The IP & Stories

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1. an Introduction.

Welcome. This is my story, my thesis. It is a reflection of me, of my thoughts, ideas and most importantly, values. My aim is to inspire you to reflect upon our current times. The hope is, moreover, to bring you perspective by a journey beginning with that of a group foragers. The thesis will commence with an introduction, aiming at responding to what the thesis is about, why it might matter and, crucially, to whom I am to dedicate this thesis.

1.1 What?

"Det är synd om människorna" (So sad for human beings) Strindberg shares. And in the light of the great confusion in which we are in, I would absolutely agree. I would agree with this for several reasons;

Firstly, We seem prone to fall for the simple story.

Secondly, We seem eager to belong to a group and to find meaning.

Thirdly, The society in which we are in enables people to provide many simple stories.

Fourthly, Stories, which seem reasonable, gather listeners who find meaning and belonging through these stories being told.

Fifthly, The people who share stories are rather keen on a content that gives an understanding to the power they do, or should, possess.

Sixthly, The people who share stories then know, consciously or subconsciously, that people want to find meaning through stories.

I would not go as far as to say that people are stupid by nature, but merely that our quest for meaning brings us to believe in various stories as to fill that empty lacuna of existential confusion. Some people who have found meaning through stories of their own are eager to share this unique story as to gain listeners, and hence, advantages.

One could herein realise the potential to share a story that would appeal to people for a while. Not only may this bring authority, but also monetary reward. This is widely used by companies who sell goods playing on needs such as belonging and acceptance by others. Leadership is only existent upon this notion as a leader then would be followed if the story is reasonable enough for a majority of people in an organisation, a group or in a country to believe in. Leadership is thus merely an act, a role taken on and embodied whilst sharing a story.

I will share with you four parts, from different times and places. The first one is primarily that of a group foragers and of our common heritage as humans. The second part is set in the medieval era and aims to describe the establishment of the first universities. The third part is set in nineteenth century Germany, where the foundation was laid for the classical research university. The fourth and last part is the one of today and the role that the university plays in our society.

I would argue, that the four parts that I will share below are, apart from the first part, sprung from a great need of belonging in a growing and complex society. Humanity, and the western thought especially, seems to stray from one belief to another in these various parts. Our need for answers, as to calm our confusion, thus leads us, in turn, to believe in a Collective, God, Science and perhaps finally the Organisations that dictate our common frame of reference and constitute norms and ideals.

I thus view much of recent history, the history of ourselves since having come to this lack of lifelong belonging, as valiant attempts to explain to oneself and others our confusion and the necessity of the prolonging of such. This having been done through erratic journeys led by a group of people in organisations or institutions which at the time having been given authority due to their reasonableness. I aim not to disregard history of human endeavours by any means, but solely to point out our interesting need for such in a first place.

The aim of the thesis is to describe the reason to why I should write a thesis. I therefore find it crucial to put the current context in perspective, which is the reason for the first three parts in this thesis. I do aim to through this thesis find reasonableness for writing a thesis. The question

to why I should write a thesis might seem trivial but please do provide me an opportunity to suggest to you why it might be of interest.

1.2 Why?

I will begin this thesis with a part of the KhoiSan, a group of foragers in Eastern Africa, who claim to live in the longest standing culture that is known to us. I could of course have started the discourse of the reasonableness of writing a thesis without mentioning our lifestyle as hunter / gatherers as it would seem inapplicable to most of us who perhaps spend a week in a tent but apart from such adventure experience little of such lifestyle.

It would not though do humanity justice as so little of our time has been spent in so-called 'civilisation'. We should, I argue, at least have learned something past those 190 000 or so years as nomads. The idea of a thesis is, in the perspective of human history, a tiny fraction of our newly constructed civilisation. I thus aim to provide perspective on writing a thesis, and to undergo education in general.

A HP case study (Martiny, 1998) also sparked my interest. It stated the problem of re-inventing the wheel. Initially I accepted the idea, who would want to spend their time re-inventing the wheel, already having been done a significantly long time ago. The reason it struck me though is the acceptance of this as a problem. Development would then follow a linear model where one invention leads straight to the other.

I would argue it is not the case, and as Robinson (2006) argues, divergent thinking, the possibility to see various solutions to an issue or answers to a question is thus the foundation for creativity. If we do not re-invent the wheel, or anything else for that matter, we will not know what other usages or improved aspects might have been like. I thus strongly believe that it is essential to go back, to reflect again, and again and again, to find new clues on how things might be done and how to we can live and structure our lives. And back is the only way to gaze as to find clues to what might come in the future.

I am, moreover, tired of stories attempting to make me understand to why inequality, injustice, hierarchies and a lack of the sense of belonging are present today. I fully believe that confusion is not our most beneficial state, or the state in which most of our human ancestors have spent their time. I do believe that humans are religious, in the sense that we constantly aim to find

a meaning, but that our current quest which is more hectic, erratic and confused than ever before is not what would make us joyous, nor enables us to find a worthy meaning.

I therefore attempt not to share yet another story to convince you of anything. I am myself convinced and for me that is yet enough. Perhaps I could even have become rich sharing stories, or what is more popularly called 'life coach', but I find it distasteful.

I have no right, no legitimacy and too little arrogance to ask you to take on this story as a 'truth'. I instead ask you to make your own. Find your own stories. This story, and thesis, is mine.

This story is thus a story in disbelief. Disbelief in what humanity has become compared to what we once were. If you do read this and understand my point, or worded differently, that it makes sense to you, I would like to ask one favour from you. Do not share this story, make up your own.

But most importantly, come to an understanding of the stories that you share and co-create everyday, by your actions, thoughts and words. Do not foolishly transmit what so many are already stating, it is not only dull, but will not lift you aside from your own entanglement.

Do step aside, see what stories you are daily transmitting to others and ask yourself; Are these stories in which I want to constitute my belonging and are these stories I wish to co-create and force upon others?

Please do reflect upon this. It might hurt, realising that it is all an illusion. It will though make you a hero. A hero for not falling for simplistic stories, and most importantly, for no longer forcing simple stories upon others and thus label and judge them through the categories and words available to us at the moment. It might make you less popular in the context of the majority today, but you would be a hero in mine.

Heroic is not to lead a great company when governing people who have quit to question but solely accept. Heroism is to step aside, to dare to step aside, and to tell others, that there are other stories, stories that are to be told, embodied and lived by oneself, as to reflect one's uniqueness.

Why then, may you wonder, do I write of the reasonableness of writing a thesis? Where does this come into the story? Well, a thesis is merely an artefact, something that we give importance. It is thus a symbol, an educational symbol that I intend to follow through these various stories.

Why would that then be of any importance? Well, education is important. No matter be it formal, informal, by schooling or by 'real-life' learning, it is what makes us who we are. Humans. Learning is perhaps what has brought us this far, and what may save us from the current issues in which we find ourselves. The thesis may not be important as such, but it serves as a symbol for something greater, that of the importance of education and of learning. So the main reason to write about the reasonableness of writing a thesis is to question, and critically examine the current, and former educational stories.

My great belief is that learning and what we label knowledge is highly contextual and what importance is given to a thesis and to education will be determined by the greater context. This is why I put a strong emphasis on the context in these four parts. Because we do not exist in a vacuum, we are every day dependent upon and co-creating our current context. Which is the reason to why I am asking to you become aware. You do co-create. Every time you speak, email, facebook or connect by any other communicative means available. You transmit values by the actions you choose to take and by the ones you choose not to.

You are shaped by the context in which you find yourself. But you may rise above that, and realise that you are entangled and that your ideas are not yours alone, but that of the greater context.

1.3 Whom?

This is not whom I aim to have as a reader for this thesis, but rather whom I am writing this thesis in gratitude for. Some people would perhaps label this section acknowledgements.

This is mostly written to all of you, like myself, who experience anxiety, depression and hopelessness. This is for you who have hope for other stories yet to come, and for you who have given up. There are though four people whose existence not only makes mine possible, but whom I am also for life indebted. Without these four people, I would be nothing.

It is most importantly, for you Pontus. Not a day passes without having my thoughts passing by your side. Your strength and yet hopelessness which led you to your choice of lifelessness haunts me. You managed not to find a story to believe in, no story which was reasonable enough to sustain your life in confusion and anxiety. I blame you not. You point out something that has been obvious to me before but is now yet clearer; this is wrong. I just hoped that your life would

not have been sacrificed as to manifest the dysfunction of this society.

I will thus write this thesis in the light of your grace, and in the light of the remembrance of you. And most importantly, in the light of this never, ever, having to happen again.

Sanne, you are probably the most vexatious person I know. You are the one who quite often succeeds in upsetting me. And me in upsetting you. You have, from being a mascot who would annoyingly follow me around, come to be a sister of whom I could not be prouder.

The depth of your thoughts and the extent of your reflections upon our culture and current times strike me every time. Your maturity, moral and honest character is one in which I will always hope to find inspiration. I could never have asked for or dreamt of anything greater than to gratefully be an important person in your life.

Moreover than you, Pontus and Sanne, this thesis, or I, would never have been existing without the love shared by two people who I find to be the most irritating and lovable people on earth, Karin and Kenneth. As much as you constantly annoy me, you fulfil me with love. Not only am I my method, but you are.

You have made me who I am, and I would be nothing without you. I know the paths we have walked upon, and the roads I have led you to, have not always proven joyous. In the depth of my gratitude, you though seem still in support, love and most importantly, honesty of my future and   me.

My deepest gratefulness is though always that of your belief in me. Not once have you not believed in my abilities, but have concurrently fostered me to value a moral and a reflective mind-set through your honesty and sincerity. Past my adolescence I wished for parents who would cuddle, who would never let me live with my faults and mistakes but rather lift me of that burden. Your wise and mature choice not to has been the greatest lesson of my life.

You have always believed in me. And you led me to find who I am, not who you wanted me to be. You have given me the greatest gift any parents could; You have set me free.

2. the IP & Stories.

Let me solely begin by very clearly state that these ideas are by no means empirically supported theories. They are simply ideas. These ideas have resided and grown within me for a while and I believe it is about time to expose them to an other, namely you. The ideas may give you an insight to my method, as this is how I view the world. You are very welcome to disagree, strongly refuse or solely in apathy shrug your shoulders to what I am to present as small, tiny ideas, which make sense to me. These ideas underpin this thesis and are what I build the four parts on.

2.1 The imperative prerogative

The imperative prerogative (IP) may in this idea be defined as; the walls in which within stories may be told. If we agree that people are in search of meaning, and are prone to stick to one another in that search, and that there are the few who would leave a meaning that is reasonable, the IP is the boundary in which stories of meaning may be told.

This is, as may be obvious, a simplification of history and of our current world. It may then seem less intriguing to you, as it is yet another simple idea attempting to encapsulate a complex and ambiguous world. I would though argue that most ideas concerning ourselves and our world are simplifications, as it is merely too complex to put down in words an idea which would fully take into account all people, their experiences and the current times. I would not want you to be discouraged by this simplification. My hope rather lies in the possibility this idea might have in shedding light upon various historical contexts. Let us examine an example.

Spinoza for example, could perhaps tell the story of the divergence of theological and philosophical inquiries but could not, however, claim that philosophy was that of a superior science than theology (James, 2012). I would argue the reason being the walls in which Spinoza could tell his story might have restricted such a view, rather than him not actually possessing that view. Or perhaps did he not even contemplate the possibility that any field would be greater than that of theology as the context in which he lived and worked supported none of those thoughts.

Wolters (2009, p. 485) states, "It has been widely accepted to understand knowledge as justified true belief. In our context everything depends on what exactly can be regarded as justification of a belief." I would argue that what justifies what is belief, and thus belief of what knowledge is, is dictated by the current IP.

The idea is thus that humans, perhaps not due to our 'inner' nature, but external enculturation are enjoying possessing the IP. Much of the prerogative entails certain benefits for the person, group, organisation or/and institution that upholds it. It is though upheld by various stories, in which are spoken almost solely of matters that fit into this limitation. The limitations are thus not spoken of as such, but stories that fit into the given limitation are given power through listeners. Just as popular products are being bought by more customers, more listeners are attracted to the popular story in which most other people concurrently listen. Do understand thought that there is not a single story which the listeners is attracted to, but just as a customer, he will listen to various stories as to make sense of the current IP.

Why then, might you question, would people listen to this as to sustain some sort of status quo? Well, it is not a status quo per se, stories within this limitation are told and varied. It is rather the fact that the stories are limited in what to tell and what not to share.

If we agree upon that people seek understanding and meaning to why their lives, existence and environment are organised and structured in a certain way, namely the IP, they will tend to listen to the most reasonable stories which provides them sense to why it is this way. Good stories, which support the current limitations, will then be listened to as to understand and comfort oneself by that understanding.

It will moreover provide belonging, and most people tend to stay in this imperative prerogative as they then belong to the majority of people. People are then arguably comfortable when they, for a time being, have a sense of belonging and meaning.

There are, however, a few people who have realised that this is the case. They utilise their understanding as to gain listeners, you may call them 'inventors'. Their actions may take two ways.

They may either, due to the nature of the IP and their will, utilise the situation and create a fittingly story in the IP which would generate advantages. But they may not willingly stand around for the world to change, but aim to take action to change it themselves, if having found the current IP unreasonable. They may then be silenced, limited in access to the majority of people and

perhaps punished as to hinder the current IP to fall, as it does provide certain people possessing the IP advantages. It is thought a fact that the IP is changing as soon as enough people are willing to accept the criticism brought forward by innovators. A story and stories thus may build and sustain, but also render the IP to its deconstruction.

One may see this in history, where an IP is accepted due to the stories which provide reasonableness for a period of time, before being surrendered due to a story that is more intriguing and fitting for the time being and thus builds a new IP. The new IP: s which are formed are usually, but not always, quite the opposite from the previous, as to fully disintegrate the previous IP.

So, let us clarify. The IP is an enabler and limiter, in which certain stories that may tell of belonging and meaning may flourish, but where counter-stories are restricted. Please do take note, once again, that this is not black and white, and that the IP is not an exact frame that has a measurable limitation. It is a concept, without visible boundaries. It is moreover not that an IP is successfully limiting all counter-stories, if so, there would be no new IP: s. So you will hear, and you probably do hear counter-stories, it is though likely that the stories that come through are negatively labelled by stories in the current IP.

It is moreover the case that the IP dictates knowledge. Or the creation of knowledge and alas what correct ways there are to create knowledge. Knowledge is, as may be clear, not 'free of value', but arbitrary. The IP will thus be the main provider of knowledge, but alas the dictator of the possibility of generating such oneself. See this quote by Gardner (2003, p. 11), "The culturally-constructed spheres of knowledge must bear some kind of relation to the kinds of brains and minds that human beings have, and the ways that those brains and minds grow and develop in different cultural settings." The brains of ours are thus developed in a certain setting as to create certain knowledge. The IP would then dictate what knowledge creation is deemed useful.

One may then ask why. Why do we have an IP? Do we need one or may we live without it? I would suggest that we cannot live without it. Just as we ourselves personally have frames of references as to enable us to pick up certain pieces of data in the never-ending stream of such, this is the greater and overarching frame of reference for the majority of people. As you will see in the following section, norms are believed to have been developed as to sustain a human group and thus, greater the possibility of humans' survival. We need norms to be able to live in a group, and

to live in a group is our sole way to survive. The IP provides those norms to people. I therefore clearly believe that an IP, or a context, is a necessity for humans.

2.2 The stories

It may herein be important to state the relation between the IP and the story and I came to think of an analogy whilst patronising at a local market. If the IP is that of queuing as a phenomenon, the story may be that one should not walk past another one in that queue. The stories do then not usually question the phenomenon and their existence, but merely provide stories as to give understanding of their reasonableness. The stories provide meaning, and the IP sets the limit to what may be shared in a story. The stories support the current IP by providing meaning to the existence of the current IP. It should though be clear, as described above, that the stories are in which the power lie, as they may overrule and build new IP: s. Religion for example is a story, which impressively does have a rather long history of being a story, told in various IP: s.

On occasion, the IP is determined by the church, which enables the possibility of many listeners and the production of various stories supporting the church. Religion has, however, successfully evolved as to fit various IP: s, and has survived past a rather long time. Some stories will not cease, but will merely change and adapt as to better fit the current IP in which people find themselves.

Leadership then emerges from the stories, rather than from the IP itself. If the IP does not dictate collectivism, and thus rather dispersed leadership, people may benefit in the current IP by becoming storytellers, and hence, leaders.

Another story is that of education. This story has been with us for a while in human history. Interestingly, Cobben (2010) finds education to be that of a process of socialisation where individuals learn to participate in the societal institutions. If that is what education is, the story will fit well into any IP as it will solely support and pro-long its existence by socialising people who undergo education to fit into it.

The stories may then support, but equally eradicate the current IP. I will describe the IP in every of the four parts, and as I earlier mentioned, they are of course simplifications. But as I do agree with the above quote on education, I believe it is highly important to examine the current IP in which the education is brought about.

Let me use yet another metaphor as to describe my view of the IP and the stories, as to further make clear my suggestion. The IP provides us with roles that we are supposed to play, be it a consumer, a worker, a protestant. The roles may vary within the current IP but are limited to fit the IP. The stories are the plays that are acted out within those given roles. We are thus constantly taking on roles in society, which are dictated by the IP and given importance and meaning by the stories. If the IP dictates you to be a person who is acting someone who is queuing, the story will enable you to understand that the role implies that you will stand in line and not walk past anybody else. I also aim to say that the IP, apart from in the first part of this thesis concerning foragers, is a means to sustain power of the majority of people. This provided role is thus a great way as to ensure people's actions in accordance with the current IP, and thus not a threat to the current power in society. In accordance with Antonio Gramsci who speaks of a hegemony (Nieto-Galan, 2011) which flows from the few to the many and the institutions which are established in society, such as the church, the university and the organisations are means as to sustain power for the few above the many, just like the IP. Rules and stories are told regarding these institutions, or IP:s, which makes them attractive and understandable and thus leaves the majority striving to be a part of that current IP as to belong, whatever that IP might be. The majority will thus play by the rules set by the IP as to belong. These rules are told in stories, or fables or whatever you would want to label them.

The stories do provide interpretation of the current IP and may support the IP. It is though a mutually reinforcing relationship, whereby the IP may equally well support certain stories to grow, as the stories would suggest the current IP to be the greatest, or sole, one.

I relate this to the writings of Zimbardo (2007) in which he describes his own role in the Stanford Prison Experiment. He honestly tells that he got so caught up playing the role of a superintendent that he did not abort the experiment when he should have. The play, or story that he initially shared grew bigger than him by the attention and acceptance of listeners who then jointly turned this into the current IP, that of a prison. The story that Zimbardo originally shared thus grew stronger than himself and dictated what role he should play in that current IP. Do moreover acknowledge that what begun as a story of a prison shared by Zimbardo grew in importance and ultimately became the IP which dictated what roles the characters on stage, in that IP, should play.

You may now, perhaps a bit confused, ask if a story is a person, or if a story is what is transmitted between various people. I strongly believe that an individual is never ever solely one story and if a person, or a group of people become solely one story, that story is told by someone else as to marginalise and dehumanise them. People are rich of various stories and both listen to and may share these stories.

These roles that we are provided with and which we usually play may though after a while start to itch as the stories become less believable to us. I think this happens when we find that our nature, as humans, which I then obviously believe that we have, is in conflict with the role we have been given. An IP is thus solely prolonged over time if the roles are in accordance with our inner biological nature. Note herein, that I believe not that we are solely biological creatures left without free choice but determined by our genetics. I do though believe that our current IP and our inner nature are in a constant dance, and that dance may be more or less enjoyable to participate in.

3. a few Theories.

In this part I will share a few theories and ideas with you. Various scholars and authors have submitted these theories and ideas, which moreover led me to propose the above ideas on stories and the imperative prerogative. I would want to present these below notions as to provide you with a possible understanding of the above section, and to further be able to make richer and deeper the ideas having been put forward above. Where important criticism have been brought forward concerning the below theories and ideas, I will highlight the critique as to try and paint a richer picture.

3.1 Klein – Chock doctrine

In 2007, the Canadian writer released a book labelled The Chock Doctrine. It concerns recent events, such as the World Trade Centre collapse and the hurricane in New Orleans among other disastrous occurrences. There are not solely examples drawn from the USA but Chile and England among other countries. The theme and most importantly, her proposition, is yet the same no matter the location.

Her idea is in brief that events as the ones mentioned above, throw people into a state of chock. This chock is then used and utilised by politicians, among others. People in positions of power thus take advantage of the chock of the majority and implement less favoured political interventions. The people in chock are less able to refuse and speak against new implementations, being pre-occupied by the chock and the event that brought the chock about.

The people who then practice this chock-doctrine, either take advantage of a naturally occurring event or cause an event to happen that will lead to confusion and chock of the majority and hence, both less ability to refuse new provisions but also the greater will to accept as to move away from the current state of chock (Klein, 2007).

Lagadec (in Weick, 2002, p. 30) states, "Our ability to deal with chaos depends on structures

that have been developed before the chaos arrives. When the chaos arrives, it serves as an abrupt and brutal audit: at a moment's notice, everything that was left unprepared becomes a complex problem, and every weakness comes rushing to the forefront. The breech in the defences opened by crisis creates a sort of vacuum." The vacuum then being taken advantage of as to insert by a majority less liked imposition in society and this in correlation with the possible incapability to generally deal well with chaos by a majority of people, in the Western world.

Even though having been praised by several critics (Gray, 2007, Kowinski, 2007, Guest, 2008) it has unsurprisingly lead to a flora of criticism. It has been criticised for a too simple analysis of the economical system (Redburn, 2007). The book has moreover been labelled a conspiracy theory in which several aspects are not taken into account, such as ethnic and cultural issues in a conflict (Chait, 2008). However accurate the critique may be, and I do not question it as such, I find the theory thrilling and will therefore use it in this thesis. The theory sheds light on important events and what the potential usages of such events are by some people who arguably have plenty to gain by imposing inventions during these periods of 'chock'.

In this thesis, it gives a great insight to the tools available as to sustain, and further impose the current imperative prerogative (IP), which by people in a chock, is less questioned. The aftermath of the chock will lead to a more open and willing attitude to any story which will help redeem the current, and future chocks to come, no matter real or imaginary. It is thus a powerful tool as to sustain the current IP.

3.2 Gardner – Simple story

Gardner states that the simple story is the one most appealing to the majority (Gardner, 1995) and that most people's patterns of thinking are the same as when having been five years old (in Brandt, 1993).

The idea here is simply that the ways in which most of us people think have not developed past our childhood state. Gardner (in Brandt, 1993) further argues that the reason for this lack of development being schooling, where little is asked of students past a five-year old stage, which might ring true. I would, moreover, extend this to what the general society asks of its citizens and not solely what the educational setting asks of its students. The educational system is in the

context of a society and will more often than not solely ask that of students which is thought of as necessary in society at large. I would perhaps not state this a theory per se but rather an observation made whose accuracy resonances well within me.

So, people are arguably prone to accept, and listen to, simple stories. They do, by their acceptance, make stories grow and get a foothold in society. To have schooling that then hinders the possibility for people to reject simple stories, would then jeopardise the possibility for the IP to sustain its dominance. To have a majority of people who listens to simple stories, is then a useful condition as to both sustain, but also to change and overrule an IP. If people were freed, and critically aware, domination and a 'glue' which may bind people together in a common IP, would perhaps be harder to find.

3.3 Van Vugt and Ahuja – Evolutionary Leadership Theory

Van Vugt and Ahuja (2010) argue that the most important aspect of leadership research has to be the question why. If we may understand why we lead, we may gain a greater and richer understanding of leadership as a whole. They thus put forward the theory of evolutionary leadership.

Leaders are arguably seen to reap benefits that are available to the few. These, according to Ahuja and Van Vugt (2010) being the three S's, salary, sex and status. The reason behind a power-seeking behaviour would then be that of a possible attainment of these three S's. This relates to the ideas of both stories and IP: s. The people, organisation or institutions that dictate the IP usually reap benefits whilst holding the IP. The people in the IP, who share stories matching with that of the current IP and hence, creating meaning of the current IP, may gain these privileges.

The stories shared are usually the ones of certain advantages having to be given to the storyteller, as he would possess something that you would not. Relate here to 'life-coaches' who have found the key to either, or all mentioned, happiness, longevity, love, health, and various other aspects we may crave. If these people are to share their stories, or 'truths' you would have to pay, and hence, give benefits to the 'coach'. And people are prone to tell these stories as they find it as a means to sustain more of the three S's.

The authors (ibid) moreover argue that leadership is a natural phenomenon that has

enabled humanity to survive. The groups, who, in times of foraging, did possess leaders, were successful whereas those who did not died out. The extension of this thought is that followership and leadership may be due to evolution, and that these traits have been prosperous in evolutionary terms.

Van Vugt and Ahuja (2010) view the phenomenon leadership as evolutionary, and find that as much as the body and physics of humans have been developed past our evolution to better adapt, so should our brains. They (ibid, p. 53) state "Leadership and followership are problem-solving strategies that have arisen as a consequence of our species facing problems requiring coordination, such as group decision-making, collective migration and group defence."

The core of their theory is that most people, on the one hand, are prone to possess traits that correspond well with followership. A few, on the other hand, do possess qualities closely associated with leadership. The traits which seem to be corresponding with the emergence of leadership in a person is foremost sensitivity to others, their actions and behaviours, and crucially, to possess a gift for the spoken word.

The other, equally important aspect, is of course that people seem to be able to recognise certain traits in a person that they relate to the image of a leader. The possibility to acknowledge these traits is also believed to be due to evolution, a capacity which has led to our survival and prolonging as species.

The emergence of a leader is thus not possible by solely the gift to perorate, but most importantly to be viewed as someone who possess such qualities. The leadership is then viewed as a social construct that emerges between people, when certain qualities are possessed and most importantly, acknowledged by potential followers.

However, Guastello (2009, p. 53) argues, "Coordination does not require leaders." He further states that the relationship between animals which are brought forward by Van Vugt et al (2008) as to show examples of a leadership – followership relationship, are merely synchronised behaviours as to minimise possible attacks from predators, but do not require leaders as such. He further argues that performance and structures may be shaped bottom up, and that it would be rather simplistic to view leadership as a necessity.

Graen (2009) argues, on the premises of his theory leader – member excellence (LMX) that leadership is something which one has to grow into, based on excellent relationships to the

members and equally, a member has to grow into his role by excellent relationships. He finds that Van Vugt el al (2008) clearly fails to show that leadership is a mutual relationship that has to be built, both on a dyadic and a group level.

It may then, arguably, be the case that certain people are honed by evolution as to more likely tell stories and others who more willingly will listen. But the authors also add that dispersed leadership seem to be the best survival mechanism, whereby people who are prosperous in their domain lead in that particular area, but are then led by another in a field in which he may not possess expertise. So the ability to perceive leadership skills, and the possibility to orate, may also very much depend upon the situation and current needs of the group.

It is interesting in this thesis as it brings forward the idea that some people are perhaps more prone to share stories in certain domains of expertise and that this is due to our evolutionary heritage, rather than constructed by our culture. People who share stories may though see their chance dependent upon the IP which would allow for certain stories to be told.

3.4 Dawkins – Memes

In his 1976 book The Selfish Gene, Dawkins (1976) coins the word meme and poses a new theory, the meme theory. The theory builds upon the idea of social learning through imitation. The word meme comes from the word mimetic, which is Greek and means 'something which is imitated' (Blackmore, 2008). Dawkins (1976, p. 123) defines it as "the fundamental unit of information or instruction which gives rise to cultural artefacts and ideas." The meme, which is to be seen as a cultural gene, is thus a piece of information that through natural selection moves from brain to brain or dies.

Memes are transmitted through various means such as spoken language, actions and writing. It is, however, the case that these memes will not be perfectly understood by another as understood by oneself, and they will then transform.

Dawkins moreover sees memes in the light of evolution and poses three conditions for memes to occur; 1, Variation 2, Replication and 3, "Fitness" (Wightman, 2012). The variation refers to the possibility for an element itself to have a variation. The replication is the possibility for an element to be copied. The fitness is the idea that one meme is more reasonable than another in a

certain context.

Blackmore (1999) finds that memes may be viewed as contagious and moreover that some memes then are more contagious than others. Memes could be religion (Wightman, 2012, Heddle, 2012), war (Cooker, 2008), or toilet paper (Blackmore, 2008).

Haig (2006) finds that a contradictory relationship may be evident in that of a meme and a gene. A gene is primarily seen due to the effects that influence its transmittance, whereas a meme is seen mostly in what is actually transmitted. Little then, do we perhaps know of the actual effects of memes.

Haig (2006) further questions to whether we should view memes as selfish, with self-interest solely to reproduce. It would arguably be the case that people themselves, carrying and transmitting these memes have conscious, or unconscious interests of their own, in possessing and communicating the memes. Zipes (in Schrempp, 2009, p. 92) writes "memetic force . . . cannot drive the spread of the tale unless it benefits humans and their need to adapt to their environment." So there would perhaps be a motivation for the human to transmit, and not solely the meme to be 'selfish' as wanting to reproduce and thus using the human as a machine for its possible replication.

Schrempp (2009) finds that if memes are selfish, and if some might be labelled 'evil', there would be little for humans to do as to prevent their spread, as they are selfish, and pushy. It is, however, a choice made by the human as to transmit, and as suggested by Zipes (2008) enlightened people would hopefully be less prone to spread evil memes, due to their consciousness of transmission. Schrempp (2009) though arguably finds memes morally inflicting, as they would put evil outside that of human, rather than a part of the human himself.

So, having briefly examined the thoughts on memes, I would describe the reason to why the theory is brought forward. The memes are what I call stories in this thesis, and could equally well have been labelled memes. The stories are thus adaptable, and may then perfectly fit into various IP: s. The people, who perhaps through 'enlightenment' may understand to share memes, and not solely transmit will most probably benefit. The difference is that sharing is done actively and by conscious choice, whereas the latter may equally well be done unconsciously. The stories are then not solely adaptable but also replicable, they may be copied from one person to another, perhaps not perfectly but replication as such is possible. The memes are furthermore more fitting

in various IP: s, due to its adaptability but thus thrive and hence, fit better, in some IP:s and perhaps be forgotten in others.

3.5 Weick- Sense-making

Sensemaking is the idea whereby individuals constantly make sense out of the stream of raw data constantly passing them by. We are, by our experiences, 'programmed' to see certain pieces of raw data that fit into our frame of reference. If raw data, however, is interpreted and found to be a misfit we will have to, quite uncomfortably, stretch and develop our frame of reference.

You may in this see the quite obvious, namely, that we are our experiences. The more diverse and pluralistic our experiences, the more new and ill-fitting data is needed to be interpreted, which will lead to a greater frame of reference. This may in the long-run moreover lead to less stereotyping of people and actions as they have become a part of a frame of reference rather than being interruptions in a flow of raw data (Weick, 1995, 2001).

Or worded differently, "How can I know what I think 'til I see what I say?" (Weick in Colville et al, 2012, p. 7). We thus solely make sense as an afterwards reflection and put happenings in logical sequences and give meaning to them after they have occurred.

What you may moreover have come to terms with is that the idea rests upon the world as socially constructed, and Weick (in Craig- Lees, 2001, p. 514) states "To talk about sensemaking is to talk about reality as an on-going accomplishment that takes form when people make retrospective sense of the situations in which they find themselves. There is a strong reflexive quality to the process. People make sense of things by seeing a world on which they have already imposed what they believe."

Sensegiving is the other spectrum of the sensemaking and is an act thought to be done by someone who is to be perceived as a leader. Leaders give sense to people who make sense of what the leader is giving or sharing. The leader thus shares, or gives a story, or a vision, which is hoped to make sense to the followers (Weick, 1995, 2001). Relate this to the above notion by Van Vugt and Ahuja (2010) describing an important leadership quality to be the one of being sensitive to others, and thus perhaps, understand what would make sense to others.

The sensemaking is something we all do, partly consciously, all the time. Some do give sense to others, by having understood what people want to hear, and can make sense out of. The people who tell stories are sensegivers.

The sensemaking is done by the majority, the listeners, who will stick to that story which does make sense to them. A gifted sense-giver, or storyteller, would provide a story that would make sense to many listeners as it would most probably provide the sense-giver benefits. The sensitivity herein also lies in the ability to tell stories which fit into the IP, which would further enhance possible benefits. Or, more drastically, to suggest an abandonment from the current IP, and thus co-create a new order. Perhaps needless to say, all are sense-makers, but not all people would be sense-givers.

3.6 Rogers - Diffusion of innovations theory

In his book Diffusion of innovations Rogers (1962) aims to give an understanding of innovations and how, why and at what rate they spread through various societies. There are several aspects to this theory, such as the innovation itself, the communication channels, the time and the social context. I will though solely focus on the time, since it is useful for this thesis.

Herein one may become outraged to see an application of a part of a theory, and I would agree that it somehow would seem disrespectful to do so, and perhaps even futile. I would though solely tell in full honesty that the part of the theory came to my mind whilst undergoing work for this thesis, and its application is, according to me, useful and will therefore be told of.

The timely aspect is one of great interest. The idea is that different people engage in new ideas and innovation at different times. To be more precise I will examine the latter part of the time aspect, which is that of innovativeness. It "is the degree to which an individual or other unit of adoption is relatively earlier in adopting new ideas than other members of a social system" (Rogers, 1995, p. 22). There are five categories, which are;

1. Innovators (2,5%),
2. Early adopters (13,5%),
3. Early majority (34%),

4. Late majority (34%),

5. Laggards (16%).

The percentages represent the believed amount of people in any given society that fall under any of the five categories. A majority of people, as may be seen, are believed to not eagerly accept new innovations and ideas. I would argue that this part of the theory has a historical application. If we agree that history may be seen as various stories, competing for the majority of people to listen and thus becoming reality, those who will more readily listen and live after new stories are the two first categories.

Or as stated by Margaret Mead "Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has." Those few will perhaps rather undoubtedly change the course of history, by choosing to listen to new stories, or even more boldly, to share a story of one's own. I would therefore argue that the application of this part of theory for this thesis is rather useful.

The idea of innovators is appealing, because it would be those who share a story, either within the domains of the current IP, or to aim to develop a new one. Could it moreover be that the early innovators are the ones who possess genetic prerequisites for leadership (Van Vugt and Ahuja, 2010) and that some people then would be innovators in some areas, but perhaps even laggards in others?

Some people would then flourish, be innovators or early adaptors, in certain IP: s, whereas others would be found in the other later categories. If the IP is that of rationalism, some people who have predispositions as to successfully manage their thoughts and actions in such a manner would certainly thrive and may thus innovate more stories, fittingly to the IP.

The successful innovators would moreover focus on attaining the early adopters as listeners, as they would be most likely to change story, and hopefully, bring with them the others, who are initially less prone to change stories.

3.7 Adichie – Danger of the single story

A touching and personally deeply moving idea is shared by Adichie (2009), who speaks of the danger of a single story. Her idea is rather personal as it is strongly related to her Nigerian heritage.

She finds that there is mostly a single story shared of Africa, and one that leads to pity rather than understanding of the African continent. She finds that her identity is seen in the light of this single story, and she herself becomes a part of this singular story.

The idea is thus that solely a variety of stories may fully depict any sort of accuracy of an individual, an historical event or a continent. The issue is that a single story creates a dangerous power relationship in which, in this case, there is a flora of stories concerning the Western world that leads to less stereotyping and misunderstanding, whereas the opposite may be said of Africa This being due to the limited single story being provided of that continent.

It is further believed to be in the interest of the Western world to keep this single story as to lessen the importance of these countries and keep the post-colonial relationship.

This idea of a single story is highly intriguing and applicable far beyond the relationship between Africa and the Western world. It is rather possible to view in personal relationships, in groups and in historical contexts. I would further argue that we, out of simplicity, tend to fall for the single and simple story, as it has appeal. Simplicity is comfortable and enables us to stay with the stereotypes we may possess of people, countries and historical events and a single story asks not of us to see beyond our stereotypes. To challenge that is rather uncomfortable, but may be done by broadening the single story into various stories.

This idea relates to this thesis in various ways, but most importantly it points at something significantly important when aiming to describe any phenomenon or individual. It aims to say that one single story is never enough. One may simple recall all the various stories that make up one's own life, full of contradictions, failures and successes, dead ends and highways. Life is not a linear story and should not, out of respect, be treated as such.

In order to give any understanding of why a thesis should be written, many, not to say an abundance, of stories would have to be recalled and given space. Due to limitations in time, fewer stories than I personally would have wished for have been played out in this thesis, but I do

sincerely want you to be aware of my own sensibility of this fact. That a single story never will tell enough, about anything.

But important here to remember is the reason to why stories are singular, which is due to the current IP. The IP may successfully repress individuals, history and various parts of the world by enabling solely that of a single story. This would perhaps forcefully depict the possibility that lie within the IP as to enable, but also limit, stories to be told.

3.8 Maslow- Hierarchy of needs

In 1943 Maslow proposed a hierarchy of needs. He finds that some needs would have to be fulfilled before others may be of any interest to a human, hence, the idea of a hierarchy.

The needs that he proposed are physiological, safety, love and self-esteem and finally, self-actualisation. It should be clear that the self-actualisation "refers to the desire for self-fulfilment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming" (Maslow, 1943, p. 382).

Interestingly enough, Maslow argues that most people in our world, here presumably relating to the western world, do not step upon the highest level of fulfilment of needs. He writes that the reason being that most people are simply not fulfilled at the lower levels, of love and self-esteem. He points out that it is therefore difficult to study the people who have come to fulfil this need of self-actualisation, as they are few.

The theory by Maslow has been under criticism for various reasons. Hofstede (1984) finds that the hierarchy of needs simply reflects the possible needs of an individualistic culture, and that many cultures see not self-actualisation as their prime need. Hofstede (1984, p. 396) writes on Maslow's choice of needs in a certain hierarchy, "This choice was based on his mid-twentieth century U.S middle-class values."

Mahmoud and Lawrence (1973) find that little empirical evidence has been found as to support the theory put forward by Maslow. They moreover see the idea of a need of self-actualisation as an idealisation and wishful thinking of humans. It may be a view upon man as a 'noble savage', with "wishes of what man should be rather than what he actually is" (ibid, p. 518).

What man actually is, is yet perhaps a question remained unanswered satisfactorily.

Kenrick et al (2010) find that an evolutionary perspective has to be given to the hierarchy and that aspects such as parenthood and reproduction could be more important than the individualistic fulfilment of one's own potential.

I will, aware of the criticism put forward, still use this theory, as it is an important piece in the ideas that underpin my thesis.

The important aspect in this theory for the thesis is mostly the view that few people seem to be at the level of self-actualisation. They would arguably instead be on the levels of self-esteem and love, given that the basic physiological needs are met. If that being the case, they would perhaps be in search for meaning more than they would have if self-actualised.

Maslow argues, quite contradictory, that the need for self-esteem is twofold. It is on the one hand the need for individual freedom, but on the other, "the desire for reputation or prestige, recognition, attention, importance or appreciation" (Maslow, 1943, p. 381 – 382). I would thought argue that the people who are in search for appreciation and attention are in less a place to express their individual freedom as it could diminish the possible liking generated by others.

The second need in which most people find themselves is that of love. A person in need of love will "hunger for affectionate relations with people in general, namely, for a place in his group, and he will strive with great intensity to achieve this goal" (ibid, p. 381). A person, who either longs to be fulfilled by the needs of love or self-esteem, would arguably hardly walk their own path. Instead, they would be in search for belonging and appreciation. They will arguably search for meaning externally, as intrinsic meaning is not yet found and will thus gladly become listeners of a story that tells that of belonging and meaning.

I would then suggest that people who do take on a leadership role are either those who have come to a position of self-actualisation by being fulfilled by love and self-esteem, or that the people who seem not to be in want to fulfil the needs of love and self-esteem are thus more likely to share stories and perhaps be acknowledged as leaders. The ones who may then share stories are either self-actualised by being fulfilled with the previous needs, or alas, having no need for that fulfilment of love and self-esteem in the first place. If the IP, as the three latter ones in this thesis will show, provide people with confusion and a patchwork of meanings, fewer people will be able to be on a stage of self-actualisation. It may though, highly unfortunate, be in the interest of the

current IP holder to keep people in this search for love and belonging as they would then be pre-occupied and, thus, not capable of telling that of a counter-story of the dominant IP at the time.

Do moreover see this in light of dispersed leadership. It may seem rather impossible if most people are in search of these two needs to be fulfilled and those few who stand upon the last step of self-actualisation may be the only ones leading. So, to even speak of dispersed leadership, perhaps a prerequisite is that people are fulfilled with love and self-esteem.

3.9 Gardner – Leaders as story-tellers

Popper (in Van Vugt and Ahuja, 2010, p. 13) states "It is clear that once the question 'Who should rule?' is asked, it is hard to avoid some such reply as 'the best' or 'the wisest' or 'the born ruler'.. But such a reply, convincing as it may sound – for who would advocate the rule of 'the worst' or 'the greatest fool' or 'the born slave' – is quite useless." There should then, perhaps be an act which leaders perform that stand apart from merely being great, or wise, which moreover would seem rather relative and utmost dependent upon the context. Gardner shares an insight on what it might be that leaders do, or, what action creates the social relationship leader – follower.

He (in Cuno, 2005, p. 205) writes of stories "that help individuals think about and feel who they are, where they come from, and where they are headed", and that they moreover "constitute the single most powerful weapon in the leader's literary arsenal." The stories are told by people who will be, or are, perceived as leaders.

The idea is moreover that there are various stories competing for attention, relate this to the evolutionary perspective brought forward by Dawkins (1976), and that the one who is the effective leader is the one who may 'sell' his story. Dawkins (1976) similarly speak of a 'fit' of a meme, it thus has to fit into the context in which it is presented.

Gardner (1995) finds that a story may not solely be shared, but has to be embodied, as to gain full attention and trust from a possible audience. If the leader is not to live the story why would anyone else? This perhaps especially important as to gain recognition from people less prone to change, as the latter categories of individuals, such as late adaptors and laggards, put forward by Rogers (1995).

See this in light of Maslow's theory. Are the leaders then those who have become self-

actualised and are able to not only tell but also embody the self-actualisation they have come to?

There seem to be four features, which are rather constant according to Gardner (1999) for at story to take place. These are; 1. The existence of a leading story, 2. To what extent that current story is embodied by its teller, 3. Presence of potential listeners 4. An institution or organisation in which the leadership occurs.

I would argue that both the first and fourth point could relate more to a general IP, than a single organisation or lead story as such. He (ibid, p. 1011) states, "In the absence of an organization that continually supports the realization of the story, the effects of leadership are likely to be evanescent." So the IP may provide that support which is arguably needed for leadership to take place.

The IP, or organisation and leading story as stated by Gardner (1999), thus gives a context in which leadership may take place. But, I should also mention that the stories which are told, in criticism to the current IP, may be told by storytellers or leaders, as the potential listeners would have a context to relate to whether liking it or not.

3.10 Rifkin – The empathic civilisation

Rifkin (2010) draws upon several fields, such as evolutionary biology, neuro-cognitive science and child development research among others. He examines the development that has been made in these fields past the last ten years and argues that the findings jointly seem to challenge our view on humans. He speaks of one of the most interesting findings being mirror neurons.

The mirror neurons, or our 'soft wiring' enables us to experience in others what we only hear of or see. A human who is observing another human with anger would have those same neurons lit up as the human with the anger already has lit up. This is the reason they are labelled mirror neurons. Rifkin (2010) states in a lecture, "We are soft wired to experience another's plight as if we are experiencing it ourselves."

So if the finding is reasonable, that we possess mirror neurons that enable us to experience what we observe being experienced in another human, why would we possess such a possibility? Rifkin (2010) believes it is due not to a predisposition towards aggression, violence, or self-interest.

He rather sees that it should enable us to be sociable, experience attachment to another and feel affection. Mirror neurons would further enable our possibility to empathise with another, as we may emotion what we observe others experience, and thus feel with them in that experience of theirs.

Our possibility for empathy may lead us to express solidarity, a function that sustains a group over a long time, or be it a culture, or a nation. In the ages of foraging, the solidarity would only have to be extended to the closest group, which was mostly made up of blood ties. In the medieval era, the religion placed a frame around who to empathise with and who not to. Then, the establishment of countries led to a further extension of solidarity. If we have been able to extend our empathic ability to experience solidarity from only the few to the many in a country, Rifkin (2010) argues that we would be able to experience this with the world, as being a joint group of people. Not solely the people on earth but the other creatures which inhibits it, joint with the biosphere that may be viewed as the community in which we live.

So take note here that the IP would suggest who to embrace by this solidarity and who not to, and thus who to empathise with as to express that sense of solidarity.

Rifkin (2010) sees that to civilise is to empathise, and to empathise is to civilise. The sole way for the human race to sustain itself in this era would then be to extend our empathic ability into embracing all, as a joint community in which we could empathise, and thus, civilise, with all. He (in Gefter, 2010) does moreover find that we seem to view ourselves, and others, as did we in the enlightenment. As rational individuals who pursue our self-interest above all. If that view is what our values spring from, little will be able to be solved regarding any global issue facing us at the moment.

If, however, the empathic civilisation is to succeed though, the business practices, education, governments among others will have to support an empathic embrace of humanity as one sole race. Having these institutions not supporting such a case, but rather suppressing it, may lead to narcissism, aggression and violence (Rifkin, 2010).

Quest (2010) finds that if any possibility were to be seen regarding an empathic civilisation, the core ingredients among humans would have to be that one of responsibility. It will not simply happen over night, there has to be a conscious choice and will to expand the empathic embrace to include more. She though, further on argues that the context in which one is may determine the

extent to one's empathy towards others.

So the IP could both enable but also limit the possibility to express empathy towards all. If the current IP would dictate, told by stories, that we may solely belong to the current IP if we do not empathise with certain groups, we are likely to follow that story as we would want to belong to something. See this in light of experiments such as the Stanford Prison Experiment by Zimbardo (Haney, Banks and Zimbardo, 1973). The experiment clearly shows the possibility to foster the sense of belonging and enculturation of people in a group, but also the potential to foster in a certain group antipathy towards other groups.

Urry (2011) finds the ideas of Rifkin (2010) too simplistic, and shares the view that he hoped it would be as simple as to extend empathy as to sustain our future. He labels the view of Rifkin idealistic, and finds that many people do possess a set of global empathy, but that it may then perhaps not be enough as to initiate a "race to global consciousness" (Urry, 2011, p. 560).

So, let us view this theory in the light of the above-mentioned IP and stories. I would argue that the IP is what sets the limits for empathy, and that most people therefore would tend to easier empathise with those who belong to that IP. The IP has thus changed overtime as to embrace more diversity, but it is still dictating whom to emphasise with and whom not to. So if empathy builds solidarity, the IP is dictating who should belong, and both give and be given that sense of solidarity, and who should not.

The IP may be sustained by this very fact. As long as enough people are expressing solidarity in an IP it will be proven successful. But counter-stories may be told where solidarity expressed towards a neglected group in the current IP, or simply, where solidarity is embracing all, indiscriminately which would then jeopardise the current IP.

4. a Methodology.

This part is about my method, my view on methodology. This would perhaps suggest that I have picked a method that I deem useful or simply thought sounded nice, but if that is what you aim to find you will be quite disappointed. I have taken on the quest to share with you my understanding of this curious phenomenon, namely humans. I am not sure how successful I am in this endeavour but this part will at least provide you with a glimpse of what the world looks like to me and what I deem of the academic methods as to create knowledge.

Let me begin this part by a rather hysterical account of my initial approach to methodology. Having been asked by my tutors to briefly present the methodology intended to be used for this thesis, I set about to thoroughly gain an understanding of this topic. It ended up with a sighing professor, a quite anxious student and a dear mother tired of hearing of why I was solely a social construct and thus, possessed no core personality.

So that is where I started. With the question, was I nothing? Nothing but a product of my environment, or as explained by Weick (2001) a product of my experiences? Had my genes, my DNA and my heritage no importance in whom I was and what I aimed to attain? I questioned everything, and my introduction to the topic of methodology was proven a confusing, anxious and rather ruffling experience. The questions begun with my existence of solely being a social construct and ended with the question to if I existed at all.

Having regained strength and some calmness, I do hopefully below provide a more sensible account of my methodological stance, not solely in this thesis, but in life in general.

So, I am asked to review a pile of articles given to me by the business school, or no, having been bought by me from the faculty. These articles are compiled, I presume, as to deepen my understanding of methodology and for this I am grateful. I will, however, solely refer to the articles I deem useful, as it is my method we are speaking of. I may though ensure you that I have done my reading and that I have been intrigued and influenced by the reading that I have invested in.

4.1 The question in question

The question why is according to Sinek (2010) perhaps the single most important question one can ask as it would give an understanding of the purpose of things, which is arguably what most people are searching for. The why question would seem to be less popular in the views of Bjerke (2007) who argues that the answer one would get, in the context of a researcher, by posting such a question would more often then not be too banal to be useful. I would however argue otherwise, as the banality is then determined by the researcher whose aim is to understand its objective. This thesis is, however, very much focused on questions of why, as I personally believe that there is much more to extract from such construction of a question than any other.

The second aspect of the usage of why is a critical mind-set where one dares to question what may seem to be facts or musts, or as argued by Pink (2005) that the meaning is to give an intrinsic purpose for oneself which may only become clear by asking why. So then, however trivial the answer may be, it would potentially provide me intrinsic meaning.

4.2 The limitations of academia

Throughout my writing and feedback, both from professors and fellow friends I have encountered the question if this topic I have chosen is academically enough to write about. Well, to be truly honest, I am not sure and to be perhaps a bit too bold, I am not sure if I care. This is due to several reasons.

Firstly, what does it mean to be academically sound? I presume it would be to write in a certain manner, but more importantly to create new knowledge. I am not sure to fulfil any of these criteria.

Secondly, I cherish freedom as the most important aspect of my life. If academia then is to limit my freedom, I choose freedom above correctness in order to utilise the words I prefer and the style of writing I consider to be the best. Deem it then not academia, but I will still be free in my mind and joyous of the adventure that this thesis brought about.

It may now sound as if I would see myself as someone who stood apart from the need to comply with the rules set in academia but I would ask of you to view me differently. I would rather refer to the 'laughter' presented by Nietzsche (in Sullivan, 1995) whereby the purpose of a thesis, or an education is solely an illusion and thus generates laughter, as I, and humans in general, take myself too seriously. The seriousness in this is thus to attempt to follow rigid rules set up by academia. This since I believe myself to be of importance, as a student, to belong to such artefact.

I do, however, hope to show that this is done in a modest manner, whereby I find humanity humorous, and myself included, when we hasten for meanings that might solely be illusionary. This is yet the reason to why I aim not to find the meaning of writing a thesis as such, as there might be no meaning to speak of, but rather to provide myself with reasonableness as to undergo this process. It is moreover a fact that when the fear of non-academic writing finally was shaken of me, my deep love for writing flourished and is hopefully visible throughout the text.

I find that there might be hope still left for me when I read "Thus modernity's form of knowing excludes other forms which do not conform to the imperatives of reason and which dictate the adequate rules of conduct with regard to scientific inquiry and the proper criteria for the production of legitimate knowledge" (Daudi, 1990, p. 285). I would strongly consent to this statement, and give myself understanding to why I do find academia limited. The question is not only whether I would create new knowledge, if such is possible, but rather that the roads which have been available to me in doing so, academically, have proven limiting rather than sparking in that pursuit.

Having had this thought in mind I entered a dialogue with a former ballerina. She, a stunning woman who undoubtedly possessed a deep passion for bodily movement, had decided to quit. She told me, she was tired of being told that her little finger perhaps should be a bit more in another direction, or that her moves were not correct as in the 'book of ballet'. She found her passion to wither the more structured and ordered her dance had to be. Dancing meant freedom to her, and with that taken away, no joy was left in her to pursue her dream. She made me realise, that I experience this emotion of captivity in my writing due to the rules put forward by academia.

I would herein then not by any means want to diminish the work by people such as Aristotle, Bacon, Descartes among others. I do, however, refuse to limit my understanding of the world to a certain label. I would solely experience incarceration by those rules provided to govern

my ability to gain knowledge. I moreover agree with the contradiction put forward by Harman (in Daudi, 1990) where science aims to provide meaning but still forcefully rejects the wisdom acquired during thousands of years. This, I would argue, is rather arrogant. Humans have walked this earth for about 200 000 years, but still academia restricts the possibility to take those stories and that knowledge into account, by other means than the limited methods currently offered.

4.3 A method

I am not in search for truth. I moreover believe that the method whereby I come to a conclusion is a tangled and scrubby road, rather than a logical sequence of well-planned and organised steps. I should then emphasise that method is more of a construction afterwards, or a reflection of what name or label I could give the path I have walked upon.

So is this scrubby and entangled road of mine towards knowledge valid? Well, valid for whom? It is, perhaps obviously, valid for me. But could I, having read, thought, contemplated and written as to compose a thesis tell you to wander the same road and end up with my conclusion? Most probably not. Is any valid and reliable knowledge then created? Well, I guess it depends on for whom my knowledge is created and what it is to be utilised for.

Daudi (1986, p. 116- 117) states, "The method plays a decisive role in determining whether one will be able to grasp meaningful dimensions of reality or whether one will merely reproduce one's own and the existing cultural prejudices." This turns a light bulb on in my head. My deepest desire is clearly not, as I presume is nobody's, to reproduce what is known and to solely uncritically be a product of my own culture. But then, who will know? If we are all products of the culture in which we are in, who may say to stand apart? And will this person who then claims to do so, examine my thesis? Or is it enough if I believe that I have grasped something meaningful, something which is meaningful to me? Or for whom should it be meaningful? The academic community?

Bjerke and Arbnor (1994) and Daudi (1986) seem to argue that I simply cannot choose a method, as would I choose "a postcard" (Daudi, 1986, p. 116). Well, I will not choose then, having understood that it is not the way to go about to state my method. I will though argue that the

current general idea of methodology seems to be that of just choosing.

Talks among students and advice given to me by former students are simply that of selecting. 'Just choose one, and argue for it' seems to a view shared by many whom I have encountered. It is thus merely a piece of work that has to be done before one may embark upon the actual work, the thesis. This is a saddening view, as the methodological part could be that aspects that forces one to contemplate and, thus, become aware of the values which one possess.

I would though argue that it might be like a pick of postcards, but that pick would be, and I argue very much is, dependent on who will pick it. And further on, that the one who may reflect upon their choice will understand why a choice of a certain postcard is made above another. They will understand their choice, and be able to reflect upon the reason to why they chose it. Therein lies the difference, in the awareness.

So I should pick something, but still not simply choose it. Great. That seems like an interesting task to overcome. So I am asked to state my method, but I cannot choose one. Will it fly to me? Will it be whispered in my ear at a certain point? (Now would be a great time). And that, what comes to me, should most importantly be fitted into one of the three methods that I might not choose, but reflect upon as to find already is in correspondence with my views.

Hopefully my inner reflection will come close to any of those three available to me, namely the actors, analysts or systematic approach (Bjerke and Arbnor, 1994). I will not further describe these methods as a comprehensive read is to be found in the book by the above-mentioned authors. It is not my intention to replicate their work and monotonously state what is written down in a book of theirs but rather to find my own meaning in the world of methodology.

So, my method will come to me by reflection I read in Daudi (1986). OK Sophie, reflect. And the silliest thought comes to my mind, a memory from being a child. It does perhaps quite clearly state my view on methodology.

I was around ten or eleven and my friends and I would spend time after school strolling around in the few stores available in our little town. At one point we pass the ladies underwear section in a store and I point at something that I call out to be a rather small bra. No one contests and I presume that is a rather small bra. It is only a few weeks later when I see this 'bra' on a mannequin, not where it should be but on her hips. It strikes me as rather confusing, and I laugh at

their mistake, they should know better than to put a bra on someone's hip, and definitely to put it upside down with some weird cut-off stockings attached to it.

Later have I come to the conclusion that what I labelled bra is actually something which we call a garter belt. To me though, it might as well have been a small brassiere. Hanging upside down and with shoulder straps that the woman would have to join together herself.

I was determined to see a brassiere, and that is what I saw. Until knowledge, or perhaps rather socialisation, led me to the understanding of my faulty though. But herein comes the interesting part.

Did my childish and confused view on that mannequin finally prove my initial thought to be wrong? No. It showed me that in certain contexts, such as female lingerie, there are words to describe things. Having been a child, I was not acquainted with too many words in that certain context. I therefore made sense out of what I saw, based on my frame of reference.

I was so fond of my own idea, namely that it was a bra, that it did not strike me that l might be wrong. I had put this piece of data into my frame of reference, where it was labelled 'bra'. Perhaps it is solely I who am stupidly fond of my own ideas, but I would cheekily suggest that it is a rather common human behaviour. We do enjoy to get things 'right' which moreover further enforces the 'correctness' of our frame of reference, because the piece of data fits perfectly well into our oh so well developed frame of references.

So I believe that we tend to do this, we tend to label pieces of data after what is comfortable to us, and after what reinforces our 'truth' about 'reality'. But it should be stated though, that the bra or garter belt is nothing. It is solely a piece of garment. I gave it meaning, and that meaning I gave it made sense to me, there is thus no objectivity and no truth.

According to Sullivan (1995) Nietzsche firmly objected to the notion of a truth generally, and to realism specifically. Nietzsche moreover finds that our possibility to imagine is what gives us meaning, rather than any hope of a rational description as a provider of meaning. Relate to my image of a garter belt used as a bra. It provided me meaning.

What my method is to go back to that little girl in the shop. I want to regain her lack of socialisation. She was someone who could create knowledge through her method. She purely had

no idea that she could. So my method is that of a child, or a hoped to be child, I want to take a step back, if I may. To look at what we have created, what we label and what things we take for granted. My method is that of a juvenile, that of a curious and yet rather naïve traveller in the complex world in which I have found myself.

What then would you want me to label my method? Well, I presume most importantly that my method is me. I am my method. Not more but definitely not less. If I am to believe philosophers like Foucault and Derrida among others I would find that I am caught up in my own story of myself (Daudi, 1990). I would argue that we all are, and as I have come to understand that a garter belt is something that his used on the hips, it now seems unquestionable to me and it most importantly limits me to see it as anything else.

This is though what I wish to challenge. I wish not solely to 'stand upon the shoulders' of previous thinkers, but rather highlight how contextual our opinions, thoughts and actions are.

May I then ever get untangled? I am not sure. I have though come to perhaps at least partly see my own entanglement, which I would argue is a prerequisite for a possible unravelling. I believe myself to see the threads of socialisation that I am entangled in, and which for most part have become so comfortable and known to me that I carry them unconsciously.

I aim to examine these threads and become aware of how these threads influence me, and most importantly, how greatly they play a part in my view on another human being, and thus the values I place upon him. I do not, however, intend to become a tabula rasa as such does not exist, but merely to become aware of my own entanglement and constant influences and reflect upon that matter of entanglement.

4.4 Emotional intelligence

So, having argued that I fundamentally am my method, and by that also that my mind and my body are inseparable, how important may emotional intelligence be in creating, knowledge? And how important is the method when conducting a research regarding emotional intelligence? This might seem as a peculiar path to walk down in this section of a thesis, but I think that a piece of research by Lyons and Schneider (2005) brilliantly points at our cultural entanglement.

Having read Lyons and Schneider (2005) I would argue that the culture in which one is would dictate what type and to what extent emotional intelligence is proven useful, if that phenomenon is even up for discussion. The research is based on a method whereby a panel of 'trained' raters judge what they see in regards to emotional intelligence. Note here the word trained. It sounds similar to the enculturation offered by Daudi (1990).

I would then argue that emotional intelligence (EI) is perhaps what is measured, but what is measured is solely what we believe EI to be. So if it is found that a stable EI would predict job performance, it would say more about the performance expected than of the EI in itself. The study aims to show that some aspects of EI are relevant and corresponds to academic performance. I am sure that some abilities are correlated with academic performance, but I am also quite sure that which those abilities are would vary over time.

The method whereby the EI was measured is highly interesting as they are training people to judge behaviour. They are providing them frames of references and telling them what cues, or pieces of data, to look for. What other than that will they find? Probably not so much. This method will merely reinforce what is already believed to be known of the importance of EI. Note thought, that as little as we know what we measure with IQ, we know with EI. The sole thing, I would argue, which this research actually does say is something about the context in which we are at the moment.

4.5 Creating knowledge

What do I then make of my thesis in an epistemological aspect? I find this utmost intriguing, and I hope you, the reader do as well. So am I a knowledge creator? Well, I want to take a step back.

A knowledge creator, is that important because we have a fetish for knowledge? Or because knowledge is the saviour, the God upon which I rest my hopes, future and choices? Well, for me it is not. I cherish not knowledge as such, and I believe there is no 'knowledge' as such. Knowledge is arbitrary, it has values, it is shared as to make you believe something, buy something, do something, go somewhere. Knowledge is also created to save lives and build weaponry, not to mention to travel to the moon.

So is the creation of knowledge always a conscious act? An act whereby we set out to investigate and come back with the creation of knowledge, whether we literally come back from 'out there' our 'in here' referring to our minds.

Well, sometimes I would argue that knowledge creation simply happens. But that the possibility that it will, may depend on the context. Oh here you go, you may think, speaking of that context again. This may seem to you as a never-ending story.

Well, it is. You will always find yourself in a context, but the important aspect is what you make of that context in which you find yourself. You are a co-creator of your context, but you will at the same time thrive better in certain contexts than others. So context is important for knowledge creation.

So, what about a method you may ask. A method could be that set of values which you bring into this context. What you see in that context, and what you may make out of it. The methodology is a part of your own personal story which you will bring with you everywhere you go, and I am certain that this part of my story will fit better into certain other stories, and contexts, than others.

So if my method is my stories, myself, how can I best use it to generate this sought after knowledge? Or wait. Why do I want to create knowledge?

Bjerke and Arbnor (1994) find that knowledge creation is becoming increasingly important and that this so called fourth production factor is in need of rationalisation. Such as labour and material have previously been rationalised. I find, in defining rationalise that it means, "structure and run according to rational or scientific principles in order to achieve desired results" (Farlex, 2011). So the method is the rationalisation I presume. The scientific way to go about creating this knowledge, and preferably knowledge which is useful in the hands of corporations. And what might my desired results be when creating knowledge?

After rather long contemplation, and after questioning my reason to educate myself, I realised that it is solely my aim. To educate myself. To learn. Not to create. My thesis is not done as to create knowledge, it is an exhortation, an invite for reflection. If you wish to label my quest for reflection the creation of knowledge, feel free to do so.

4.6 Somatic experiences / ambiguity

For a while I had the cherished opportunity to walk my path of life in companionship with a person who I very much respect. This person, an impressively educated person, possessed a great love for academia, and the methods that were presented therein. She had lived a life torn by anxiety, depression, and an unstable family background. She fell in love with the academic community. She could belong, without having to deal with emotions or her anxieties. She read, read and read some more. She thought herself to be enlightened.

I will not question the extent of her knowledge, but rather her reflection upon it. She could, rationally, understand various topics and had a varied and passionate interest ranging over various fields. We once came to speak of dancing. I spoke of my love for moving, to freely dance without restrictions, jointly with others as to create feelings of unity, and deep joy. She said, "Well, dance is an expression of the body and I agree it may be very beautiful."

Had she read this? Was this a definition she found fitting? It stunned me. She had found her sanctuary in the rationalisation of thought, of knowledge. She could relate to dance as to define it and understand the importance of it as to view beauty, but could not somatically resemble what it might be like. Ambiguity scared her. And dancing may set someone free, as may singing, playing music or painting. Freedom is to deal with ambiguity, and to accept ambiguity.

So are we still stuck with Descartes separation of the body and the mind, and his tribute to the rational thought? And are our methods the control of ambiguity, as to, fearfully, not having to deal with the possibility that most things are not, and will never be, rational? Is the method an imprisonment of thought? Or merely a reconstruction as to make-sense out of what one has created? Remember herein that sensemaking is believed to always occur subsequently (Weick, 2001).

I would argue, and in light of this above story, that methods do not always do the trick. They may inhibit and allow for comfort rather than enable risk-taking, adventure and initiatives, which I would believe are the foundations for any knowledge to be created. We are thus prone to seek comfort and security, and gladly we have found methods that provide us fulfilment of these needs.

The time shared with the above-mentioned woman taught me that the methods she pursued in life, which very much resemble that of academia, left her without a great load of adventure. Logic is perhaps merely our futile attempt to feel assured in an ambiguous and constantly changing world. I would herein want to propose what I believe to be more important than that of following certain methods.

It is to learn to live with the constant change. Learn to live with ambiguity, that things do not happen the way you planned, that flexibility is necessary and that you may perhaps not ever fully understand everything.

4.7 Time to choose

If the method is intended to be my story and my values, how come I have only three to chose from? Are our stories so alike that we simply may find ourselves in any of the given three categories? And if my somatic experiences and my reflections scream in my ears telling me I should not limit myself to these groupings? Should I then realise my defeat in the academic community simply because I cannot submit myself to any of the given categories?

What if creativity and the creation of knowledge would not benefit from the imprisonment of a method? What if creativity needs freedom, space and fearlessness? What if creativity is the freedom of mind, the blooming of thoughts and experiences coming together? What if to nurture creativity we need fewer boundaries?

See for example the stunning research by Snyder (2009) where he finds that when the anterior temporal lobe is inhibited creativity and skills related to savants increase. The importance of the anterior temporal lobe is that of labels and categories, and conceptual knowledge. What the research he proposes suggests is thus that we may, by inhibiting part of the brain, access what he calls 'lower' level information that is less processed.

He states "Savants cannot normally give insights into how they perform their skill" (ibid, p. 1400). Perhaps, neither may we. We are arguably solely capable of visualising conceptually, and thus in hindsight create a greater picture of those bits and pieces of information which we have brought together, and we then re-construct what we believe has happened.

I urge you to moreover look at how some researchers came to know of mirror neurons. They scanned the brain of a primate when eating nuts. During a session, the researcher himself got hungry and ate a nut, which was not planned for. The neurons that had lit up when the primate himself ate lit up identically when the researcher performed the task. The researchers who viewed the brain scan set to check that the machine worked correctly, as this was not expected. It did function correct. They had found the probable underlying possibility for us, and primates, to experience empathy.

By what method would they label this research? And the method they did use, obviously did not account for this, as they originally thought that their machine had broken down. The knowledge they created happened by luck, and not through carefully planned methods. It was rather the whim of this researcher, which was not intended, that lead to the finding.

Snyder (2008) finds that we tend to think in the same routes. We get stuck in certain patterns of thinking, and from that find it rather uncomfortable and difficult to see other aspects than those we are accustomed to see. This is advocated by Weick (2001) in his sensemaking theory as well as Gardner and his simple story (1995). So knowing this, that by choosing certain routes we diminish the possibility to gain greater knowledge, we are still doomed to limit ourselves by a certain method? I do not see the reasonableness in this.

Imagine if we could not fully understand the methods that lead us to the creation of new knowledge. Or if they, as in the above example of mirror neurons, happen by accident. Is that a thought too incomprehensible to accept? We know very little of ourselves, and are we then not fooled to believe that a few methods would be the only ones available to create knowledge? We seem to have solely a small clue on how our brain functions, but we still arrogantly say that we know and that we have the methods on how to create. As if we did not create before methods came about.

I think that we are going down a dead end here. I think that these three methods presented to me to choose from provide me limitations, and my brain is shrieking. It is crying out for freedom, for levitation of thought and depth of reflection. I think we are fooling ourselves, and I moreover think that we deem too many people 'non- academic' when we propose certain ways to be 'correct'. Or, is such the case that solely a few people should undergo academic education?

If one believes in God, are there really only a few ways to God? Is the way to God not one's personal relationship to that divinity? The sole, individual road found in contemplation? If knowledge is our new divinity, please do liberate me to best utilise my cognitive abilities and my creative ways of possibility creating knowledge. Do not, such as a certain churches or cults tell me, that there are a few right ways to divinity, or knowledge.

Do please tell me about the three methods to find love. Which ones would you choose from if only three were available to you? Dating online? Through friends? On the pub? Do you see that if these were your only methods to find love, your choice would be rather limited? And moreover, that even though most people perhaps today find each other virtually, it may not hold true tomorrow, or for you, being a unique individual.

Moreover, what happens to somatic experiences when my methods are limited? If I feel that I find love at work? Or if sense that I find God in my own house? Are those methods less valid? As little as I will consent you to restrict my possible relationship to divinity or love, will I let you restrict my relationship to knowledge into solely three ways possible.

Imagine all the knowledge that goes missing. Can we not see that the academic community thought of to be free of thought and liberated from limitations is painting itself into a corner and is nothing more than yet another institution claiming to possess the right way? There is no right way. And if someone has found it, they should go and live it. Instead of forcing it upon me to live by someone's categories. They exist and function in someone's head, I am sure, but not in mine.

I know my method. I have lived with it past the last 25 years. I have, due to new experiences, adventures, sleepless nights, deep contemplation and reflection come to understand my method very well. Do not ask me to label my story, my method, into a single word. My views, values and ideas may never, nor may yours, be contained in a single word. Liberate me from the arrogance of labelling my whole view of the world to be understood by a single word. Or are we believed to be so stupid as to need guiding in our own understanding of the world, and then by simplicity given three choices? Am I deemed so unimaginative and uncreative that I need to choose from a ready-made set of methods? But that the method which I chose should still enable me to create knowledge? An exercise whereby creativity is arguably highly needed, or?

So I am uncreative enough to not be able to embark upon my own method, but deemed

creative enough to use a beaten path, walked by many others, and there utilise the creativity that I perhaps do not possess?

"The autistic mind builds from the parts to the whole [...] By contrast, the 'healthy' mind appears to make unexpected connec- tions between seemingly disparate systems, inventing entire new systems rather than finding novelty within a previously prescribed space" (Snyder, 2004, p. 1403). So depending on one's brain function, one would create knowledge. If I would say that I possessed a genetic predisposition towards autistic or Asperger traits, would I still have to be framed within these three ways of creating knowledge?

My method, and story, is rich, deep, broad and scattered. It is on going, never-ending and in constant change. It is ambiguous, colourful and unrestricted. It is felt, thought, viewed, tasted, heard, and smelled. Do not ask me to limit my experiences and my story. I shall not. I will not. I am, and you are, greater than a single word could ever speak of.

4.8 The written language

Let me begin by asking you to shortly reflect on the importance of the written language in a piece of work such as this. Having just stated that, I am not myself fully convinced that we would ever come to a full understanding of each other's thoughts solely by the means of writing. The written words are though the means that I have been given when conducting this work. I would most hopefully possess some kind of potential as to communicate trough words, as this is how this work is transmitted to you.

So, having stated that my method is I, I will fully reinforce that by the usage of I throughout the text. According to Harwood (2005) there may be several reasons to use I or we. I will evidently use the former, as I do write this thesis individually.

Harwood (2005) seems to make the case that the main reason to use a personal pronoun instead of a more neutral stance, is that of self-promotion. It is seemingly used as a tool to point at novelty in research and seriousness of claim. It is moreover used as to self-cite oneself, on earlier work and to state a personal relation to the method used. Daudi (1986) finds that the lack of personal pronoun may lessen the strength of reasoning. And further on, to aim to write myself out

of the text may be proven a futile exercise as I will arguably always be present in a text that I have written (ibid).

Having thought of the reasons to my own usage of a personal pronoun in the text, I found that the reasoning by Harwood (2005) on my self-promotion made me none the wiser. I do not, at least on a conscious level, aim to promote my own thought than I would have tried to do without using a personal pronoun. I do not, moreover, find that the text in my thesis is novel, or newsworthy in that sense that it would be highlighted by the usage of I. I will perhaps in regard to Harwoord's (2005) suggestions aim to show the personal relation which I do have to the method, since I am my method.

I hope I need not to strengthen my claim by the usage of I, which has been suggested by both Daudi (1986) and Harwood (2005). I rather hope that my claims will speak for themselves, and the reason for my usage of I is that of a rather different matter.

I do want to take responsibility. I suggest that this is something that Daudi (1986) is perhaps touching upon. I would argue that there are two sides to this coin, in usage of pronouns. One side may definitely be that of self-promotion, but the other side would be, and much more importantly I would say, that of responsibility.

I usually find that we humans tend to have plenty of opinions concerning various topics. We are happy to possess these opinions as long as it is in line with the general thought of the context in which we find ourselves. We have a deep desire to be liked and accepted by the contexts in which we are in, and it obviously provides us certain advantages to be liked, so these opinions that do not fit into a certain context are less openly displayed.

I do this, and I am sure most people do this. What my issue with this is thought, and what my struggle is concerned with is to be true to myself and not my opinions per se but rather the values underlying those opinions. And why would I be that? Because I do, as any other human, have a great responsibility to examine and critically think of the opinions I spread to others. They may become greater than I, and spread beyond my reach. Would I then want to spread opinions that I have not fully examined? I, at least, would not.

I refuse to solely be a child of my generation or of my culture, and the cure is to become aware. This is mine, and all others, I would argue, responsibility. So, as I am trying to take on that

responsibility, it would seem rather futile and hypocritical to hide myself in my own thesis. I am here, full of thoughts, experiences and knowledge, whereby the thesis is a product of these, and not filled by something which I have found out there somewhere.

So, if this thesis is a product of me, should I not take full responsibility for the words that I have chosen to write in it? I think yes. A simple way to show you that I do take this seriously is by clearly stating my views. This does, moreover, lead to an invitation. It is an invitation for you to deem my thoughts useless, futile or naïve. Deem them any way you wish, and know, that I am proudly presenting you this, as to invite you to further my own, and your thoughts.

I do this in humbleness. I am not done learning, I will not hide behind a desk or behind the absence of an I as to minimise the risk of critique. I am ready. These are my thoughts. Criticise me if you will and I will be all ears. This because I am not, and will never be done, learned or finished.

5. a couple of Research limitations.

There is surely a flora of potential limitations to my work, but I will point out the two I deem to be the most important. Other aspects such as availability to articles and books may be seen as important, but I would argue that little do stand in the way if we would want to get a hold of information. It is now, more than ever before constantly available to us. Let me therefore present the two limitations that I give the greatest importance.

I think the main limitation that ought to be obvious is that of myself. I am the enabler of this piece of work, but I am concurrently the limitation. I do make sense of all data streaming past my brain constantly, and I do more often than not, aim to fit it into my frame of reference. Herein lies my limitation.

I tend to search for, read, and use the texts, articles, books and ideas I deem reasonable. They appeal to me for various reasons perhaps, but the most important one is that they reinforce my image of the world. Some of them have rocked my world and revolutionised my frame of reference but they have then settled to become a part of my new frame of reference.

I cannot, unfortunately, see what lies beyond my frame of reference, and in the few instances when I may, I would perhaps find it unreasonable or re-shape it as to better fit into my frame of reference. So the greatest limitation is myself.

I have though told you that my desire is to go beyond my frame of reference and to untangle myself from my current context. I may in part succeed in this, but will equally well be a part in what I may see to lay beyond that current context. I will solely never get rid of myself, but may merely become aware. I would argue that the awareness, or self-knowledge, is the sole way to inhibit this limitation. I may not though, judge how far I have come in succeeding in this process, the judgement I hand over to you. I can tell you it is an honest attempt but that I fully understand that I will perhaps never be finished learning about what enables and limits me, which is myself.

The other limitation is that of time. I have used my time in the way I deemed useful but as much as I would want to depict a work that encapsulates richness, diversity, boldness and

creativity, those things take time. Time is an obvious constraint on my possibility to provide any useful work but it may also be an enabler, as it would suggest that I put my act together and start performing. Lack of time is perhaps rather an imaginative limitation, as it would depend upon how well the time I have been given is utilised.

I would though argue that the two greatest limitations that may be present in this thesis are my frame of reference and time.

6. a Thesis?

I aim briefly to contemplate over what a thesis is, and what may be interesting about it. The thesis is merely perhaps a story, which is given importance and form by the current context in which it is in. It is then solely a symbol, or a label. I will argue that there are mainly two aspects of a thesis that are important for my work. The extension of these thoughts will be described below.

I am solely, and perhaps rather boringly to you, the reader, trying to understand to why I spend this spring of 2012 starring into books, falling asleep over my laptop screen and shutting of all possible social contact, to write a thesis. I am obviously not solely interested in why I personally should write it as that would be a somewhat different thesis, but rather the general idea of writing a thesis and more generally, what the reasonableness is to undergo higher education.

A thesis is something that most students generally accept as a have too, it is a task of which its existence is written in stone and just has to be accomplished. I have, fortunately or not, never had the capacity to accept those 'have toes' and must therefore question the reasonableness of conducting a thesis, and for taking on a degree at a university.

So let us get this clear, the thesis is by me seen as an artefact, a construction made by humans based on an idea of something. What this idea, or values may be I am not sure and therefore intend to research.

6.1 A symbol

Well, as may have been understood by now, this thesis aim not to define what a thesis is and is not, but rather to view the thesis as a symbol of undertaking higher education. Rather do I, through this thesis, take the view that the thesis is symbolic. The history of university will be disseminated but the main idea is still that the thesis and education has a high symbolic value

which is much more interesting than the sheets of paper which are to be handed in for judgement. The judgement is interesting, as it would give a symbolic value to the thesis instantly solely by having someone judge the work it has a value above simply words put on a paper.

The word thesis is believed to derive from the Greek word θέσις which translates into a statement or a proposition and perhaps also from Indo- European roots, and then meaning to put down (Collins English Dictionary, 2003). Alcman, one of the first Antique writers, mentions Thetis as one of the primordial goddesses (Most, 1987). West (1967) further argues that Thetis is labelled as a sea-goddess by Alcman. Thetis is however described in a rather dim light in the Iliad as a helpless deity (Slatkin, 1986).

Atsma (2011) argue that the Greek Thetis is related to the Latin Thesis and that it in Greek mean the Goddess of creation. It may perhaps derive from a Greek goddess but may well not so. Words and their meaning are however intriguing and creation would not be too far of from the usage of the word thesis today, nor would statement or position.

If the word thus derives from the Indo-European to put down, a presumption would probably be that of an on-going discussion where one should put down, or position oneself.

Moreover, the freedom of choice in writing a thesis may be quite pleasant but it should be noted that the years of schooling preceding that choice will have left most students freed of creative or critical thinking. The liberation in choice is thus of diminish matter, having forced formative children for years to learn about 'truth' in a passive modus.

Choice is still however constantly present, and I could choose to walk away from the idea presented to me of writing a thesis. If solely a bunch of paper, the agony or anxiety would not be too great as to make this choice. The agony itself perhaps speaks of the role or symbol that a thesis has. This is rather intriguing. Why would a thesis then provide disquietude, or why would the mere thought of not succeeding in such a task provide anxiety?

It thus must have a symbolic value, at least to me but I would argue to many others as well. Many a time have I heard of the metaphor 'delivering a baby' or 'handing over one's baby' which would lead to the conclusion that people do take this very seriously and are also shown to do so by dedicating time, resources and energy to a thesis. So, I hope that you, as well as I, may accept the view of the thesis as a symbol.

I will not, however, aim to write the story of a thesis as such, but merely use the thesis as a

symbol to gaze at four various eras in time and life-style and to put the current higher education into perspective.

It may be, in certain times, that a thesis and higher education is the goal in itself, to learn and gain greater and deeper understanding of a subject, or that it may well be both a goal but also, in elongation, a means to opportunities. The idea is so that the reasonableness for writing a thesis will vary, as the circumstances in which one will find oneself will heavily influence the reasonableness of any choice one takes in life.

6.2 Examination

The first idea that is of importance when discussing a thesis is that of a form of examination. It is thus a means to attain a degree. This is one of the ideas that will be thought of when examining the reasonableness for undergoing the work of a thesis.

6.3 Knowledge creation

The second idea concerning that of a thesis is knowledge creation. A thesis is not merely a form of examination, but I suggest, is also generally a possibility to create knowledge. What type of knowledge to create would arguably be depending on the context in which the thesis is written, since knowledge itself is arbitrary. If the above part, that of an examination, is the goal, the knowledge creation is rather the process. I aim to use both these ideas of a thesis as to gaze through these four coming parts to conclusively see what reasonableness may be found as to undertake a thesis in any given context.

7. the Collective.

This section is dedicated to the study of our origins and the lives of the KhoiSan. The KhoiSan is a group of people in primarily the Kalahari desert, who live like foragers. I explain why there is any reasonableness at all to mention them in my thesis, before moving on to provide a possible insight to their modus vivendi, and what is believed to be quite similar to all our ancestors life-styles for most of our time on earth. I will moreover briefly mention the emergence of humanity, and what we think we might know of it.

7.1 Reasonableness

Some may wonder why human origin is of any interest in the study of why one should write a thesis. It is definitely a valid question. It is though important to acknowledge that a thesis and education as it is formed today are both human artefacts.

They are not institutions by themselves, but are solely given importance by our creation and acceptance of them. The thesis is merely pieces of paper, or nowadays a file in a virtual map on a computer. But there is a symbolic importance of the thesis, which is far beyond the actual papers or megabytes, as stated in above section. We shall, however, not fool ourselves to believe that what we see around us is what has always been, and always will be.

Even though the idea of a thesis surely was not present during the emergence of humanity, what we know about culture and perhaps education in the sense of fostering and developing our race most surely has its origins in our past and may therefore be interesting to look at.

Pink (2005), in a famous business book, writes about the five ages in human history starting with that of farming. Farming though, when humans became domiciled, is solely a fraction of our history (Berg, 2005, Quinn 2010).

Pink is, however, far from the only one to see history and humans as beginning our important and most spoken of history in a somewhat 'civilised' state. I would argue that there is much to learn from how we have lived past the greatest majority of time, which is as foragers.

There are several aspects of why I find it reasonable and justifiable to write of the KhoiSan and the life-style of foragers, of which five will be acknowledged here.

Firstly, even though there may have been a constant general interest in the origins of the human spices in the fields of archaeology, biology and anthropology, it would seem as if this interest has grown in other diverse fields such as leadership and neuroscience.

Secondly, there seem to be a growing confusion in society in general to what we are, who we are and what our aim may be, which may most vividly be portrayed by growing anxiety, depression and suicide (Eberhard, 2006). This has according to Armstrong (2010) led to a growing interest in religion at large but perhaps as stated by Wikström (2008) a more modern form of religions with buzzwords such as 'new-age' and 'spiritualism' rather than the whole package of Christianity or any other world-religion. This has however seemingly led a broader public to search for answers to questions about human origins and our meaning, in this case mostly through religion.

Thirdly, we know quite little about ourselves, which has been poignantly displayed by Hawkins (2003) in his research on neuroscience. He there leads the argument that we have a growing pile of theories concerning our human brain, but actually have no or little proof of their accuracy. This may moreover be said of leadership where the same flora of theories has been posted, with mixed empirical results (Benis and Nanus, 1985). The point here being that questions about ourselves and the context in which we find ourselves are by no means answered by the abundance of theories which has been put forward so far. Brooks (2011) further states that we seem to become more aware and in acceptance of our abortive attempts to understand ourselves. We are perhaps therefore looking to see what our origins may tell us about ourselves. This has been portrayed by Berg (2005, 2011), de Waal (2012) and Härd (2011), among various others.

Fourthly, there seem to be many who advocate the importance of wisdom concerning our common past and the knowledge of those who share not our Westernised culture. Lindsey (2011) argues that most of us tend to see old-dated and rather lunatic men and women when imagining indigenous people. She, however, strongly believes in the importance of the sageness from certain group as to enrich and nurture respect and understanding.

Lastly, Gardner (1995) argues that the simplistic story tends to draw the greatest attention. If we, by this story, or perspective on human lifestyles accept that this IP in which we are in is nor

the original neither the sole one, we may come to realise that we must gaze beyond the mere simplicity which is daily impinging us. This is yet another reason to share a different perspective on humans than the ones we are used to.

Nothing is written in stone, artefacts are solely given public space by our acceptance, or perhaps our apathy, but what we see and believe to know will change and has not always been present. Keeney (2010, p. 51) writes "Bushman culture provides a way of knowing, interacting, and leading that is radically distinct from cultures that are predominantly driven by words, ideas, theories, and texts." This is arguably far from our current story and Maslow (1968, p. 16) writes "What we call 'normal' in psychology is really a psychopathology of the average, so un-dramatic and so widely spread that we don't even notice it ordinarily." Even though he herein refers to psychology as a field, I would argue that the 'normal' or average in our society is as little noticeable as it is just average. We are simply so attuned to our own ways that we forget to not only look beyond them, but to look at them and we do then stop to question.

It is thus the growing interest of our origins in various academic fields, the broad general confusion in society, the pile of non-validated theories, the deteriorating public space for ancient wisdom and a hope to foster acceptance of a broader perspective that brings me to open this journey, or thesis, with the origins of humans.

Take note though that I am not myself fully convinced that all questions about ourselves may be answered by mere understanding of our origins. It is perhaps yet another way to make sense out of our experiences and give meaning to our lives where religion and academia previously have not fully provided satisfying answers. So, I do not call for ad fontes per se.

However it may be, the story of our origins or perhaps solely a story of another way of life is intriguing and I sincerely hope that you do enjoy this reading. It should however be stated that our origin is fiercely debated (Berg, 2005) and I do not through this thesis by any means produce a truth but rather exciting possible stories which may perhaps tell us something about ourselves.

7.2 The KhoiSan

The life-style that is to be given insight to is present today, through the groups that still

predominantly live as foragers. Take note here however, that there is no value put on a certain lifestyle above or under another, but solely the fact that there are groups whose life-styles probably resemble the lives that our ancestors have lived past the vast majority of our time on earth. These current groups of foragers might therefore tell us something about ourselves. It should however be said that it is not by any means the idea that these groups have stagnated but solely that we perhaps divided into various modus vivendi (Schoofs, 2000).

I though aim neither to romanticise a hunter / gatherer lifestyle nor to display certain groups as less developed than our 'civilisation'. It should, however, be noted that our current Westernised culture has explosively disseminated across most of the globe (Quinn, 2000). This may have led to homogenisation in education, leadership and various other spheres.

The KhoiSan people, or Bushmen, have through DNA-testing been showed to share genetics with the first human beings (Berg, 2005). Anthropologists have, however, earlier than the DNA-tests invention strongly claimed the Bushmen's, or KhoiSan's, ancient heritage (Tobias, 1956).

Keeney (2010, p. 51) claims them to be "the oldest living culture on earth." Their DNA is believed to be traced back further than any other living group on the planet, via the Y chromosome (Schoofs, 2000). This has however strongly been criticised by Morris (2003) who claims that there is little evidence to show that KhoiSan would posses ancient heritage, neither by biology nor linguistics.

However it may be, there is much to learn from lives of KhoiSan and other indigenous groups. It should be noted here that the KhoiSan to which I refer are the Bushmen, the KhoiSan who live as hunter – gatherers. This is the way in which we all humans pursued our lives from around 200 000 years up to the past around 10 000 when most humans decided to become domiciled (Berg, 2005).

7.3 Knowledge sharing and creating

Chimpanzees have been seen to dig for termites with sticks for as long as we have known to study them. Little development from that behaviour into building more advanced tools or any other possible progress has been noticed.

According to Pagel (2011) Homo erectus may have shared similarities with chimpanzees. Homo erectus, which walked this earth for about one and a half million years, is believed to have created rather akin tools past that rather long time (Ben-Dor et al, 2011). There must then arguably be a difference between them and us since we have progressed rapidly over a, in comparison, rather short time.

This is believed to be due to our possibility to learn by copying, or stated differently, our social learning (Pagel, 2011). The social learning may according to Pagel (2011) be called visual theft as it enables another human copying your action without having had to put into the energy and time that brought about the knowledge of that action. Research would though show that primates posses the possibility for imitation (Savage-Rumbaugh, 2004) which may be said to be the prerequisite for social learning.

There is perhaps something else about us humans then, as we would arguably have developed further than Homo erectus, chimpanzees and bonobos. There is surely the aspect of language, but recent research shows that not only humans possess language, language here being given a rather broad definition with "not just spoken and written words, but also our non-verbal messages, for instance our body language" (Bjerke, 2007, p. 9). Bees for example dance to show where food is to be found (Esch et al, 2001) which may be labelled body language.

Would we then argue that the variation lies in our written language? Keeney (2010, p.51) argues that the Bushmen have "lived for thousands of years without a written language […]". But still there seem to be learning present.

Perhaps is it not fruitful to further search for the uniqueness of us humans. There is no doubt of uniqueness as such, as any individual is unique to another, but wherein that difference may lie, is perhaps less of an interesting route to wander. So do not let me mislead you on this, it is a highly intriguing question. The point here though being that the theories that we have so forth come up with are as diverse as there are ways of claiming that uniqueness.

7.4 Story-telling

In KhoiSan, it may seem as if learning takes place in groups, and Berg (2005) argues that a

collective memory is created not through the means of written books, but by story-telling.

A KhoiSan states that elderly who do not possess the quality of story telling, are not elders who fulfil their supposed role in the view of the KhoiSan (ibid). It would perhaps shed light on somewhat the importance paid to storytelling, which could arguably be a way to share knowledge.

The writers of the book Specimens of Bushman Folklore (Bleek and Lloyd, 1911) have successfully gathered some of the stories told by the Bushmen. Some may seem rather alike antique fables, and most of them arguably concern moral and ethics.

However static stories may be when having been written down for us to understand, Keeney (2010) points out that the stories told by the Bushmen are not meant to be static. Rather are they meant to constantly evolve in a joint and collaborative process. He further argues that not solely the creative process of storytelling but rather the mentality of the group seem to be receptive to change. This is perhaps due to their view of life in constant vicissitude.

It is moreover a strong belief among the Bushmen that when stories, physical movement and ideas do not change, illness, suffering and their alike will spread (ibid). It is thus of greatest importance that stories, the physical location of the KhoiSan and their minds are in constant movement and by that, freed from stagnation.

The sharing of knowledge that occurs in KhoiSan groups would arguably seem to be based upon stories told, and through social collaboration, or worded differently by learning for life.

Knowledge creation may further perhaps stem from the story telling sessions whereby all people, elderly and children, freely may add to, question or mock the current story being told (Berg, 2005).

7.5 N/om

The KhoiSan displays a strong belief in the wind, the wind as a form of energy that all beings possess and share with one another (Low, 2007). The wind gives them authority according to Keeney (2010, p. 51) and he states, "the n/om-kxaosi are regarded as natural leaders in their community. Their authority does not stem from inheritance, political influence, material wealth, or public vote. They are looked upon for guidance because of the ways in which their lives exemplify

being in direct contact with what they call n/om, a concept somewhat comparable to chi, kundalini, or the universal life force." Solely to clarify, the n/om kxaosi is a group of Bushmen in southern Africa.

Berg (2005) further argues that the wind might refer to something such as all energy, an energy that all beings possess. Keeeny (2010) writes that a dance performed with intensity and energy may say to possess n/om. The wind thus enables collaboration and the spread of knowledge but is also a force of life. The knowledge and various abilities are therefore seen as something very much natural which is available to anyone and spreadable to all (Smith et al, 2000).

If knowledge and energy is thus a wind, there is no certificate to show a sign of one's abilities or to be accepted to be knowledgeable. It is rather on the contrary a strong social conviction that one should not brag nor openly display an inappropriately large belief in themselves by flaunting certain abilities (Berg, 2005).

Low (2007, p.87) writes of the KhoiSan culture, "Wind, or potency, is a gift of life that lodges in the body." It is perhaps our inner abilities that are by the KhoiSan manifested as wind or energy. Interestingly enough, Keeney (2010) points at the fact that little attention seem to be given by the Bushmen to attempt at understanding this wind or energy. It would rather seem to be a fact that all accept and do not question. He (ibid, p. 51) states "Bushman culture has no clear explanation of n/om, yet they revere it as the most important aspect of life."

Why then is there so little energy placed upon questioning what one may not know to be true or accurate? Could it perhaps be that the egalitarian community with a clear sense of belonging leads one to live 'harmoniously' and therefore place little effort upon questioning? Would this modus vivendi perhaps be a state of living which may satisfactory fulfil the needs of most humans?

Is it thus that confusion, or deprivation from this belonging, creates the need for questions about a 'truth' and ourselves? Perhaps. Blackmore (1999) metaphorically calls humans the species that have opened the Pandora's box, unable to stop its replication and transmittance. Would it perhaps then be the case that the KhoiSan has decided not to inaugurate this jar? Or may it be the case that memes, described above, are accessible and readily available for them as much as for anyone, but that their happiness and belonging to a group gives their lives meaning, and therefore

memes seeking to provide meaning seem less attractive?

7.6 Individualism / Collectivism

A KhoiSan member states, "each person must dance their own dance" (in Low, 2007, p.87). Individualism seems to be present as an idea, by the shared view that each person would have to lead their own life based on their qualities. It would however seem as if collectivism and foremost co-operation has sustained this culture for what may be the oldest still alive. Dubreuil (2010) argues that there are two reasons egalitarian societies, and also collectivism, occurs. It is firstly the development of a cooperative feeding strategy and secondly, cooperative breeding.

Driscoll (2011) writes of cooperative feeding strategy that it may be viewed two-folded. It is both easier and safer to hunt in a group, but the returns are at the same time smoother if the whole quarry is consumed, thus shared throughout the group rather than solely to family members who will not be able to devour the whole kill. Dubreuil (2010) furthermore argues that the cooperative feeding leads to the development of punishment for those who do not share.

Corporate breeding is described as the joint collaboration to sustain the livelihood of the group by caring for the young (Dubreuil, 2010). Driscoll (2011) however see the corporate breeding and feeding as a joint process whereby all adults would jointly care for the development and sustainability of their group and hunt, share and co-operatively care for their offspring. She points out that those factors are not found in isolation but are in strong correlation and that corporate feeding is a prerequisite for corporate breeding.

The crucial point herein though, is the belief (Driscoll, 2011, Dubreuil, 2010) that norms are established as to maintain the strategies of breeding and feeding in the group. This would require a not too large a group, as it would perhaps be less of a possibility to detect violations from the established norms.

Belonging to a group is arguably a vital life purpose and need (Pitonyak, 2010). The KhoiSan may perhaps be seen as to unquestionably belong to a group throughout their lifetime, from birth.

7.7 Formal schooling and intelligence

You may have understood that the KhoiSan does not generally have in their culture an established formal education. This is obviously not to say that there is no learning happening but rather that education is not institutionalised. Attempts are though being made as to have children from indigenous groups undergo formal education.

Research by Jorgensen et al (2010) shows that indigenous students in Australia are far behind students their age measured by success in formal schooling. They further find several issues with teaching Aboriginal students maths, which they argue are partly linked to language.

A study in 1937 on Bushmen focused on the measurement of intelligence compared to Aboriginals. The reason being given to not give racial white/black prejudice, but rather compare indigenous groupings. Porteus (in Louttit, 1937, p.725) finds on Bushmen that "They are by no means as educable as the Australian aborigines.'' Porteus (ibid) further states, "In imaginative skill the advantage is on the side of the Bushmen, while in mastery and use of environment the two races are adjudged to be on a par."

That the research conducted would arguably be rooted in aspects highly valued by the culture in which Porteus spring from rather than the one of Bushmen or Aboriginals may seem unnecessary to state. He moreover refers to this intelligence, found in indigenous groups, as 'primitive intelligence' (Porteus, 1937).

Low (2007) finds that the ancient usage of massage in the KhoiSan culture has been labelled 'primitive'. Mordens (1963) though writes of the vast group of colonists who have been helped by this tradition. Guenther (1999, p. 126) argues that their incoherent usage of stories, spoken language mostly as a means to bring about laughter and lack of written idem make them and their culture "multifarious, inchoate, and amorphous."

It would sound as if the 'civilised' humans have historically possessed, or perhaps still possess, a rather dim view on the indigenous groups still walking this earth.

7.8 Learning for life

The KhoiSan have learnt to survive in quite a harsh environment and it would most probably be in the interest of all members in a group to learn to not constantly make mistakes which could lead to death.

Schoofs (2000) finds that the KhoiSan uses animal fat to protect from the sun and hide ostrich shells filled with water for dry periods. It would moreover seem as if the KhoiSan possesses a deep knowledge of the body and its organs, whereby they extensively use massaging as a medical treatment (Low, 2007).

This is of course interesting for several reasons but perhaps most interesting as there must be another way to learn than undergoing formal education, such as story-telling and imitation, since we may presume that every generation will not re-learn what has been known previously.

Gardner (2003, p. 11) argues "The culturally-constructed spheres of knowledge must bear some kind of relation to the kinds of brains and minds that human beings have, and the ways that those brains and minds grow and develop in different cultural settings." Learning should thus be seen in the light of its cultural context.

Learning could, moreover, arguably be seen as a form of secondary socialisation whereby an individual becomes accustomed with the expectations of the group and/or society at large. The KhoiSan and other hunter / gatherers could perhaps be said to strongly care for the members of their group as it would arguably determine their survival and the learning and knowledge sharing is thus deeply embedded in that collectivist culture, or worded differently, learning for life.

7.9 Leadership and decision-making

The KhoiSan lives in egalitarian groups with strong social bands (Barnard, 1988) and with rather dispersed leadership (Berg, 2005). Van Vugt and Ahuja (2010) find that leadership would naturally evolve in these groups, as in any other group of individuals, through rapidity. The one who will ultimately be accepted to lead is the one who first points in a certain direction.

Van Vugt and Ahuja (2010) take the scenery of a desert where two people are in need for

water. There will most probably be one person who will take initiative to lead the other, and hence leadership has emerged. The KhoiSan is though believed to choose a leader based on skills or traits, whereby the one most knowledgeable in a certain area is given the role to lead.

Van Vugt et al (2008) moreover believe that gossip is a function used to downplay and ensure the power and position of the current leader is not to grow too strong and too unquestioned. It is thus a useful tool to let people know their place in an egalitarian organisation. This in relation to the aforementioned culture whereby bragging or an unhealthy belief in oneself are both qualities that may be detrimental to a group and thus not appreciated.

Dubreuil (2010) writes that preventing dominance in a group is a conscious collaboration by joint force. He claims these are 'third-party' punishments, wherein the person who punishes, or the collective who punish, seeks not to claim a dominant position him/her/themselves. It is merely done as to sustain obedience of the collective norms.

Berg (2005) describes, as mentioned above, that KhoiSan will choose to follow the person who is known to possess knowledge within that particular field, be it hunting or medicine. Biesele (2000) however suggest that most decision are taken in agreement by the whole group, and she writes that for an outsider it would seem as chattering of seamlessly unrelated and rather plain topics which ultimately leads to consensus.

A Bushman states "We have to gather together everyone who has something in his heart to say" (In Biesele, 2000, p. 148). It would thus seem as if formal leadership is by no means present, but that there would, in certain aspects, be informal leadership to speak of. It is however, by strong social force little possibility to take on a formal leadership role or even an informal such over time.

It is moreover believed (Berg, 2005, Keeney, 2010) that the lack of need in interpretation of a Godly existence, through priests or other constructed professions, has kept the egalitarianism intact. Driscoll (2011, p. 126) argues that a "position of dominance can only be achieved by one individual at a time; few individuals stay at the top of the hierarchy for very long, and being subordinate in a group where individuals are trying to be dominant means being harassed and having reduced access to food and mates." The point here being that it is highly inexpedient for the groups' survival with a constant hierarchical battle, or a formal leader.

7.10 The IP & Stories

Having rather shortly been welcomed into what is by some understood to be the life-styles of KhoiSan, I would now want to point out the IP that I see as dominant.

I believe their IP not to be an institution or a set of laws, as there seem not to be such existing. I would argue that the IP dominating this part is to be labelled collectivism. All social norms, ideals, values and actions seem to be dependent on the collectivist mind-set where caring for the whole group, rather than solely oneself, could be the limitations in which they may live, and tell stories.

So, the IP, as suggested above, will dictate what role one will generally play in a society. That role would herein be that of the group-member. One may for short times take on other roles, but will generally, due to the limitations and enables set by the IP, play the role of a group-member. As suggested by Van Vugt and Ahuja (2010) leadership may occur by pure rapidity, but the role of a leader will be played by no one past a longer time than for the need of that person's expertise. The idea that KhoiSan share regarding everybody's abilities, or that we all have to dance our own dance is a great story in this. If we story told is that of all humans' unique potential it is also that story told of everybody's possibility to lead in a domain in which they have utilised their potential. Remember moreover that Van Vugt and Ahuja (2010) suggest that the most beneficial leadership to utilise for a group's survival, is that of a dispersed leadership. Is this one of the reasons for the withhold of their IP over such a long time, probably the longest time in which any IP has been sustained. I do, very curiously wonder why. I believe it is mostly as this IP is in accordance with our inner biological beings. It does not come into conflict with our needs as humans but rather provides for the needs we have and the meaning we seek for. Our belonging is so secure it is unquestionable, and I believe that this is the reason to the quite impressive time this IP has been and is present.

The story of everybody's potential is thus vital for the pro-longing of this IP as it would suggest that everybody, rather equally, possess important qualities which may be used in various situations. No specific trait seems to be favoured over another, but all are important due to their potential and realisation of such.

Relate back to Gardner's (1995) simple story and people's tendency to fall for these. It is either the case that the KhoiSan easily fall for these stories and seem not to question them, such as the story of the wind, or that the IP is strongly limiting the possibility to tell a story of anything else than a wind. The idea of wind thus seems to make sense (Weick, 1995, 2001) to the KhoiSan and perhaps if it is embedded in their frame of reference, there is little need to question.

I would moreover argue that most KhoiSan should be standing on top of the hierarchical needs put forward by Maslow (1943). Their need for self-esteem and love should not need to be sought after as it is constantly provided by the group, by a right given by birth to belong to that group. Would they then be less prone to fall for simple stories, contrary to the suggestion above? And thus when having found meaning in the strong IP, that of collectivism, little need is present to search for meaning outside that of a group.

If a majority of the people is self-actualised it would also suggest to me that they are all potential story-tellers. They may though have realised that since everybody may tell a story, it is simply a story and hence, not put much more value in it. The stories then vary within the context of collectivism but the meaning is needed not to be provided by such stories as the meaning is constantly visibly present, that of a group.

If, moreover, all are storytellers, they are also all knowledge-creators who jointly and in collaboration learn and create new knowledge, useful for the group and in the context of their everyday lives.

The only story, I would argue, which would be detrimental if gained listeners, would be that of individualism. It would deteriorate the group, and thus the probable survival of its members. I would though argue that the most important limitation that this IP may dictate, is the one of stories told of the possible positive aspects of individualism.

8. the Church.

I do in is section examine the establishment of the first universities. A brief notion is given to the society at the time, especially in contrast to the previous part. Some of the important thinkers in this era, and the ones influencing this era are mentioned as to further hopefully provide an understanding and to provide a richer view. Some general thoughts of the time are brought forward before a description is laid out concerning the first establishments of universities in both Morocco and elsewhere.

8.1 A great leap

Just to make perfectly clear, I do understand the rather quick jump that has now been taken, in time, from speaking of human origins to medieval times. Having stated that, the previous part which concerned primarily the KhoiSan is still vividly alive today and perhaps so are thoughts from this part.

One could surely argue that the previous story is that of a culture rather than that of a certain time, and I would concur that it would seem as such. I do ,however, believe that there was a certain culture present at the time of the first universities' foundation. This culture, or context is what I aim to provide an understanding of below.

8.2 Society

So, having fast-forwarded quite a number of years in human history, let us examine what the society would arguably look like in this part. It is though crucial to be aware of the limitations of this part as it concerns Europe in general, and will therefore perhaps be seen as rather shallow in an historical aspect. The notions that do not stem from Europe as such are alas still viewed from a European perspective.

As a contrast, let us first state the obvious differences between this and the last story. People are domiciled (Berg, 2005), and hierarchies have been established (Quinn, 2010). People

organise themselves in urban cities, rather than in egalitarian groups. It would seem as if some of these urbanised people are the elite of the Medieval times, having access to traded luxury goods, too expensive and rare for others than for the urbanised north-western elite Europeans to acquire (Livarda, 2011). We thus have in this era hierarchies among people.

Hierarchies, and inequality, may perhaps derive from landownership, ownership over cattle and control of production (Good, 1999).

Fulton and Holsinger (2007) find the society to be that of a strong dominance of the few, above the many. The few freed from the daily hassle of labour and the many chained to the undertakings of manual work.

Fouracre (2004) argues that there are three legitimacies in the medieval era. The first legitimacy is the delegacy of the royal authority; second the operations shaped by the legal system and thirdly the moral imposed by the church. I will then presume that the few will be those of the royal authority, the legal representatives in society and those given legitimacy through a divine relationship with God. Dawkins (in Wightman, 2012) moreover believes that the spread of religion is due to the need for people to co-ordinate themselves in urbanised societies.

Brundange (1990) initiates the story of a medieval time with the fall of the Roman Empire. Not that it occurred past a day but rather that migration of barbarians, and through that, buildings of new societies slowly deteriorate the Roman Empire.

The fall, or rather the transformation, is according to Gilleard (2009) a reason to the importance given by the many to that of the church.

8.3 Scholastic thought

Stevenson (2005, p.87) writes, "During the final days of the Roman Empire and throughout the Middle Ages, God was popping up everywhere. […] People believed in a single, all-powerful, righteous God. [...] This idea replaced the pagan religions of the Greeks, Romans and North Africans." He (ibid) further argues that the common acceptance of the Church and the idea of God are so widespread that philosophical thinkers need not to find reasons to believe, but rather give reasons to the existence of their own occupation and philosophical thought.

Wolters (2009) finds that the church claims not solely to possess knowledge, but to possess

privileged knowledge. He further argues that the knowledge claimed by the church both include theoretical and orientational knowledge.

The factual or theoretical knowledge is concerned with what exists and the orientational such is about how to act and what values to live by. The educated, or his identity, is described by Ream (2007, p. 152), "The scholar was the object through whom God, as subject, called forth truths related to the created order. God initiated this relationship and thus the identity of the scholar."

Religious thought is believed to influence the general worldview and affect the view of concepts such as that of "time, space, order, monetary relationships, nature, social organisation" according to Gurevich (In Mazour-Matusevich, 2005, p. 122).

Pluskowski (2010) argues that a common belief is that of man's domination of nature, sprung of Christianity and widely acknowledged in the medieval society. He moreover argues for the middle ages as well being labelled the Europeanisation (ibid). This may perhaps rather distinctively point out the possible importance and dominance both Christianity and Europe plays in this part.

O'Keeffe (2007), however, questions the notion of a homogeneous medieval time, but rather argue for a heterogeneous and diverse era. This is further acknowledged by Brundange (1990) who writes that the West is to be seen as pluralistic, with mixed influenced sprung from German, Roman, Islamic and various other customs, none claiming superiority of another. Makdisi (1974) emphasises that the medieval era should be seen in the light of the great influence that spring from mainly the Islamic world.

The influx of writings by Greek philosophers, translated by various people in the Islamic community seem to have found its way into Europe in this era (Overbye, 2001, Dawson, 1945) and according to Hartman (2005) the medieval time can be seen as a time where the economical and political climate create a foundation and craving for new knowledge.

We are thus confronted with two main influences, that of the church, and that of the thoughts of Greek philosophers.

Augustine (in Van Dyke, 2009) argues that there is a strong bond between knowledge and the divine. He (in ibid, p.687) "[...] claims that all necessary truths are contained in some way in the divine essence, so that when human beings know truth, they also (in some sense) know the divine

Truth." Note that there is, according to Augustine, no contradiction between education on the one hand, and religion on the other, but rather that what is learned is in connection to God (ibid). Jarrett (2007) argues that Augustine succeeds in combining the thoughts of Christianity with those of Plato.

Grosseteste manages to combine the epistemological view of Aristotle with the illuminating view of Augustine and thus states (ibid, p. 686) "While human beings do acquire knowledge by engaging in the process of abstraction from sense perception to universal concepts, God plays a necessary role in this process by illuminating the objects of our intellection – i.e. making them intelligible to us." Education in the scholastic thought is thus viewed in a religious context, and education is not a contradiction of a religious thought.

Makdisi (1974) states that scholastic method is on the one hand a school of thought, but on the other hand a method of presentation. He further argues that the method of presentation clearly may be examined in Thomas Aquinas (1947) Summa Theologiae. Makdisi (1974) finds a clear division in the book, with broad parts, further classified into questions that are lastly partitioned in to articles. The articles are formed as questions, firstly answered by objections but thereafter by affirmations relating to Christianity. This may be a prime example of logical thinking in combination with that of religious ideals.

8.4 Plato

Scott (2006), Denham (2002) and Stevenson (2005) argue that the ideas deriving from Plato and Aristotle may have greatly impacted the ideas of universities and their formation. Kurzweil (1990) argues, "Socrates, Plato, and Aristotle establish the essentially rationalistic philosophy of Western culture."

Plato thought that "a good education consists in giving to the body and to the soul all the beauty and all the perfection of which they aye capable" (in Mayer, 1963, p. 5). The vision, or goal, is thus perfection through the means of education.

I should herein then shortly journey you through the Academy of Plato as to give a brief insight to what underlying notions may shape higher education.

Plato's academy is understood by Zhmud (1998, p. 214) "as a kind of a research institution,

where the best mathematicians and astronomers of the time worked under Plato's methodological supervision." Herman – Chroust (1967, pp. 25- 26) states " the Academy itself was indeed a school for aspiring statesmen – perhaps the first organized 'institute of political science' in the Western world." He (ibid) further argues that the Academy as such should not solely be seen as a place to study, but rather an environment that actively supported and expected political action and influence by the students in society.

Plato states, "Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and philosophic wisdom meet in one, and the lower types of men (who pursue either of the two to the exclusion of the other) are compelled to stand aside, cities will never have rest from their evils, nor will the whole of the human race. For only then will this our city have a chance to live and to behold the light of the day" (in Herman – Chroust, 1967, p. 27). This would perhaps further shed some light upon the visions that brought the Academy together.

Almond (1996) moreover argues that the Academy based its methodological founding on an idealistic and deductive approach. The education put forward by Plato could perhaps be seen as a means to create a society which inhibits less evil and in which a person should strive for perfection as to become a person who will engage as to overcome this evil.

Plato (in Schrempp, 2009, p. 93) moreover argues, "Then our program of education must begin with censorship. The censors will approve the fables and stories they deem good and ban those they consider to be harmful. [...] Even were these stories true, they ought not to be told indiscriminately to young and thoughtless persons. It would be best if they could be buried in silence. If they absolutely must be retold, it should be only to a chosen few under conditions of total secrecy. And this only after performing a sacrifice not of an ordinary pig but of some huge and usually unprocurable victim. That should help cut down the number of listeners."

Perfection is thus derived not from the access to all information, but rather certain stories to be told which are deemed suitable for educational purpose. So this story, told quite before in time than the story about Christianity, is thus focusing on education and the moral character one should foster through that education. Moreover, the education should be seen as a means to serve society at the best, through educating men to become responsible citizens.

8.5 Aristotle

Jarrett (2007) states that Aristotelianism is the main topic studied in universities in this era, and that Thomas Aquinas, see below, well succeeds in his fusion of Aristotle's thought and religious thoughts of this time.

Let us briefly examine the thoughts of Aristotle. Pini (2008, p. 145) writes, "This short treatise (Categories) was the only philosophical treatise that has been uninterruptedly read, studied and commented on since Antiquity." This would somewhat give an insight to the impact the writings of Aristotle has, and to what an extent the thoughts are disseminated across generations.

Aristotle is believed to see science as a logical process, whereby one would, in various processes matched with the area of investigation, would come to gain a full account of reality (Vella, 2008). There is, arguably according to Aristotle, a three-fold division of science. Every division may be labelled by the objectives studied and the hoped outcome.

The initial, the productive science, is aimed at fabricating something. It is partly the materials that we produce, but also speeches. The second one, the practical science, focuses on describing how humans should act ethically as to produce happiness for themselves and others. Having fulfilled the knowledge of these sciences, and the satisfaction of these needs of materialism and ethics, we could move on into the final science, the theoretical science. It has no other aim than to generate understanding and finding truth and the pursuit lies in the understanding itself, and nothing else (ibid).

One may then wonder where this logic is to find its place in any of these divisions. Mathematics, theology and physics go under the theoretical sciences where one might have hoped to find logic but according to Ross (1995, p. 21) Aristotle finds that "It is in fact […] not a substantive science, but a part of general culture which everyone should undergo before he studies any science."

Logic may perhaps be said to be an underlying prerequisite for anyone to undergo a scientific enquiry. It should, however, be noted that the term logic is not wielded until later, and the term herein should be analytics, which is the one believed to be used by Aristotle (ibid). It would though show the emphasis on the idea of logical thinking that is brought forward by

Aristotle as to become a student of any of the above mentioned sciences.

8.6 Thomas Aquinas

The story put forward by Thomas Aquinas is that of a marrying between the Aristotelian ideas on the one hand, and the religious views of the Catholic church on the other (Jarrett, 2007).

The book *Summa Theologiae*, described above, is according to Foster (2006) one of the most important writings in this era and Pasnau (2001) ascribes Thomas Aquinas to be the most influential philosopher in the medieval period.

Wippel (2000) argues that Thomas Aquinas views the intellect as twofold in its function. It is firstly that of the knowing of the intellect referring to the simple knowing of a thing. It is secondly the judgement placed upon such a thing, which could then be to affirm or to deny the matter.

The second operation leads to knowledge of the *esse* of things. *Esse* meaning the act of being, in contrast to *essence*, its existence. The act of being of a thing, and the knowledge of that act of being, may be stated true knowledge as judgement is placed upon it. Wippel (2000, p. 26) writes, "Thomas is reminding us that truth in the strict sense arises at the level of judgement."

Aquinas moreover seems to have distinguished between two cognitive activities that a human may exercise. The first one, *curiositas*, is an obsessive strive for information and is flawed in its possibility to generate stimulation and alas inflicts moral in the individual (Hibbs, 2007). *Curiositas* is the unordered search for knowledge, a vice wherein the sources for our knowledge may be dubious (Clabaugh, 2005).

The second and the virtuous one, *studiositas*, is the more positive activity and a rightly ordered quest for knowledge (Hibbs, 2007). It is not solely the orderly structure for attaining knowledge, but also the removal of obstacles as to attain that knowledge, such as tiredness or laziness. The structure thus becomes learned, and one finds it easier to learn as one applies this orderly structure. It is moreover the moderation of desire for knowledge that is grounded in a stable self (Ramos, 2005).

8.7 An establishment

The stabilisation of the churches, the economical prosperity of society at large and the growing urbanisation may all pave the way for universities to become realities (Sköldberg and Salzer – Mörling, 2002). The growing societal complexity in the urban areas thus fosters a need for educated citizens such as priests and lawyers (Scott, 2006).

There may be certain elements of the founding of universities which derive from an Islamic impingement but Sköldberg and Salzer – Mörling (2002) argue that universities as a holistic idea is initially to be established in Christian Europe. The notion of the first university is however debated and quite obviously depends upon the definition given to what a university constitutes.

The universities are arguably founded by the idea of free lectures in a certain place, initially in the area of law (Rüegg, 1992). This in contrast to earlier forms of education that may be described in a rather nomadic manner where people in possession of knowledge toured principalities to educate. Thelin (1982) however notes that the university seems not to have a formal campus but each master would rent his own classroom that leads him or her to be scattered throughout a university town.

The earliest forms, universitas, simply mean an assembly of people, succeeded in its formation by attracting and organising various private tutors, various schools and students (Sköldberg and Salzer Mörling, 2002).

The universitas are guilds and could relate to craftsmen and fisherman as well as other students. The academic titles are lent from the mechanic trade whereby they are awarded as licenses to conduct trade (Gibbon, 1966). One could therefore hold a mastery in fishing, as having been through an undergraduate apprenticeship as a bachelor, followed by the trail of certain knowledge by current masters to become a master oneself (Evans, 2010).

This is further explained by Thelin (1982) concerning the academic usage of the titles. He (ibid, p. 42) writes "The bachelor of arts course apparently was an introduction into the scholars' guild. It took about one and a half years of reading and lectures, during which the student could not teach." This is thus solely the bachelor level of the degree and Osipian (2004) notes that time as a stress-factor as to finish a degree seems to be of a rather diminishing matter.

The master's procedure in the medieval universities is described by Thelin (1982, p. 34) as "After having received the Bachelor of Arts degree, a student spent four to six years reading

prescribed works and preparing for the inception – a formal, public disputation. Successful completion led to receipt of the license, in which the student marched in a solemn procession, knelt before the chancellor, and (once again) paid for the ever-popular academic banquet."

8.8 Role of university in society

The role of the university before nineteenth century may be of a rather diminishing matter, whereby education is crucial in the legal career but where determination of social status is measured by other means than a degree (Strömholm, 1994 and Osipian 2004).

Thelin (1982, p. 36) states "The university was characterized by remarkable self-selection: accessible to those who sought inclusion in the circle of scholars and teachers, it had little appeal to other groups." Osipian (2004) further argues that sole literacy has little to do with nobility, and perhaps even less so, an education at a higher institution.

However, Powicke (1934) argues that scholar themselves share the view as to be an important pillar in the Christian community and moreover a central point of intellectual thought in Europe. Mead (2011) finds that the research being conducted at these universities is "narrow and artificial, out of touch with social realities and of interest mainly to other academics" (ibid, p. 300).

Commager (1963), however, argues that the role universities play in the medieval era is that of a professional institution, educating young men in the areas of law, medicine and theology.

8.9 Oldest organisation still existing

Sköldberg and Salzer-Mörling (2002) ascribe universities to be the oldest, still existing forms of organisation. Strömholm (1994) however question the notion of the oldest organisational form, and what that actually entails, the nome or the res, the name or the actual object. Does it simply mean that the label, 'university' still exists, or that the organisational form and the founding idea are still intact? And if solely the name, could it still be thought of as the oldest form of organisation? It is thus questionable if universities may be ascribed to be old in that aspect.

Rüegg (1992) states that the foundation of universities is a rather complex phenomenon

and that what is meant by a university will ultimately determine its age. Osipian (2004) concurs that the universities from their very beginning are complex and heterogeneous organisations. The further question would be to what extent the medieval universities shape current higher education.

Thelin (1982, p. 25) writes, "Nostalgia, hardly an accurate sense of history, allows medieval splendour to be carried forward several centuries and combined with modern convenience." That the original universities would be of great influence in today's higher education would thus seem questionable. Rüegg (1992) finds that the educational story of European universities may still be said to be withstanding as visible through the degree system and organisation of faculties. Haskins (1957), moreover, argues that the founding universities shape the tradition on which future universities would be built. It may thus, viewed in the light of these arguments, be a rather impossible query to answer.

8.10 Mission of University

The crucial mission of the higher education, as may here have been obvious, is that of teaching, rather than of research, as the societal need is based on educated professionals such as above-mentioned lawyers (Scott, 2006). The universities moreover may serve a higher divinity and the kingdoms in which they operate (ibid).

It should however be noted that the idea of teaching men into becoming professionals is that of a rather universal than ideological or national matter and also that they would serve society well if academic freedom being provided the universities (Commager, 1963).

There is generally no formal compulsory examination which leads Rashdall (1936, p. 343) to note "...and numbers [of students] must have left the university knowing little more than when they entered it."

Lessl (2007) argues that the educations may be seen as a means to serve God and is thus a part of a good Christian life and devotion to such. Robinson (2010, p.13) further states, "Scholars spent their time attempting to integrate the wisdom of ancient classical thinkers [...] with Christian teaching rather than making any attempt to discover new knowledge."

The main mission of the university is perhaps that of joining the translated texts written by

the Greek philosophers with the Christian thought of the time.

8.11 University of Al Karaouine

Makdisi (1974, p. 640) writes "It is in the Muslim East that the instigative centers of economic and cultural life are found; the West offers but empty and receptive spaces of an area from which commercial and intellectual activity has withdrawn since the decadence of Rome and the Barbarian Invasions." West (2008) argues that the first established university is not at all a European institution but rather the Moroccan university of Al Karaouine in 859.

Nadiri (2009) argues that the University of Al Karaouine has a very close tie to the Islamic community, or perhaps rather spring from it. He further argues that Islam in itself both fosters and encourages knowledge seeking, and thus education.

He (ibid, p. 3) states "The learning and application of arithmetic was necessary for dividing inheritances according to Islamic law and keeing prescriptions, time keepers (muwaqqits) found it necessary to use geometry and eventually to invent trigonometry in order to arrive at the precise calculations to determine the direction of Mecca for prayers." It would perhaps then seem as if education is rather embedded in the religion, than a contradiction to sacral belief.

Armstrong (2002) argues that the Muslim empire experience an expansion during the 7th and 8th century, which leads to both newly accumulated economical and intellectual wealth. Overbye (2001) writes in an article in the New York Times "The largely illiterate Muslim conquerors turned to the local intelligentsia to help them govern. In the process, they absorbed Greek learning that had yet to be transmitted to the West in a serious way, or even translated in Latin. [...] When Muhammad's armies swept out from the Arabian Peninsula in the seventh and eight centuries, annexing territory from Spain to Persia, they also annexed works of Plato, Aristotle, Hippocrates and other Greek thinkers".

This is further commented by Dawson (1945) who writes that Christianity developed in the shadows of Islam and similarly argues as previously mentioned author that Europe becomes acquainted with the thoughts of Greek philosophers through the works of Islamic translation.

Chistolini (2009, p.94) writes, "The Syrians, disciples of the Greeks, taught the Arabs to appreciate the classics and preserve ancient science." It is though fascinating to find that the tendency to overlook the impact of the Islamic influence seem rather widespread.

Makdisi (1974, p.641) writes, "Western superiority is something we have long ago come to take for granted." Arnold and Guillaume interestingly (1931, p. v) state "The reader will learn from this book that there is little that is peculiarly Islamic in the contributions which Occidental and Oriental Muslims have made to European culture."

Nasr, in an article in the New York Times (in Overbye, 2001), states "Science arose under particular circumstances in the West with certain philosophical presumptions about the nature of reality."

On the same note Iqbal (in Overbye, 2001) states, "Modern science doesn't claim to address the purpose of life; that is outside the domain. In the Islamic world, purpose is integral, part of that life." Perhaps this is one of the fundamental differences in the science brought up by the Islamic world, but thereafter taken over by the Western world and thus in transformation. The story of education then develops, or evolves, into a story to better fit the Westernised context.

8.12 Bologna and Paris University

The universities of Paris and north Europe emerge from the Catholic Church school. The studium refers to any place where studying takes place, whereas the studium generale, which allude an international place of study, is founded with the notion of inrushing international students (Denham, 2002). The juridical education of Bologna only becomes a studium generale when an international reputation is built which attracts foreign students (Strömholm, 1994). The term universitas is first to be found in usage in the fifteen hundreds (Denham, 2002).

The establishment of the university of Bologna springs from from the students' desire to organise themselves into a studium generale. They lead the organisation and hire their teachers. The organisation builds upon a corporate sole body, rather than divisions by faculties (Strömholm, 1994). The university comes into being by the many municipality schools that taught Roman civil law (Denham, 2002).

The financial foundation of Bologna depends upon tuition fees, admission fees, donation and loans, rather than a dependency on the state for funding (Osipian, 2004). It should however be noted that the professors are in the fourteenth hundreds accepted as to serve in the public sphere and are thereafter salaried by the city.

Academic freedom in Bologna may symbolically be traced to the publication of Authentica

Habita, aimed at protecting scholars, having been issued by Frederick Barbarossa (Karran, 2009). The emperor Frederick Barbarossa may have had an interest in the law schools of Bologna, to that extent that he may be said to be the first emperor since the antique to utilise the knowledge of law scholars by having them engage in governmental issues. This may have led him to understand the importance of granting law scholars academic freedom (Pennington, 1993).

On the contrary, the university of Paris is initiated by the teachers and their wish to educate (Strömholm, 1994). Special rights are granted also the academic community in Paris. One of the rather odd privileges that the students have is the given right, driven by encouragement from their principals, to beg on the streets of Paris (Osipian, 2004). Academic freedom, in various forms, thus seems to be that of an important aspect in the establishment of both Bologna and Paris University.

8.13 The IP & Stories

What the imperative prerogative is in this story may perhaps be rather obvious. It is that of the church. The church seems to rather poignantly dictate the norms and ideals in this part. The church lectures the moral and is the self-claimed source of knowledge. Interestingly enough, the idea of the chock doctrine put forward by Klein (2007) may be very much applicable in this part. During this era the church underwent a reformation. It was thus a great upheaval in society as people were generally starting to tell stories of, and listen to stories of, the corruption and inequality being brought about in the name of religion. The story told, primarily, by Luther thus gained listeners. But what happened? Well, the church still dictated the IP, but the label of such changed.

This chock, as to lead people in belief of an upcoming change and thus give hope of transformation whilst creating a chock in telling a story of the unacceptable legitimacy of the Catholic church, led to an opening to sustain the IP by yet another religious label.

An inventor, in the light of the ideas put forward by Rogers (1962) in this story was arguably Thomas Aquinas. He managed to match the ideas from Aristotle as to fit into this current IP. He did not challenge the current IP as such but rather took the opportunity to tell a story that fitted into the context provided by the IP. His story thought inspired others who were willing to listen.

Thomas Aquinas may moreover be seen in light of the idea of evolutionary leadership

theory (Van Vugt and Ahuja, 2010). He may then perhaps be said to have possessed those evolutionary traits that provide a disposition towards leadership. His story being told would make sense (Weick, 1995, 2001) in this IP as it support the religious thought and people would then acknowledge the leadership skills Thomas Aquinas possessed and thus give him space to share his story.

Some of these listeners were inspired and themselves became inventors, and thus enabled the establishment of universities by sharing the story told by people like Thomas Aquinas among others.

Let us though remember that the story travelled far, from the Greek philosophers to the Islamic community to the medieval Europe. The various IP: s which might have been present during these three eras will obviously have lead to the re-shaping of any thoughts described above but the idea of logical reasoning seem to rather intactly have travelled past various IP: s. Just as the memes (Dawkins, 1976) these stories are adaptable and replicable and will vary in how well they fit into a certain IP.

Interestingly the IP of the Islamic community at the time was open to hear the story of logical reasoning but seemed to have abolished the idea as it, in the prolonging, did not provide what was needed in that IP, that of existential meaning and answers to existential thoughts.

Do recall the three sciences brought forward by Aristotle, a meme arguably disseminated across this time. Aristotle described when two of the former sciences, those of productive and practical nature were fulfilled one could focus on the latter, the theoretical. The church may have fulfilled the practical science as the science arguably concerned moral and social organisation. People, in this current IP, would then have found that a great story to tell is that of a third science to take place, the theoretical one as the two initial ones were established and functioning. This, I would argue, laid the foundation for the establishment of universities.

An interesting meme (Dawkins, 1976) or story in this part is undoubtedly that of the university. It would, however, seem as if the source of knowledge is that of the church rather than that of the university. The story of the university seems to focus upon the teachings of current ecclesiastical thought, rather than potential questioning and research. So the story of the university is well fitted into the current IP, just as Dawkins (1976) suggested that memes to evolve to fit into various contexts.

The IP that is predominant in this part is thus asking that of its citizens to take on the role of a religious character. The people who pursue to take on this role will arguably gain benefits in this part, as they are able to share stories. As told by Gardner (1999) the people who share stories will not solely have to tell them, but embody them, so the people who could tell stories in this part, would arguably have to embody that of a religious person.

The growing complexity in society and the rise of hierarchies, not new in this part but rather new in human history, would arguably set the scene for more stories as much more is to be made sense of. I though argue here that hierarchies are not 'natural' for humans to organise themselves in.

Undoubtedly there are various benefits of a hierarchical society for the people who currently possess the IP and therefore a story is told of the meaning of hierarchies in relation to godly connection and moral character. It thus aims to provide sense to why hierarchies exist in this current part. If we also are to believe Maslow (1943) perhaps solely a few people were self-actualised as most were in search of love and self-esteem and thus less able to share stories themselves, being occupied by listening to find meaning and belonging by the stories shared by others.

The importance of the story of hierarchies may be seen clearly by the invention of labels such as bachelor and master, which would suggest the ability one had as to provide to their society. These labels are anew in the educational context, but borrowed from the general guilds of any craftsmanship.

These labels, or the story of hierarchies, would support another story, which is that of individualism. People would arguably strive to rise in that hierarchy that is present and a current way to do so is that of attaining labels. The mere fact that one is born into a group and thus is given legitimacy as to share and create knowledge is no longer present for the majority of people. As we are no longer able to personally know all people whom with we interact, we must moreover label each other as to make understand our various roles in the current hierarchy.

I would moreover argue that the story of the academic freedom given to the first universities is perhaps that of diminishing matter as the universities seemed to lack a great influence in society at large. The story of the university is thus merely that of a whisper, and one that supports the ideas of knowledge springing from divinity and solely processed through humans

rather than knowledge being created by humans themselves.

The story of man's domination over nature seem to have been told in this part, which seems inevitable as humans arguably possess a divine connection to a Godly existence which does no other animal. The current IP thus enables the story of man as the most important creature on earth, this label being placed upon him by God. Let us relate this to Rifkin (2010) and his idea about solidarity and empathy.

If the current IP dictates that man is unique and more important than that of any other species found in nature, there is no need to empathise with anything else found in nature, and thus to embrace it into the community of solidarity.

This should moreover be said of people with other religious thoughts than the one provided in this IP, the Christian version. The role most people in this part play is arguably that of a Christian so the people to emphasise with are those with similar views and those are the ones who will be included in the solidarity. If people are then, as described above, in search of self-esteem and love, a great way to find that meaning and belonging is to take on that role of a Christian and thus become part of that solidarity.

I do moreover find that the IP may have supported the possibility for a greater complexity in society as the IP would dictate that embrace of empathy not solely towards family or close relatives but that of a whole grouping of Christians. The church does then not solely limit the empathy to be shown other groups, but extends the very group into covering all people of the same faith which probably enables more people to live jointly in a more complex setting, as they are asked to embrace each other in solidarity and that the religious community is the new family.

Interestingly enough Plato put forward the view of the need for people to gain knowledge of themselves as to be able to take on an important role in society. May it be that when people are in knowledge of self, and thus perhaps self-actualised (Maslow, 1943) they are less likely to fall for simple stories? In accordance with Gardner's (1995) thought on simple stores schooling may not solely aid people to fall for simple stories but may well on the contrary provide the enabling for people to reject the simple story. So I would argue that an important aspect of the Academy was that of enabling people not to fall for simple stories, but perhaps also to give them tools to share and give sense of their own stories.

View this thought in relation to this current part where most people do seem to fall for

simple stories that support the IP. Perhaps we are simply too confused and in need of belonging and love that would lead us to listen to any story in which we find reasonableness.

9. the University.

This story will revolve around Germany, and especially Berlin. The reason being that the educational system in Berlin in the nineteen-century is a system that has influenced many northern European universities. Liedman (2010) argues that the establishment of Berlin University and its probable founder, Humboldt, have a tremendous impact upon Scandinavian, and thus, Swedish universities. Some general thoughts of the era will be examined, as will a specific thinker that is believed to heavily have influenced this period. Let us though commence with a brief overview of the society at large in this era, in Europe generally, but particularly, in Germany.

9.1 Society

The national state is increasing as a phenomenon in Europe and makes possible democratization of several areas. Whereas power earlier had rested upon certain elitist groups in society, the bureaucratic and centralised power of the nation state is becoming a popular model for several European countries (Keating, 1999).

The view is to create symmetrical nations, in which people from similar-minded territories are brought together into a nation state, with comparable customs and regulations. Keating (1999) though finds many of these nations keeps asymmetrical patterns, as there seem to be a general respect for local traditions and customs, such as in parts of Spain or Great Britain.

Kahan (2003) writes of the importance of liberal thought in Europe in this era. The thought in Britain seemingly the party of movement, the French version the party of resistance, and the German variation the party of criticism. Blackbourn (2012) further writes, "Britain had produced an industrial revolution, France a political revolution, Germany a mere reading revolution."

Nyhart (2009) states that Germany undergoes a dramatic change in society in the nineteen-century, predominantly due to the growing urbanisation and industrialisation. It leads to increased poverty, and a greater power distance between the few privileged citizens and those at the bottom. Acemoglu et al (2011) though finds that new legislation is passed, concerning equality

among citizens and the dictation of labour relations, which may derive from French influence.

Germany may arguably at the time be described as "a fragmented social landscape, full of dangers, in which mortality rates were high, and which demanded a sharply delineated sense of conformity, which for many remained the only soothing presence in an otherwise precarious life, but which for others had gradually become suffocating rather than reassuring" (Pinkard, 2002, p.6).

Goldstein (2000) sees three main headings under which one may summarise this time in Germany. It is those of the above-mentioned industrialisation, the liberal thought and that of a progression towards national unity.

Germany is at the time not a nation as such, but rather a federation (Lenger, 2002). Langer (2011) though finds that there seem to be a common denominator in the federation, which is that of language. He argues that by the turn of the nineteen-century, High German is the dominant spoken and written language across the federation. Kahar (2003) though points out the lack of a centralised parliament, and argues that unity is an important political goal, headed under the more general liberal European thought at the time.

The west and north-west parts of Germany are invaded by French rule, which is believed to lead to an acceleration of growing urbanisation (Acemoglu et al, 2011). The French's motive seems twofold, on the one hand that of fear from Prussian or Austrian rule to suppress the revolutionary thoughts, but on the other hand the pure will of disseminating these thoughts further in Europe (ibid). Landenne (2010) moreover sees the establishment of Berlin University as a riposte towards the French.

Maegraith (2010) writes of the increased bureaucratic centralisation in society, arguably due to the urbanisation. Another greatly important aspect may be the one of secularisation. In 1803, a law is passed as to secularise the land owned by ecclesiastical domain. It leads to the abolishment of monasteries and disjoint monks and nuns, with difficulties occupying themselves outside these domains. It thought, most importantly, may show the declining role of religion in society.

Educational systems have been developed in Prussia, primarily elementary schools, which are believed to be run by motives of enlightenment and development of moral (Wilschut, 2010).

Becker and Woessman (2010) find that the regions which have developed this education, seem to be that of the mainly protestant belief. It should though be noted that these are seemingly the same regions, the north and northwest, mentioned to be influenced by the French revolutionary thought.

Whatever influences may have inflicted the educational setting to splurge, Becker and Woessmann (2010) find that education seems to be the foundation for the coming industrial revolution. This in contrast to Galor and Moav (2006) who stresses the view that education is brought about as a demand for educated people in the growth of industrialisation. Luther, and his views on the importance to be educated on the thoughts of the bible, may be a driving force behind the increase in educational establishments. This might suggest that religious thought still has a certain status in society (Becker and Woessmann, 2010).

We are thus in the beginning of an industrialisation of Germany, and a bit before a unification of Germany as a nation is to be proclaimed. Liberal thought, educational aspiration and a growing detachment from religious thoughts may be the foundation which upon the Berlin University is established.

9.2 Idealistic thought

As may have been grasped by the above section, Germany is arguably in a quest for a common denominator, as the previous, the religious one, may have been proven unreasonable. Blackbourne (2012) writes in an online article that Germany "in the 19th century acquired a reputation as the land of poets and thinkers." Kahan (2003) finds the Germans at the time, and especially the liberal Germans, to be intensively interested in thoughts and ideas.

It may perhaps clearly be viewed by this example where the Berlinische Monatschrift publish an article in 1783 with a question posed, stating "What is enlightenment?" (Hinske and Albrecht in Schmidt, 1999, p. 32). It is believed to have sparked a debated that accumulated over decades. One respondent, Mendelssohn (in Schmidt, 1999, p. 34) argues that "Enlightenment is concerned with the theoretical, with knowledge, with the elimination of prejudices; Culture is concerned with morality, sociality, art, with doing and not doing." Bildung is herein believed to be the joint label for both the education in the spirit of enlightenment and that of culture (Schmidt,

1999).

Cobben (2010) argues that education's foremost goal is that of a process of socialisation whereby citizens are taught norms of the society in which they find themselves. Adolphi (2010) finds the German idealistic tradition on education to better be encapsulated by Bildung, described above. Cobben (2010, p. 2) states "This tradition understands education as education for freedom, and though pressure is not totally eliminated, it is conditioned: the pressure of education has to be oriented towards the formation of the free personality."

If the identity of the scholar in the previous part was mostly thought of as an object through which God would deliver truth, it may now be the case that; "the identity of the scholar was transformed into a transcendental subject who practices autopoises" (Ream, 2007, p. 152).

Dizerega (2011) finds that the increased possibilities in communication, importantly that of the printing press, increase scientific debates and enable "all persons' theories subject to common criteria of judgment" (ibid, p. 175). He believes this to be an important aspect of the blooming of science in this era.

Wolters (2009) writes that a new legitimacy is brought about when claiming to be in possession of knowledge. Legitimacy before having been drawn from status in society or solely the ability to read is now somewhat different. The legitimacy for claiming to know is that of a "universally accessible and reproducible 'proof'" (ibid, p. 483). Bergin (1980) similarly find that the sources providing answers to queries concerning life changes from the religious to the scientific domain.

This may be said to fundamentally change the perception, or way of thinking, and some argue it is like "putting on a new pair of spectacles" (Butterfield in Shapin, 2008, p. 2). Hall (in Shapin, 2008, p. 2) argues that it is "an a priori redefinition of the objects of philosophical and scientific enquiry." Zygmunt (2004) further finds that the role which society is asking its citizens to take on is that of a producer. Someone who is aiming to be useful for society at large, and play a role in the greater benefit of the current context.

Harman (1971) argues that the shift started in the sixteenth hundreds, and refers to Copernicus and Bruno as two important pioneers. He (1971) states in an online article, "One useful interpretation is that a group of questions relating to the position of the Earth in the universe, and the nature and significance of the heavenly bodies passed out of the realm of the theological and

philosophical and into the realm of empirical inquiry." He moreover speaks of the power shift in society due to such findings, and the activities that are brought about as to support the continuation of this shift.

An important aspect that might have contributed to this development of thought is put forward by Henry (2001) who points at the usage of mathematics. The science is not newly invented, but the usage of it has broadened to not only solve mathematical abstractions, but to measure nature and find explanation for natural phenomenon through mathematics.

It should, however, be noted that there is a strong controversy over which subjects are of importance in the creation of knowledge in this era and that little evidence is found to show that any subject hold precedence over another. Rather might it been a heterogeneous flora whereby people of their own fields strongly advocated for their subject to be of main interest in the so called modern times (Shapin, 2008). If then, not concerned with mathematics as such, perhaps an underlying factor would lead to the investigations of nature through the means of mathematics.

Huff (2011) argues that curiosity made the difference, and is the reason to for a shift. He relates this to the reconstruction of Europe in the twelfth and thirteenth centuries, which leads to a growing curiosity visible in universities. This, in elongation, leads to the general interest in studying natural phenomenon and to establish more institutions that provide empirical testing. He calls this 'scientific curiosity' and sees it as the main variable of the different developments in the Western and Eastern parts of the world. He moreover argues that the foundational universities, led through the dogmatic fusion of Aristotelianism and Christianity, may in part have numbed curiosity which is arguably seen to thrive in this era.

9.3 Immanuel Kant

Ash (2006) acclaims philosophers such as Immanuel Kant among others as influential individuals in an educational context in this era. This is further emphasised by Halverhals (2007) who argues that the ideas of Kant on inner moral and its importance for individuals to nourish, lay as a foundation for the development of the universities in the modern era. I suggest we therefore shortly examine the thoughts of Kant, as to gain an understanding of what might have impacted the development of Berlin University, among various other universities.

It should though be noted that regarding the philosophy of Kant the "lack of consensus is extremely problematic" (Allais, 2004, p. 655). I do not, however, intend to dive into a debate regarding whose understanding of Kant is the 'right', but will merely give a brief account of my understanding.

Stevenson (2005) argues that Kant brings together the previous schools of thought, rationalism and empiricism, in two distinct ways. Firstly, he may see the mind as an empirical condition of rational ideals. Secondly, he arguably comes to the conclusion that we may only experience things through our minds, and thus what we know being dependent upon how our minds function. This would suggest an interest in our learning process and theory of knowledge, more than a quest for inventions and creations.

French and Thomas (1999, p. 1) argues that Kant may see education "as a process for the development of personal and social maturity and responsibility. As such, education cannot just be training but must itself be a developmental process which takes into account not only social and political realities but also the complex psychodynamics involved in learning." The process of maturity is thus a process whereby one was freed from, written by Kant, "'man's inability to make use of his reason without direction from another" (in Seppä, 2003, p. 151). Education should then arguably free oneself from the chains of collectivist thought (ibid) which may be labelled Unmündigkeit (French and Thomas, 1999).

Josifovic (2010, p.13) writes of Kant, "Once we have gained the intuition that our moral commitments arise from our own reason, we turn to a self- understanding that refuses to accept any principles that do not match this requirement. But at the same time we face the inevitable necessity to take the full responsibility for all of our actions and goals. Thus we are necessarily driven to make up our mind about which goals are indeed legitimated by the practical reason."

It is though, according to Kant, a responsibility to be human, and one should therefore cultivate the consciousness of one's actions and thoughts as to become aware of how one is responsible, and may through that understanding, be worthy of happiness.

The wille of a human, which has been brought about through reason on the practical implications for many, is to be of much greater importance, and the highest of stages for a human to stand upon, compared to that of willkür. The willkür that merely is one's own arbitrary will (Josifovic, 2010).

Seppä (2003) finds that the educational, and societal motto of Kant may perhaps be comprised into; Aude sapere!

Learning is thus arguably that of taking responsibility for one's own values and goals in life, which may only be done via an understanding of oneself. It is, moreover, important to overcome the arbitrary will that one may possess and focus on the greater will of the many.

9.4 The foundation of the Berlin University

It should after the above sections perhaps be obvious that universities no longer mainly focus on the education of law, but rather that several faculties have grown to become important parts of the universities.

It should herein be noted that in this era diminishing importance is given to a division of science and philosophy. Philosophy is not seen distinct from other fields such as cosmology (Jarrett, 2007). Descartes, an important influence, is believed to view philosophy as the main hub of all collective knowledge available (ibid). Note, however, that Ash (2006) points out that the Berlin University historically accepts philosophy as a faculty equal to other faculties. This would put us with contradictory views, but would suggest that there were several faculties established, no matter the equality of those faculties. The equality would moreover perhaps depend upon who is interrogated in this matter.

In 1810, when the University of Berlin is established, the German classical research university is believed to have its historical origin (Anderson, 2000). This is generally thought of as the founding of the modern European universities (Haverhals, 2007). Haverhals (2007) defines the modern university, and perhaps modernity as a whole, where the critical reason is the foremost authority. She states "Henceforth, Reason functions as the new transcendent source of legitimacy, a source that must be appealed to in view of any reasonable justification of the existing order" (ibid, p. 421).

It should however be noted that the classical research university may most probably have been developed in various places such as Göttingen, both before the establishment of above mentioned university, but also after (Ash, 2006). Geiger (1978) argues for a similar development in the whole Europe, rather than solely in Germany. It should therefore be taken into account that

the establishment of a single university as to be acclaimed for being part of a new era in education is perhaps not the most accurate view. It would possibly rather be the case that the University of Berlin has later become a symbol of this new classical research university.

9.5 University in society

Around the founding of the University of Berlin, around one percentage of each age group is estimated to have participated in higher education (Ash, 2006). According to Geiger (1978) an education in the pre-World War I Europe is a useful means for the upper middle-class as to hopefully sustain or provide their offspring high social status. The title thus comes with a certain social value and moreover opens doors to the most respected occupations. It should, however, be noted that even if higher education is principally open to all, a needed secondary school graduation is a prerequisite. It is thus a privilege for the few, when examining the costs incurred and the loss of adolescence labour. This may be viewed as a social filter which through only very few advantaged pupils would pass.

Bahti (1987) finds that previous to the establishment of this particular university, the whole idea of universities was about to be abolished in Germany. This due to financial issues, disobeying students, high drop-out rates and the weak relation between the subjects taught and its applicability in society. Thoughts where instead to implement vocational schools (ibid).

Interestingly, this was the foundation upon which the university of Berlin was founded. This would seem rather contradictory to the above statement of the status of education in Germany.

It is thought the case that universities, in the modern era of reason, not only play a vital part by supporting the societal emancipation from the church, but providing a platform for a new society elite who shape the new modern narrative (Haverhals, 2007). It is thus impossible to view the history of universities separate from that of mankind's general history as higher education would arguably both play a part in forming narratives, but also reflecting the current narrative of the society.

It may though, according to Halverhals (2007) be such that higher education begin to fully and with a greater influence participate in the narrative of our history during the forming of the modern universities. It is perhaps due to the elite status that universities may have said to gain in the modern era, in relation to the rest of society (Geiger, 1978). It would though seem as if the

majority of people would express a rather sceptical thought on the utility of universities in practical application, but that, on the same time, a new meaning was needed to be given, as the church perhaps no longer exhorted a reasonable enough meaning.

9.6 The Humboldtian University

Many scholars (Elton, 2008, Franzel, 2010) argue for the strong influence of Humboldt in the formation of the classical research university in general, and Berlin University in particular. Ash (2006), however, questions the influence that Humboldt has on higher education and would rather see the importance of Humboldt as a latter re-construction. He argues that writings by Humboldt on educational issues are not published and widely spread until the end of the nineteen-century. A more recent, and perhaps more accurate view, is that the modern university rested on an idealistic general German philosophy rather than having been derived from a single person, such as Wilhelm Humboldt (Karran, 2009).

Having stated that the influence of Humboldt is questionable, and where some scholars give more importance to Kant (Ash, 2006, Halverhals, 2007), we will still examine the ideas that are thought to have brought the university into its existence. Humboldt's original thoughts or not, may be an impossible query to investigate further. Let us therefore accept that the ideas concerning this university will be laid out below, and may in part, not at all, or fully, relate to the ideas of Wilhelm von Humboldt. When speaking of the Humboldtian ideas, it is thus foremost the ideas which formed the university, and which are believed to derive from this particular man. Please do as well relate to the above ideas deriving from Kant, as to give a broader and richer understanding of this establishment.

Elton (2008) finds that Humboldt's focus in education is two-fold. It does, on the one hand, concern the relationship between students and teachers. It does on the other hand concern the relationship between the university and the state. Long (2010) finds that one of the principles that the university rests upon is the academic freedom, which may be defined as the liberation from the state. See below headings for the relationship of that of a student and a teacher.

On the relation between the state and the university Humboldt (in Elton, 2010, p. 637) states "On the whole, the State must not demand anything that is immediately relevant and directed towards the universities, but have an inner conviction that – when they achieve their own

objectives – they will also fulfil those of the State, and from a much higher point of view, a point of view which makes it possible to cover far more and brings with it quite different strengths and levers than would be directly available to the State." I would presume that object of their own is the above mentioned development of individuals into becoming responsible citizens.

Halverhals (2007) further emphasises the Humboldtian philosophy whereby culture, and cultivation is the formation of an individual in a free society, and where education is the goal in itself, not solely the means to economic liberation. This sounds rather familiar to Plato, where utility to society is given through the cultivation and development of the individual. Kaldis (2007) emphasises the view on education as a means to build character. Perhaps education is not the goal as such, but the outcome, a cultivated and moral character, is the goal which may well positively be utilised in society.

Liedman (2010) argues that Humboldt's foremost idea is the crucial aspect of research within university, which may today perhaps be seen as a given. It is however not until the nineteen century when it becomes mandatory to conduct research at university.

Teaching had earlier been the greatest mission for universities. It is thus a new era in higher education, where focus shifts from the mission of teaching to the aim of conducting research. Long (2010), however, argues that the principle rather comprises of the joint research and teaching, and not solely research as such.

As we may see, the freedom provided academia is not an idea originating from this period but the idea of it, among other influences could potentially have inspired the three pillars upon which the establishment of the university may be said to stand; Lehrfreiheit, Lernfreiheit and Freiheit der Wissenschaft (Karran, 2009).

9.7 Lehrfreiheit

Lehrfreiheit subjects to a couple of matters. It is on the one hand the freedom of the professor to publish and lecture on examined work. It is on the other hand the freedom from administrative obligations and the freedom to teach of what is perceived as important by the individual professor. It liberates scholars from seeking acceptance by approval, or to fear reprimands from the church on possible findings (Hofstadter and Metzger, 1955).

The freedom of teaching and to be freed of administrative burden is arguably based upon the idea of having scholars exercising, through their faculties, with their talent and knowledge, to what would ultimately best serve society (Commager, 1963).

9.8 Lernfreiheit

Lernfreiheit, refers to the student's rights, but perhaps also their obligation. The students are viewed as mature individuals who freely pursue their education by active and conscious choice. Hence, universities are perceived as institutions of knowledge and credentialisation rather than bridewells (Hofstadter and Metzger, 1955).

Commager (1963) further emphasises the importance of student's freedom as it provides a foundation for the development of maturity, intellectuality and most crucially, to be set apart from societal conformity and thus lead an independent life. It is the foremost belief that the possibility to form independent individuals heavily dependent upon the freedom given to both the students, but as importantly, the aforementioned scholars (Commager, 1963). The choice of topic to study by students is of diminishing matter as the importance lies in scientific enquiry and the participation thereof (Geiger, 1978).

9.9 Wissenschaft

Ash (2006) emphasises the generalist approach to education in Humboldt's view whereby universities should seek to develop an approach to learning and a specific mind-set rather than repetition of existing knowledge. This would perhaps be the definition of the Humboldtian higher education, where schools provide the teaching of accepted knowledge whereas universities should focus on problems to be solved, both in research and teaching (Elton, 2010). This, in universities, is referred to as the scholarship, derived from the German word wissenchaft, which related to the systematic research and teaching of any subject.

This would further be regarded as a view shared by Humboldt whereby there is no principal difference between the humanities and natural sciences (Ash, 2006). Ream (2007, p.155) states "all forms of scholarship stand in relationship to larger metaphysical aspirations." This would thus

explain the lack of interest as to divide sciences, as a greater abstraction would anyhow join them all together.

9.10 The IP & Stories

Let us excitedly conclude that the IP has drastically changed past the previous part. The stories supporting the previous IP, that of the church, must have been deemed unreasonable. A new story may also have shed light on another possibility that led to the establishment of this current IP. The society in Germany seems to be in that of confusion and may perhaps willingly listen to stories that provide meaning and build on those stories, a new IP to live by.

The story of a machine which would enable writing to become available to not the few, but the many, I would suggest is a tremendously important story for the shift in IP. When reading became available, not solely through the knowledge disseminated by the Church but by commoners, it may have inspired innovators to tell stories of knowledge as coming from us, humans, rather than from a divinity. This story of accessible writings would further support the current IP as it would suggest that all people may create knowledge, as long as they use the methods provided to do so.

The new IP is arguably then that of the university, which now dictates the stories to be told. The university has thus grown to be an IP from merely being a story in the last part. It is interesting to see that the university has transformed past the last part and this. The university played a role in supporting the IP of the church in the last part and little focus and attention seems to have been given to research and critical examinations. We may not fully know why the last IP was proven unreasonable, or what stories brought people to build a new IP apart from perhaps that of the printing press. But there would surely be an abundance of stories that led people to surrender the IP of the church into that of the university. I would argue that the role that people were asked to play in the last IP, that of a Christian, did perhaps collide with our inner needs and thus, a new IP was to be provided as the one of the church could not satisfactory provide meaning, nor perhaps fulfil other needs of ours.

The IP is partly supported by the views shared by Humboldt regarding the freedom of the university from the state. The university thus had to be given freedom and it would then better

serve the society than having been dictated by a state or such alike. The university is impressively telling stories of its own importance and need of emancipation which would further enable it to move from a mere story to an IP. It would moreover lay an aura of mystique over universities as they were now the new knowledge-providers and also those who would dictate the methods to come to any reasonable knowledge. The story of the wissenschaft, that of an abstraction underpinning all subjects at university, would lead to a view of the university as a holistic unity rather than that of a fraction of faculties.

Do recall that the reformation came about due to a disbelief in the church and their less attractive stories such as corruption and lust for power. If people such as Kant, a possible inventor, would then share a story in liberation namely that of everybody's possibility to be knowledge creators and thus possess power over another it would make sense that it would attract listeners. I would, however, argue that the liberation of thought was merely a wishful thinking as a new IP is installed rejects stories deemed to jeopardise that of logical reasoning and thus limits stories just as the previous did. The difference obviously lie in what stories are limited and enabled compared to the last IP. It is merely that the power balance has shifted but the majority is as enslaved by the roles provided to them, as with the last IP.

The new role to take on, after that of religious character, is presumably that of a producer, or a logical and enlightened person. The hierarchy thus depends less upon one's connectedness to a godly figure, but rather that of one's ability to perform logical reasoning and provide new knowledge by research. It should though be remembered that the possibility to become a part of a university was a privilege for the few, and not an open door for the many. It though solely further cements the idea of an IP where people strive to climb the hierarchical ladder, and thus would see the logical reasoning as the new goal, in which they would work as to perhaps not themselves enter the gates of universities, but have their offspring do so.

A story, or meme, which has adapted, in accordance with the theory put forward by Dawkins (1976), is that of mathematics. Maths is not a new meme in this IP, but it has been found to be useful as to support the current IP. It might moreover partially have lead to the development of the new IP as maths would intriguingly give meaning and understanding of nature and other aspects which stories in the context of the church would not be able to provide. It is thus the belief that logical reasoning may provide the understanding of the world that could not be provided by

the stories told by the church.

We may further see the prolonging of the story of individualism that has followed from the last IP into this one. We are in this IP led to find our own reasoning and thus undergo important self-examination as to come to a sensible conclusion. The thought of the collective is thus such which one should become freed of, as to become an aware individual. The people who do succeed in this quest, and become independent thinkers, are arguably seen as leading figures in this IP.

Do moreover recall the repression of curiosity in the last part which may now freely flourish and where the questions and investigations are deemed much more important than the teachings of certain knowledge. The IP thus strongly dictates the role of an enlightened person, driven by curiosity and a quest to investigate, rather than to listlessly accept the teachings by another. It may seem as people were freed to show curiosity and thus found meaning in the pursuit of investigating and questioning what was previously deemed unaccepted. Note here though that this also leads to a grouping in which empathy is constituted not to all but to those who willingly embark upon or accept a scientific endeavour.

10. the Organisation.

Before embarking upon this last part, there is a fundamental issue on which we have to agree. Well, I should perhaps rephrase that. I do not ask of you to agree, but rather to understand. Going back to my initial theory of the IP and stories, I would further argue that people who themselves share stories have in this part accumulated explosively. In this part there are yet so many stories each of them persistent to acquire attention and hence, listeners. I would though argue that even if the stories would have seem to have exploded into a not before experienced number, the IP is still present and limits what stories may be shared. No particular person's though is examined in this part as the extent to whom that may be is too great. Some thoughts on our current society will be shared and our believes before embarking upon understanding our current universities.

10.1 Society

We have recently passed a time in Europe stained by war and genocide past the twentieth century. Schipper (2009) finds "The belligerents had been defeated, but the war had left deep psychological and physical scars through the loss of human life and the devastation of buildings and infrastructure." The need to re-build, not only infrastructure but also society, seems of primarily concern.

The strength of national states has arguably begun to dissolve, due to globalisation and European integration. It is though questionable to what extent countries have shared a national identity, but rather kept the territorial identities, present before the rise of the modern state (Keating, 1999). There seems to be a two-fold decline of the national state, both that of increased interest and care for territories and that of blooming internationalisation in Europe (ibid).

Increased internationalisation, and hence, the fierce competition for global dominance according to de Grazia (2005) leads to the debate of living standards. She (ibid, p.76) states, "No issue in the modern world has generated greater dispute or more disparate remedies than the

minimum that humans require to live in dignity." The state that may offer its citizens a high living standard is the one to be viewed as a leading global figure (ibid).

Schipper (2009) finds that the general European citizen is becoming wealthier, and that this affluence of more Europeans leads to a general increase in trade. The living standard that is arguably dominating the world-view is that of the American citizen.

The American way of life is that freed of bourgeois structure and Old world class-systems, found in Europe. De Grazia (2005, p.77) moreover states, "American consumer practices advanced the promise of levelling away differences with a neutral standard, namely money income, higher wages, and the access these provided to a plethora of mass-produced goods." I would argue that the gloomy outlook in Europe with a longing for a new way of life might lead to the open embrace of American influence.

Klautke (2011, p. 1125) writes, "Across the Atlantic, European observers believed, it was possible to learn and see what their own societies would look like in the future." He (ibid) further argues that Germany, in their 'crisis in modern times' looks up to America as to gain inspiration. It should, however, be noted that the possible American influence is not embodied by all. There are groupings in Europe labelling the influence a destruction of culture, superficiality in music and films and a declining moral among adolescence (ibid).

Let us fast-forward a few years, with the understanding of the influence the US had, and potentially has, in Europe.

We do perhaps, at least in the West, increasingly not solely possess an interest in debating the standard of living but what the welfare state should provide, as to assure that standard of living. Interestingly, the possible dissolve and lack of importance of national state as mentioned above, is perhaps of great importance in the view of welfare gained from citizens within a particular country.

Jeppson Grassman (2010) sees an increasing de-regulation and decentralisation of general welfare in various Western European countries. She states that it concerns "the financing of the welfare state, and degrees of coverage, but also its organization and the provision of services, both of which have seen important changes" (ibid, p. 25). The discussion concerning the welfare state is vividly on going, and may be viewed in the current political discussions. It though seems as if one discourse, or idea, stands above others, namely the one of deregulation and privatisation.

Let us divide society in the usually categorised four parts, namely; the state, the market, the household and the voluntary sector. Jeppson Grassman (2010) finds that these institutions vary in their importance in European countries, but that they currently all seem to undergo change.

Eikenberry (2004) states that the principles of the market, and its methods and values, are increasingly adapted by the public sector, the state. This may be labelled the new public management (NPM) (Wollman, 2004). Box (1999, p. 19) writes, "The public sector faces increasing demands to run government like a business, importing private sector concepts such as entrepreneurism, privatization, treating the citizen like a 'customer,' and management techniques derived from the production process."

Eikenberry (2004) is moreover arguing that the non-profit, or voluntary sector, is about to become equally influenced by the rules initially found within the market sphere. Box (1999, p.19) finds the most important rules of the market to be "cost efficient, as small as possible in relation to its tasks, competitive, entrepreneurial, and dedicated to 'pleasing the customer.'"

If viewed as customers, rather than citizens, we are perhaps prone to be passive, and to wait for an "agenda set by others" (Schachter, 1997, p. 65). The rules, generally applicable to that of the market in a society, seem to have spread to influence the organising of not solely governments, but perhaps also that of the non-profit sector.

Cohn (1997, p. 586) states on the new role of the public sector, "its purposes and operating values are considerably different from that which was characteristic of the social welfare state. The goal is no longer to protect society from the market's demands but to protect the market from society's demands." Even though he is primarily pointing at the US, I find the same trend in Sweden.

Suleiman (2003, p.16) writes, "Among the gains that ostensibly result from the hollowing of the state is a state built on, and functioning according to, corporate principles. These principles have as their aim the protection of the market and those who produce and sell in it rather than the welfare of society as whole."

We may conclude that the values originally found in a market place seem to successfully have disseminated across various spheres today. Moreover, if we are to agree with Cohn and Suleiman we may see that the government is operating in the interest of the market, rather than in the interest of its citizens, primarily.

See this in light of a quote by Thomas Jefferson, "Man is not made for the State but the State for man, and it derives its just powers from the consent of the governed" (in Dorn, 2010). That citizens legitimise the state seems far away when reflecting upon our current society.

Let us now move from a primarily Americanised focus, into examining Sweden a bit more closely.

As we are increasing the ambit of the norms set by the market, I am increasingly attuned to hear of what benefits this may bring me, as a customer, rather than a citizen. Box (1999) briefly speaks of individual liberty. Wollman (2004) finds that I may now, due to the NPM, 'choose' where to put my voucher in education and healthcare. I am given a voucher by the Swedish government, as a consumer, which I may place wherein I find most beneficial.

Take note thought that I am not given the freedom to choose, I have to. To choose to educate children by home schooling is not an alternative, for example (Martinsson, 2012). The time embedded in choosing may rather dim the fact that one may only pick from a foreordained list. Wollman (2004), moreover, finds that the de-regulation of the market is increasing in Sweden, arguably due to EU regulations, and that international players have come to take on roles traditionally played by municipalities.

So, am I now, with my independence and freedom, no longer a citizen in my country asked to live by joint decisions, but a consumer in the patchwork of Swedish outsourced activities and privatised companies?

I presume the hope that comes with de-regulation is that of establishment by foreign corporations and the blooming of national such. One important aspect is perhaps that of the level of education of a country's population, as to have this hope of establishment and growth of corporations fulfilled.

In a recent report by Högskoleverket (2010, p. 10) I read "The education level of the inhabitants of a country is often used as a measure of the skills and competence available, which is a significant factor in national growth. This indicator is commonly used in international comparisons as a measure of development potential." It would seem to me as if the bildung idea of a university[1] is slipping away.

The reason for my education is perhaps that of my country's status on a ranking list. I

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1   The term university will be used as to describe both universities and polytechnics in Sweden.

moreover read "HIGHER EDUCATION IS a key factor in national development and in the ability to compete with other countries" (ibid, p. 10). It is a key factor for Sweden, to which I may contribute by undergoing higher education.

Wolf (2009) finds the same arguments in both the UK and the US. The general belief seems to be that education will sustain these global players their current status, and will moreover lead countries out of recession.

10.2 Current thoughts

Bergin (1980, p. 3) argues, "Science has lost its authority as the dominating source of truth it once was. This change is both reflected in and stimulated by analyses that reveal science to be an intuitive and value-laden cultural form. […] Although a belief in the value of the scientific method appropriately persists, there is widespread disillusionment with the way it has been used and a loss of faith in it as the cure for human ills." Lewontin (1995, p.131) writes "what is a necessary step in the construction of knowledge at one moment becomes an impediment at another." The methods having been used in science may perhaps have become out-dated as to provide the most updated knowledge. Has the universities perhaps been preceded by the fast-moving, effective organisations in creating topical knowledge? These seem to be rather new thoughts, in comparison to the last part.

Happiness is yet another thought which is of great interest in this part. Happiness is our new, well not new, but highly topical strive. I would obviously not say it is new as you have now, solely through this thesis, read of happiness, or joy in society, in both the works of Aristotle and Plato. It is however perhaps therein the difference lie. The happiness spoken of in foremost the works of Plato seem to refer to a collective joy, or good, for the society. This joy, or quest for happiness, which is currently on the agenda seem strongly correlated with ourselves, individually.

Ehrenreich (2010a) argues that the happiness quest has led us to undermine critical thinking. She finds that many take advantage of this positive thinking trend, such as organisations that may label complaints, mainly from employees, as negative attitude. She takes the example of the financial crisis, when little space was given to the few who did raise concerns regarding a possible crisis to come. See this in light of a sign that is arguably to be seen in the impoverished areas with paddy fields of North Korea, stating "Ahead with happiness, despite hardship" (Bärtås

and Ekman, 2011, p. 34). Happiness perhaps does undermine critical thinking.

Concurrently, there is an increase in the scientific research on happiness (Ullgren, 2010). The issue is, moreover, the underlying value that seems to be that positive thinking.

Byrne (2006) published a well-read book, translated into 47 languages and a New York Times best seller (Simon and Schuster, 2012a, 2012b). The book by Byrne is labelled the secret. It, quite unsurprisingly, tells you the secret. The secret being that you might get all you wish for, if you manage to solely think positive thoughts. Happiness, wealth and health will then arrive at your doorstep.

Byrne is moreover claimed to have stated that the tsunami of 2004 was due to the negative thoughts of people in the area, which attracted the event to happen (Ehrenreich, 2010b).

At the same time, the researcher Lyubomirsky (2007) tells us that rather than becoming happy by social relations or work, the people who are happy manages to generate successful work situations and attract social relationships. I presume the ones who do currently not possess this happiness, may then see the quest for success and relationships as a dead end. But Bates (in Blue, 2008) finds that the people who may, due to genetics, experience less subjective happiness could learn to imitate those filled with more joy, through exercise, and ultimately experience joy themselves.

Happiness is, as having shortly been described, a great thought as to blame the single individual for societal issues. An individual simply has not thought of his life in a sufficiently enough positive manner. To critically examine may have become a hazardous exercise, as few people, and little success, will come to any person who dares contemplate a negative thought. The less you critically examine, the more joy may be brought to you, would seem to be the motto.

How great, the fewer people who dare question, the more power in the hands of corporations. This, moreover, as described by Ehrenreich (2010b) may lead to the view as life as a lonely journey with a sole purpose of attracting joy through positive thinking.

The second thought to be examined is that of consumerism, which of course, lies at the heart of corporations' interest. If something is to constitute belonging, it is perhaps rather forcefully that of consumerism.

Zygmunt (2004, p. 24) writes, "The way present-day society shapes up its members is dictated first and foremost by the need to play the role of the consumer, and the norm our society

holds up to its members is that of the ability and willingness to play it."

A rather striking statement of consumerism today is to be found by Brown et al (1998, p. 8) "Consumers are consumed with consumption, take pleasure from pleasure, desire to desire and want to want." A rather erratic wander, with little possibility to fill the desire one is aiming to complete, I would suggest. Setmeyer (2010, p. 306) writes, "We have replaced the 'purpose of life' question with the 'choice of lifestyle' question."

It does sound as a rather confused role to play, in which meaning is sought, but arguably not found. What meaning is there then to be found?

Let us look at a statement by Bracey and Smith (in Page, 2000, p. 1) "For the past 100 years, the 'gospel of growth' led us to believe that the large corporation would take care of us. Our parents and grandparents showed up for work, did what they were told, and agreed not to complain about boredom, bureaucracy, or the fact that their employers might be exploiting them. [...] Today, people are no longer willing to just do their jobs and keep their mouths shut. [...] People want to know that their work makes a difference."

So, organisations start to provide meaning, because people seem to want to find meaning in life through their work (Terez, 2000). If then the church, nor science, may provide the meaning that humans are arguably in search for, the workplace, or organisation seem willing to take on the quest.

Kettering (in Hofstede, 1984, p. 389) is stating, "I often tell my people that I don't want any fellow who has a job working for me. What I want is a fellow whom a job has. I want the job to get the fellow and not the fellow to get the job. And I want that job to get hold of this young man so hard that no matter where he is the job has got him for keeps. I want that job to have him in its clutches when he goes to bed at night, and in the morning I want that same job to be sitting on the foot of his bed telling him it's time to get up and go to work. And when a job gets a fellow that way he'll amount to something." Is then our work what gives us meaning today? And a university degree solely a rapid process to come to that meaning, that of having employment?

I do, moreover, find that both the possibility to fit into the working context and in that context of education is rather narrow. Certain abilities and skills are highly sought after, which would probably leave those lacking these behind. Another well dissiminated thought of today is that of Attention-Deficit/Hyperactivity Disorder (ADHD).

Robinson (2010) finds that the claims of the existence of ADHD are debatable. He does though argue that children are medicated for ADHD, as to fit into the current educational system. Bailey et al (2010) claim that the main reason to treat ADHD is that of educational success and an end to disruptive behaviours. Is it unimaginable to think of children to act in disruptive manners by the simple reason of just being children?

House (2003) argues on the views of ADHD "as a medical problem, rather than as an understandable, and even healthy, child response to the crazy culture in which children routinely find themselves." If children need medication, more is consumed, and the more consumed, the greater the dominance of corporations, I would argue.

It would seem, as a diagnosis would enable us to categorise those who are able, and functional in this society, compared to those who are not. I read online, "what a person has, his diagnosis, has become more important then who a person is" (Hillman, 1971). This labelling is a rather powerful means as to belittle an individual's potentially critical voice in society.

I am by no means able to diminish the work being done by an abundance of psychologists and psychiatrists among others in the research field of ADHD. I would merely argue that even if ADHD is a 'real' diagnosis, it is for many a label of a lifetime failure, and as a 'misfit'.

Perhaps we should be careful as to point towards our various differences as humans, as we would then suggest there is anything 'normal'. We do then, I would argue, pass by and forget the uniqueness we all posses, in a race were we all instead want to be perceived equally normal.

10.3 University

The views I share upon universities are primarily that off business faculties, which perhaps may seem limited. I would, however, argue that they have grown in importance. The master programme that grew most by enrolled students in Sweden in 2009 was that of a programme in economics and finance (Högskoleverket, 2010). The growing importance is solely one part of the reason to why this is in focus. The other aspect is that my only personal experience in a university setting is that of a student in a business or business-related faculty. So, please do have this in mind whilst reading of universities today.

Rothkirch (2008) argues that there are two reasons to why universities are still present

today. The first one being the possibility to adapt, and the second one the myth of the organisation as such. Meyer and Rowan (1977, pp. 343 – 344) further state on the aspect of a myth that "rationalized and impersonal prescriptions that identify various social purposes as technical ones and specify in a rule like way the appropriate means to pursue these technical purposes rationally […], they are highly institutionalized and thus in some measure beyond the discretion of any individual participant or organization."

So it would seem as if they are adaptable and perhaps have changed, but are still withstanding not solely due to their adaptability, but their myth of worthiness of existence. The rules which Meyer and Rowan speak of will be examined below, but let us now look at the possible adaption which has taken place.

Cobben (2010) states that the Bologna declaration, and the systems of bachelors and masters introduced thereof, has led to a view where education is not to be too time-consuming and to be highly functional in an economic context. It does sound quite similar to that of the NPM of the government. It should be efficient, run cost-effectively and arguably quickly produce graduates.

One important aspect of this I would suggest is the increased influx of students. A large number of people in this era do undergo higher education, now speaking of the Western world in general and Sweden in particular. In 2009 in Sweden, 42 percentages of all people in the age of 25 – 34 had successfully undergone a higher education. This in comparison to the age group of 55 -64, again measured in 2009, where 27 percentage possessed a degree (OECD, 2011).

Christolini (2009) argues, on the Western world generally, that there seems to be a mass-invasion by students having started around the mid twentieth century. She argues that this development has led to a current university which no longer "educates towards intellectual leadership" (ibid, p. 96). But is that what they are requested to do?

10.4 University's role in society

Lundberg and Andresen (2012, p. 430) find that "Universities are increasingly requested to interact with business in R&D as society's expectations of economic returns from basic research have become greater." So the returns are to be seen quickly from the research conducted at

universities, I presume.

In the US, Bozeman and Vaughan (2007) find that not only does the industry rather heavily invest in research but the government issues regulations as to make it easier and beneficial for corporations that choose to invest in universities for research purposes. The perhaps unsurprisingly finding from Bozeman's and Vaughan's research (2007, p. 704) is, "the few scientists who have industry contracts interact with industry to a greater degree than those who are exclusively funded by governments." Is this, the collaboration with industry, the new primary role of the university?

Rostrum (2010) conducts research on the geographical proximity of the university and industry for how quick R&D projects may enter the market. De Fuentes and Dutrénit (2012) research the long-term benefits for the firm in collaborating with universities. Broström, McKelvey and Sandström (2009) investigate the benefits for local subsidiaries of multinational corporations of collaborating with universities. Much research, generally, and more than may be depicted here, seems to be of this relationship of the university and the industry.

I do though find quite limited information on the benefit for the university. Is the benefit for the university in its new role as provider of knowledge creation for business so obvious that it need not be stated? Or is it the need for investment from those very corporations that leaves the issue out of the scope of research? Or is the investment the benefit?

Hasselmo and McKinnell (2001, p. 3) state, "As universities pursue additional funding sources and companies seek continued competitive advantage […] these partnership have become an increasingly critical means toward achieving key objectives." Do they suggest that the key objectives are then to secure funding? It would be quite probable, with the above notion in mind of the decline of the welfare state.

I do, moreover, read this, "It is becoming increasingly difficult for Nigerian universities to go it alone in terms of serving as a citadel of learning, coping with the huge wage bill and competing with their peers in other parts of the world, due to competitive, economic and other pressures. As a consequence, Nigerian universities are left with no option than to carry their industrial partners along in terms of research and development through the formation of partnerships for their mutual benefit. Since the industries are established for profit making and the universities for knowledge enhancement, such partnerships would help in spreading the costs in terms of provision of knowledge and costs of research" (Afuwogi and Wu, 2011, p. 1). Even thought the

university of whom they speak is obviously not Swedish, I would be rather surprised to not find a certain desire for investment among Swedish universities.

This may, according to Quiddington (2010) be labelled 'status incongruence'. He defines it, "whereby the social and political standing of the university fails to correlate with its rising economic importance" and he further argues "This is an international phenomenon as higher education systems in most countries are being urged to recover their costs from market activities" (ibid, p. 475). Have the universities primarily become that of a knowledge provider for fund-giving corporations?

Harman (2001, p. 245) argues that the intensified relationships between universities and industries, and the commercialisation of universities, may "threaten traditional research and scientific values, and accepted norms of academic life including academic freedom."

Mead (2011) further states, on the university, "It has taken on too many tasks peripheral to its core missions, which are research and teaching. The usual criticism is that faculty are neglecting teaching in favour of research. Professors appear to be demanding less of students, and the latter are learning less than they did formerly. Students tolerate inattention because professors ask little of them and indulge them with grade inflation. But academic research appears to be declining in quality as well."

I may solely agree with the above quotes. It is though a difficult question to answer, what research a university should focus on, if the current one is out of scope with their core idea.

It is once again perhaps rather easy to see the influence market norms have had, not solely on the governments and non-profits, but the universities as well. Dooley and Kirk (2007, p. 317) state, "Academic research has become endogenised and integrated into the economic cycle of innovation and growth".

So perhaps the aims for university have similarly become that of the market. Research should be thoroughly and thought-through, mind-blowing and innovative, but produced within the fastest of time. There might, I would argue, be a slight mismatch in aiming to attain those goals concurrently. The university has, perhaps, adapted to its current context.

The institution responsible to assess the quality of higher education in Sweden is Högskoleverket (2010). In 2012 they issued a report on the assessment they will conduct of higher education (Högskoleverket, 2012). The assessment will primarily focus on the 'independent work'

that is done by a student, which worded differently, is a thesis. The outcome of that assessment will determine the funds available from the government.

The other aspect that will determine the allocation of resources is that of self-examination of the universities. The universities should provide the institution Högskoleverket with evidence of their students meeting the criteria for examination set by the government. It does sound like a rather time-consuming, administrative and constraining effort placed upon universities. So, the assessment of quality, and ultimately, the existence of certain programmes, are in the hands of this governmental institution and will primarily be examined by the quality of the written theses.

The assessment is then based on the idea that the programmes, and the universities, will have to compete, and show their usefulness in, I would argue, creating knowledge. The assessment of these theses will moreover lead Högskoleverket to determine the value of a programme as a means to future employment for the students (Högskoleverket, 2012).

Compare this to the US, where the evaluation of the students' achievement is directly linked to their professor who is monetarily rewarded by higher achievements of his students. It may, rather unsurprisingly, lead to a grade inflation whereby Osipian (2004) finds that around seventy percentages of the students at Harvard receive A, and A- only.

Not having come to that in Sweden yet, what methods are then available for the programmes, to create this knowledge, visible thorough the students' theses and a determinate for the usefulness of a programme?

10.5 The methods

So, what are then the rules of the university, which according to Meyer and Rowan supersedes the people at the university? I would argue that those rules are the ones dictating the ways to creating knowledge. Do also recall the general tendency towards disbelief in the current methods available in the scientific community.

Bjerke and Arbnor (1994) argue that knowledge creation is our fourth production factor and is about to, or is currently undergoing rationalisation. The importance of knowledge creation thus seems to be growing in society, or our belief in its importance shall I say. The universities seem equally hooked on the idea of knowledge creation, as does the market. And if rationalisation is the

way forward, there should be certain guidelines as to create this knowledge.

Kemp (2010) finds that a learning community is a useful way to enable the creation of knowledge. She defines a learning community as, "an environment where learners are brought together to share information, to learn from each other, and to create new knowledge" (ibid, p. 63). She, moreover, states, "A value here is that students become self-directed learners, moving away from passively waiting to be told when and how to do something" (ibid, p. 64). The student, or, the knowledge creator, should then actively engage as to generate knowledge, and not solitarily so, but in collaboration with others.

The idea of space as a crucial aspect of knowledge creation is put forward by Peschl and Fundneider (2012). They argue that one may not manage knowledge creation, but merely enable it. The recipe they provide is; "one has to give up control and let things go and let things develop. [...] Of course, this is not a very comfortable position – especially in a business environment where everything has to be efficient, determined, calculable, 'managed', and predictable. However, the enabling attitude is a consequence of having to admit that we are not in (total) control especially when being engaged in innovation activities. It seems to be more sensible to 'surrender' than to invest too much energy and resources into an epistemological battle, which we will never be able to win" (ibid, p. 46). So, the control of knowledge creation may perhaps actually inhibit rather than enable creation to bloom. They do not advocate passivity by any means but further state that the importance lays in an epistemological openness, as to enable creation of knowledge (ibid).

I do, moreover, stumble upon an abundance of knowledge creation theories, structures, frameworks and general suggestions. Each claiming to be the sole, or best way as to create knowledge, mostly in firms but also in an educational setting. I would, however, concur with this conclusion, having been reached by Martín-De-Castro et al (2008, p. 222). They state "there is not a generally and unique way of learning, but knowledge creation seems to be conditioned by context-based considerations."

Perhaps do we solely know that less limitations, or freedom, and joint collaboration seem to be useful as to create knowledge, for some. It is though vital to acknowledge that the flora of theories on knowledge creation seems to have little empirical evidence and we may perhaps only conclude that we simply do not know. We know that we are able to create knowledge, but we do seem to lack the understanding to exactly how this is done.

Would then the rules, or the methods, set by academia be useful as to attain knowledge? Or would it perhaps hinder the creation of such which may be the reason to why businesses seem to flourish when universities are dragging behind? Are the principles of universities, the methods, the possible constraints to the prosperity of the universities today? Well, it may and it may not, but if freedom is the aspect we do believe is important for knowledge creation, one should rather perhaps ask for the specific role a university is to play today.

10.6 A confusion

Robbins (1997, xvii) argues "Students want to know what works and what doesn't . . . they are not interested in the details of research, the historical evolution of our knowledge, or long discourses on competing ideas". The pressure on efficiency is perhaps not solely that from the government or corporations, but also that of the students. This is perhaps not too difficult to imagine, seen in the perspective of consumers. If students are viewed as, and then view themselves as, a consumer purchasing a service it is arguably so that students would want to see the benefits of their purchase rapidly.

So, students taking on the role as consumers purchasing the service called education, do put the universities in a position having to 'offer' education that is efficient and delivers direct results

The university should then arguably be run as a corporation, to support knowledge creation in corporations, and it should efficiently and rapidly teach students on what is viewed as important in the context of today, the context that primarily seems to be that of the corporate world.

Bjerke and Arbnor (1994) find that there are three acts which a graduate, a business graduate specifically, would have to engage in. These are; 1. To improve the process of knowledge creation, 2. To ensure the quality, and competitive advantage, of that knowledge created. 3. To create and sustain creative and competitive hubs or networks, both internally and externally, of knowledge creation. Should the university then accommodate to fulfil the needs of what is perhaps the future role of the graduate in employment?

It though seems as if the knowledge gained trough a university degree is not always the one most useful in a professional life. "We argue that the commercial knowledge gained by industry

experience is potentially more valuable for entrepreneurial performance compared to the academic knowledge gained by additional research experience at a university" (Wennberg, Wiklund and Wright, 2011). So if the entrepreneurial skill is what is valued, it would seem as other actors are perhaps better at enhancing that skill in people than are universities.

My confusion is growing. Let us therefore get this clear. Students are eagerly attempting to be entrepreneurial, and create new knowledge. I find that an entrepreneur may be defined by two important words, namely risk and initative (Collins English Dictionary, 2003b). If this is educable, are the restrictions of methods as to enable knowledge creators to establish new ideas the most sparking way? If universities are restricted by methods which are merely theories on knowledge creation, are they not hampering the possible flora of new ideas that could be generated by students? Where is the risk in walking a beaten path, used by so many graduates before me? Where are the personal initiatives in following rules designed by the academic community? I read online, "even the best universities turned undergrads with Nobel-worthy ideas into conforming professionals" (Packer, 2011).

Thiel, (in Packer, 2011) argues online, "The academic sciences are [...] dubious—timid and narrow, driven by turf battles rather than by the quest for breakthroughs. Above all, a college education teaches nothing about entrepreneurship."

It may now be even more confusing to what the incentive may be to take on an education at a university for a personal reason. I would not, due to time limitations, discuss the alternatives to a higher education degree in Sweden but these would arguably be interesting to examine in comparison to what is taught and learned at university.

Both in the financial crisis of 1990 and 2009, Högskoleverket (2010) find that the unemployment was greatest among people having undergone a higher education. This is clearly not an incentive to undergo education. Still though, or perhaps due to the unemployment, the greatest proportion of students enrolling at university in Sweden was that year of 2009 (ibid).

If we thus see the university, or the idea of the university, as a corporation, what is their unique selling point? What is the advantage gained in a university, for a student and for society, which may not be gained elsewhere?

Wolf (2009) finds that the main individual benefit that seems to be debated is that of earnings. Much data points at the positive correlation between earning a degree and monetary

rewards, higher than those of who choose not to undergo higher education. She does, thought, point out an interesting aspect. The corporations do reward people who undergo education, whereas we still not seem to have a great understanding of the possible skills which one do acquire through this education.

So the benefit is the higher earning, which is promoted by corporations. But are the ones who reward, the corporations, sure that the skills acquired are done so through higher education? Do we, students, all become knowledge creators merely by having acquired a degree? And does the assessment provided by Högskoleverket ensure that graduates possess those skills by randomly examining theses?

10.7 The IP & Stories

The current IP, as may be obvious is, as I would argue, dictated by the corporations. The one's who do possess the ability to be innovators in this IP are those who will embark upon stories supported by the IP which the corporations' interests dictate.

The people who may flourish to be leaders, and acknowledged as such, will then provide simple stories as to give meaning of this IP. The stories to be found are those of consumerism, happiness and ADHD, among various others. I would suggest that the increased complexity in society, with a growing ability of communication has flooded the variations and numbers of stories told. The majority of stories, and those who gain most listeners are thus within the frame of the current IP. The memes (1976) are perhaps not new, but have adapted and transformed as to fit into this current IP, such as the story, or meme, of happiness.

Do contemplate over the forceful support to the organisations that is given by the fusion of the stories regarding happiness and consumerism. If my role is then primarily that of a happy consumer, I will not only consume, but I will happily do so and moreover prefer not to criticise the organisations where I consume. If consumerism moreover is believed to make me happy, I would fall for the story of both consumerism and happiness.

The previous IP, dictated by the universities, seem to be lacking in importance. The university has thus ceased to possess the IP, but is merely a story told in the context of the corporations. The university does now provide meaning for the corporations' possession of the IP.

The university is merely that of a story in a play dictated by corporations.

A complexity in society might bring with it an even greater general confusion among the majority in society and to find one's place and belonging may be an even more time-consuming and anxious quest than ever before. Perhaps have we now, more than earlier, become accepting of any simple story that will provide meaning and a sense of belonging.

If then more people are in search of belonging and love (Maslow, 1943) only a few would be recognised as people who would be able to share stories as to provide meaning. The acknowledgement of those people is the very core of the possibility of a leadership-followership relationship according to Van Vugt and Ahuja (2010). If more people find belonging and meaning a difficult endeavour, would people who are not in need of these be more prone to share their stories? People who have tendencies towards lack of empathy? I would alas argue that such is the case.

Let us view a story which has adapted, been replicated and fitted into the two previous parts, the one of individualism. The story is present in this part and visible through the increased choices that I, as a consumer, would have to make. The story of happiness also supports this story of individualism as it is solely myself to blame if I do not succeed in this IP. It is though interesting to read, that higher education supports Sweden in a global competition for corporations investments. Should I then, being brought up in the story of individualism, suddenly care for society at such a length as to take on education for the purpose of Sweden? The story of individualism does though support the IP as it would view each other person as a competitor and that I myself be the microcosmos of the macrocosmos, the corporation. I would then myself be a corporation, or a brand.

In the previous part the aspect of freedom of academia, an important story as to support the previous IP seems to have vanished. The story instead is that told of the states' choice of criteria for examination and also, their assessment of the students' ability to reach such criteria. Little academic freedom to speak of perhaps, as compared in the previous part, which may seem understandable as knowledge creation for corporations would benefit the government greatly whereas 'less useful' research would perhaps not generate rapid benefits for society.

An interesting aspect in the assessment of the programs at university by Högskoleverket is the administrative effort they bring about the universities which is exactly what Humboldt's

university strived not to do, as it would limit the possibility for professors to research and embark upon scientific enquiry.

I moreover find that in this current IP a story is that of work as one's meaning in life, which strongly upholds the IP. The story thus brings meaning and belonging to people and provide them with the reasonableness as to not question the current IP.

There are of course counter-stories, told by and listened to by inventors and early adaptors, referring here to the theory by Rogers (1962). These counter-stories are though heavily suppressed and labelled with various names as to give the idea of their unreasonableness. There are stories of the importance of critical thinking, anti-consumerism and anti-capitalism among various others.

Let us view the current IP in the aspect of who is embraced by solidarity, a thought put forward by Rifkin (2010). I would argue that those who are supporting the IP, that of the corporation, is in a much better position to be surrounded by this solidarity. To support the corporations, by dedicating time and energy at their disposal and thus work there is a great means as to gain solidarity in this IP. The people who may stand outside this emphatic embrace of solidarity are those who are not listening to the stories providing meaning of the IP.

These people may be unemployed, chronically ill, homeless or in a mental state of apathy towards this current IP and are not solely given limited space to tell a counter story, but are alas driven to the outskirts of this IP and thus not embraced by empathy in their current life situation.

Moreover relate this to the idea of the single story initiated by Adichie (2009). There seem to be a single story present for the people who are not embraced by this solidarity. It would make it easier to not emphasise with these people as the single story enables stereotyping rather than a rich picture of individuals. The single story is thus told of people who do not for various reasons seem to fit into this IP and they are diminished into a singular version of themselves, that of failure. They will thus become that story, as it in this IP will make sense for them to take on this role.

11. the Reasonableness of writing a thesis.

I would argue that the possibilities to find reasonableness as to write a thesis are extensive beyond my reach but I aim to provide a sensible understanding. More specifically I aim to provide you the reasonableness of both attaining a degree and creating knowledge, in each of these four parts. Perhaps will you find that your values will resonate better with the reasonableness given in one of these parts, than in another. Or perhaps will you find that the idea of reasonableness suddenly vanishes, as it would very much depend upon your current context and does it then, mean anything at all?

We have thus gained insight to four various parts, played out in different locations and found in various times past our human history. What I suggest that we should have found is that knowledge is always arbitrary and is always created by someone who is accepted to create knowledge in a current context.

We thus play roles, which are dictated by the IP, and we might move up the hierarchical ladder as to gain acceptance and thus the ability to share a story and speak of the knowledge that one creates. The knowledge that is created is usually to be fitted into the context in which the knowledge is created, and this would obviously point at the value attached to any knowledge.

To be able to share stories and display created knowledge is that of a privileged place in society. What is to be labelled knowledge will obviously vary depending on the context and the ones who are seen to create, and be the source of knowledge in a current context will have certain benefits above others in that same context. So perhaps the creation of knowledge is solely a means to attain power over others? It would potentially be the case.

The group in the first part though took the view that knowledge may perhaps be power over others for a short while whilst exercising one's expertise. The dispersed leadership and the belief in each other as foremost playing the roles of group-members thus potentially inhibited the creation of hierarchies. They seemingly put little value on possessions, and the potential to own knowledge or to be in contact with a divinity that would legitimise hierarchical structures. The

second part is, however, rather different.

The people representing the church, in the second part, seemed to have taken the view that knowledge disseminated through them, from God. The church then put itself in a rather important role in society, as the knowledge that we crave, is provided through them. The universities were built upon these premises and would mostly in that era teach of the thoughts disseminated by the church. This, I would argue, is because people in the church had a great interest to sustain their powerful position in society and would thus aim to dictate what knowledge, or stories were to be shared. A compromise between the people who desired knowledge and those of religious thought was though met, which was the scholastic school. The higher education could then take place, with the founding thoughts of the marriage of religious thought and logical thinking.

Then something happened. People seemed less eager to live in a context dictated by the church. I would argue that the church had utilised their position quite violently and thus less stories were deemed reasonable for the church's beneficial position. There were brave people who dared to speak of other contexts possible, which did lead to a change in the imperative prerogative. As we left the church as a provider of norms and values and the stories shared around the church as to provide meaning, we did not happily live without meaning. We searched for a new meaning that would provide us with a framework in which we could live. The new one to be founded is that of the university, and stories were told of logic reasoning as the saviour and maths as the means to understand the world. But the beliefs in the stories surrounding the university vanished, and new stories were told.

Stories were told of corporations that could provide the meaning that the university had not succeeded in doing. With the corporations at the wheel, everything would be given meaning and be understandable to us. This is the part in which I find that we are in at the moment. So then, what is my reasonableness to write a thesis?

Let us first recall that a thesis is solely symbolic and a means of examination and a creation of knowledge. What is then the reasonableness to gain a degree and to attempt to create knowledge? Well, it would depend upon the part in which I would find myself.

In the first part, that of the KhoiSan, the collectivist framework seems so deeply rooted that little, if any, reasonableness is to be given the work of a thesis, or an examination as such. If the

attainment of a degree is to climb the ladder in a hierarchical society, it will be proven rather futile in this part, as there is no ladder to climb.

The knowledge creation aspect of the thesis is moreover rather uninteresting as knowledge is constantly created in groups by collaboration. I need therefore not spend time to create knowledge on my own, but should rather 'dance my own dance' and thus utilise the potential that resides within me. The few means available as to create knowledge, and thus attain a degree, would arguably be limiting if I were to 'dance my own dance' and thus not limit myself to the methods which are currently available as to create knowledge in a thesis.

If the idea of the KhoiSan moreover is that of a non-questioning nature, to write a thesis, and thus provide a statement would perhaps be rather detrimental, as I would suggest a debate regarding things that perhaps should be remained unquestioned. So to write a thesis, and thus gain a degree is a rather unreasonable quest in this part. Let us examine the second part of the thesis, that of the church.

My most important role to play in this second part would be that of a Christian. Education could provide me with a profession but my foremost meaning-provider would be those stories attuned to the church. To undergo a thesis as to gain an examination may be proven reasonable, as I would be in greater prospect of attaining a profession. Do, however, remember that universities in this part did not commonly have examinations. So to write a thesis and aim for an examination might be rather unreasonable.

What about the aspect of knowledge creation then? Well, there seemed to be little interest in research in this part. Focus instead lied in that of teaching. If any knowledge is to be created, well it is not created but rather derived from God, it is to fit into the context of religion. But as stated, I would perhaps not be seen to create any knowledge, but merely transmit knowledge from a divine source. I would thus not be a knowledge-creator myself, but merely an objective for God as to tell the 'truths' which he would provide me.

The main focus of possible research in this era seemed to lie within the span of unifying the ancient texts of Greek philosophers with that of Christianity. Had I then undergone the work to write anything resembling a work of knowledge creation, it would probably concern that unification of those two thoughts.

To write a thesis for the reason of an examination and an attained degree would probably

not happen, as examination did commonly not occur. It was most probably moreover the fact that universities did play a rather diminishing role and was that of a group of people who deemed their own importance to be greater than that did the rest of society. Had I though possessed a craving as to be a part of this small community, to write a thesis would perhaps be proven reasonable.

To then undergo the work to write a thesis as to create knowledge would perhaps also be rather fruitless as I would not be a knowledge creator. I could though write of the knowledge provided by a divinity and thus further the position in which the church was in at the time. Any knowledge in this time that I could have shared as a student would most probably be in the support of Christianity, and also relate to that in one way or another. The reasonableness to write a thesis in this part would then be the support for the prolonging of the status of the church in society or that of acceptance into the small academic community.

What then would be my reasonableness to write a thesis, and thus pass an examination and create knowledge, in the third part?

The focus of the university in that part was research and the ideal of fostering moral character. The aspect of research would well fit into the work of a thesis but the moral character is perhaps a bit more dubious. Perhaps a thesis would display a person's moral character, as they would, through words, depict their view on the world. The subject of my thesis would arguably matter less as it would anyhow be in the context of logical reasoning. Remember that a division of faculties seemed to be of less interest, as a general abstraction would anyhow lie beneath them all.

My thesis would perhaps be proven reasonable as to build upon the growing pile of theories concerning natural phenomenon and various other themes that I would have researched in a logical manner, using the methods available to me at that time.

I would probably have based my methods upon the views shared by Kant among others and thus realised that the education which I would find myself in is to provide me with my own reason, and to free myself from collective thought. The writing of a thesis could then be a maturity process in which I would find my own voice and thus not be limited by the collective general ideas. The method would arguably play a great role, as it would state my understanding of my own reasoning. Perhaps the sole most important part would be that of methodology, having seen that both Kant and Humboldt arguably shared a view of the importance of epistemology for students.

The thesis would then be a work undertaken as to gain an understanding of my own

potential of knowledge-creation. The actual work and thesis would then perhaps be a by-product of the more important gains provided by the process in which I would perhaps learn about how to learn and to gain an insight to my own reasoning. The examination of such would then rather be that of a sign of maturity than the topic researched.

The knowledge created would then perhaps foremost be that of a personal nature, the knowledge of, or insight into my own potential for further knowledge-creation. I would then not be asked to create knowledge as such, but to lay a foundation for future possibilities to do so, which might have been thought to lay in the potential for logical reasoning. So the reasonableness for embarking upon a work to write a thesis would be primarily that of personal maturity.

What would then lastly be my reasonableness to conduct a thesis in the last part, the part that concerns today?

It would most probably be that of knowledge creation, to which much importance is given. The knowledge creation should preferably relate to corporations and the knowledge created would most beneficially be useful for corporations. I would also rather reasonably write a thesis as to attain a degree, as it would hopefully provide me with employment within those very corporations.

Most attractively would be that of creating knowledge for a company that would then lead to employment within their organisation. I would thus create knowledge for a corporation with the hopes to be deemed good enough a 'knowledge –creator' as to be asked to work there. I would then both create knowledge and by that get a degree that would secure me an employment within that very corporation for which I created knowledge. Now this might seem as a rather illogical way to walk as to attain employment, but one useful for the corporations.

The corporations would then be able to trial my abilities as a creator of knowledge before giving any offers of future employment. It would thus seem safer from their perspective to utilise someone in the current role of a student than having to employ someone as to see if they are good enough creators of knowledge.

A good thesis would most probably not be too critical, as we are doomed to be happy, and it would probably be successful if it would point at a way for a corporation to have their consumers consume more, be it medication for ADHD or any other product available. I would though show my entrepreneurial skill and bring forward creative and innovative suggestions.

These suggestions would though have to be created within the frames of the current

methods available to me, which might perhaps limit my possibility to be innovative but I would still strive to show my innovativeness by the means given to me to do so.

What, alas, most probably would happen in this last part is though rather that I would write something which is rather alike someone else's thesis. The people who write theses are plenty, due to the influx of students, the topics they seem to choose are those which are 'hot' today, namely those of entrepreneurship, innovation and creativity. I would then merely almost replicate what has been already put forward, especially given my limitation to create something new given by the few methods available to me.

So the reasonableness to write a thesis in this last part would then not perhaps be that of knowledge creation. It would surely be an aim, but which would for the most part remain unreachable. I would then write a thesis due to the aspect of examination. I would gain a degree.

This degree would then lead me to a possible future being employed by the corporations who dictate the context in which I currently find myself. The previous reasonableness, that of personal maturity, seem far gone as it would suggest that one dares to be critical and thus questions the current state of society. It would not be reasonable as it might suggest to the corporation upon which my future life depend, that I criticise their very existence.

12. the Reasonableness of writing this particular thesis.

I have been asked to provide you, the reader, an understanding to why this thesis is written by a student who is occupied studying at a business school. My presumption is that this question has been raised due to the necessity to write a thesis within a certain framework, in this case namely that of business and perhaps leadership. If such is the case, one might argue that I have substantially failed. I will, however, more deeply examine what values are underpinned when posting a question of the validity of this thesis in a business school context.

I find that there are mainly two values, or ideas which underpin this question being raised. The first one is that of myself as a student being viewed as a producer of a good, a thesis. I should then, as a useful producer, create within the frames given by the business school as to further reinforce their importance as providers of produced work in a certain area. Secondly, it is the idea of a great importance seemingly being given to divisions of faculties at university as an important distinguisher as to further reinforce the importance of a business school, perhaps rather than the importance of universities as a whole. Let me further look at each of these ideas in turn below.

12.1 A student as a producer of a good

If I am asked to produce a work within the frames of a business school I am merely a cog in the wheel of continuation of the idea of a business school as such. I may perhaps come to some surprising findings and innovative solutions but I will, conclusively, give my energy and time as to support the current limitations given to me by the business faculty. I see myself not as a producer asked to provide a thesis as to sustain a current organisational structure. I would, however, not suggest that I am solely a consumer purchasing a service called education which perhaps would liberate me as to use this service in the way I find most useful.

I would rather, strongly disagreeing with the notion of me as a producer of a business

thesis, argue that I am in a process of maturity and development. This I argue since I am of the conviction that education is a platform for individuals to prosper and thrive which is solely done by 'knowing thyself'. A thesis is then a means to further my knowledge of self in areas of reasoning and perhaps moral and ethics. Would this development have been equally strong having produced an expected business thesis, preferably in the area of leadership? I would suggest that it would not. If the idea of education is to bring about citizens who latter may give back to society, I would suggest that the liberation of writing of what one finds intriguing is one important aspect.

I have, furthermore, not been given this opportunity to write about what I truly enjoy reading and discussing, I have taken the liberty. If the aim of the business school and university is to create like-minded business people who comply with the given rules, I would suggest that my attempt to write a thesis is a huge failure. I do not, however, believe that this is the purpose of a university nor a business faculty. I have through this thesis more strongly than ever before found my own voice, contemplated my values and my moral and furthered my reasoning in various areas. I deem this of much greater importance, not solely to me, but as to be able to give back to society at large, a much more important aspect than the one of 'fitting into a business school context'.

12.2 The importance of the division of faculties in a university

It does, secondly, seem as if the division of faculties is given a crucial role when posting a question of the reasonableness of this thesis in a business faculty. Let me firstly remind you, the reader, that the university itself is far older than the current divisions of faculties and that the modern research universities, which upon our current Swedish universities are built, found that the general development of a person's reasoning was far more important than what division a student's work should be produced within. Or perhaps, the idea is rather today that my reasoning should be developed enough already as to enable me to provide a useful thesis in business and leadership. Well, unfortunately or not, it is not yet fully developed but I am on my way and this thesis has been a great journey as to develop me further. Let us moreover look at current edge-cutting research to learn something of the division of faculties.

Karl Popper (1963, p. 88) states "We are not students of some subject matter, but students of problems. And problems may cut right across the borders of any subject matter or discipline."

Neuroscience, terrorism, conflict and the environment are a few of these problems which are currently addressed by inter-disciplinary research (Beckman & Beckman, 2005). Let me not bore you by piling up examples of the areas which has been revolutionised by the joint collaboration of several faculties. Let me solely make clear that the current divisions which we do have at a university today, are most probably not there tomorrow. They faculties are, I believe, something in the past and something which we will find, limits, rather than enables, new and innovative research.

12.3 Final point

So, I am not a producer of a thesis for a business school, nor am I an advocator for the currently standing faculties. My, perhaps selfish, desire is to create a work which is withstanding and which is interesting no matter the current times or status of society. Would this have been made possible had I written about something fittingly into a business school context? Probably not. The reasonableness for writing this thesis as a business school student is perhaps simply that I do not believe in the withstanding or importance of the division of faculties as such in the future nor that I as a student is solely in this educational story as to provide a faculty with a thesis which would further the prolonging and reinforcement of the faculty as such.

13. a Conclusion.

Welcome to the end. Not the end as such, but the end of the thesis, or perhaps the end of the beginning of your reflection. I would want to thank you for you patient as having read and most hopefully reflected upon this thesis. Let me though end by a few concluding sentences as to what may come, after this, as to invite you to what I believe is what our future might look like.

I find an article in the New York Times that strikes a chord within me. It is not due to its innovation, nor its great and creative tone, but its call for a change. The article (Jackson, 2012) is written by a British professor calling for less productivity. He states that the jobs which are seen as most productive and 'effective' perhaps would have to step aside and give way to social, health, educational and other less 'efficient' services in society. He moreover asks if one could ever measure the value of a social service as it would be in the quality experienced by the one given a service, and efficiency is usually not is not a word suggested as worthy to label such a service given to one human from another in a caring aspect.

He further states "What — aside from meaningless noise — would be gained by asking the New York Philharmonic to play Beethoven's Ninth Symphony faster and faster each year?" (ibid, 2012). I find it a highly useful question and one which I aim not to have provided an answer to in this thesis, but rather to similarly have quested for reflection upon our conditioning towards efficiency and productivity in the current IP of the organisations.

I fully understand that I have been asked to write a thesis in the faculty of business and that I therefore am asked to focus on organisations, businesses, or perhaps leadership within those domains. I have not resented the idea as such, but I rather seriously question the need for more efficiency, ideas to increase productivity (or nowadays popularly rephrased creativity) and more and more output. I have had it. I need no more, and I believe that nor do you.

One of the most read blogs in Sweden is written by Clara Lidström (Blogportalen, 2012). I suggest that her blog would say something about what people like to read about, and thus be

interested in knowing of. Clara writes about her rather unostentatious life in the countryside in Sweden. I am intrigued to understand why so many people are attracted to read about her slow, less complicated and close to nature life style. Do we eagerly long for simplicity, easy living and nature?

I aim not to suggest that we will become foragers again, there is no possibility to aim for such development and the comforts which we have surrounded ourselves with are simply too hard to give up. But I will suggest that people are tired, frustrated and more confused than ever when we constantly raise the bar for how much one may produce and how effectively one may produce it. This does, I believe, two things to a society, which will lead to its collapse.

Firstly, it marginalises too many people who are unable to work under such pressuring conditions. Secondly, our innovations and our greed for efficiency and innovation are slowly putting us, humans, out of work.

Our society is, from my perspective, aiming to increase this productivity more aggressively than ever. Humanity, respect for our differences and a common pursuit as to sustain this world are all thrown out the window. In Sweden we aim no longer to help people unable to lead a 'successful' life but who are torn and burdened by our increased pressures of constantly performing and producing. The lack of support for those people have most likely increased the suicide rate and have definitely increased the threats of killing oneself as a sole solution to a life without societal support (Dagens Nyheter, 2011). We thus seem to have a government which is supporting the increased race for productivity by simply punishing those who are unable to contribute.

Let us moreover look at children. I find an article on Lena Holfve's blog (2012) concerning the increase in giving the ADHD diagnose to Swedish children, which is something which I wrote of in the above section about today. The author finds that the diagnose ADHD is, with scarily high differences, mainly given to children born late in the year. Boys born late in a year run a 30 percentage higher risk to be given the diagnosis ADHD whereas girls run a 70 percentage risk. May this so called ADHD be immaturity? We did moreover have 2500 children in 2000 who were using prescribed drugs for ADHD symptoms in contrast to 2011 when 30 580 children were prescribed those drugs. So we aim not solely to punish those adults who perhaps have given up in this

constant individualised battle for 'success', but we also punish our children. I find no words to describe this frustration and sorrow I emotion for this development in general and more specifically, for those children.

Would it perhaps be the case that our effective businesses and cost-cutting but equally efficiency-striving educational providers are the main problems rather than the people themselves? I would most definitely, and most sadly, suggest that this is the case. This is however intriguing as organisations simply are groups of, well obviously, people. But they seem to have grown greater and more important than the people who currently work for them. People thus grow into their roles of the customer and the organisations representative as to belong and through that, justify their rather unsympathetic behaviour towards other humans.

Franklin (1818 p. 270) wrote "They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety." I fully agree but moreover find that most people would give up that liberty as to gain a sense of security, and note my words, not to gain security, but merely a sense of it. I would argue that we are fooled, and that this current IP is strongly encouraging our foolishness. Personal integrity is quite easily exchanged for this sense of security. We seem to feel more scared and more frightened than ever before even though we have never been able to live such, generally, comfortable and secure lives in the Western world. It is as if we are waiting for the worst to come and whoever suggests to have a solution, or at least protection, for that terrible which is to come will be greatly rewarded and listened to. How amazing that the organisations both fill us with fright, and then sell us the products as to calm us down.

Look at a quote in the last part, where De Garzia (2005) speaks of the attractiveness of the American citizen as their lives were determined by money, rather than by inherited class, as in the Old world. Why would this be attractive to us?

Well, I believe it is because we are constantly in search for equality which is the reason most IP:s fall after a while, when the stories to why inequality and hierarchies are becoming too hard to believe in. This would also give an answer to why in the first part, the foragers, are still successful in their IP after such a long time, they are equal. I believe not in hierarchies, I believe not in inequalities in society and I believe not that there will ever be a good story enough to make

me believe that these phenomena are good for the majority of people. It is I would argue, great for the few. But for the many, equality is the sole liberation, and why should we not all be liberated?

Even though I am sick and tired of this current development, upset because of our apathy and lack of caring both for ourselves but mostly for the future generations to come, I know it will change. People are tired of stress, effectiveness, to be burned out, depressed and suicidal. The current IP will not stand much longer as the reasonableness which comes from the stories which are told, is fading.

In academia, we will perhaps write theses, or we will not. The story of education is one which will adapt, replicate and come to fit into a new IP of ours but my hope is that it will either grow into accepting a greater variety of knowledge creation, especially within the business faculties, or that academia will again become an institution for the few, and not for the many.

I do very much believe that we are tired. We want to rest, slow down and find a more sustainable way to live. We need not more growth, more products and more facebook-friends. We need less of quantity and more of quality.

We will come to a new IP. An IP where equality will lead the way, where we slow down to appreciate each other. Our lives are short, we are merely a drop in the sea, but our actions may still be of great influence in the future to come. Make sure to make your stand. Do please be a responsible individual who takes a conscious choice regarding our future. Be the person you would want to meet and live that life which you believe is the best for our society. Not solely for you, but for us all.

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