor disagree” responses, especially when there are plenty of them, are a good indication of the possible problems in psychological commitment.

It can be hypothesised that the engagement in management is associated with awareness of the objectives and perception that university is moving towards its objectives (see Table 2.9). Such a statement was also the justification behind the extraction of the three questions from the annual work-environment survey.

**Table 2.9.** Spearman’s rho on involvement, awareness and objectives.

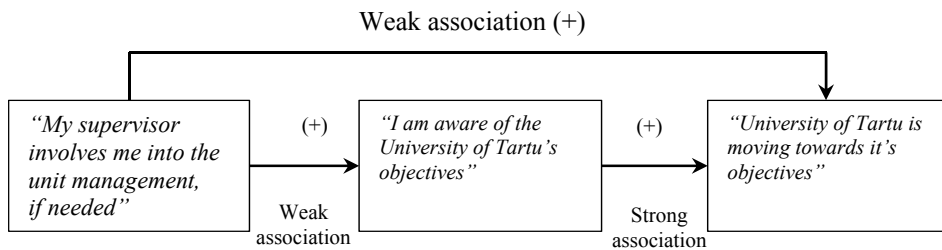
	2013	2014
Involvement /Awareness	0.159**	0.199**
Involvement/Objectives	0.131**	0.189**
Awareness/Objectives	0.571**	0.572**

Source: compiled by the author

\*\* Correlation is significant at the 0.01 level (2-tailed).



Cohen's scale (1988) will be applied as a benchmark for the interpretation of the associations: 0.1–0.3 is weak, 0.3–0.5 is moderate and anything greater than 0.5 is a strong association. The analysis of Table 2.9 indicates that during the two years there is a weak, though statistically significant positive relationship between involvement and awareness, and between involvement and objectives, whereas awareness and objectives deliver strong association. Thus, it can be said that there is a positive correlation between the involvement, awareness and objectives. Furthermore, the study indicates that in general, better awareness of the university's objectives provide also higher agreement that the university is moving towards its objectives, and vice versa, when individuals feel that the university is moving towards its objectives, the more aware they are of the objectives. Also Figure 2.15 below summarises the magnitude of the associations between involvement, awareness and objectives.



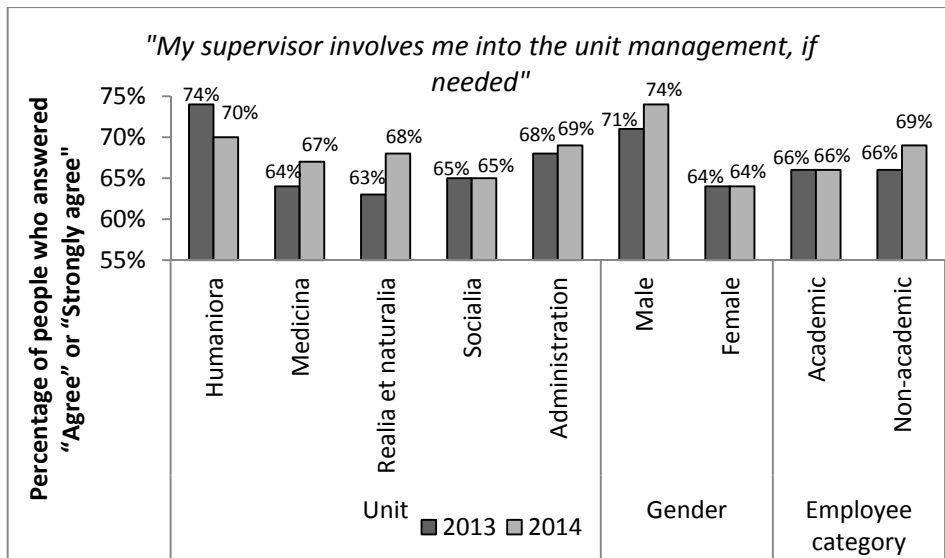
**Figure 2.15.** The magnitude of associations between involvement, awareness and objectives.

Source: Compiled by the author.

Looking specifically at the propositions set, it can be first hypothesised that involvement in management differs by the respondent's unit of origin, gender or employee's category.

Proposition 1: The involvement in management varies by unit, gender and employee categories.

A simple frequency analysis (see Figure 2.16) demonstrates how throughout the years around 70% of people perceive that their supervisor involves them into the unit management, if needed. The highest fulfilment of the need for involvement has been achieved by *humaniora*, though the differences are not that pronounced. As confirmation, Appendix 4 with error bars shows how there appears to be no statistically significant differences among the units with respect to involvement.



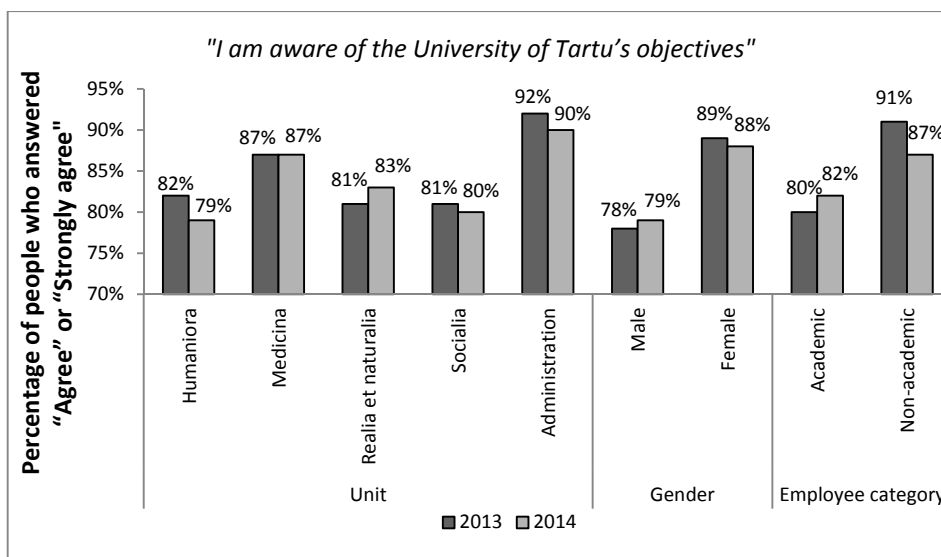
**Figure 2.16.** The perception of being involved into the unit management, by unit, gender and employee categories.  
Source: Compiled by the author

Gender-wise, differences emerge. Females report approximately 10% lower involvement than their male counterparts, a result that is also statistically significant (see Mann-Whitney results in Appendix 5). Such a result is intuitively valid, since most of the management positions in university are held by male employees, hence, they might have better involvement into the overall process of managing and decision-making.

When differentiated by employee category, academic and non-academic employees do not provide remarkable variations, among both groups close to 70% feel that their supervisor involves them into unit management, if needed.

Proposition 2: The awareness of objectives varies by unit, gender and employee categories.

According to the annual surveys (see Figure 2.17) people are generally highly aware (around 80%) of what are the objectives of the university, yet the highest awareness was delivered by the administrative unit as throughout the two years 90–92% of people there reported to be aware of the university’s objectives. Again, no statistically significant differences in awareness emerged between the academic units (see Appendix 4).



**Figure 2.17.** The awareness of university's objectives, by unit, gender and employee category.

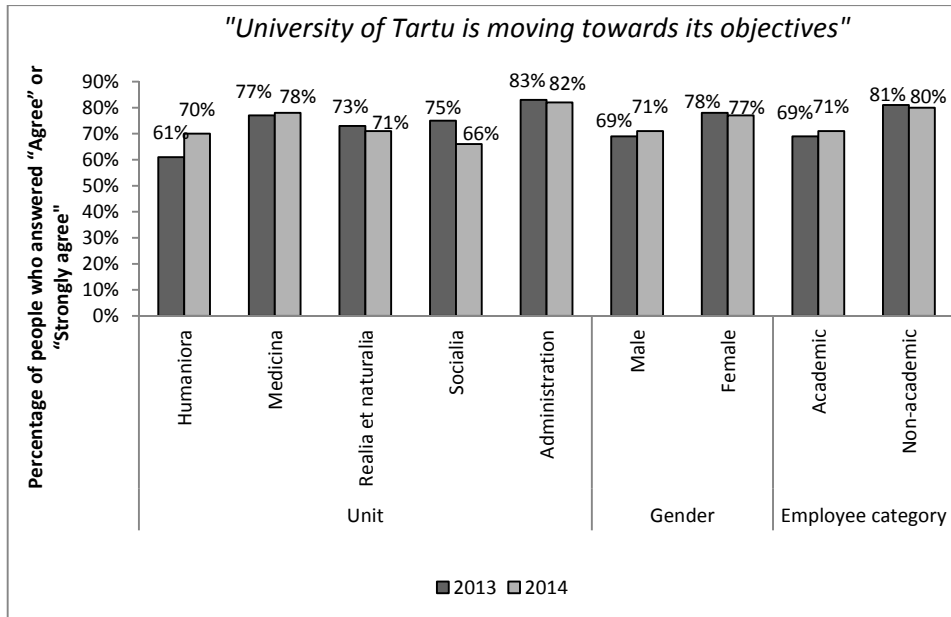
Source: Compiled by the author

By gender, close to 90% of females state to be aware of the objectives, whilst in case of males it reaches just about 79%. Also, the Mann-Whitney test (Appendix 5) confirms that females deliver significantly higher awareness than their male counterparts. Finally, differentiated by the employee category, academic employees claim significantly (see Appendix 6) lower awareness (80–82%) than non-academic employees (87–91%).

Proposition 3: The perception that university is moving towards its objectives varies by unit, gender and employee's categories.

Interestingly, the perception whether the university is moving towards the objectives does vary by units (see Figure 2.18). The belief in university's actions towards the objectives is the highest among the administrative unit (82–83%) and the lowest in *humaniora* (61–70%). Based on Appendix 4, units differ in a statistically significant way, which means that there is remarkable heterogeneity in the belief of UT moving towards its objectives. In light of the management reform, such fragmentation can be seen as a severe threat.

Gender-wise, similarities with awareness are also present in case of objectives: across the years, females have a statistically higher belief that the university is moving towards its objectives (77–78%) than males (69–71%).



**Figure 2.18.** Perception that university is moving towards it's objectives, by unit.  
Source: Compiled by the author.

By employee category, non-academics (80–81%) give higher results than academic employees (69–71%). The Mann-Whitney test (see Appendix 6) provides clear evidence how in a statistically significant way, non-academic employees have not only higher awareness of the objectives, but they also are more confident that university is moving towards its objectives.

The core complexity of organisational control emerges from behaviour in organisations often being multidimensional: “members pursue different, and often contradictory goals” (Bouchikhi 1998: 220). This can be found to be valid especially in the case of universities, since a remarkable amount of academics themselves are engaged in decision-making activities at the highest levels of the university. As Trowler (1998: 138) addresses, academics, more than any other social group are most likely to “reflect on their situation, form a view and then take action to change it if they consider it necessary”. That said, academics reporting lower awareness of the university’s objectives might be a manifestation of the multiplicity of roles that academics have to fulfil. For example, deans of the faculty are often both academic professors and representatives of their discipline (the faculty), whilst also undertaking administrative duties.

The combination of results from propositions 1, 2 and 3 enable the answering of research question 3a (see Table 2.10).

**Table 2.10.** Propositions 1, 2 and 3 and corresponding outcomes.

<p>Proposition 1: <i>The involvement in management varies by unit, gender and employee category.</i></p>
<ul style="list-style-type: none"> <li>• The involvement in management by units does not show remarkable variation. Around 70% of people perceive that their supervisor involves them into the unit management, if needed.</li> <li>• The involvement in management varies by gender: females report a statistically significantly lower perception of involvement. Females report approximately 10% lower involvement than their male counterparts.</li> <li>• The involvement in management by employee category shows no statistically significant difference. 70% of both academic and non-academic employees feel that their supervisor involves them into unit management, if needed.</li> </ul>
<p>Proposition 2: <i>The awareness of objectives varies by unit, gender and employee category.</i></p>
<ul style="list-style-type: none"> <li>• The awareness of objectives varies by units in a statistically significant way. The differences emerge between the academic units and the administrative units.</li> <li>• Females declare statistically significantly higher awareness, close to 90% of them state to be aware of the objectives, while their male counterparts reach just about 79%.</li> <li>• The awareness of objectives is significantly lower among the academic employees. 80–82% of academic employees claim to be aware of the university’s objectives, whereas non-academic employees deliver higher awareness at 87–91%.</li> </ul>
<p>Proposition 3: <i>The perception that university is moving towards it’s objectives varies by unit, gender and employee category.</i></p>
<ul style="list-style-type: none"> <li>• The perception that university is moving towards its objectives reflect some variations between the units in 2013 (hum-adm, med-hum) and 2014 (soc-adm). Overall, the belief in university’s actions towards the objectives is the highest among the administrative unit (82–83%).</li> <li>• Females report a statistically higher outcome than males. 77–78% of females agree that the university is moving towards the objectives, whilst among the males the outcome is around 69–71%.</li> <li>• Non-academic employees give statistically significantly higher results than academic employees. 80–81% of non-academic employees believe that the university is moving towards the objectives, as compared to 69–71% of academic employees.</li> </ul>
<p><b>Research question 3a: What is the degree of heterogeneity in sensemaking in University of Tartu?</b></p> <p>The degree of heterogeneity in sensemaking was defined as significant differences in responses among diverse stakeholders: different units, gender and employee categories. Statistically significant differences by gender were found in the case of perceived involvement, awareness and objectives. By the unit and employee categories, statistically significant differences appeared only in awareness and objectives. Considering several variations across the units, gender and employee categories, overall sensemaking in UT can be considered rather heterogeneous.</p>

Source: Compiled by the author.

**Research question 3b: What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?**

Research question 3b endeavours to explore whether the variations are also present within single domains. As the management reform is focusing on joining faculties into four principle domains, the next analyses will be only centering on these domains, leaving aside the administrative unit.

Proposition 4: The involvement in management within the principle domains varies by gender and employee categories.

Table 2.11. presents how the highest involvement is reported by male from *socialia* and the result is also statistically significant (see Appendix 7). *Socialia* as a domain makes an interesting research site itself. According to the management reform, the domain of *socialia* would be joining three faculties – Faculty of Law, Faculty of Economics and Business Administration and Faculty Social Sciences and Education. Although at the scientific level they share the common label “social sciences”, by their nature these three are relatively different from each other. Hence, hypothetically the domain of *socialia* can appear more heterogeneous than the other domains.

**Table 2.11.** The involvement in management within the principle domain by gender and employee categories Percentage of people who answered “Agree” or “Strongly agree”.

	Principle domain		2013	2014
Gender	<i>Humaniora</i>	Male	88% (n=32)	72% (n=32)
		Female	70% (n=108)	66% (n=113)
	<i>Medicina</i>	Male	69% (n=36)	71% (n=41)
		Female	62% (n=102)	65% (n=92)
	<i>Realia et naturalia</i>	Male	69% (n=177)	73% (n=161)
		Female	56% (n=151)	62% (n=159)
	<i>Socialia</i>	Male	67% (n=33)	80% (n=35)**
		Female	64% (n=97)	61% (n=103)**
Employee category	<i>Humaniora</i>	Academic	72% (n=100)	67% (n=103)
		Non-academic	78% (n=40)	68% (n=41)
	<i>Medicina</i>	Academic	62% (n=97)	64% (n=85)
		Non-academic	68% (n=41)	73% (n=48)
	<i>Realia et naturalia</i>	Academic	65% (n=236)	69% (n=229)
		Non-academic	59% (n=92)	66% (n=91)
	<i>Socialia</i>	Academic	64% (n=83)	63% (n=89)
		Non-academic	66% (n=47)	70% (n=50)

Source: Compiled by the author.

Note: n – the number of respondents.

\*\* Correlation is significant at the 0.01 level (2-tailed). See Appendix 8.

Across the years, within all the domains, males attest a higher feeling of involvement in management than their female counterparts. In the case of *socialia*, the differences between the two genders are also statistically significant, for example in 2014, 80% of males report to be involved, yet in the case of females it is only 61%.

No statistical differences in involvement emerge when differentiated by the employee category. Still it can be seen from the Table 2.11 how the involvement, in general, tends to fluctuate between 60–70% within all the domains. According to the study “Eesti õppejõud 2012”<sup>17</sup>, only 49% of people were in agreements with the notion that managerial decision-making is transparent and clear (Mägi et al. 2012). Such findings, in general, indicate the need for better involvement and sensegiving, especially from the management level. Another study in UT confirms what was already stated in the literature regarding the crucial role of managers as gatekeepers and key facilitators of meaningful sensegiving:

“The primary reason behind the weak internal communication is not the lack of mechanisms allowing the flow of information, but the negative attitudes (your thing is not my thing and my thing is not your thing). Largely, it is addressing a management problem at all levels, because above all it depends from the managers, to whom, what, when and how information should be disseminated and also, with whom it should be consulted and what should be done with the information gained.” (TÜ tegevuskeskonna analüüs 2008: 74, *author’s translation*)

Proposition 5: The awareness of objectives within the principle domains varies by gender and employee categories.

The awareness of objectives does not vary remarkably by gender (see Appendix 8). Only statistically significant variations can be found in the case of *socialia* in 2013, where females reported statistically higher awareness than males. *Socialia* stands out also by delivering statistically significant differences in awareness among academic and non-academic employees. Notably, both in 2013 and 2014 non-academic employees in *socialia* report higher awareness than their academic colleagues (see Appendix 8), by percentages, respectively in 2013 and 2014 around 94% and 86% of non-academic employees in *socialia* reported to be aware of the objectives.

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<sup>17</sup> English translation: (Teaching Staff in Estonia 2012).

**Table 2.17.** The awareness of objectives within the principle domain by gender and employee categories. Percentage of people who answered “Agree” or “Strongly agree”.

	Principle domain		2013	2014
Gender	<i>Humaniora</i>	Male	88% (n=32)	72% (n=32)
		Female	70% (n=108)	66% (n=113)
	<i>Medicina</i>	Male	69% (n=36)	71% (n=41)
		Female	62% (n=102)	65% (n=92)
	<i>Realia et naturalia</i>	Male	69% (n=177)	73% (n=161)
		Female	56% (n=151)	62% (n=159)
	<i>Socialia</i>	Male	67% (n=33)**	80% (n=35)
		Female	64% (n=97)**	61% (n=103)
Employee category	<i>Humaniora</i>	Academic	80% (n=100)	74% (n=103)
		Non-academic	85% (n=40)	91% (n=42)
	<i>Medicina</i>	Academic	87% (n=97)	89% (n=84)
		Non-academic	88% (n=41)	83% (n=48)
	<i>Realia et naturalia</i>	Academic	81% (n=236)	84% (n=229)
		Non-academic	82% (n=92)	79% (n=91)
	<i>Socialia</i>	Academic	74% (n=83)**	76% (n=89)**
		Non-academic	94% (n=47)**	86% (n=50)**

Source: Compiled by the author.

Note: n – the number of respondents.

\*\* Correlation is significant at the 0.01 level (2-tailed). See appendix 8.

Proposition 6: The perception that university is moving towards its objectives within the principle domains varies by gender and employee categories.

Modest findings on statistically significant differences are also present when looking at the objectives. Only a few units report that the perception of university moving towards the objectives varies by gender. For example, in 2013 females in *medicina* and *socialia* report a statistically higher feeling that the university is moving towards its objectives. In *socialia* a vast 80% of females declare that the university is moving towards its objectives, whilst only 61% of male share the same belief. Similar pattern applies to *medicina* in 2013.

No statistically significant differences emerge by the employee category, although within all domains, in percentages, non-academic employees deliver higher results than their academic counterparts.



**Table 2.18.** The perception that university is moving towards objectives within principle domain by gender and employee categories. Percentage of people who answered “Agree” or “Strongly agree”.

	Principle domain		2013	2014
Gender	<i>Humaniora</i>	Male	63% (n=32)	78% (n=32)
		Female	61% (n=108)	68% (n=114)
	<i>Medicina</i>	Male	64% (n=36)**	71% (n=41)
		Female	81% (n=102)**	81% (n=91)
	<i>Realia et naturalia</i>	Male	71% (n=177)	69% (n=160)
		Female	75% (n=151)	74% (n=159)
	<i>Socialia</i>	Male	61% (n=33)**	57% (n=35)
		Female	80% (n=97)**	69% (n=103)
Employee category	<i>Humaniora</i>	Academic	60% (n=100)	68% (n=103)
		Non-academic	65% (n=40)	74% (n=42)
	<i>Medicina</i>	Academic	77% (n=97)	77% (n=84)
		Non-academic	76% (n=41)	79% (n=48)
	<i>Realia et naturalia</i>	Academic	73% (n=236)	70% (n=228)
		Non-academic	72% (n=92)	76% (n=91)
	<i>Socialia</i>	Academic	69% (n=83)	61% (n=89)
		Non-academic	87% (n=47)	74% (n=50)

Source: Compiled by the author.

Note: n – the number of respondents.

\*\* Correlation is significant at the 0.01 level (2-tailed). See appendix 10.

Finally, it will be interesting to look how involvement, awareness and objectives might be associated within each of the four principle domains (see Table 2.19). The most striking associations emerge from a survey held in 2014. The survey took place right after the major events in management reform. The establishment of the four principle domains was in January 2014, but throughout December 2013 discussions and meetings were held to disseminate the reasons and justifications behind these four principle domains (see Figure 2.3. with timeframe).

In general, strong correlations emerge mostly between awareness and objectives: the more people think they know the university’s objectives, the greater the belief that the university is moving towards the determined track. Since in 2013 and 2014 both among academic and non-academic employees the stated correlations tend to be strong; it implies for the management reform that sense-giving over the aims of the reform should be very clear in order to foster homogeneous sensemaking and awareness of the proposed changes.

**Table 2.19.** Association between the involvement, awareness and objectives by employee category, Spearman's rho.

Association	2013							
	<i>Humaniora</i>		<i>Medicina</i>		<i>Realia et naturalia</i>		<i>Socialia</i>	
	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>
Involvement-Awareness	0.310**	-0.148	0.171	0.136	0.183**	0.183**	0.124	0.116
Involvement-Objectives	0.087	-0.059	0.158	0.237	0.154*	0.154*	0.146	0.132
Awareness-Objectives	0.513**	0.375*	0.717**	0.660**	0.628**	0.628**	0.583**	0.489**
Association	2014							
	<i>Humaniora</i>		<i>Medicina</i>		<i>Realia et naturalia</i>		<i>Socialia</i>	
	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>
Involvement-Awareness	0.227**	0.472**	0.229**	0.238	0.191**	0.150	0.344**	0.157
Involvement-Objectives	0.155	0.299	0.273**	0.088	0.188**	0.175	0.185	0.211
Awareness-Objectives	0.648**	0.652**	0.590**	0.737**	0.473**	0.780**	0.571**	0.411**

Source: Compiled by the author.

Note: Strong correlations (over 0.5) are marked by the shading.

\* Correlation is significant at the 0.01 level (2-tailed).

\*\* Correlation is significant at the 0.05 level (2-tailed).

Table 2.20 depicts how in 2014, in *socialia* an important association can be found among the males, between involvement and awareness ( $\rho_s = 0.465^{**}$ ), which is among the very few high involvement entailing associations so far. During 2014 males in *socialia* also reported a higher involvement in a statistically significant way (see Appendix 7). Such findings indicates how the involvement especially among the males in *socialia* has the effect of raising the awareness about the university's objectives, which eventually also leads to higher belief in the university moving towards the goals set.

**Table 2.20.** Association between the involvement, awareness and objectives by gender, Spearman's rho.

2013								
Association	<i>Humaniora</i>		<i>Medicina</i>		<i>Realia et naturalia</i>		<i>Socialia</i>	
	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>
Involvement-Awareness	0.296	0.205**	0.268	0.126	0.258**	0.153	0.011	0.161
Involvement-Objectives	0.094	0.057	0.371**	0.134	0.175**	0.149	0.085	0.185
Awareness-Objectives	0.396**	0.520**	0.730**	0.680**	0.649**	0.497**	0.521**	0.568**
2014								
Association	<i>Humaniora</i>		<i>Medicina</i>		<i>Realia et naturalia</i>		<i>Socialia</i>	
	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>	<i>Male</i>	<i>Female</i>
Involvement-Awareness	0.057	0.340**	0.294	0.219*	0.242**	0.134	0.465**	0.275**
Involvement-Objectives	0.082	0.210*	0.523**	0.089	0.224**	0.147	0.150	0.263**
Awareness-Objectives	0.678**	0.623**	0.730**	0.590**	0.549**	0.558**	0.469**	0.524**

Source: Compiled by the author.

Note: Strong correlations (over 0.5) are marked by the shading.

\* Correlation is significant at the 0.01 level (2-tailed).

\*\* Correlation is significant at the 0.05 level (2-tailed).

The combination of results from the propositions 4, 5 and 6 enable the answering of research question 3b (see Table 2.21).

**Table 2.21.** Propositions 4, 5 and 6 and corresponding outcomes.

<p>Proposition 4: <i>The involvement in management within the principle domains varies by gender and employee categories.</i></p>
<ul style="list-style-type: none"> <li>• The involvement in management within the principle domains does not vary by gender in a statistically significant way. The only exception being <i>socialia</i> in 2014, where males reported higher involvement than their female counterparts.</li> <li>• No statistically significant differences from the employee category.</li> </ul>
<p>Proposition 5: <i>The awareness of objectives within the principle domains varies by gender and employee categories.</i></p>
<ul style="list-style-type: none"> <li>• The awareness of objectives within the principle domains does not vary remarkably by gender. The only statistically significant difference was found in the case of <i>socialia</i> in 2013, with females reporting higher awareness than males.</li> <li>• With regard to the employee category, again, only <i>socialia</i> stands out in terms of statistical significance: in 2013 non-academic employees reported higher awareness than academic employees.</li> </ul>
<p>Proposition 6: <i>The perception that university is moving towards its objectives within the principle domains varies by gender and employee categories.</i></p>
<ul style="list-style-type: none"> <li>• The perception that the university is moving towards its objectives within the principle domains vary in a significant way only in few domains. In 2013 females in <i>medicina</i> and <i>socialia</i> report statistically higher feeling that the university is moving towards its objectives.</li> <li>• No statistically significant differences emerge from the employee category.</li> </ul>
<p><b>Research question 3b: What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?</b> In general, no remarkably significant variations emerge in involvement, awareness and objectives, by gender and employee categories. The only domain that stands out is <i>socialia</i>. That said, the overall state of sensemaking in UT within the principle domains can be regarded as homogeneous, with the only exception being <i>socialia</i>.</p>

Source: Compiled by the author.

**Summation.** This subchapter and the final phase of the empirical exploration started from setting up **research question 3a:** What is the degree of heterogeneity in sensemaking in University of Tartu?, and **research question 3b:** What is the degree of heterogeneity in sensemaking by principle domains in University of Tartu?

Bearing in mind that the modernist paradigm builds on the belief how human behaviour can be shaped in a suitable fashion, this study employed the managers' perspective and offers an indication of the nature of the environment where a management reform is taking place. By utilising the data from the annual work-environment survey from 2013 and 2014 at UT, it was possible to map how well people are involved in managerial decision-making; if they are aware of university's objectives; and finally, whether they feel that the university is moving towards its objectives.

As a summation with regard to the state of sensemaking, it can be said that at the university level, the sensemaking is more heterogeneous than within single

domains. This is supported by previous studies. Several reports (Eesti õppejõud 2012; LÜKKA 2006) indicate how, with regard to transparency and clarity of managerial decisions, whilst things are transparent at the faculty level and information moves freely, at the university level in general there are problems. Lüscher and Lewis (2008: 221) have underscored the importance of managers making additional efforts to communicate their own understandings throughout the organisational change process, in a way that provides organisation members “with a workable certainty”. Similar suggestions have been made by Lines (2004: 193) by showing how increasing the active involvement of those members mostly affected by a proposed change will not only reduce organisational resistance, but also creates a much higher level of “psychological commitment among employees towards the proposed changes”. The lack of “psychological commitment” indicated by Lines (2004) is directly addressed by a study regarding the operating environment of UT (2008: 74, *author’s translation*):

“In the university there seems to have evolved a tendency of differentiating between my and your things and it results in doing things separately (weak cooperation). Those, who do have enough power, can manage by their own and tend to be keen keeping it so, university as a whole lacks the resources for innovation and helping those who are lagging behind. The interests of the university as a whole have not always been perceived ...”

Perhaps most striking discovery from the study implied that although men in general report statistically significantly higher involvement in management, they lag behind in awareness of the objectives and in belief that the university is moving towards these objectives. As a rule, awareness of university’s objectives and a feeling that the university is moving towards them were statistically higher among females. It would be intuitively logical to assume that higher involvement would contribute to increasing the awareness and objectives: the closer individuals are to decision-making, the more first-hand information they have about the objectives. From such results it can be interpreted that there is a rather heterogeneous state of sensemaking at UT, because males are more involved than females, yet deliver lower awareness and belief that objectives are met. Considering that the majority of top level academic management positions are held by males, their sense of what the university’s objectives are and strong belief in achieving such objectives becomes vital.

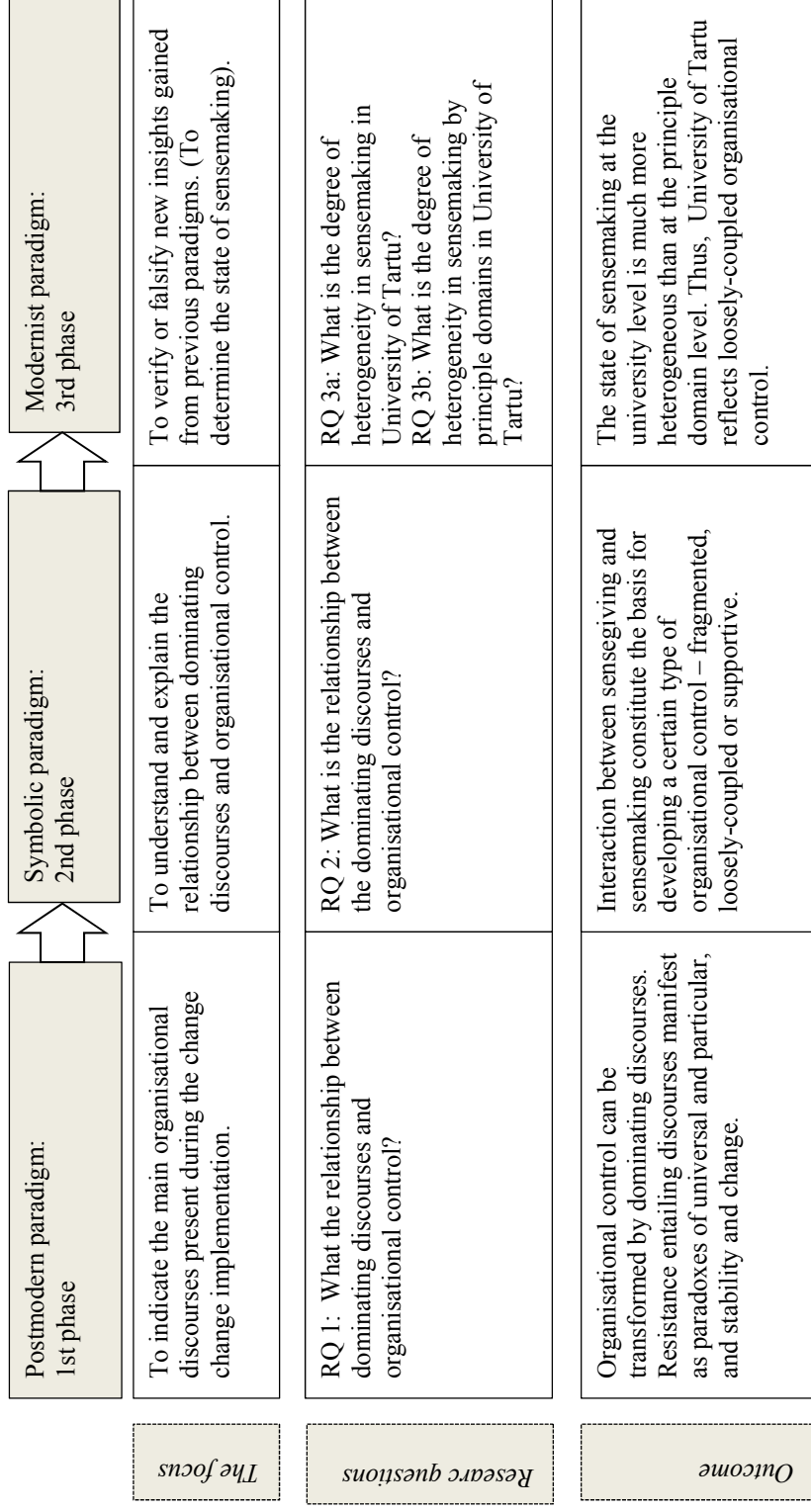
Finally, seeking to position the findings in the schema already delivered in the previous phase of this study (symbolic study), through 2013–2014 the state of sensemaking at the university level is much more heterogeneous than at the principle domain level. That said, UT reports loosely-coupled organisational control (see Figure 2.19).

Homo- geneous	<b>Loosely coupled organisational control</b>	<b>Supportive organisational control</b>  Ideal fit between sensemaking and sensegiving
<b>Sensemaking</b>	<b>Fragmented organisational control</b>  A misfit between sensemaking and sensegiving	<b>Loosely coupled organisational control</b>  The state of sensemaking at the university level is much more heterogeneous than at the principle domain level.
Hetero- geneous	Heterogeneous	Homogeneous
	<b>Sensegiving</b>	

**Figure 2.19.** Determination of the type of organisational control in the University of Tartu.

Source: Compiled by the author.

Finally, before moving to the metaparadigm theory-building (next chapter), a logical sequence of the previous phases (with their focus in the research problem with their corresponding research questions and outcomes) of the study is presented in Figure 2.20.



**Figure 2.20.** Logical sequence of the three phases of study.  
Source: Compiled by the author.

### 3. CONCLUSION: METAPARADIGM THEORY BUILDING

The first chapter of this dissertation defined the paradigms, establishing the theoretical grounds for investigating different lenses of organisational control (multiparadigm review). The second chapter applied each perspective sequentially (multiparadigm research), and this chapter summarises the previous steps, developing novel theoretical findings, contrasting different outcomes and accounts from the multiparadigm research (metaparadigm theory building). The aim of metaparadigm theory building is “to contrast, link and extend existing understandings” (Lewis, Grimes 1999: 677). This being so, multiparadigm theory building represents an attempt to engaging seemingly paradoxical paradigms simultaneously, hence it can also be seen as a kind of metatriangulation, yet instead of triangulating methods, the focus is on theories and paradigms (Gioia, Pitre 1990).

Metaparadigm theory building should yield a more comprehensive view on organisational phenomena by accommodating different perspectives (Gioia, Pitre 1990). For this reason, the initial theoretical groundwork had to be established (see, chapter 1). Organisational control was bracketed into different paradigms – juxtaposing modernism, symbolism and postmodernism – by their unique ontological, epistemological and methodological assumptions; three remarkably different accounts of organisational control began to emerge.

**Table 3.1.** Three paradigms and their characteristics.

Criteria	Paradigm		
	Modernism	Symbolism	Postmodernism
<i>Temporal dimension</i>	Future-oriented	Present-oriented	Past-oriented
<i>Functional dimension</i>	Process-oriented	Relationship-oriented	Outcome-oriented
<b>Ontology</b>	Realism	Nominalism	Realism-Nominalism
<b>Epistemology</b>	Positivism	Anti-positivism	Positivism-Anti-positivism
<b>Methodology</b>	Nomothetic	Idiographic	Nomothetic-Idiographic
Control systems are ...	cybernetic/bureaucratic	interpretive	perioptic

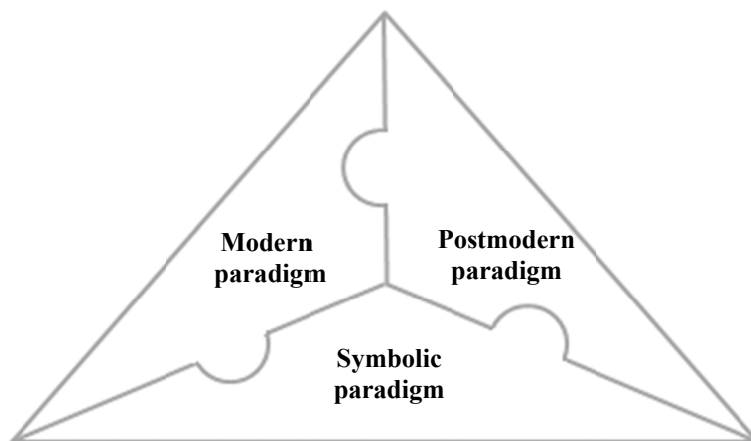
Source: Compiled by the author.

Bracketing oneself into a single paradigm means to restrict oneself to one interpretation of control. It emerged from the literature review how treatises of control tend to focus on rather narrow aspects in organisation. For example modernism takes a rational and mostly performance-based, process-oriented view, seeking to fashion human behaviour to conform to pre-set norms and rules (Fayol 1949; March, Simon 1958; Etzioni 1965; Anthony 1965; Tannenbaum 1968; Ouchi 1979; Beer 1995); as such, mostly focusing on the instru-



mental nature of organisational control. Symbolism locates the human being right at the centre of the organisation and seeks to discover how organisational artefacts like culture, identity, values, etc., transform the human being both at the individual and the group level. At the same time, symbolism endeavours to explain how individuals themselves have the ability to affect an organisation (Weick 1969, 1995; Kunda 1992). Whilst control in the modernist paradigm treats an individual as passive and reactive, symbolism sees individuals as co-active participants. Adding another layer or twist, the postmodern understanding of control focuses neither on processes nor relationships, *per se*, but addresses the outcome of these processes and relationships to the individual (Alvesson, Willmott 2002; Ibarra 2003). Such outcomes may manifest in various ways, for example, organisations as transforming social identity (Kärreman, Alvesson 2004), power and domination over the individual (Foucault 1995/75) or even organisation members' resistance to the existing arrangements (Prasad, Prasad 2000).

Building theory from multiple paradigms should not be viewed “as a search for the truth”, instead it should be seen as a search for “comprehensiveness stemming from different worldviews” (Gioia, Pitre 1990: 587). For this reason, already in chapter 1, I proposed to illustrate a multiparadigm view through the metaphor of a puzzle (see Figure 3.1): a single paradigm representing a piece of a puzzle has the ability to show only one small fracture of the whole phenomena (e.g. organisational control), but combining single pieces produces a more comprehensive picture.



**Figure 3.1.** Paradigm puzzle.  
Source: Compiled by the author.

Acknowledging the fragmentation and singularity of studies on control, this metaparadigm theory building will comprise all the single perspectives in order to deliver a more comprehensive (albeit abstract) understanding of organisational control.

### 3.1. Theoretical and empirical findings leading to novel knowledge

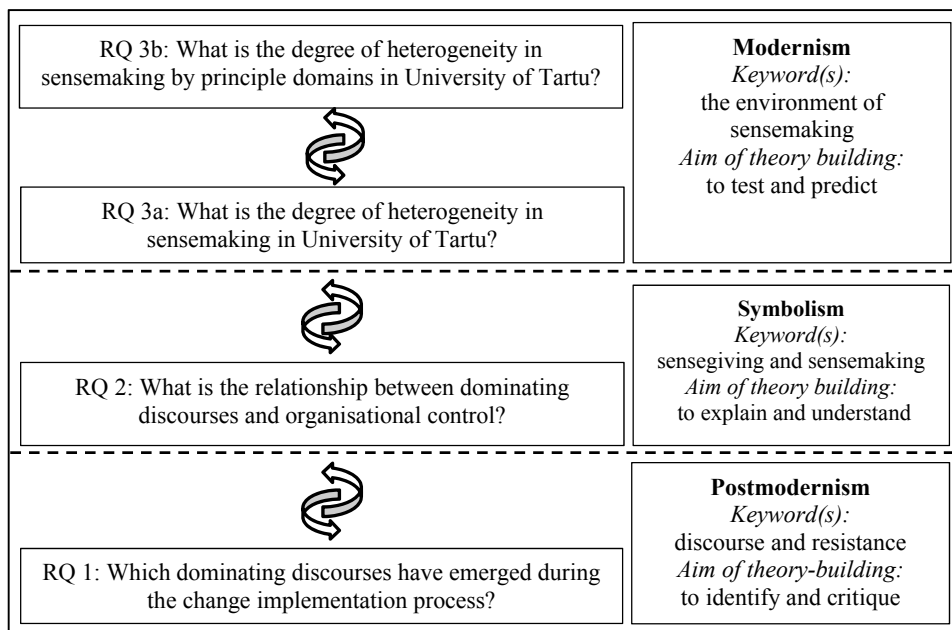
Parker (2002), in addition to Gioia and Chittipeddi (1991), has addressed how large public universities in particular make an interesting research site. The decision-making mechanisms in universities are characterised by a multiplicity of goals and contingencies, often even politicised, but most of all, fundamental changes can be intensely painful and unsettling to university members. Such a multiplicity of views and perspectives should also be covered in theory-building, and this is the reason why multiple paradigms were applied. Table 3.2 depicts how, also in theory-building, depending on the perspective we take, the goals can be relatively different.

**Table 3.2.** Goal of theory-building in different paradigms.

	Paradigm		
	Postmodernism	Symbolism	Modernism
<b>Goal of theory building</b>	To <i>identify</i> sources of domination, to <i>describe</i> and <i>critique</i> in order to change.	To describe and explain in order to <i>diagnose</i> and <i>understand</i> .	To search for regularities and <i>test</i> in order to <i>predict</i> and control.

Source: Compiled based on Gioia and Pitre (1990: 591).

The abovementioned goals of theory-building in some way or another were facilitated by research questions that allowed the structuring of a theory-building process; moving sequentially from one paradigm to the next one (see Figure 3.2).



**Figure 3.2.** Overview of research questions.

Source: Compiled by the author.

These research questions will be utilised shortly, briefly outlining their main results, as they lead to the development of a new theory.

**Research question 1: Which dominating discourses have emerged during the change implementation process?**

Waddell and Sohal (1998: 547) have argued, how “people do not resist change *per se*<sup>18</sup>, rather they resist the uncertainties and the potential outcomes that change can cause”. This statement gained strong confirmation through empirical study. Discourse analysis showed how, in the midst of uncertainty, organisational control over the change management process can be transformed by dominating discourses. The case represented in this dissertation addressed how the implementation of a major change in the university’s structure was fostered by a landscape of dominating discourses among the key decision-making bodies.

Based on attempts undertaken in previous studies (e.g. Lüscher, Lewis 2008), this dissertation interpreted ambiguous discourses as paradoxes representing managerial challenges. Interview data implicated two main paradoxes (or rather, managerial challenges), which can be considered primary sources of ambiguity: the paradox of particular and universal, and the paradox of stability and change.

The paradox of particular and universal represents the essential feature of a university as an organisation: universities are sites where activities and practices are situated in a multiplicity of smaller “worlds”, e.g. that of the discipline, unit, work-group, and so on. Yet postmodern study through interviews displayed how the identities of such small and local “worlds” are what integrate university as a whole. However, this integration is still in a struggle between the particular and universal: small identities may make it appear as though the university is fragmented into endless pieces of smaller units, yet at a more abstract level, people often also point to the universal, university-wide identity. The challenge emerges when different identities start to dominate. For example, in the University of Tartu, with proposed change in the existing control mechanism (change in university’s structure), particular smaller identities started to manifest as dominating discourses as an opposition to the universal identity of the university as a whole.

The paradox of stability and change is in many respects connected to the previous paradox, since the proposed change in the university’s structure questions the existing state of affairs, hence questions the existing particular and universal identities. That said, there might be a tendency to maintain or keep existing state of affairs for the sake of keeping the particular local identity. Thus, strong and convincing argumentation should be delivered in order to negotiate a way around such sensekeeping.

All in all, the postmodern phase of study delivered an understanding that dominating discourses with inherent paradoxes have the power to transform the

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<sup>18</sup> Italicisation in original.

development of major change proposals in the organisation. Top managers, by investigating the essence of the discourses can have a beneficial multiperspective understanding of the complexities ahead.

**Research question 2: What is the relationship between the dominating discourses and organisational control?**

Empirical data reported how interaction between sensegiving and sensemaking constitute the basis for developing a certain type of organisational control. The study also pointed out how in the process of finding acquiescence between sensegiving and sensemaking, sensegiving seems to play the key role. Sensegiving refers to a process of disseminating one's vision to other individuals (Gioia, Chittipeddi 1991), and therefore serves to provide an input for sensemaking.

The study addressed that the process of dissemination of information (sensegiving) in fact is negotiated by a circular or spiral movement between inward and outward sensegiving, the former providing vision and meaning among the sensegivers themselves, and the latter carrying vision to other organisational members. As such, the dissemination itself is a multidimensional phenomenon.

Interplay between the two phenomena (sensegiving and sensemaking) determines the nature and manifestation of organisational control. More precisely, the combinations between sensegiving and sensemaking by their degree of heterogeneity and homogeneity provide three types of manifestations of organisational control: supportive organisational control, loosely coupled organisational control and fragmented organisational control. Supportive organisational control is achieved when both sensegiving and sensemaking form a homogeneous fit and support each other; loosely coupled organisational control emerges when either sensegiving or sensemaking are too heterogeneous for achieving a supportive and constructive fit; and finally, when both sensegiving and sensemaking appear with high degree of heterogeneity, organisational control will also appear fragmented.

All that said, research questions 3a and 3b next moved to a modernist study, which made use of the annual work-environment surveys in order to test and predict the degree of heterogeneity in sensemaking, both at the university and principle domain level. The rationale behind limiting oneself to assessing sensemaking emerges because the annual work-environment survey centers around the perceptions of the university employees, thus facilitating a sense of the overall environment where sensemaking should take place.

**Research question 3a: What is the degree of heterogeneity in sense-making in University of Tartu?**

According to Kotter (1995: 60), a large part of the fundamental change initiatives fail right from the beginning as they underestimate "how hard it can be to drive people out of their comfort zone". As such, it is not possible to manage a

change, but to lead a change. With that in mind, initiators of change need to develop a sense of the general environment and attunement within every single unit in the university. But also, lessening the degree of heterogeneity in a sensemaking environment can be seen as the most direct way of shaping organisational control, seeking that members know where the organisation is going, and most of all, what kind of actions are fit for those purposes.

This dissertation interpreted the assessment of heterogeneity in sensemaking as significant variations in the results from the annual work-environment survey (with focus on perceived involvement in management, awareness of university's objectives and belief whether the university is actually moving towards these objectives) by principle domains, gender and employee category.

Since university wide, statistically significant variations emerged in involvement, awareness and objectives, the overall state of sensemaking in the University of Tartu can be regarded as rather heterogeneous. The majority of statistically significant differences actually emerged at the university level and less at the principal domain level or within the single domains, which further implies that the sensegiving (or the dissemination about the management reform's vision) should consider the essential differences between the domains.

### **Research question 3b: What is the degree of heterogeneity in sensemaking by principle domains in the University of Tartu?**

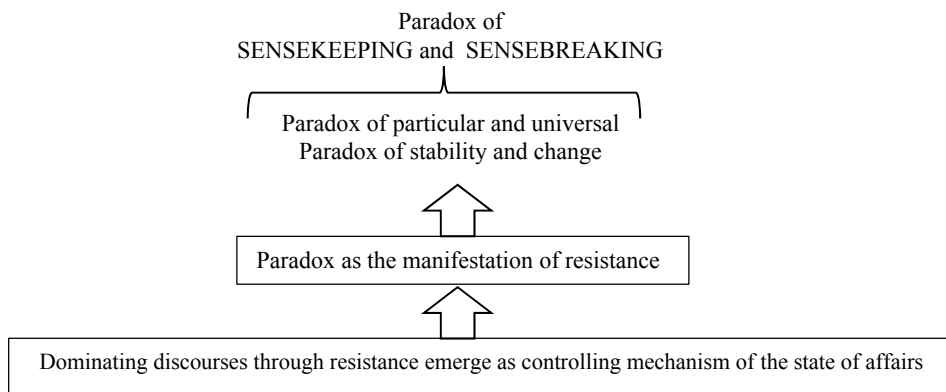
In general, no remarkable statistically significant variations emerge in involvement, awareness and objectives, by gender and employee category within the single domains. The only domain that systematically stands out is *socialia*. Such a finding is also intuitively logical, since *socialia* combines seemingly similar, yet essentially different faculties: Faculty of Law, Faculty of Economics and Business Administration and Faculty of Social Sciences and Education.

By resulting in a situation where the sensemaking at the university level is much more heterogeneous than at the principle domain level, overall, the University of Tartu manifests as loosely-coupled in terms of organisational control.

The aforementioned six empirical research questions lead to the development of a theoretical question to guide the metaparadigm theory building: How does the interplay between sensegiving and sensemaking contribute to a novel understanding of organisational control?

This study indicates how during change management in the university, sensemaking and sensegiving do not fit together perfectly, resulting in loosely-coupled organisational control. Traces of heterogeneity were already evident in the postmodern phase of the study, where the research question addressed how dominating discourses can easily come to resist the proposed changes. However, resistance was seen as manifesting itself through paradoxes: the paradox of particular and universal, and the paradox of stability and change. As such, the results of this dissertation demonstrate how the mismatch between sensegiving

and sensemaking is the result of paradox(es). Furthermore, it was proposed within the previous chapter to aggregate the paradoxes of particular and universal, and stability and change under the paradox of sensekeeping and sensebreaking (as pointed out on Figure 3.3).



**Figure 3.3.** Paradox of sensekeeping and sensebreaking as the manifestation of resistance. Compiled by the author.

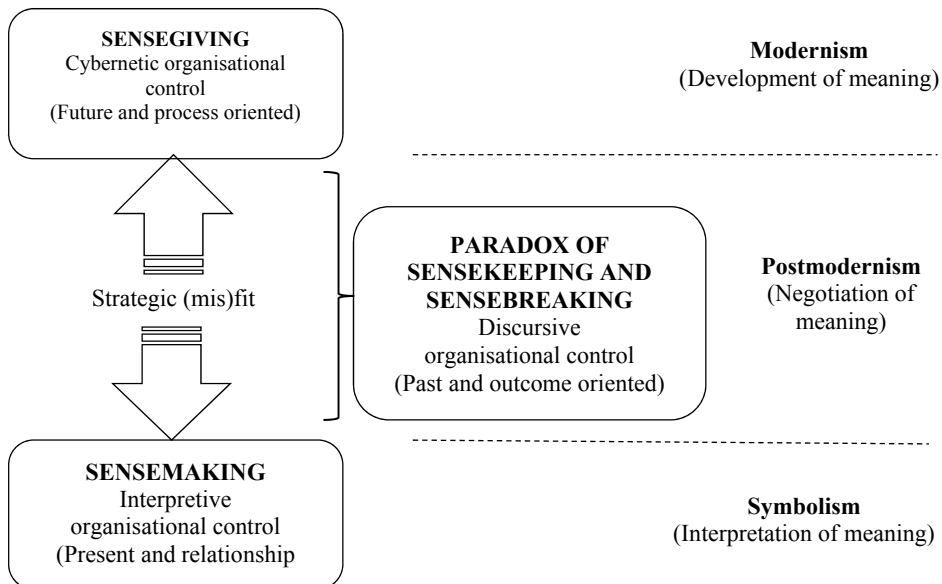
Empirical studies depicted how organisational control manifests in finding a strategic fit between sensegiving and sensemaking, a process, which is facilitated and negotiated by a paradox of sensekeeping and sensebreaking. Similar connections between the three paradigms have been addressed by Schultz and Hatch (1996), who have seen postmodernism as a mediator facilitating interplay between the modernist and symbolic paradigms. The postmodern negotiation in the mode of sensebreaking reflects the process “through which organisational subjectivities and identities are repeatedly formulated and reformulated out of the perennial micro-level power struggles and emerging control regimes characteristic of organisational life” (Reed 1997: 28). Sensebreaking is used to question the existing state of affairs (e.g. the proposal to change the structure of the university, to join faculties under the four domains), causing them to experience their views of reality as incoherent, losing sensibility and tenability. Acts of sensebreaking involve the pressure of reframing previously held conceptions and redirecting organisation members' attention in searching for solutions.

On the other hand, activities of sensekeeping strive to maintain the existing state of affairs. For example, maintaining the particular local identities in the midst of all the grand changes university wide. It has been demonstrated that a conventional or traditional understanding of organisational structure (line of command, division of labour, centralisation, formalisation, etc.) may represent just a small fraction of the structural traits relevant to organisational members (Bouchikhi 1998: 227–228). This is evident in the case of large and old organisations like universities, as they have a tendency to develop idiosyncratic traits by appealing to the right of autonomy; based on the expertise and “political” position in the university, academic units represent a continuous struggle to

keep their distinct identity. That said, in the midst of implementing a fundamental change, the governance of the university, seeking to disseminate any new vision of the organisation, will engage in “cycles of negotiated social construction activities to influence stakeholders and constituents to accept that vision” (Gioia, Chittipeddi 1991: 434).

Interestingly, in the literature, the notions of sensegiving together with sensemaking have gained a remarkable amount of attention, less notice has been given to the notion of sensebreaking, but preliminary research in scholarly literature did not uncover any attention paid towards sensekeeping. In my mind, sensekeeping captures the complex process of maintaining the status quo, providing justifications as to why the proposed reasons to change the existing state of affairs do not sufficiently concur. For example, why should particular identities not be broken-down? By coupling sensekeeping with sensebreaking results in a paradox or a contradictory state of affairs where at one side there might be a need for a change, possibly with great reasons, yet from another side, these reasons or explanations are not strong enough to undermine the need to keep existing arrangements as they are. Such paradox represents well the post-modern stream of organisational control witnessed during the change implementation process.

Figure 3.4 joins findings from the literature review with results gained from the three sequential empirical studies in order to provide novel conceptual framework of organisational control. That said, Figure 3.4 will be the core result of the metaparadigm theory building:



**Figure 3.4.** Conceptual framework of organisational control.  
Source: Compiled by the author.

Ultimately, Figure 3.4 fulfils the aim of the dissertation: to offer a framework of organisational control that bases itself on the synthesis of multiple paradigms and is validated through the study of the University of Tartu. Also, based on the framework, it is possible to offer a definition of organisational control:

Organisational control is a state of affairs, a combination of sensemaking and sensegiving, which is negotiated by the paradox of sensebreaking and sense-keeping.

Contrasting the findings from Figure 3.4 with the theoretical chapter, the modernist paradigm represents a cybernetic/bureaucratic form of organisational control, aiming “the progressive rationalisation and colonisation of nature and people” (Alvesson, Deetz 2006: 256). This dissertation showed how sensegiving tends to operate most of all by adopting a modernist perspective. As organisational control seen through modernism could be defined as sensegiving, (dissemination of the information, giving frames of reference to organisational members). In terms of the symbolic paradigm, organisational control manifests as sensemaking. The interaction between these two can often reflect either a state of fit or misfit. Going through a continuous process of negotiation between sensegiving and sensemaking, the postmodern paradigm – with its contradiction implementing nature – manifests as a kind of paradox of sensekeeping and sensebreaking. The postmodern understanding endeavours to analyse propositions that appear to be objective in order to demonstrate how they are actually “the results of specific power relations” and how one discourse has assumed “primacy over another” (Tierney 2001: 361).

Seeing the topical change implementation in the university’s structure as a proposal to change existing control system, it emerged how this process overall represents “a critical time when several important processes that guide the entire change venture begin to coalesce” (Gioia, Chittipeddi 1991: 434). The development of meaning or efforts of sensegiving (cybernetic organisational control) cannot be successful when there is no prior understanding of what the state of the sensemaking environment is, where the meanings given by the management will be interpreted (interpretive organisational control). The core complexity between these two processes in finding a strategic fit emerges from the third process, which focuses on the negotiation of meaning (discursive and resistive organisational control). The parallel existence of the three processes (also given by Figure 3.4) constitute the whole understanding of organisational control.

**Summation.** The complexity of organisational control can be most effectively witnessed through a major change implementation as it encapsulates the shift in control mechanisms, but most of all, strategic changes, especially the complex ones that tend to indicate the hidden layers of control. For this reason, this dissertation focused on examining the implementation of a fundamental change in University of Tartu’s structure.



According to Lines (2004), but also witnessed during empirical phases of the thesis, strategic change processes tend to be not only highly complex and politically laden (since they have a pronounced effect of large parts of the organisation), but as they are usually driven by upper level managers, the communication over the argumentation for and about the essence of the change may be too far from the organisational members (interpretive realities). Thus, as fundamental change in organisation effects many, yet the change process is usually managed by few, there are lots of hidden possibilities for resistance and dominating discourses to emerge as an attempt to seek organisational control over the perceived uncertainties.

## **3.2. Implications and limitations**

### **Theoretical implications and limitations**

The theoretical part of the dissertation (chapter 1) started by acknowledging there is a substantial amount of literature on control, yet all having their narrow perspective. For example, Ouchi (1979) focused only on measuring the behaviour or the outcome of that behaviour (modernist approach), others like Weick (1969) have addressed control as a manifestation of relationships (symbolic approach) and, most recently, scholars like Kärreman and Alvesson (2004) examine on the specific nature of such control entailing relationships, i.e. identity, power, etc. (postmodern approach). Thus, the existing literature on control is rather fragmented. That said, one of the major theoretical contribution of this study is that a conceptual framework of organisational control is offered. Moreover, the framework that was offered, encapsulates all the abovementioned perspectives on organisational control. Nevertheless, while such a metalevel approach to control phenomena might be considered abstract, it still overcomes the threat of bracketing oneself too narrowly into a single perspective, and limiting alternative frames. Thus development of such a philosophical basis for any extensive research should be taken as granted also in studying other aspects of the organisational arena.

Besides the conceptual framework created during the dissertation, the phenomenon of control itself should be given more attention in future studies. Every aspect of organising and organisation entails some facet of control. A researcher today can account a variety of sophisticated and seemingly hidden manifestations of control (e.g. organisational gossip as a control over dominating discourses) in addition to the traditional forms of control (e.g. direct monitoring). With respect to capturing the complexities of work-life such new forms of control provide valuable insights.

Another theoretical implication to be mentioned is related with the philosophical motivation behind the dissertation: reviving the notion of a paradigm. Awareness of basic assumptions (ontology, epistemology and methodology) grounding a paradigm is often way too easily considered as a side-activity and

rarely seen as the absolute basis of any profound research, either theoretical or empirical. In other words, I put forward that the “paradigmatic sophistication” has great value, since it allows not only the understanding of other studies grounded on alternative paradigms, but most of all it lessens the phenomena that has been happening way too often: studies falling too far from the dominating paradigm will be treated with harsh critique and judged by ill-informed criteria (e.g. symbolic study is assessed by modernist standards).

Finally, some remarks about the limitations should be considered. Perhaps the biggest limitation of this study is that the existing treatises on control were not explored very deep, so to give a thorough understanding of existing literature out there. Then again, considering the overall approach of the dissertation – to bring together the commonalities across various treatises from different paradigms – such a limitation might perhaps be forgiven.

### **Empirical (managerial) implications and limitations**

This study suggests that managers in universities, but also in other organisations, should not underestimate the multidimensionality of organisational control. The experience from the University of Tartu showed how in the midst of a major management reform hidden layers of organisational control might not only become evident, but also start to influence the whole change implementation process in general. That said, a better or well-informed understanding of organisational control can provide a useful intellectual framework for any major (and possibly sensitive) change implementation.

Some general findings from the empirical study can be presented. Firstly, an assessment of the state of sensemaking within an organisation is needed before engaging actively in large scale change implementation. The assessment of sensemaking should locate those individuals or groups of individuals who might be left with more ambiguity, resulting in developing dominating discourses as a reaction to the proposed change implementation. Such a proactive approach to change implementation process allows allocating more efforts in lessening the overall heterogeneity in sensemaking.

Another point to be mentioned concerns the low results from the involvement. Approximately 1/3 of the employees in the study felt that their manager does not involve them in the management of the unit, when needed. Glew et al. (1995: 402) have defined the essence of participation and involvement as a “a conscious and intended effort by individuals at a higher level in an organisation to provide visible extra role or role-expanding opportunities for individuals or groups at a lower level in the organisation to have a greater voice in one or more areas of organisational performance”. That said, in order to establish supportive organisational control, formal lines of hierarchies have to incorporate some degree of flexibility so that when needed, participation in decision-making or getting your “voice” heard does not solely depend on organisational member’s formal positioning in hierarchy. That is especially the case where strategic

issues under question have organisation-wide effects to all members. To confirm the aforementioned statement, the following is an extract from the middle-manager or “gatekeeper” in the University of Tartu, reflecting over the need for direct and personal involvement in midst of a management reform:

*“Let’s say the same magic word like internal communication. That involvement of people...But involvement is not...now that has bothered me so many times in the university, whole time I have tried to address how involvement is not when something is put up into the intranet ...” (Interviewee 7)*

As mentioned earlier in the theoretical part of the dissertation, psychological commitment is one of the key factors in achieving supportive organisational control. It is the fit between sensemaking and sensegiving. Given these points, the general state of both sensemaking and sensegiving are incredibly hard to be assessed or perceived, yet these are the issues that in the end transform the change management initiatives.

In respect of the limitations, the dissertation does not offer ready-made-solutions for the managers, but strives to extend possible ways of thinking and extend mind-sets in relation to perceptions of the organisation. Applying different perspectives to a specific research problem becomes a skill not only within academia, but also outside.

A second limitation of this study concerns the focus on universities. In many aspects, universities are organisations with distinct features that differentiate them from an average business organisation. For example the great power of internal stakeholders: academic expertise and power going hand in hand with the central administrative power. Narrowing the study to universities might be justified by them being an interesting object of study themselves. Organisations with long historical traditions and rules of conduct are forced to comply with the “new world”, where not only the academic profession, as such, has been put into the transformation, but the operational side of the university as an organisation in general. Another justification emerges from the dissertation focusing on a university going through a change management process. A successful change in management is a critical issue not only for universities, but to all organisations. According to the studies, a vast amount of change efforts fail, approximately in 75% of cases, change effort do not yield the promised results, which is to a large extent caused by unintended or unseen side-effects (Stanleigh 2008). That said, change management processes can be interpreted as a journey full of crossroads and blind turns (perhaps even with some dead ends). With this hope, the results of the study, especially the conceptual framework of organisational control might be applicable across all organisations.

### **Methodological implications and limitations**

Although the methodologies used in this dissertation were not novelties among scientific communities, they were applied in ways seldom practised. The appli-

cation of essentially different methodologies – each with distinct epistemological and ontological context – for studying the same research phenomenon, is relatively rare in organisation studies. Most often what can be seen, and is labelled as triangulation, is the combination of different methods (mostly qualitative with quantitative ones), yet all of them are designed and analysed from single paradigm perspective. Triangulation of methodologies literally implies the combination of essentially different research designs, whether they will be applied simultaneously or sequentially (as in this study). Such triangulation of methodologies should be given much more attention, since only this way is it possible to capture the multidimensional nature of the organisational arena, as in reality, organisational phenomena are rarely single-sided. Gioia and Chittipeddi (1991: 435) have demonstrated how the study of revision of organisational interpretive schemes is an evolving process, and cannot be adequately captured by traditional approaches. This dissertation further confirmed such a statement by applying three paradigms, each with distinctive methodological approach to the research problem, allowing the opening of different facets of organisational control during a change management. Also, as the process of change implementation is most often a process evolving over a longer period of time, the studies should also capture these dynamics. The sequential application of methodologies from different paradigms displayed the complexities inherent in the change implementation process, but most of all, it demonstrated how organisational control, especially in organisations with many equally powerful internal stakeholders (like in universities academic vs non-academic employees and roles) is cloaked in ambiguity.

Another methodological implication for further research emerges from the need for fostering a sophistication, both in acknowledging different methodologies and their grounding assumptions, but also the application of methodologies depending on the specific nature of one's research matter. The investigation of existing treatises gives a comprehensive overview of the mainstream methodological approaches, yet alternatives often give much richer and novel insights than the mainstream ones. That said, future studies could give an equal appreciation to alternative methodological frames.

As a limitation from the methodological element of the dissertation, the studies themselves (especially postmodern and symbolic) should have gained much deeper appreciation both in paper length and essence. At the moment the empirical part of the dissertation is overbalanced due to the technicalities of the modernist study.

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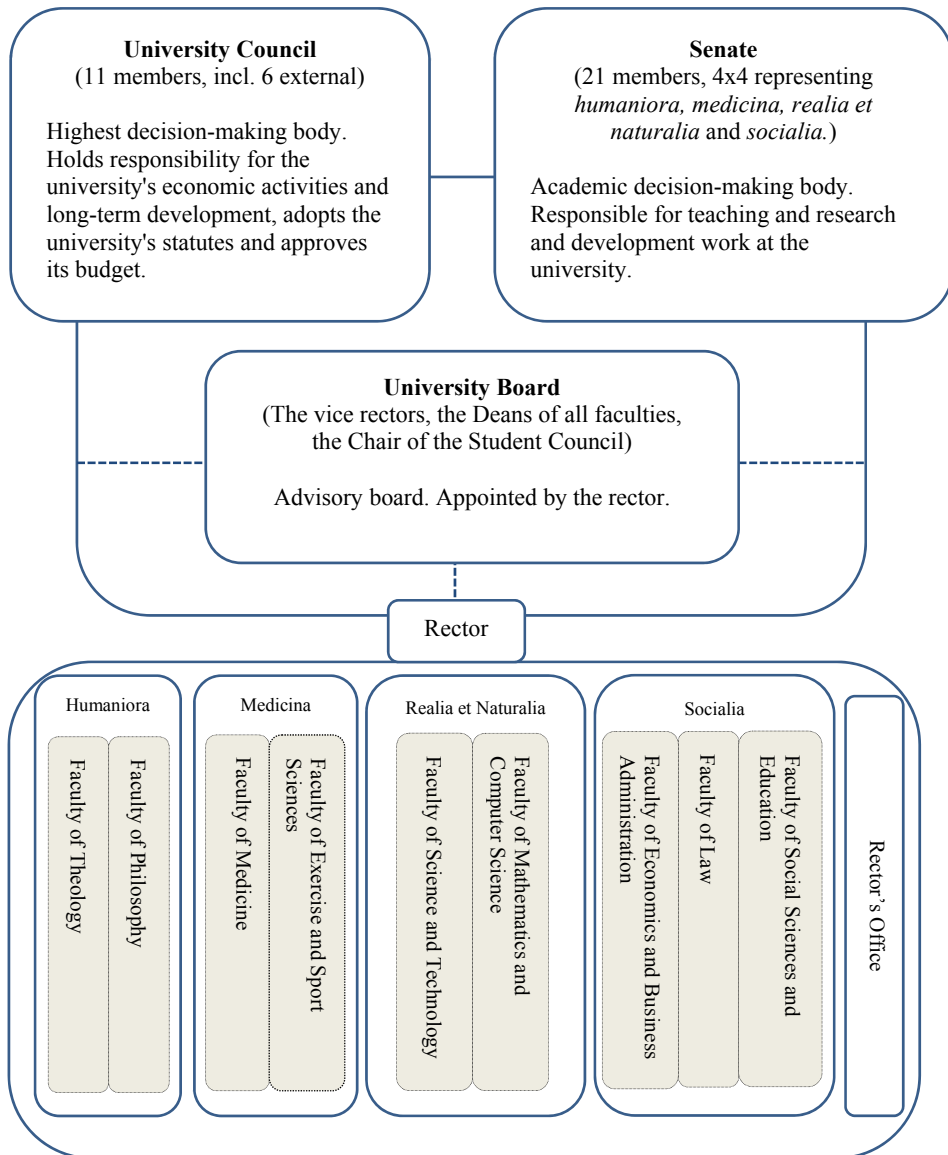
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# APPENDICES

## Appendix I. Simplified structure map of the University of Tartu



Source: Compiled by the author based on the university's homepage (Structure and staff 12.05.2014).

Note: The structure map is a simplified representation of the university's structure, representing only units that are the core focus of this dissertation. A full structure map can be found on the university's homepage.



## **Appendix 2. Interview questions used for data collection (in Estonian)**

Hea uuringus osaleja!

Teil on Tartu Ülikoolis oluline roll ning seetõttu palun Teil osaleda kahe aktuaalse küsimuse analüüsimisel. 2012. aasta alguses jõustusid Tartu Ülikooli seaduse parandused, millega alustati Tartu Ülikooli juhtimisreformi. Antud uuringus käsitletakse mainitud juhtimisreformi kahte olulist aspekti. Esiteks, ülikooli uue struktuurimudeli kavandi kohaselt jaguneb ülikooli õppetegevus ning teadus- ja arendustöö nelja suurde üksusesse, mis moodustatakse üldjoontes vastavalt seni välja kujunenud neljale valdkonnale (*humaniora, medicina, realia et naturalia* ja *socialia*). Teiseks on tõstatatud võimalik muudatus, millega suurendatakse juhtide õigusi tema vastutusalas oleva järgmise tasandi juhi ametisse määramisel, kombineerides seda nõudega, et uue juhi määramisel konsulteeritakse eelnevalt vastava akadeemilise üksuse nõukoguga. Kõne all oleva reformi edasiste sammude kavand (2013. aasta märtsikuu seisuga) ja uue struktuuri võimalikke versioone tutvustavad materjalid on lisatud käesoleva intervjuu plaani lõppu.

Analüüsi käigus püüan välja tuua, millised on otsustajate ringi kaasatute poolt ja vastuargumentide mustrid juhtimisreformi küsimustes. Tulemuste osas on tagatud osalejate anonüümsus ning välditakse indiviidi tasandil väljavõtete tegemine. Uuring ise panustab Tartu Ülikooli majandusteaduskonnas doktoritöö “The complexity of control in higher education institution management: multiparadigm approach” valmimisele, võttes seeläbi sisult ja esituselt akadeemilise vormi. Samal ajal loodab uurimuse läbiviija pakkuda objektiivse sisendi käimasoleva juhtimisreformi raames tekkinud mõtete ja argumentide korrastamiseks.

Ette tänades ja viljakale koostööle lootes,

**Eneli Kindsiko**

Tartu Ülikooli Majandusteaduskonna 4. aasta doktorant

### **Konkreetsed küsimused:**

1. Mis on Teie arvates nelja suure struktuuriüksuse loomise eesmärk?
2. Millised on nelja struktuuriüksuse loomise võimalikud mõjud (positiivsed ja negatiivsed) nii kitsamalt olemasolevate teaduskondade tasandil, ent ka laiemalt ülikooli tasandil?

3. Milline on Teie arvates otsustajate ringi kaasatute (Senati ja Nõukogu liikmete) seas seni toimunud aruteludel üldine meelestatus nelja teaduskonna loomise osas?
4. Liikudes teise kavandatava muudatuse juurde, mis on Teie arvates uue juhtide ametisse nimetamise korra eesmärk?
5. Milline on Teie seisukoht antud muudatuse osas?
6. Mida planeeritav juhtide ametisse nimetamise kord võiks kaasa tuua nii ülikoolile üldiselt kui ka olemasolevate teaduskondade tasandil?
7. Milline on Teie arvates otsustajate ringi kaasatute (Senati ja Nõukogu liikmete) meelestatus antud küsimuses?
8. Lõpetuseks, teadupärast ei ole kavandatav juhtimisreform ja eeskätt mainitud kaks muudatust otsustajate ringis pälvinud täielikku üksmeelt. Millest on teie arvates ja senise kogemuse baasil tekkinud lahkavamused?

### Appendix 3. Representativeness of the sample

	2013		2014	
Variable	Sample (Population) <sup>19</sup>	%	Sample (Population) <sup>20</sup>	%
<i>Humaniora</i>	140 (419)	33	146 (424)	34
<i>Medicina</i>	138 (600)	23	133 (594)	22
<i>Realia et naturalia</i>	328 (1,311)	25	320 (1,317)	24
<i>Socialia</i>	130 (392)	33	139 (417)	33
<i>Administration</i>	350 (1,056)	33	379 (987)	38
<b>Total</b>	<b>1,086 (3,778)</b>	<b>29</b>	<b>1,117 (3,739)</b>	<b>30</b>
<b>Employee</b>				
<i>Academic</i>	559 (1,790)	31	561(1,816)	31
<i>Non-academic</i>	528 (1,988)	27	563(1,923)	29
<b>Gender</b>				
<i>Male</i>	368 (1,596)	23	369(1,592)	23
<i>Female</i>	719 (2,182)	33	753(2,147)	35

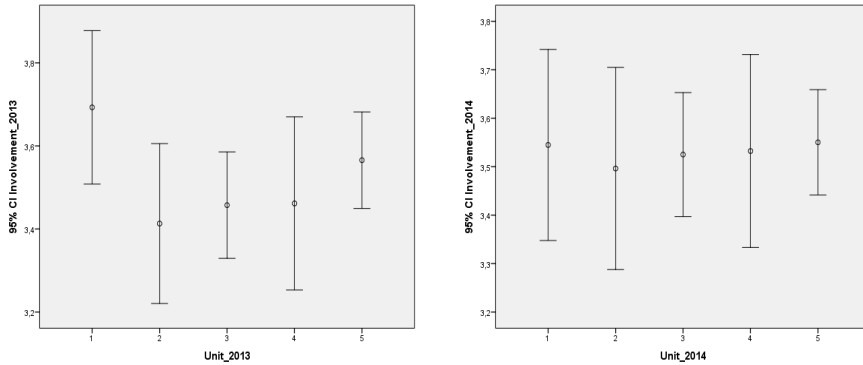
Source: Compiled by the autor, based on data from the Personnell's Office.

<sup>19</sup> Official data of number of employees as of 31.12.2012.

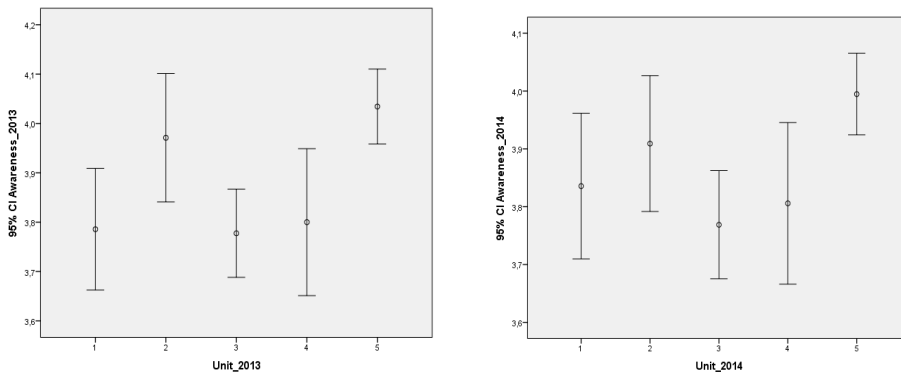
<sup>20</sup> Official data of number of employees as of 31.12.2013.

## Appendix 4. Statistical differences in involvement, awareness and objectives by unit, error bar.

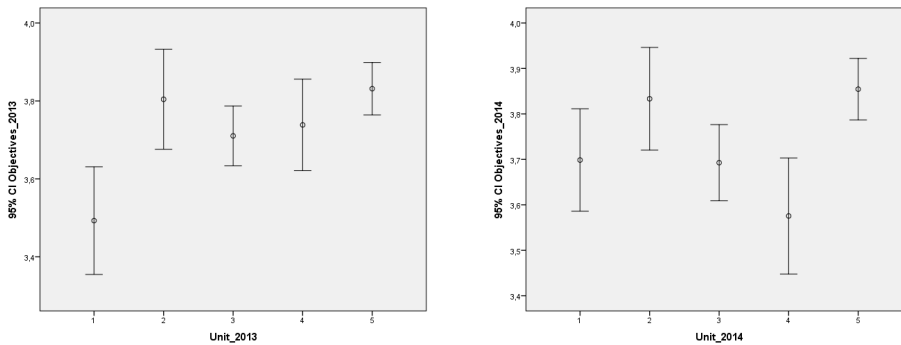
Statistical differences in involvement by unit, error bar



Statistical differences in awareness by unit, error bar



Statistical differences in objectives by unit, error bar



Source: Compiled by the author.

Note: 1-Humaniora; 2-Medicina; 3-Realia et naturalia; 4-Socialia; 5-Administration

**Appendix 5. Statistical significance of the differences in involvement, awareness and objectives by gender, Mann-Whitney test.**

Year	Statistics	Involvement		Awareness		Objectives	
		Male	Female	Male	Female	Male	Female
2013	N	368	719	368	719	368	719
	Mean rank	570.19	530.60	501.90	565.55	510.29	561.25
	Sig. (2-tailed)	0.034		0.000		0.002	
2014	N	369	751	369	752	368	751
	Mean rank	602.58	539.83	528.13	577.13	533.52	572.97
	Sig. (2-tailed)	0.001		0.003		0.021	

Source: Compiled by the author.

**Appendix 6. Statistical significance of the differences in involvement, awareness and objectives by employee category, Mann-Whitney test.**

Year	Statistics	Involvement		Awareness		Objectives	
		Academic	Non-academic	Academic	Non-academic	Academic	Non-academic
2013	N	559	528	559	528	559	528
	Mean rank	540.41	547.80	507.43	582.72	506.76	583.43
	Sig. (2-tailed)	0.677		0.000		0.000	
2014	N	561	561	560	563	559	562
	Mean rank	554.58	568.42	547.77	576.15	531.02	590.82
	Sig. (2-tailed)	0.439		0.066		0.000	

Source: Compiled by the author.

**Appendix 7. Statistical significance of the differences in involvement, awareness and objectives within the principle domains and by gender, Mann-Whitney test.**

Domain	Year	Statistics	Involvement		Awareness		Objectives	
			Male	Female	Male	Female	Male	Female
Humaniora	2013	N	32	108	32	108	32	108
		Mean rank	77.56	68.41	77.59	68.40	69.05	70.93
		Sig. (2-tailed)	0.220		0.146		0.796	
	2014	N	32	113	32	114	32	114
		Mean rank	78.06	71.57	76.31	72.71	76.59	72.63
		Sig. (2-tailed)	0.410		0.616		0.583	
Medicina	2013	N	36	102	36	102	36	102
		Mean rank	70.71	69.07	64.35	71.32	59.18	73.14
		Sig. (2-tailed)	0.819		0.274		0.033	
	2014	N	41	92	41	91	41	91
		Mean rank	70.59	65.40	62.93	68.11	59.06	69.85
		Sig. (2-tailed)	0.442		0.337		0.068	
Realia et naturalia	2013	N	177	151	177	151	177	151
		Mean rank	172.60	155.01	157.90	172.24	161.75	167.73
		Sig. (2-tailed)	0.075		0.091		0.495	
	2014	N	161	159	161	159	160	159
		Mean rank	165.41	155.53	154.48	166.59	156.18	163.85
		Sig. (2-tailed)	0.301		0.133		0.386	
Socialia	2013	N	33	97	33	97	33	97
		Mean rank	64.89	65.71	49.30	71.01	55.42	68.93
		Sig. (2-tailed)	0.909		0.001		0.027	
	2014	N	35	103	35	103	35	103
		Mean rank	85.89	63.93	61.84	72.10	60.61	72.52
		Sig. (2-tailed)	0.003		0.117		0.080	

Source: Compiled by the author.

**Appendix 8. Statistical significance of the differences in involvement, awareness and objectives within the principle domains and by employee category, Mann-Whitney test.**

Domain	Year	Statistics	Involvement		Awareness		Objectives	
			<i>Academic</i>	<i>Non-academic</i>	<i>Non-academic</i>	<i>Non-academic</i>	<i>Academic</i>	<i>Non-academic</i>
Humaniora	2013	N	100	40	100	40	100	40
		Mean rank	70.61	70.23	71.31	68.48	69.05	74.13
		Sig. (2-tailed)	0.956		0.629		0.454	
	2014	N	103	41	103	42	103	42
		Mean rank	71.82	74.22	70.72	78.60	70.74	78.55
		Sig. (2-tailed)	0.739		0.228		0.234	
Medicina	2013	N	97	41	97	41	97	41
		Mean rank	66.76	75.99	69.55	69.38	68.82	71.11
		Sig. (2-tailed)	0.178		0.977		0.716	
	2014	N	85	48	84	48	84	48
		Mean rank	64.52	71.40	67.32	65.06	65.76	67.79
		Sig. (2-tailed)	0.288		0.664		0.721	
Realia et naturalia	2013	N	236	92	236	92	236	92
		Mean rank	165.42	162.15	161.78	171.47	161.80	171.42
		Sig. (2-tailed)	0.765		0.303		0.323	
	2014	N	229	91	229	91	228	91
		Mean rank	161.12	158.95	163.05	154.08	156.00	170.01
		Sig. (2-tailed)	0.838		0.315		0.153	
Socialia	2013	N	83	47	83	47	83	47
		Mean rank	64.46	67.34	59.57	75.97	60.22	74.83
		Sig. (2-tailed)	0.654		0.004		0.008	
	2014	N	89	50	89	50	89	50
		Mean rank	68.79	72.15	69.15	71.51	66.19	76.78
		Sig. (2-tailed)	0.617		0.693		0.088	

Source: Compiled by the author.

## SUMMARY IN ESTONIAN – KOKKUVÕTE

### ORGANISATSIOONILINE KONTROLL ÜLIKOOLIDE JUHTIMISES: MITMEPARADIGMALINE LÄHENEMINE TARTU ÜLIKOOLI NÄITEL

#### Töö aktuaalsus ja uurimise motivatsioon

Käesolev doktoritöö käsitleb organisatsioonilise kontrolli mitmetahulist olemust ülikoolide juhtimises. Doktoritöö on kantud kolmest mahukast, ent üksteisega tugevalt läbi põimunud arutlussuunast – filosoofilisest, teoreetilisest ja praktilisest motivatsioonist. Filosoofiline motivatsioon, kantuna teadusfilosoofia baasarsaamadest loob doktoritööle laiahaardelise pinnase nii spetsiifiliselt uurimisobjekti kui ka üleüldiselt teaduse kui tegevuspraktika mitmekülgsemaks hoomamiseks. Võttes eeskju Thomas Kuhnist (1962) mõistab doktoritöö autor teadust eeskätt sotsiaalse praktikana, kus teaduslikkuse kriteeriumid põhinevad konkreetse teadlaskonna poolt aktsepteeritud reeglitel ja normidel. Teadusfilosoofilise raamistiku sisetoomine doktoritöösse võimaldab süstematiseerida organisatsioonilaseid uuringuid, kuna aitab kaardistada erinevaid dominantseid lähenemisviise (paradigmasid), mis ühele või teisele teadlaskonnale omaseks on saanud. Töö autor mõistab paradigma all koherentset filosoofiliste eelduste kogumit, mis päädivad tunnustatud teaduslike saavutustena ning kujundavad arusaama sobivate probleemilahenduste osas. Teadusfilosoofiliste baasarsaamade rakendamine juhtimisteaduses on viimasel dekaadil aktuaalsust pälvinud eeskätt tiptaseme ajakirjades nagu *Academy of Management Review*, *Organization* ning *Organization Studies*, viidates, kuidas teadlased ja teadlaskoollkonnad on üha enam võtmas suunaks omaenda baasarsaamade ja lähtekohtade mõistmise ja teistele mõistetavaks tegemise, kaardistades sealjuures ka alternatiivsed lähenemisviisid oma probleemilahendustele.

Hitt et al. (1995) on välja toonud, kuidas valdav osa akadeemilisi uuringuid läheneb organisatsioonilistele uurimisobjektidele liiga ühekülgsest, mõistmata kuidas organisatsioonilises reaalsuses kerkivad probleemid ja väljakutsed on üldjuhul mitmetahulised ning vajavad seega ka mitmekesisemat analüüsi. Taoline ühekülgsus on päädinud olukorraga, kus akadeemilist juhtimiskirjandust on iseloomustatud märksõnadega “juhtimisteooriate rägastik”, ja mille põhjustajaks on teadlaste või teadlaskondade endi suutmatus või vähene huvi teineteise lähtepositsioonide ja baasarsaamade üle reflekteerimiseks (Koontz 1961: 185). Eelnimetatud mõtet silmas pidades on käesoleva doktoritöö teoreetiliseks motivatsiooniks rakendada teadusfilosoofilist raamistikku organisatsioonilise kontrolli alase kirjanduse süstematiseerimiseks, koondades baasarsaamadelt sarnaseid käsitlusi ühiste paradigmade alla, võimaldades seeläbi näha ka paradigmadevahelisi erinevusi. Vaatluse alla võetakse juhtimiselases kirjanduses enimmainitud paradigmad – modernistlik, sümbolistlik ning postmodernistlik paradigma. Taoline organisatsioonilaste käsitluste korrastamine



läbi paradigmade prisma võimaldab paremini mõista organisatsioonilise kontrolli enda mitmetahulist ja keerulist loomust. Organisatsioonilise kontrolli uurimine omab samas üldiselt aktuaalsust läbi asjaolu, et organisatsioon iseenesest viitab organiseeritusele ja kontrollimisele ning mida enam muutub organisatsiooni ümbritsev keskkond, seda tõenäolisemalt kohtame ka organisatsioonilise kontrolli transformeerumist ning esile kerkivad võimalikud juhtimisprobleemid ja väljakutsed.

Doktoritöö praktiline motivatsioon on kantud sihist uurida organisatsioonilist kontrolli ülikoolides, kuna ülikoolide näol on sageli tegemist suurte organisatsioonidega, mis juba olemuselt on lõhestunud – ühelt poolt peavad ülikoolid olema konservatiivsed ja väärika ajaloo kandjad, teiselt poolt oodatakse neilt pidevat uuenemist ja õppimisvõimet. Lisaks on viimasel dekaadil märkimisväärselt muutunud nii ülikoolide roll ühiskonnas kui ka nendele seatud ootused. Antud doktoritöö analüüsib empiirilises osas seda, kuidas muutub organisatsiooniline kontroll Tartu Ülikoolis ajal, kus tuleb vastu võtta organisatsiooni jaoks suuri ja kaugeleulatuvate mõjudega otsuseid. Seetõttu rakendub doktoritöö empiirilises osas mitmeparadigmiline vaatenurk organisatsioonilise kontrolli uurimisele Tartu Ülikoolis perioodil, mil ülikool on läbi elamas ühte viimaste aastate suurimat muutumist ja arenguhüpet – teaduskondi liitvat juhtimisreformi. Põhjus organisatsioonilise kontrolli uurimiseks keset reformi läbiviimist tuleneb asjaolust, et organisatsioonilise kontrolli mitmetahulisus avaldub kõige ehedamalt läbi suuremahuliste muudatuste, kus olemasoleva süsteemi ja ülesehituse olemasolu õigustatus seatakse kahtluse alla.

Kõiki kolme eelnevalt mainitud motivatsioonilist sihti silmas pidades ilmneb kuidas olemasolev juhtimisalane kirjandus ei suuda sageli adekvaatselt kajastada organisatsiooniliste aspektide (nt kontrolli) kompleksust ja mitmetahulist loomust, kuna kiputakse oma uurimisprobleemile ja -objektile liiga kitsalt lähenema. Kaasates antud juhul Tartu Ülikooli juhtimisreformi analüüsimisse kolme erinevat paradigmat võimaldab see läbi mitme erineva lähenemise rikkalikumalt mõista organisatsioonilise kontrolli avaldumist ülikoolis tervikuna. Nimetatud seisukohti silmas pidades erineb käesolev doktoritöö olemasolevatest uuringustest selle poolest, et teadusfilosoofia abil ühendatakse organisatsioonilise kontrolli alased käsitlused ja peavoolud kolme paradigma alla, võimaldades seeläbi organisatsioonilist kontrolli empiirilises uuringus käsitleda tavapärasest oluliselt avaramalt ning pakkudes välja omapoolse metatasandi teoreetilise raamistiku organisatsioonilise kontrolli osas.

### **Uurimuse eesmärk ja ülesanded**

Doktoritöö eesmärgiks on välja töötada erinevate paradigmade sünteesile tuginev raamistik organisatsioonilise kontrolli mõistmiseks Tartu Ülikooli näitel. Eesmärgi saavutamiseks on püstitatud järgmised uurimisülesanded:

- Analüüsida organisatsioonilise kontrolli olemust ning arengut läbi erinevate paradigmade (Ptk 1).

- Tuua välja organisatsioonilise kontrolli mitmetahulisus ülikoolide juhtimises (Ptk 1).
- Välja töötada metodoloogiline raamistik organisatsioonilise kontrolli uurimiseks (Ptk 2).
- Läbi viia organisatsioonilist kontrolli hõlmav mitmeparadigmiline uuring Tartu Ülikoolis (Ptk 2).
- Esitada teoreetilise ja empiirilise uuringu tulemuste süntees, luues metatasandil uusi teoreetilisi tähelepanekuid (Ptk 3).

### **Töö ülesehitus**

Doktoritöö koosneb kolmest peatükist. Esimene ehk teoreetiline peatükk hõlmab organisatsioonilise kontrolli alaste käsitluste teadusfilosoofilist korrastamist paradigmade lõikes. Teine ehk empiiriline peatükk rakendab kolme juhtimisalases kirjanduses enim tähelepanu pälvinud paradigmat Tartu Ülikooli juhtimisreformi uurimisel ning kolmas peatükk, sünteesides nii teoreetilist kui empiirilist peatükki kujundab metatasandil teoreetilise raamistiku organisatsioonilise kontrolli paremaks mõistmiseks ja juhtimiseks.

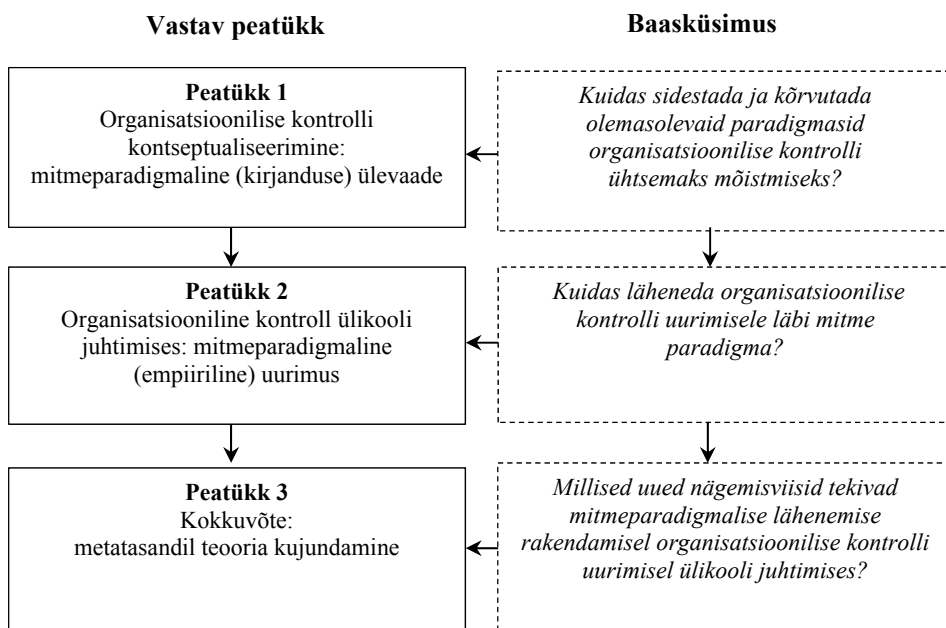
Töö esimeses peatükis tuuakse esmalt välja organisatsioonilise kontrolli alaste käsitluste hetkeolukord – adresseerides, kuidas olemasolevad uurimused on sageli üksteisele vasturääkivad ning üksteist kritiseerivad, samas teadlikult või teadvustamata mitte mõistes teineteise aluseeldusi ja seisukohti. Kirjanduse korrastamiseks tõstatab doktoritöö autor vajaduse teaduslike paradigmade järele. Seetõttu avatakse töö teoreetilise osa teises alapeatükis paradigma kui niisuguse olemus, tuginedes sealjuures rohkesti paradigmade kontseptsiooni populariseerijale Thomas Kuhnile, ning modernistliku/funktsionalistliku, sümbolistliku ja postmodernistliku paradigma baasil tuuakse välja kolm domineerivat vaatenurka organisatsioonilise kontrolli käsitlemisel. Viimast silmas pidades annab doktoritöö teoreetiline osa lugejale ülevaatliku pildi sellest, kuidas teadlased läbi ajaloo seni on kontrolli olemust mõistnud (ontoloogia), seadnud arusaama aktsepteeritava tõese teadmise piiridele (epistemoloogia) ning raamistanud relevantseid viisid, kuidas selle teadmiseni jõuda (metodoloogia). Teoreetilise osa kolmas alapeatükk seevastu avab kontrolli olemuse ülikoolide juhtimises, haarates sealjuures ka kõrgharidusmaastikul toimuvaid muutusi üldiselt. Kuna ülikoolidele seatud rollid ja ootused täna on väga tugevalt seadnud kahtluse alla nn traditsioonilise ja veel paljude vaimusilmas seisva klassikalise arusaama akadeemilisest keskkonnast ja selle juhtimisest, siis laiemate trendide avamine on sissevaade ja taust empiirilises peatükis Tartu Ülikooli kaasuse analüüsile.

Doktoritöö teine peatükk keskendub mitme paradigma rakendamisele organisatsioonilist kontrolli hõlmava juhtimise väljakutse analüüsimisel Tartu Ülikooli näitel. Iga paradigma loob ainuomase vaate sellele, kuidas Tartu Ülikoolis juhtimisreformi läbiviimisel üks või teine kontrollialane tahk domineerima hakkab. Iga paradigma rakendatakse eraldi, kusjuures üks on sisendiks

teisele. Alustades esimese faasina postmodernistlikust perspektiivist tuuakse esile, milles seisnevad juhtimisreformis vastuseis ja suurimad väljakutsed, st kaardistatakse organisatsioonilise kontrolli avaldumistasandid. Seejärel teises faasis uuritakse sümbolistliku paradigma abil vastuseisu sügavamalt tähendust ja avaldumistorme; ning kolmas faas, modernistlik/funktsionalistliku paradigma kinnitab või lükkab ümber tekkinud tähendusemustreid.

Kolmas ja ühtlasi viimane peatükk integreerib doktoritöö teoreetilise ja empiirilise (st 1 ja 2) peatüki põhiseisukohad, kujundades metatasandil teoreetilise raamistiku organisatsioonilise kontrolli mõistmiseks. Olemuslikult on kolmanda peatüki näol tegemist kokkuvõttega, kus tuleb esile doktoritöö autori suurim panus olemasolevasse teaduskirjandusse.

Töö ülesehitust illustreerib alljärgnev joonis 1.



**Joonis 1.** Doktoritöö lihtsustatud ülesehitus.

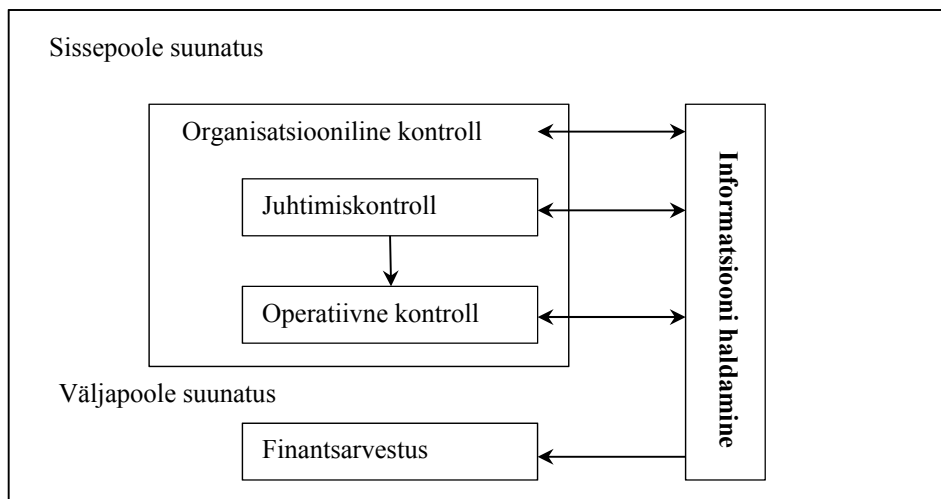
Allikas: Autori koostatud

### **Teoreetiline raamistik: mitmeparadigmiline kirjanduse ülevaade**

Doktoritöö teoreetiline peatükk algab kontrolli etümoloogilise tausta avamisega. Tulenedes ladinakeelsest sõnast *contra* (vastas, est) ja *rotulus* (käsikiri, est), viitab kontroll rolli täitjale (*rôle*) ja rolli täitmise hindajale (*contre-rôle*), mistõttu hõlmab kontroll alati vähemalt kahte osapoolt (Macintosh, Quattrone 2010: 5). Kantuna sõna etümoloogilisest päritolust on kontrolli näol tegemist eelkõige sotsiaalse fenomeniga, kus vastavalt kokkulepitud nägemusele tegutsetakse teatud kokkulepitud või ettenähtud raamides. Keeruliseks muudab

kontrolli fenomeni organisatsioonides aga see, et kontroll eeldab justkui inimeste käitumise täppisteadustele omasel viisil jäigalt raamidesse surumist, hoomamata, kuidas määramatuse komponent on ühel või teisel määral alati inimekäitumisse sisse kodeeritud.

Kuna kontrolli mõistet on juhtimisalasest teaduskirjanduses üsna avara tähenduslikkusega kasutatud, siis peab doktoritöö autor vajalikuks siinkohal piiritleda juhtimiskontrolli (*management control*, ingl), operatiivset kontrolli (*operational control*, ingl) ja organisatsioonilist kontrolli (*organisational control*, ingl). Nimetatud kolme mõiste omavaheline suhe on välja toodud ka joonisel 2.



**Joonis 2.** Organisatsiooniline-, juhtimis- ja operatiivne kontroll.  
Source: Autoripoolsete mugavdustega Anthony (1965: 22) baasil.

Käesolevas doktoritöös mõistetakse organisatsioonilist kontrolli kui osana üleüldisest informatsiooni käsitlemise süsteemist. Autorid Turner ja Makhjia (2006: 197) on välja toonud, kuidas suur osa teaduskirjandusest on eiranud asjaolu, et organisatsiooniline kontroll õigupoolest ka ise mõjutab ja kujundab infovooge organisatsioonis. Seetõttu, olemasolevad kontrollimehhanismid mitte ainult ei rakenda olemasolevaid infovälju, vaid loovad ka ise uusi arusaamu ja tähendusi selle osas, kuidas informatsiooni hangitakse ja levitatakse. Viimast mõtet silmas pidades, ühel või teisel määral hõlmab organisatsiooniline kontroll kõiki organisatsioonisiseseid protsesse, sh juhtimis- ja operatiivset kontrolli, samas kui näiteks finantsarvestus, mida sageli esimesena kontrolli all kiputakse tähistama, on pigem väljapoole suunatud tegevus, kuna siin on reeglid ja printsiibid organisatsiooni jaoks ette kirjutatud juba rahvusvaheliste ja riiklike institutsioonide poolt.

Juhtimiskontrolli tähistatakse kontrolli ühena juhtimise funktsioonidest organiseerimise (*organising*, ingl), koordineerimise (*coordinating*, ingl), planeerimise (*planning*, ingl) ja eestvedamise (*leading*, ingl) kõrval, käsitledes kontrolli pelgalt juhi tehnilise oskuse või rollina. Operatiivne kontroll omakorda taandub veel kitsamale tasemele, kus jälgitakse organisatsiooni igapäevaseid protsesse ning otsuseid tegevuste raamidesse seadmise osas tehakse jooksvalt. Käsitledes doktoritöös organisatsioonilist kontrolli nii nagu esitatud joonisel 2, mõistetakse kontrolli eeskätt informatsiooni kandja rollis, mille abil kujuneb organisatsiooni liikmete käitumine vastavusse organisatsiooni eesmärkidele.

Olemasolevate kontrollialaste käsitluste analüüs toob doktoritöös ilmsiks, kuidas olenevalt teadlasest või teadlaskonnast on lähenetud kontrolli uurimisele eri suunast, sealjuures sageli teadvustamata nii iseenda kui ka oma kolleegide või kriitikute aluseeldusi ja lähtekohti. Teisisõnu, valdav osa kontrollialasest kirjandusest apelleerib ühele ja ainsale perspektiivile või lähenemisele, kaasmata alternatiivseid võimalusi. Alternatiivseid lähenemisi mõistetakse pigem vääradena, kuna need ei sobitu konkreetse teadlaskonnale omase teadusemõistmise ja teaduse praktiseerimise piiridesse. Selleks, et kirjanduses valitsevast fragmenteeritusest üle saada, taaselustab doktoritöö autor paradigmatel vajaduse organisatsioonialastes uuringutes.

Paradigma kui kogum teadlasele või teadlaskonnale omaseid filosoofilisi baasarusaamu teaduse olemuse ja teaduse praktiseerimise kohta lähtub tõekspidamisest, et teadus kui niisugune on eelkõige sotsiaalne tegevus. Sotsiaalse tegevusena sõltuvad teadus ja teaduslikkuse kriteeriumid vastava teadlaskogukonna heakskiidust. Thomas Kuhn (1962: viii) on paradigmana mõistnud “universaalselt tunnustatud teaduslikke saavutusi, mis teatud ajaperioodil kujundavad teadlaskogukondadele näidisprobleeme ja lahendusi”. Antud definitsioonist kumab hästi läbi paradigmatel ja ühtlasi teaduse ja teaduslikkuse kokkuleppeline loomus. Näiteks modernistlik paradigma, mida seostatakse kõige enam loodusteadustele omaste lähenemistega, on pikka aega olnud domineerivaks teaduse mõistmise viisiks ka organisatsiooniuuringutes varasemate uuringute ja teoreetiliste käsitluste baasil hüpoteeside seadmine ning seejärel empiirikas nende verifitseerimine või falsifitseerimine. Orienteeruvalt 1970. aastatel tekkis sotsiaalteadustes sügavam diskussioon selle üle, kuivõrd loodusteaduslikult ratsionalistlik lähenemisviis on piisav ja õigustatav sotsiaalsete fenomenide mõistmiseks, kuna juba uurimisobjekt – inimkäitumine on erinev näiteks füüsika ja keemia uurimisobjektist. Ometigi käsitleti pikka aega neid teaduse silmis ühetaolistena.

Tänaseks on juhtimisalases kirjanduses kõige selgemalt välja joonistunud kolm domineerivat paradigmat – modernistlik, sümbolistlik ja postmodernistlik. Neid kolme eristavad üksteisest erinevad filosoofilised aluseeldused oma uurimisobjekti kohta. Rakendades siinkohal teadusfilosoofia baastermineid, saab paradigmatel üksteisest eristada lähtuvalt ontoloogilistest, epistemoloogilistest ja metodoloogilistest tõekspidamistest. Olenevalt sellest, millisena mõistame olevat meie uurimisobjekti loomuse (ontoloogia), kujuneb ka arusaam, nii sellest, millist teadmist on meil võimalik selle uurimisobjekti kohta

saada (epistemoloogia), ent ka aktsepteeritavad viisid, kuidas selle teadmiseni jõuda (metodoloogia). Kirjanduses on nimetatud kolme aluseelduse puhul lähtunud subjektiivne-objektiivne vastandusest (vt tabelit 1). Teaduse subjektiivsus avaldub läbi uskumuse, kuidas teadus ei saa pretendeerida täielikult objektiivsusele, kuna uurimus on alati mingis mõttes kallutatud – näiteks sõltudes kordumatutest algtingimustest ja uuringu tulemuste tõlgendamisevõimalustest. Seevastu teaduse objektiivsusesse uskujad pooldavad seisukohta, et teaduslikku uuringut on võimalik ja tulebki käsitleda lahusolevana seda läbi viinud teadlastest.

Arusaam selle kohta, milline on meie uurimisobjekt, võib varieeruda nominalistlikust realistliku seisukohani. Nominalistlik seisukoht pooldab subjektiivset lähenemist, mille kohaselt iga sotsiaalne nähtus on alati singulaarne, st meie arusaam nende objektide kohta on alati sõltuvuses meie meelte vahendusest. Seetõttu, nii palju kui on erinevaid teadlasi, kes ühte ja sama objekti uurivad, nii palju on ka erinevaid tõlgendusviise antud objekti kohta. Realistlik ontoloogia võtab vastupidiselt aga objektiivse lähenemise sotsiaalteadustele (kantuna teaduse praktiseerimise tavadest loodusteaduslikus mõttemallis). Realism eeldab, et kõik sotsiaalsed fenomenid või sotsiaalteaduse uurimisobjektid eksisteerivad meist sõltumatult, st on objektiivselt olemas ning nendest arusaamine ei ole meie meelte poolt “mõjutatud”.

Teadlase ontoloogiline lähtekoht on tugevas sõltuvuses epistemoloogilise seisukohaga oma uurimisobjektist. Vastavalt subjektiivne-objektiivne eristusele võib ka siinkohal esile tuua kahte leeri – positivism ja anti-positivism. Positiivistlik arusaam sotsiaalteaduse uurimisobjektidest eeldab paljuski sarnaselt loodusteadustele, kuidas tõene teadmine oma objekti kohta saab tulla läbi järjepideva informatsiooni hankimise, st mida enam infot oma objekti kohta kogume, seda suurema üldistatavuse astmega meie uuringu tulemused on. Samas anti-positivistlik lähenemine hülgab taolise pretendeerimise üldistatavusele. Anti-positivistlik epistemoloogia toob välja, kuidas igasugune arusaam või tõlgendus sotsiaalteaduste uurimisobjekti kohta on alati partikulaarne ja tugevas sõltuvuses ainulaadsest kontekstist, mistõttu üldistuste tegemine on sageli meelevaldne.

Ontoloogiline ja epistemoloogiline lähtekoht avaldub selgelt ka teadlase metodoloogilistes valikutes, kus arusaam oma objektist ja sellest, millise üldistatavuse astmega teadmisele pretendeeritakse, kujunevad ka objekti uurimise ja lähenemise viisid. Siinkohal eristuvad idiograafiline ja nomoteetiline seisukoht. Kui idiograafiline seisukoht püüdleb minna uurimisobjektile võimalikult lähedale, soovides teadlasena jõuda sotsiaalse fenomeni vahetule kogemisele (*first-hand experience*, ingl) ja selle edasiandmisele, siis nomoteetiline lähenemine distantseerib end uurimisobjektist ning tugineb rangelt juba teiste poolt välja töötatud ja tunnustust leidnud uurimispraktikatele ja tehnikatele (Burrell, Morgan 1979: 6). Illustreerimaks idiograafilist ja nomoteetilist lähenemist sotsiaalteadustes võib esimesel juhul viidata taoliste uurimispraktikatele nagu etnograafia, juhtimiskaasuste koostamine, süvaintervjuud jne, kus eesmärgiks on partikulaarse kogemuse kajastamine ning uurija enda nägemus on alati

tulemuste tõlgendamise loomulik osa. Nomoteetilise lähenemise puhul lähtutakse sageli küsimustikest, valmistöötatud mõõdikutest, seatakse kirjanduse baasil hüpoteese, mida minnakse empiirikas testimas, ning teadlase rolliks on end objektist distantseerida.

Kõik eelnimetatud teadusfilosoofilised lähtekohad on summeeritud ka tabelis 1.

**Table 1.** Doktoritöös rakendatud teadusfilosoofilised aluseeldused.

Subjektiivne lähenemine sotsiaalteadustes	Subjektiivne-objektiivne dimensioon	Objektiivne lähenemine sotsiaalteadustes
<b>Nominalism</b> <i>Uurimisobjektid on meie meelte vahendatuse tulem, nii palju kui on teadlasi, on ka erinevaid tõlgendusi uurimisobjekti kohta.</i>	← <b>ONTOLOOGIA</b> → <i>Arusaam sellest, missugune on uurimisobjekt</i>	<b>Realism</b> <i>Uurimisobjektid eksisteerivad meist sõltumatult, on objektiivselt olemas.</i>
<b>Anti-positivism</b> <i>Igasugune teadmine ja arusaam uurimisobjekti kohta on partikulaarne ja tugevalt sõltuv unikaalsest kontekstist.</i>	← <b>EPISTEMOLOOGIA</b> → <i>Arusaam sellest, mida on võimalik uurimisobjekti kohta teada saada</i>	<b>Positivism</b> <i>Teadmine kujuneb info akumulierimise tulemusena ning seetõttu, mida enam infot oma objekti kohta kogume, seda suurema üldistatavuse astmega kujuneb uus teadmine.</i>
<b>Idiograafiline</b> <i>Selleks, et sotsiaalteadustes uurimisobjekti mõista, tuleb püüelda vahetu kogemuse saavutamisele (<i>first-hand experience</i>, ingl).</i>	← <b>METODOLOOGIA</b> → <i>Arusaam sellest, kuidas on võimalik uurimisobjekti uurida</i>	<b>Nomoteetiline</b> <i>Teadlane tugineb juba teiste poolt välja töötatud ja teadlaskogukondade poolt aktsepteeritud uurimispraktikatele.</i>

Allikas: Autori koostatud.

Doktoritöö autor rakendas tabelis 1 toodud teadusfilosoofilisi baaslähtekohti selleks, et paradigmade baasil kujundada ülevaade organisatsioonilise kontrolli alases kirjanduses. Teadvustades olemasolevate uuringute ontoloogilisi, epistemoloogilisi ja metodoloogilisi valikuid on võimalik näha, millist paradigmat üks või teine uurimus pooldab. Analüüsid uuringuid ja teadusartikleid, mis on ilmunud vahemikus 1893–2011, kaeti doktoritöö autori poolt üle kolme põlvkonna teadlaskogukondade mõttearendusi kontrolli teemal (vt tabelit 1.4 doktoritöö esimeses peatükis), tuues ühtlasi välja millisest aspektist kontrolli keegi uurinud on. Kirjanduse analüüsile järgneb peatükis 1.2 organisatsioonilise kontrolli kirjeldamine vastavalt läbi kolme erineva paradigma (modernism, sümbolism ja postmodernism) aluseeldustele. Siinkohal on kokkuvõtvalt antud analüüsi tulemused esitatud tabelis 2.

**Tabel 2.** Organisatsioonilise kontrolli olemus vastavalt modernistlikule, sümbolistlikule ja postmodernistlikule paradigmale.

Filosoofilised aluseeldused	Paradigma		
	Modernism	Sümbolism	Postmodernism
<b>Ontoloogia</b>	<b>Realism</b>	<b>Nominalism</b>	<b>Realism-nominalism</b>
Kontrolli olemus	Küberneetiline ja bürokraatlik, juhtide poolt teadlikult kujundatav.	Sotsiaalse koosolemise tulem, kontroll kujuneb organisatsiooniliikmete omavahelise interaktsiooni tulemina.	Olemasolevad kontrollimehhanismid on kujunenud teatud võimupositsioonide ja diskursuste tulemusena, mis teatud põhjustel on kujunenud organisatsioonis domineerivaks jõuks. Nn subjektiivselt kujunenud objektiivne hetkereaalsus.
<b>Epistemoloogia</b>	<b>Positivism</b>	<b>Anti-positivism</b>	<b>Positivism-Anti-positivism</b>
Teadmised kontrollist	Püüdlemine objektiivse ja universaalse teadmise suunas, mis oleks vaba uurija mõjutustest.	Sihiks on jõuda uurimisobjektile võimalikult lähedale, püüeldes vahetu kogemuse poole.	Ei ole võimalik rääkida ühest ja ainsast teadmisest, vaid teadmistest. Iga tekkiv diskursus on lokaalsel tasandil selle konkreetse kogukonna jaoks teadmine.
<b>Metodoloogia</b>	<b>Nomoteetiline</b>	<b>Idiograafiline</b>	<b>Nomoteetiline-idiograafiline</b>
Kontrolli uurimise viisid	Tuginemine standardiseeritud ja sageli kvantitatiivse loomuga meetoditele. Siht üldistatavusele ja etteantud hüpoteeside testimisele.	Kirjeldav ja analüüsiv lähenemine. Rõhuasetus on kontrolli mõistmisele ja uurijana oma nn vahetu kogemuse teistele edasiandmine. Mitte-standardiseeritu, struktureerimata ning sageli kvalitatiivsed meetodid.	Varjatud diskursuste esiletoomisele suunatud. Eklektiline, kriitiline ja olemasolevaid struktuure avada püüdev. Destruktiivne ja suuresti uurija enda intuitsioonist lähtuv situatsioonide tõlgendamine.

Allikas: Autori koostatud.

Ajalooliselt on modernism olnud kõige dominantsem paradigma teaduse ja sealhulgas sotsiaalteaduse uurimisobjektide mõistmiseks. Modernism käsitleb kontrolli organisatsioonis eeskätt ratsionalistlikest kaalutlustest lähtuvalt – kontroll on miski, mida on võimalik teadlikult kujundada, ent selleks tuleb standardiseeritud ja teadlaskogukondades juba rohkelt kasutust leidnud ja aktsepteeritud meetodite abil seada võimalikult asjakohased hüpoteesid ja mõõdikud kontrolli kohta uue ja vajaliku teadmise saamiseks. Modernistlik paradigma seab sihiks välja töötada üha paremaid raamistikke ja probleemi-lahendamise praktikaid sotsiaalsete fenomenide (kvantitatiivseks) mõõtmiseks. Seeläbi ka organisatsioonilise kontrolli puhul kerkib esile eeskätt kontrolli instrumentaalne funktsioon – kuidas tagada efektiivsem organisatsiooniline kontroll, kuidas tagada, et organisatsiooni liikmete tegevus teeniks parimal võimalikul viisil organisatsiooni eesmärged ja huvisid (Das, Teng 1998; Tannen-



baum 1962, 1968; Ouchi 1979; Hatch 1997a; Eisenhardt 1985). Vastavalt on ka modernistlikust paradigmast kantud teaduslikud uuringud kontrolli alal keskendunud eeskätt sellele, kuidas seada standardeid, hinnata organisatsiooni töötajate tulemuslikkust ning anda tagasisidet töötajatele seatud ootuste täidetuse osas.

Kuna modernistlik lähenemine organisatsioonilisele kontrollile rajaneb veendumusel, et ka mitteformaalsed aspektid nagu väärtused ja uskumused on kujundatavad kui nende kohta piisavalt teadmisi koguda, siis modernistlikus käsitletakse juhte omamoodi sotsiaalsete inseneridena (*social engineers*, ingl), kes püüavad kontrolli täppisteadusliku sihikindlusega strateegiliselt sobivasse raami suunata. Klassikaline illustreeriv uurimus taolisest küberneetilisest ja ratsionalistlikust arusaamast kontrolli osas on ilmunud Beer (1959a, 1959b) poolt, kes käsitles organisatsiooni sarnaselt looduses esinevatele kooslustega eesmärgipärase süsteemina. Sarnase eesmärgipärase lähenemisega on kontrolli lahti mõtestanud ka Ouchi (1977, 1978, 1979), kes täpsustas, kuidas sõltuvalt organisatsiooni tegevusvaldkonnast saab kontrollida vaid kahte asja – inimeste käitumist või selle käitumise tulemust, mistõttu tuleb organisatsioonil esmalt mõista oma põhitegevusele sobivaid mõõdikuid ehk vastavalt, kui hästi saame mõõta kas inimeste käitumist (vastavalt etteantud standarditele) või pigem on kergem mõõta selle käitumise tulemit.

Sümbolistlik paradigma on juhtimisalases kirjanduses elavamalt esile kerkinud alates 1970ndate algusest, ning põhjuseks eeskätt üleüldine debatt sotsiaalteadustele sobivama teaduse praktiseerimise otsingute üle. Sümbolistlik paradigma mõistab organisatsioonilist kontrolli eeskätt sotsiaalse manifestatsioonina. Kui modernistlik paradigma käsitles organisatsiooni tervikuna indiviidist olulisemana, siis sümbolism toob indiviidi ja tema vahetu kogemuse eraldi fookusesse (Burrell, Morgan 1979: 227). Sealjuures ei käsitleta indiviidi passiivse kõrvalseisjana, keda organisatsioon endale sobivatesse raamidesse püüab vormida (modernismile omane), vaid mõistab indiviidi aktiivse kontrolli kujundajana, seda läbi indiviididevahelise interaktsiooni (Thomas et al. 1993). Viimast silmas pidades on sümbolistlikust paradigmast kantud uurimuste metodoloogiliseks eelistuseks sageli tõlgenduste otsimine läbi vahetu kogeja silmade. Kuna teaduslikust vaatepunktist ei ole sümbolistlike uurimuste eesmärgiks tulemuste üldistatavus, siis rõhuasetus on pigem olemasoleva andmestiku (intervjuude transkriptsioonid, vaatlused, videod, jne) võimalikult sisukad tõlgendused. Taoline metodoloogiline seisukoht avaldub tugevalt ka sümbolistliku paradigma epistemoloogilises tõekspidamises, kus uued lisandused olemasolevasse teadmistepagasisse tekivad läbi organisatsiooniliste tekstide ja unikaalsete kontekstide tõlgendamise, kuna eeskätt organisatsioonisisised “tekstid” on need, mis näitavad organisatsiooni eluolu ja situatsioone teatud valguses, st kontrollivad organisatsioonisisest informatsiooni käsitlust (Gadamer 2006). Koondades eelnevaid mõtteid võib märkida, kuidas sümbolistlik paradigma hõlmab organisatsiooniline kontroll neid aspekte ja tahke, mis oma ohtrate (ja varjatud) tõlgendusvõimalustega jäävad sageli silmale esmapilgul nähtamatuks.

Postmodernistlikku paradigmat iseloomustatakse sageli eklektilisena, kuna juba aluseeldustelt kannab ta endas lõhestatust realismi-nominalismi, positivismi-anti-positivismi ja idiograafilise-nomoteetilise lähenemise osas. Ontoloogiliselt käsitleb postmodernism organisatsioonilist kontrolli reaalselt eksisteeriva sotsiaalse nähtusena, samal ajal aga ka meie teadvustamise tulemina. Kontrolli mõistetakse läbi võimusuhte, mida organisatsioonis kohata võib. Nimetatud võimusuhted on reaalsed ning organisatsiooni liikmete jaoks objektiivselt eksisteerivad, ent subjektidena on neil siiski võime neid muuta. Seetõttu, kontrollina toimivad võimusuhted või diskursused, mis ühel ajamomendil on organisatsiooni liikmete jaoks objektiivselt reaalsed, võivad mõne aja pärast taanduda ning esile kerkivad teised. Ontoloogiliselt lähtekohalt on postmodernistlik arusaam organisatsioonilisest kontrollist lõhestunud objektiivse ja subjektiivse kehtivuse vahel. Epistemoloogiliselt lähtekohalt näeb postmodernism teadmise kujundajana jagatud tähendusi ja keelt ning nende baasil tekkivad diskursused toimivad ühtlasi organisatsioonilise kontrolli kehastusena. Seega, kontrolli mõistmiseks tuleb jõuda nende tähenduste ja tõlgenduste juurde, millele dominantsed diskursused organisatsioonis toetuvad. Lõhestatus positivistliku ja anti-positivistliku tuleb esile postmodernismi taotlusest süstemaatiliselt dekonstrueerida olemasolevaid korraldusi ja diskursusi selleks, et näidata, kuidas üks või teine struktuur organisatsioonis võimu on haaranud, samas aga antakse igal hetkel mõista, kuidas invidiidid saavad taolisi dominantseid diskursusi ise muuta või vähemasti neile vastu seista. Seega, invidiid organisatsioonis on ühelt poolt kontrollitav, ent ka ise oma vahetus keskkonda kontrolliv ja kujundav subjekt. Metodoloogiliselt on postmodernismi sihiks seista vastu domineerivatele ja rõhuvatele korraldustele ning kuulata ära nende liikmete arvamus, kes seni on domineerivatest diskursustest eemale jäetud (Kilduff, Mehra (1997)). Postmodernism ründab organisatsiooni distsiplineerivat loomust, seega kontrolli nähakse samuti eeskätt normeerimise ja distsiplineerimise kehastusena. Lõhestatus idiograafilise ja nomoteetilise lähenemise vahel tuleneb postmodernismis asjaolust, et olemasolevate korralduste ajaloolise tekkimise väljatoomisele tuleb postmodernistidel läheneda meetodiliselt üsna süstemaatiliselt ja normeeritult (omane modernismile), samas seejärel võetakse nomoteetilise sihina kriitiline pilk sellele, kuidas olemasolevaid struktuure muuta ja neile vastu astuda.

Alapeatükis 1.3 keskendub doktoritöö organisatsioonilise kontrolli spetsiifikale ja aktuaalsusele ülikoolide kontekstis. Kontrolli uurimine ülikoolide puhul on aktuaalne eeskätt seetõttu, kuidas viimastel dekaadidel on rohkelt rahvusvahelises teaduskirjanduses kritiseeritud nii ülikoolidele kui akadeemilisele personalile seatud kõrgendatud ootuseid ja rolle. Sageli tuginevad diskussioonid ülikoolidele sobiva vormi ja elukorralduse üle nn klassikalisele nägemusele ülikoolist (viidates aastasade tagusesse aega), kus ülikool oligi ühiskonnas ainsaks info saamise, tekitamise ja jagamise kohaks. Samas, ülikoolidele omistatud kohustused ja võimalused, mis olid relevantseid ehk veel 100 aastat tagasi, on kaasaja ühiskonnakorralduses paratamatult muutunud. Peamised erisused nn traditsioonilise ülikoolide juhtimismudeli ja neo-

liberaalse ehk tänapäevase juhtimismudeli vahel on välja toodud allpool tabeli 3 vahendusel.

**Tabel 3.** Erisused traditsioonilise ja neo-liberaalse ülikoolide juhtimismudeli vahel.

	Ülikoolide juhtimismudelid	
	Neo-liberaalne mudel	Liberaalne (nn traditsiooniline juhtimismudel)
<i>Kontrolli viis</i>	„Kõva” juhtimine; lepingupõhised kokkulepped osapoolte õigustest ja kohustustest; autokraatne kontroll	„Pehme” juhtimine; kollegiaalne ja demokraatlik hääletamine; professionaalne konsensus; lahustunud kontroll
<i>Juhtimise funktsioon</i>	Juhid; alaline juhtkond; kulukeskused	Liidrid; õpetlaste kogukond; professioonid; teaduskonnad
<i>Eesmärgid</i>	Tulemuslikkuse maksimeerimine; finantskasum; efektiivsus; massifikatsioon; privatiseerimine	Teadmised; teadustöö; uurimine; tõde; arutelu; eliitsus; mitte kasumile suunatus
<i>Tööalased suhted</i>	Konkurentsil põhinevad; hierarhilised; töökoormuse määrab ja on sõltuvuses turu poolt; korporatiivne lojaalsus; taunitav on kriitika ülesnäitamine oma ülikooli suunas	Usaldusel põhinev; vooruspõhine eetika; professionipõhised normid; väljendus- ja kriitikavabadus
<i>Aruandlus</i>	Auditid; monitooring; tarbija- ja juhtimise keskne; tulemuslikkuse indikaatorid; väljundipõhisus ( <i>ex post</i> )	„Pehme” juhtimine; professionipõhine; reegli-põhine ( <i>ex ante</i> ); vastastikused ekspert-hinnangud ( <i>peer review</i> , ing)

Allikas: Olssen (2002: 45), lühendatud versioon originaalist.

Kõrgharidussektori ja ülikoolide toimimise uurija Trow märkis juba 1974. aastal, kuidas vastavalt kõrgharidust omandavate inimeste arvu suurenemisele taandub üha enam ka traditsiooniline arusaam ülikoolist ning esile kerkib liberaalne juhtimismudel. Väidetavalt, kui veel sada aastat tagasi võis kõrghariduses osalejate arv oma vanusegrupis jääda 0–15% vahele ning kõrghariduse omandamist loeti eliitseks tegevuseks, siis juba pärast II maailmasõda kasvas kõrghariduses osalejate arv 16-50% oma vanusegrupist ning see viitas juba kõrghariduse massifitseerumisele. Täna läänelikes riikides viidatakse aga koguni kõrghariduse universaalseks kaubaks muutumisele, kuna toimub liikumine selle suunas, kus juba üle 50% oma vanusegrupist omab kõrgharidust. Vastavalt kõrghariduse rolli muutumisele ühiskonna jaoks on märkimisväärselt muutunud ka ülikoolide juhtimispraktikad. Administratiivne pool juhtimisest, mis nn traditsioonilises mudelis või arusaamas kuulus akadeemilise kogukonna demokraatlikkusele põhinevaks kõrvaltegevuseks, on ülikoolide mahulise kasvamise tõttu (üliõpilaste arvu suurenemine) tekitanud vajaduse mitte-akadeemiliste juhtide järele, sageli on ülikoolide juhtimisse märkimisväärselt kaasatud ka väliseid osapooli (nn sisseostetud juhid erasektorist, ministerruumite esindajad jne). Nimetatud trendide tulemusena on ülikooli kui

organisatsiooni põhitegevuse – õpetamise ja teadustöö kõrvale üha tugevama mõjujõuga tekkinud administratiivne töö ja kohustus.

Valdav osa ülikoole uuriv teaduskirjandus keskendubki administratsiooni ja akadeemilise kogukonna vahel tasakaalu leidmise küsimustega, samal ajal kui Eesti ja paljude teiste riikide jaoks on ülikoolide ja kõrghariduse tulevikuga seoses tekkimas oluliselt kriitilisem küsimus. Nimelt, Jaapani, Lõuna- ja Ida-Euroopa riikide demograafiline seis (vananev rahvastik) viitab sellele, kuidas mitte enam kauges tulevikus on oodata kõrgharidusse sisenevate noorte märgatavat langust (Kwiek 2013; Vincent-Lancrin 2008; Grob, Wolter 2007). Kõrgharidusse sisenejate langust arvestades on seetõttu paljud riigid liikumas uude arengufaasi, kus ülikoolid on varasematel dekaadidel hüppeliselt kasvanud nii tegevusmahult (infrastruktuur, pakutavad õppekavad ja tegevused) kui akadeemiliste ja administratiivsete töötajate baasilt, ent peavad nüüd oma toimimisprintsipi ümber hindama. Ometigi ei tähista üliõpilaste arvu vähenemine seda, et ülikool liiguks tagasi aega, kus väike üliõpilaste arv tähistas ülikooli ja kõrghariduse eliitsust, vaid pigem esitab täiendava väljakutse väiksema hulga, ent tõenäoliselt väga erineva ettevalmistusega tudengitebaasi vastuvõtmisel (optimeeritud rahaliste võimaluste ja töötajate arvu toel, samas kui ootused ja nõuded ülikoolihariduse kvaliteedile jätkuvalt kasvavad).

Organisatsiooniline kontroll ülikoolide puhul on juba olemuslikult keeruline, kuna ülikool on korralduslikult üles ehitatud väga erinevatele, ent võrdväärse mõjujõuga osapooltele, keda sageli iseloomustavad erinevad eesmärgid ja sihid. Rakendades doktoritöö teoreetilise osa alapeatükis 1.2 välja toodud modernistlikku, sümbolistlikku ja postmodernistlikku paradigmat organisatsioonilise kontrolli avaldumisele ülikoolis on võimalik välja tuua kontrolli erinevaid tahke. Modernistlik paradigma suudab selgitada ülikoolide bürokraatlikumat loomust, kus tähelepanu koondub efektiivsusele, aruandlusele, turu nõudlusele, süsteemide standardiseerimisele ja optimeerimisele (McCaffery 2010; Dill 1999; Altbach 1997; Parker, Jary 1995). Kantuna modernistliku paradigma aluseeldustest, organisatsiooniline kontroll avaldub siin eeskätt ülikoolide juhtkonna püüdlustena vormida ülikooli ülesehitust ja protsesse nii, et need kannaksid parimal võimalikul viisil ülikooli strateegilisi eesmärgi. Antud siht kätkeb kõige sügavamal tasandil ontoloogilist veendumust, kuidas ülikoolisisesed protsessid ja inimekäitumine on teadlikult suunatud, selleks tuleb koguda piisavalt informatsiooni erinevatelt juhtimistasemetelt – õppida teiste ülikoolide kogemusest (varasemalt tehtud uuringutest) ning vajadusel ka ise läbi viia laiapõhisem ülikoolisisesene uuring.

Kui modernistlik paradigma suudab avada organisatsioonilise kontrolli küberneetilise ja bürokraatliku või funktsionaalse tahu, külje, siis sümbolistlik paradigma adresseerib kontrolli sügavalt sotsiaalset komponenti. Sümbolistlik paradigma keskendub sellele, kuidas ühiselt jagatud väärtused ja tõekspidamised ülikooli liikmete seas toimivad omamoodi kontrollimehhanismina (Clark 1983; Mendoza 2007), ning ontoloogiliselt seab sümbolism sügava kahtluse alla, et inimeste ja kogukondade identiteeti ja väärtusi saaks niivõrd mehhaaniliselt vormida nagu näiteks modernistlik paradigma ette nägi (Hatch

1997a). Sümbolism rõhutab kogukonna tähtsust ülikooli erinevatel tasanditel – teaduskonna, üksuse, instituudi, teadlaskonna, jne. Selleks, et mõista, kuidas taolised ülikooli lokaalsed rakukesed koostoimes kujundavad organisatsioonilise kontrolli ülikoolis tervikuna, tuleb uurijal sageli laskuda just nimelt lokaalsele tasandile ning püüelda vahetu kogemuse hankimisele, st kogeda seesolija või oma inimese perspektiivi (*insider view*, ingl), teadvustades samas, kuidas iga uus teadmine konkreetse üksuse toimimisest, tõekspidamistest ja väärtustest on unikaalne ning mitte üldistatav teistele.

Lisaks ülikoolides peituva organisatsioonilise kontrolli küberneetilisele (modernistlik paradigma) ning suhetepõhisele küljele (sümbolistlik paradigma) toob postmodernistlik paradigma esile kontrolli rõhuva loomuse. Organisatsiooniline kontroll juba olemuselt kätkeb inimkäitumise institutsionaliseerimist ja normeerimist, ning sisse kodeeritud võimumänge (nt akadeemilise ja mitteakadeemilise töötajaskonna vahel). Teaduskirjanduses on juba alates Foucaultist ülikooli kirjeldatud vanglate ja haiglate kõrval kui ühtesid kõige normeerivamaid organisatsioone, mis propageerivad teatud distsiplinaarset võimu ja spetsiifilisi diskursusi (Laurence 2009). Indiviidid asuvad olemasolevatele kontrollimehhanismidele ja korraldustele vastu astuma siis kui tajuvad ohtu oma identiteedi, väärtuste ja tõekspidamiste õhnestamisele või hävitamisele (Casey 1995; Kunda 1992; Parker 2000; Willmott 1993b; Westwood, Johnston 2011). Eelnimetatud silmas pidades suudab postmodernistlik paradigma katta organisatsioonilise kontrolli selle tahu, mis kajastab kaasajal kõrgharidussektoris aset leidvaid ja ülikooli liikmetes ärevust ja sageli trotsi tekitavaid muutusi. Ontoloogilises tähenduses viitab see pendeldamist ülikoolis üksikult üldisele ehk vaadeldakse tekkinud dominantseid diskursusi ning nende tekkelugu, samas tundes nende ebaõiglaselt rõhuvat võimu rakendatakse ka võimet ise uusi diskursusi nn vastandjõuna ellu kutsuda. Seeläbi suudab postmodernism selgitada näiteks ülikoolisisesid pingeid, mis tekivad sageli just läbi paljude poolt soovitud ülikooli traditsioonilise minapildi ja kaasaegsete olude pörkimise, või siis avada distsipliinide vahelised võimumängud (nt teaduslikkusele pretendeerimine pehmetes ja kõvades distsipliinides), samuti ka lõhed ühiskonna ja tööturu ootuste ning ülikoolide nägemuse vahel, jne. Postmodernistlik epistemoloogia üritab mõista eelnimetatud domineerivate diskursuste tekkelugu ning argumentatsiooni nende õigustatuse taga, samas tunnistades igasuguste taolise diskursuse ajutist loomust ning võimalikku hääbumist ja ümberlukkamisvõimalusi läbi uute ja veenvamate diskursuste tekitamise.

Kokkuvõttes katavad modernistlik, sümbolistlik ja postmodernistlik paradigma organisatsiooni kolm väga erinevat tahku ülikoolides – funktsionaalne ja küberneetiline tahk (modernism), inimsuheteid ja inimkooslusi koos hoidvat tahku (sümbolism) ning ülikooli kui normeeriva organisatsiooni võimumängudel baseeruvat tahku (postmodernism).

## Empiiriline uurimus: mitme paradigma rakendamine kontrolli uurimisel Tartu Ülikoolis

Doktoritöö empiiriline osa (ptk 2) rakendab teoreetilises osas välja toodud kolme paradigmat konkreetse uurimisprobleemi analüüsimiseks – kontrolli avaldumisvormid Tartu Ülikooli juhtimisreformi elluviimisel. Tartu Ülikooli näol on tegemist klassikalise ülikooliga, mille ligi 400 aastane ajalugu on ühelt poolt organisatsiooni jaoks võimalusi loov, samas seab ka piire. Uurimisprobleem ise keskendub juhtimisreformile, mis seab sihiks muuta ülikooli olemasolevat struktuuri, koondades üheksa teaduskonda nelja valdkonna alla – *medicina, realia et naturalia, humaniora* ja *socialia*. Vajadust reformi järele on tunnistanud juba aastaid varem:

„Tegevused ja ressursid ning nende juhtimine on killustatud ja ebapiisavalt koordineeritud. See toob sageli kaasa ebaefektiivsuse ja dubleerimise. Suures osas on see probleem seotud ülikooli struktuuri ülesehitusega ja leiab seda puudutavas osas ka käsitlemist. Probleem avaldub nii õppe- kui ka teadustöös (liiga palju õppekavasid ja -aineid; väikesed rühmad; põhjendamatult palju töötajaid, arvestades ressursse ja tegevuse mahtu jms) ja on üsna sageli seotud rahapuudusega.” (TÜ tegevuskeskkonna analüüs 2008: 73)

Tartu Ülikooli praegune rektor on selgitanud reformi vajadust tänasel päeval järgmiselt:

„Tartu Ülikooli uue põhikirja vastuvõtmine jätkab seitse aastat tagasi alanud juhtimisreformi. 2007. aastal kujundati sisemiselt ümber kaks suurt teaduskonda, ülejäänud üksused on aga kujunenud «kohalikest» oludest lähtuvalt. Oleme jõudnud olukorrani, kus ülikoolil ei ole kõigis oma tegevusvaldkondades ühtseid ja tugevaid akadeemilisi üksusi, kes oleksid võrdväärsed partnerid nii ülikooli sees kui ülikoolivälises suhtluses. Teaduskonnad erinevad suuruselt ligi 50 korda, eri struktuuriüksuste töötajate arv varieerub kahest 300ni. Ülikooli nõukogul on ressursside jagamisel keeruline tagada kõigi nende üksuste kestlik areng. Uue põhikirjaga loodava elukorralduse eesmärk on vältida olukordi, kus killustunud ja tasakaalustamata struktuuri puhul tehakse strateegilisi otsuseid lähedaste kolleegide ringis, ilma valdkondlikku ja ülikooli kui terviku vaadet silmas pidades” (Kalm 2014)

Ülaltoodud põhjenduste najal võib väita, et lisaks (rahaliste) ressursside optimeerimisele loodetakse reformi kohaselt suurendada nii paindlikkust ja integratsiooni õppekavade vahel kui ka üleüldiselt koostööd samasse valdkonda kuuluvate üksuste vahel. Kuna tegemist on reformiga, mis on Tartu Ülikoolis püütud ellu viia järjestikku juba kolmanda rektori ametiaega, siis on käesoleva doktoritöö kontekstis kohane mõista reformi läbiviimisel tekkinud raskusi. Seda enam, et reformi aktuaalsus on taas üles kerkinud ning kriitilisemana kui kunagi varem.

Nii ülikoolisiselt kui ka meedia vahendusel on reformi läbiviimisel põhiraskuseks kujunenud teaduskondade vastumeelsus eesootavate muudatuste

osas. Kuna reformi vastuvõtmine sõltub teaduskondade esindajate hääletamisest ülikooli kõrgeimates otsustuskogudes, siis vastuseisu põhjuste väljaselgitamine kujunebki doktoritöö empiirilise osa üheks fookuseks. Antud problemaatika seos organisatsioonilise kontrolliga avaldub läbi selle, et igasugune suuremahuline muudatus organisatsioonis hõlmab alati kehtiva korraldatuse õigustatuse kahtluse alla seadmist, st olemasoleva korralduse muutmine tähendab ühtlasi organisatsioonilise kontrolli muutumist. Organisatsioonilise kontrolli eri tahkude nägemiseks on muudatused kõige viljakamaks maastikuks.

Doktoritöö alapeatükis 2.1 on põhjalikult selgitatud antud uuringu metodoloogilisi valikuid ja printsiipe. Kuna iga paradigma baseerub põhimõtteliselt erineval lähenemisel oma uurimisobjektile, siis tuli ka doktoritöös metodoloogilised sammud lahti argumenteerida. Tulenevalt uurimisprobleemi spetsiifikast rakendatakse doktoritöös paradigmalisi vaatenurki järjestikuliselt, kus ühe etapi tulemused on sisendiks järgmisele. Teaduskirjanduses on uurijad varasemalt rakendanud nii paralleelset kui ka järjestikust paradigmade rakendamise võimalust, esimesel juhul iga paradigma avab eriilmelise külje oma uurimisobjektist; teisel juhul on aga sihiks probleemi sügavuti avamine, kus etapp-etapi haaval iga uus lisanduv paradigma koorib probleemi kiht kihi haaval (Lewis, Grimes 1999).

Alustades postmodernistliku sissevaatega uurimisprobleemile rakendati meetodina diskursuse analüüsi, kuna see võimaldab näidata, millised dominantsed diskursused on ülikoolis struktuurireformi läbiviimise ajal kõige teravamalt esile kerkinud. Diskursuse all mõistetakse doktoritöös konkreetseid viise, kuidas organisatsioonis toimuvat mõistetakse ja sellest räägitakse (Jørgensen, Phillips 2002: 2). Seetõttu võimaldab diskursuste avamine välja tuua, kuidas organisatsiooni liikmed toimuvast räägivad, milliseid sümboleid kasutatakse, jne. Diskursuse analüüsi tarbeks viidi läbi 12 süvaintervjuud Tartu Ülikooli kõige kõrgematesse otsustuskogudesse kuuluvate inimestega (Senati ja Nõukogu liikmed) ning püstitati järgmine uurimisküsimus:

### **Uurimisküsimus 1: Millised dominantsed diskursused on tekkinud muudatuste läbiviimise protsessis?**

Järgnevalt, sümbolistlik paradigma süüvib sellesse, kuidas domineerivad organisatsioonisiseseid "kõnelused" ehk diskursused võivad asuda suunama muudatuste läbiviimise protsessi tervikuna. Seeläbi tuuakse esile, domineerivate diskursuste ja organisatsioonilise kontrolli vaheline seos. Uurimisküsimusele vastamiseks keskenduti siinkohal tekkinud diskursuste sisu avamisele. Rakendades meetodina põhjustatud teooriat (*grounded theory*, ingl) on võimalik induktiivselt välja joonistada argumentide või põhiteemade muustrid, mida juhtimisreformi kitsaskohtadena kõige enam mõistetakse. Põhistatud teooria eesmärgiks on ilma eelneva teadmisseta reformi kitsaskohtade osas lasta andmestikul iseenda eest rääkida, st intervjuude (12 süvaintervjuud, mis leidsid rakendust ka postmodernistlikus etapis) ja koosolekute protokollide (TÜ

põhikirja komisjoni koosolekute protokollid)<sup>21</sup> baasil tekivad argumentide kategooriad, mille kujunemisele ei ole aluseks etteantud raamistik, ega varasemate uuringute baasil väljatöötatud hüpoteese. Vastavalt püstitati sümbolistliku uurimisetapi tarbeks alljärgnev uurimisküsimus:

**Uurimisküsimus 2: Milline on dominantsete diskursuste ja organisatsioonilise kontrolli vaheline seos?**

Kolmas ja viimane uurimisetapp võttis rakendusse modernistliku paradigma. Kui postmodernistliku paradigma ülesandeks oli kaardistada struktuurireformile käigus tekkinud diskursused ja sümbolistlik paradigma selgitas ja avas diskursuste sisu, siis modernistlik paradigma seab sihiks toimunud uuringute ja eelneva kahe uurimisetapi tulemuste baasil kinnitada või ümber lükata tekkinud seaduspärasusi ning jõuda üldistatava (teoreetilise) teadmiseni. Kuna postmodernistliku ja sümbolistliku uurimisetapi tulemusena selgus, kuidas Tartu Ülikoolis läbiviidava juhtimisreformi raames on problemaatiline reformi mõtte ja tähenduse üheselt arusaadav tõlgendamine ja mõtestamine, siis asus doktoritöö autor viimase etapina kaardistama, kuivõrd homogeenne või heterogeenne on üldine arusaam Tartu Ülikooli eesmärkidest ja strateegilistest sihtidest, ent samuti seda, kuivõrd ülikooli töötajad tunnetavad võimalust ülikoolile olulistes asjades kaasa rääkida.

Dokoritöös rakendati Tartu Ülikoolis iga-aastaselt ja üleülikooliliselt läbiviidavat töökeskkonna uuringut, analüüsides 2013. ja 2014. aastat, kuna need kajastavad struktuurireformi kõige kriitilisemaid otsustusperioode. Aastatel 2013 ja 2014 vastas küsimustikule vastavalt 1086 ja 1117 töötajat. Töökeskkonna küsimustikust võeti vaatluse alla kolm seal sisalduvat küsimust: “Minu juht kaasab mind vajadusel juhtimisotsuste tegemisel”, “Olen teadlik Tartu Ülikooli eesmärkidest” ja “Tartu Ülikool liigub seatud eesmärkide suunas”. Kuna vastamisel antud küsimuste lõikes oli võimalik eristada valdkondlikku kuuluvust, siis kujunesid modernistliku uurimisetapi tarbeks kaks uurimisküsimust:

**Uurimisküsimus 3a: Kuivõrd heterogeenne on tähenduse mõtestamine (*sensemaking*, ingl) Tartu Ülikoolis?**

**Uurimisküsimus 3b: Kuivõrd heterogeenne on tähenduse mõtestamine (*sensemaking*, ingl) Tartu Ülikoolis valdkondade lõikes?**

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<sup>21</sup> Põhikirja komisjoni eesmärgiks oli välja töötada ülikoolile uus põhikirja. Doktoritöös analüüsiti põhikirja komisjoni töökoosolekute protokolle reformi väljatöötamise kõige aktiivsemal perioodil ning ulatusega ca 1 aasta.



## **Põhitulemused ja järeldused: metatasandil uue teadmise kujundamine**

Doktoritöö empiiriline uurimus toob konkreetse panuse organisatsioonilise kontrolli alasesse kirjandusse. Rakendades järjestikku modernistlikku, sümbolistlikku ja postmodernistlikku paradigmat analüüsiti organisatsioonilist kontrolli avaldumist ülikooli juhtimises Tartu Ülikooli juhtimisreformi näitel. Järgnevalt on esitatud empiirilist uurimust kandvad uurimisküsimused ning nende tulemused.

### **Uurimisküsimus 1: Millised dominantsed diskursused on tekkinud muudatuste läbiviimise protsessi vältel?**

Postmodernistliku uurimisetapi raames läbi viidud diskursuse analüüs tõi esile, kuidas Tartu Ülikooli juhtimisreformi elluviimisel tekkinud erinevad diskursused avalduvad paradoksidenä – paradoks partikulaarse ja universaalse ning paradoks stabiilsuse ja muutuse vahel. Siinkohal võib tekkinud paradokse käsitleda organisatsiooni sees tekkinud kontrollimehhanismidena, kus üks või teine osapool püüab reformi raames olukorda enese jaoks kontrollitavaks muuta.

Paradoks partikulaarse ja universaalse osas esindab ülikooli kui organisatsiooni loomuomast lõhestatust, kus ülikool moodustub väga paljudest erinevatest üksustest ja distsipliinide baasil kobardunud teadlaskondadest. Uurimuses selgus, kuidas inimesed tunnetavad tugevat sidet ja määratlevad end läbi oma üksuse identiteedi, samas teadvustatakse ka Tartu Ülikoolile kui tervikule omast identiteeti. Antud diskursuse paradoksaalsus avaldub nägemuses, mille kohaselt olemasoleva üheksa teaduskonna identiteetide summa ei võrdu Tartu Ülikooli kui terviku identiteediga. Tulenevalt uurimusküsimusest 1 saab öelda, et vastuseis struktuurireformile avaldus läbi partikulaarsete identiteetide domineerimise ehk üksuse tasandil identiteedi määratlus astus vastu ülikooli kui terviku tasandil identiteedi mõtestatusega.

Paradoks stabiilsuse ja muutuse osas on suuresti seotud ka juba mainitud paradoksiga partikulaarse ja universaalse vahel. Kuna struktuurireform isenesest seab kahtluse alla teaduskondade senises vormis eksisteerimise õigustatuse, esitab see väljakutse ka teaduskondade identiteedile, kus võidakse tunnetada teaduskonna identiteedi ohverdamist ülikooli kui terviku huvidele.

Ülikooli juhtkonna soov kujundada ümber ülikooli struktuuri ja ülesehitust tähendab ühtlasi kehtiva organisatsioonilise kontrolli muutmise püüdu. Organisatsiooni liikmete tõlgendused tekkinud olukorra üle on reaktsioonina manifesteerinud dominantsete diskursustena. Siinkohal ilmnes, kuidas domineerivad diskursused suuremahulise muudatuse ümber võivad märgatavalt mõjutada muudatuse läbiviimise kulgemist. Samas, avades nende diskursuste sisu ning tuues esile peamised väljakutsed ja paradoksid, on võimalik paremini hoomata võimalikke edasisi raskusi.

## Uurimisküsimus 2: Milline on dominantsete diskursuste ja organisatsioonilise kontrolli vaheline seos?

Sümbolistliku paradigma raames läbi viidud uurimisetapp tõi esile, kuidas tähenduse andmine (*sensegiving*, ingl) ja tähenduse mõtestamine (*sensemaking*, ingl) on tekkinud diskursuste peamised sisulised kategooriad. Suuremahuliste muudatuste edukaks õnnestumiseks ning organisatsiooniliikmete kaasamine pandiks näib olevat tasakaalu leidmine tähenduse andmise ja tähenduse mõtestamise vahel. Ühtlasi osutub võimalikuks nende kahe kategooria vaheliste kombinatsioonide baasil määratleda kehtivat organisatsioonilise kontrolli tüüpi. Nimelt, kui nii tähenduse andmine kui ka tähenduse mõtestamine on piavalt homogeensed, on resultaadiks toetav organisatsiooniline kontroll, ent kui mõlemad kalduvad tugevalt heterogeensuse suunas, siis on tegemist killustatud organisatsioonilise kontrolliga. Viimaks, kui üks neist kipub olema teisest eba-proportsionaalselt homogeensem või heterogeensem, on tegemist lõdva organisatsioonilise kontrolliga (vt joonist 3).

Homogeene	<b>Loosely coupled organisational control</b>	<b>Toetav organisatsiooniline kontroll</b>  Ideaalne sobivus tähenduse andmise ja mõtestamise vahel
<b>Tähenduse mõtestamine</b>	<b>Killustatud organisatsiooniline kontroll</b>  Märgatav ebakõla tähenduse andmise ja mõtestamise vahel	<b>Lõtv organisatsiooniline kontroll</b>
Heterogeene	Heterogeene	Homogeene
	<b>Tähenduse andmine</b>	

**Joonis 3.** Tähenduse andmise ja mõtestamise kooskõla seos organisatsioonilise kontrolliga. Allikas: Autori koostatud.

Modernistlikust paradigmast kantud kolmas uurimisetapp keskendus Tartu Ülikoolis tähenduse andmise selguse kindlakstegemisele. Intervjuude baasil selgus, kuidas tähenduse andmine ülikoolis tsentraalselt ei suuda liiga suure abstraktsuse tõttu küündida nn tavainimeseni väiksemates üksustes. Seetõttu pidas doktoritöö autor vajalikuks hinnata iga-aastase töökeskkonna uuringu baasil töötajate üleüldist arusaamist ülikooli eesmärkidest, nende tunnetust, kuivõrd ülikool liigub seatud eesmärkide poole ning töötajate võimalusi ülikooli elus kaasa rääkida.

### **Uurimisküsimus 3a: Kuivõrd heteroogenne on tähenduse mõtestamine (*sensemaking*, ingl) Tartu Ülikoolis?**

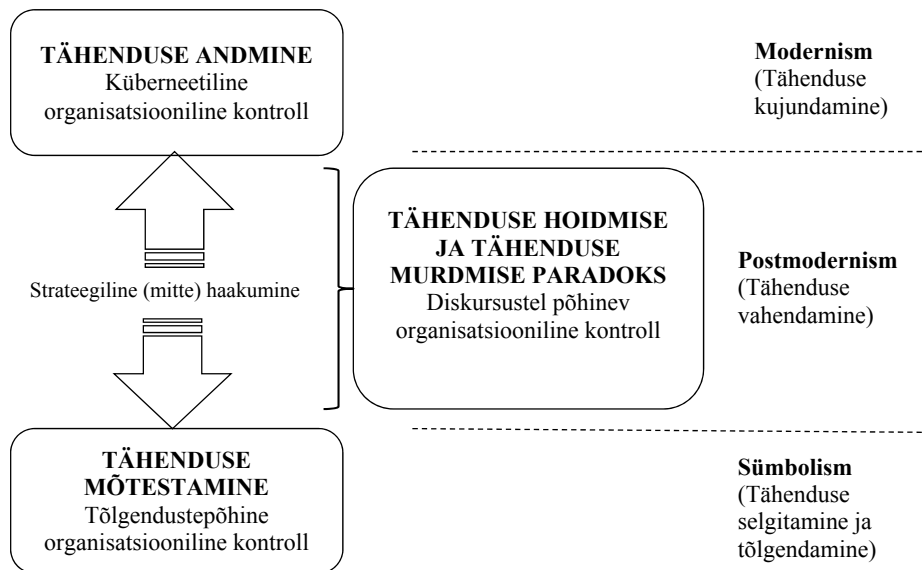
Kotter (1995: 60) on öelnud, et suurem osa laiapõhiseid muudatusi ebaõnnestub juba esimestel sammudel, kuna muudatuste läbiviijad alahindavad raskusi, mis võivad tekkida harjutud korralduste muutmisel. Ülikooli kontekstis ei saa mugavustsooni mõista inimeste soovimatusega muutuda ja muuta, vaid vajadusega väga veenva argumentatsiooni järele, miks uuenenud asjade seis õigustab töötava korra lõhkumist. Seetõttu muutub selge ja võimalikult üheselt mõistetava ning veenva tähenduse andmine igasuguse muudatuse elluviimisel kriitiliseks väljakutseks. Samavõrd on juhtidel oluline viia end kurssi teaduskondade või valdkondade tasandi meelestatusega ülikooli kui terviku strateegiliste valikute ja sihtide osas – antud juhul on töökeskkonna uuring superpäraseks sisendiks ja indikaatoriks, mida on paraku Tartu Ülikoolis juhtimisotsuste tegemisel vähe rakendatud.

Töökeskkonna analüüs tõi esile, et ilmnevad olulised variatsioonid inimeste kaasatuses, teadlikkuses ülikoolide eesmärkidest ning uskumuses, et ülikool tööpoolest liigub eesmärkide poole, seda nii soo, üksuste kui ka töötaja kategooria (akadeemiline ja mitteakadeemiline) lõikes. Seetõttu võib strateegiliselt olulisel tasandil tähenduse andmist ülikoolis hinnata pigem heteroogensena – töötajad ei ole ühisel meelel ülikoolide eesmärkide osas ning ei tunneta, et ülikool tingimata liigub nende poole.

### **Uurimisküsimus 3b: Kuivõrd heteroogenne on tähenduse mõtestamine (*sensemaking*, ingl) Tartu Ülikoolis valdkondade lõikes**

Analüüsidest tähenduse mõtestamise heteroogensust valdkondade lõikes selgub, et siinkohal märgatavaid ja olulisi erinevusi ei ilmne. Ainsana eristub teistest *socialia* valdkond, kus heteroogensus oli mõnevõrra tugevam. Tulemus on ka intuiitiivselt loogiline, sest *socialia* alla kuuluvad pealtnäha sarnased, ent sisuliselt üsna eristuvad teaduskonnad – õigusteaduskond, majandusteaduskond ning sotsiaal- ja haridusteaduskond. Võttes arvesse, et suurem osa olulisi erinevusi ilmneb ülikooli kui terviku tasandil ja vähem valdkondlikul tasandil, siis seda enam peaks juhtimisreform mõtestama strateegiliselt oluliste küsimuste puhul tähenduse andmist iga valdkonna vajadustest ja eripäradest lähtudes.

Eeltoodud uurimisküsimused ning kolme paradigma rakendamine viib doktori-töös organisatsioonilise kontrolli raamistiku väljapakkumiseni (vt joonis 4).



**Joonis 4.** Organisatsioonilise kontrolli kontseptuaalne raamistik.  
Allikas: Autori koostatud.

Joonis 4 toob välja, kuidas ebakõla tekkimine tähenduse andmise ja tähenduse loomise vahel sõltub suuresti tekkinud diskursustest organisatsioonis. Nimeetatud diskursuseid käsitles doktoritöö autor juhtimisreformi uurimise raames paradoksina – partikulaarne vs universaalne ja stabiilsus vs muutus. Antud paradoksid võib omakorda agregeerida koondnimetuse “tähenduse hoidmine vs tähenduse murdmine”, kuna sisuliselt juhtimisreformi raames diskursused keskenduvad olemasolevate tähenduste hoidmisele (nt identiteediküsimused), samas pörkuvad otsese vajadusega harjunud tähendusi muuta (nt harjutamine valdkonnapõhise identiteedi vormelise mõtlemisega). Kokkuvõttes, joonis 4 kajastab, kuidas iga rakendatud paradigma ühisesse raamistikku paigutatuna võimaldab uurijal esile tuua organisatsioonilise kontrolli mitmedimensioonilisuse.

## CURRICULUM VITAE

**Name:** Eneli Kindsiko  
**Date of birth:** 14.09.1986  
**Citizenship:** Estonian  
**Email:** eneli.kindsiko@gmail.com

### Education:

- 2010–...** Doctoral studies, University of Tartu, Estonia  
Thesis title: *Organisational control in university management: multiparadigm approach on the example of the University of Tartu*  
Supervisor: Maaja Vadi (PhD)
- 2013–2013** Visiting PhD, Manchester Business School, UK  
Supervisors: John Hassard (PhD), Damian O’Doherty (PhD)
- 2013–2013** MA in Business Administration, University of Tartu, Estonia  
Thesis title: *Academic career patterns of doctoral students in Tartu University*  
Supervisor: Maaja Vadi (PhD)
- 2008–2010** MA in Philosophy, University of Tartu, Estonia  
Thesis title: *The morality of terrorism: does the “wrongness” of an act imply its unjustifiability?*  
Supervisors: Roomet Jakapi (PhD), Maria Mälksoo (PhD)
- 2005–2008** BA in Philosophy, University of Tartu, Estonia  
Thesis title: *How does justified acquisition take place in the State of Nature: John Locke on property and related issues*  
Supervisor: Roomet Jakapi (PhD)

### Additional training:

- 2013** ESF/RCN workshop *Developing Research Careers in and beyond Europe*, Oslo, 21–23 May
- 2013** ESF/Research Councils UK *Shaping the European Platform for Research Career Tracking and Monitoring*, London, March 22
- 2012** Workshop *How to Track Researcher’s Career*, Luxembourg, 9–10 February
- 2012** Visiting researcher at Manchester Business School, Manchester, 26 January–6 February
- 2009** Intensive course *General Problems of Transnational Law and its Implications for the Companies in International Trade*, Deusto University, Bilbao, 10–19. September

### Honours and awards:

- 2013** Student research award, Estonian Academy of Science
- 2013** Scholarship of Erich Rannu’s Fund

- 2013 Scholarship of Rein Otsasson's Fund  
 2012 Scholarship of Fontes' Fund  
 2011 One of the winners of Peter Drucker Challenge 2011, essay contest, Vienna

**Employment:**

- 2014–... Lecturer in management, University of Tartu, Estonia  
*Research methodology, Qualitative and quantitative research and data analysis methods, Research Methods in Business and Economics (in English), Organizational behaviour*
- 2014 Human geography specialist, University of Tartu, Estonia  
*Project Diverse, Grant Agreement No. HOME/2012/EIFX/CA/CFP/4248*
- 2010–2014 Teaching and research, University of Tartu, Estonia  
 Teaching (as a co-lecturer): *Organizational Behaviour, Organizational Theory, Business Communication.*  
 Research: *TIPS Programme (The Research and Innovation Policy Monitoring Programme), Study 6.4 The career of scientists: Estonia in the international system*
- 2010–2011 Personal assistant, University of Tartu, Estonia  
*Organisation of V International Scientific Conference "Management Theory and Practice: Synergy in Organizations", University of Tartu, Estonia*
- 2008–2010 Assistant director, Uppsala House, Tartu, Estonia

**Other academic activities:**

- 2010–2014 Reviewing of student thesis  
 BA level (11)  
 MA and MBA level (15)  
 Supervision of student thesis (successfully defended)  
 BA level (3)  
 Participating in defence committees (BA and MBA level)

**Field of research:**

Organization studies; Qualitative research methods; Philosophy of science; Business ethics; Multiparadigm approach

## ELULOOKIRJELDUS

**Nimi:** Eneli Kindsiko  
**Sünniaeg:** 14.09.1986  
**Rahvus:** Estonian  
**Email:** eneli.kindsiko@gmail.com

### Haridus:

**2010-...** Doktorantuur, Tartu Ülikool, Eesti  
Töö teema: *Organisatsiooniline kontroll ülikooli juhtimises: mitmeparadigmiline lähenemine Tartu Ülikooli näitel*  
Juhendaja: Maaja Vadi (PhD)

**2013–2013** Külalisdoktorant, Manchester Business School, UK  
Juhendajad: John Hassard (PhD), Damian O’Doherty (PhD)

**2013–2013** MA, Majandusteadus, Tartu Ülikool, Eesti  
Töö teema: *Akadeemilise karjääri mustrid Tartu Ülikooli doktorantide näitel*  
Juhendaja: Maaja Vadi (PhD)

**2008–2010** MA, Filosoofia, Tartu Ülikool, Eesti  
Töö teema: *Terrorismi moraalne staatus: kas teo moraalne väärtus tingib selle õigustamatuse?*  
Juhendajad: Roomet Jakapi (PhD), Maria Mälksoo (PhD)

**2005–2008** BA, Filosoofia, Tartu Ülikool, Eesti  
Töö teema: *Kuidas toimub õigustatud omandamine loomuseisundis: omand ja sellega seonduvaid küsimusi John Locke’i käsitluses*  
Juhendaja: Roomet Jakapi (PhD)

### Täiendkoolitus:

**2013** ESF/RCN töögrupp *Developing Research Careers in and beyond Europe*, Oslo, 21–23 mai

**2013** ESF/Research Councils UK *Shaping the European Platform for Research Career Tracking and Monitoring*, London, Märts 22

**2012** Töögrupp *How to Track Researcher’s Career*, Luksemburg, 9–10 veebruar

**2012** Külalisuurija, Manchester Business School, Manchester, 26 jaanuar–6 veebruar

**2009** Intensiivkursus *General Problems of Transnational Law and its Implications for the Companies in International Trade*, Deusto University, Bilbao, 10–19. september

### Teaduspreemiad ja stipendiumid:

**2013** Eesti Teaduste Akadeemia üliõpilastööde konkursi stipendium  
**2013** Erich Rannu Perekonna stipendium

- 2013 Rein Otsasoni Fondi stipendium  
 2012 Fontes PMP stipendium  
 2011 Peter Drucker 2011 esseekonkursi üks võitjatest

**Teenistuskäik:**

- 2014–... Juhtimise lektor, Tartu Ülikool  
*Teadustöö metodoloogia (MBA tase) Kvalitatiivsed- ja kvantitatiivsed uurimus- ja analüüsimeetodid (MBA tase), Uurimismeetodid majanduses (Inglise keeles, BA tase), Organisatsioonikäitumine (BA tase)*
- 2014 Inimgeograafia spetsialist, Tartu Ülikool  
*Uurimisprojekti Diverse (Diversity Improvement as a Viable Enrichment Resource for Society and Economy) liige, Grant Nr. HOME/2012/EIFX/CA/CFP/4248*
- 2010–2014 Teadus- ja õppetööülesannete täitja, Tartu Ülikool  
 Õppetöö (kaasõppejõuna): *organisatsioonikäitumine, organisatsiooniteooria, ärisuhtlus*  
 Teadustöö: *TIPS Programm (The Research and Innovation Policy Monitoring Programme), Uuring 6.4 Teadlase karjäär: Eesti rahvusvahelises taustsüsteemis*
- 2010–2011 Referent, Tartu Ülikool  
*V Rahvusvahelise konverentsi “Management Theory and Practice: Synergy in Organizations” peaorganisaator, Tartu Ülikool*
- 2008–2010 Juhiabi, Uppsala Maja, Tartu

**Muu akadeemiline tegevus:**

- 2010–2014 Retsenseerimine  
     BA tase (11 üliõpilast)  
     MA ja MBA tase (15 üliõpilast)  
 Juhendamine  
     BA tase (3 üliõpilast)  
 Kaitsmiskomisjonides osalemine (BA ja MBA tase)

**Peamised uurimisvaldkonnad:**

Organisatsioonialased uuringud; Kvalitatiivsed uurimismeetodid; Teadus-filosoofia; Ärietiika; Mitmeparadigmiline lähenemine



## DISSERTATIONES RERUM OECONOMICARUM UNIVERSITATIS TARTUENSIS

1. **Олев Раю.** Экономическая ответственность и ее использование в хозяйственном механизме. Tartu, 1994. Kaitstud 20.05.1991.
2. **Janno Reiljan.** Majanduslike otsuste analüütiline alus (teooria, metodoloogia, meetodika ja meetodid). Tartu, 1994. Kaitstud 18.06.1991.
3. **Robert W. McGee.** The theory and practice of public finance: some lessons from the USA experience with advice for former socialist countries. Tartu, 1994. Kaitstud 21.06.1994.
4. **Maaja Vadi.** Organisatsioonikultuur ja väärtused ning nende vahelised seosed (Eesti näitel). Tartu, 2000. Kaitstud 08.06.2000.
5. **Raul Eamets.** Reallocation of labour during transition disequilibrium and policy issues: The case of Estonia. Tartu, 2001. Kaitstud 27.06.2001.
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