

## ***REPORT ON KNOWLEDGE DEMOCRACY REGIONAL/LOCAL WORKSHOP***

# **Virtual Interactive Action Learning (VIAL) Circles:**

## **Using LEAP, Presenter, Coach, and Facilitator Models as E-Focus Group Framework for Conceptualizing Measurable Actions of Democratic Association in Higher Education**

**Purpose:** This online workshop session was held on May 28, 2017, via “Adobe-Connect Global Meet Web Audio Conferencing” context to introduce the participants to the theoretical and pragmatic framework of a new model that I called “virtual interactive action learning (VIAL) circles.” The participants were doctoral students working on their action research and program evaluation dissertation projects. I, therefore, introduced the VIAL model as an innovative practice-based collaborative strategy for facilitating e-focus group interactive data collection process. Given its democratic power structure, the VIAL circles framework is deemed suitable for the e-focus group interactive data collection process because it provides a non-threatening learning environment for freedom in dynamic discourse that can aid in obtaining information-rich data of participants’ worldviews.

The VIAL circles framework was also intended to mobilize the participants to appreciate the dynamic power structure of telecomputer-mediated communication (TCMC) and information technology communications (ITC) in facilitating online interviews and stakeholder discussions via e-focus group interactive data collection process. As a practice-based collaborative strategy, the VIAL circles framework was introduced to aid the doctoral student participants in conceptualizing measurable actions to facilitate democratic associations across higher education institutions and educational policy action research projects. For this, the VIAL circles provided a participant-centered action learning framework for the attendees of the online workshop session to brainstorm problem-solving strategies concerning ways that democratic associations can be promoted across the boundary of higher education institutions.

As a starting point, action research (AR) projects, participatory action research (PAR) projects, and/or action learning (AL) initiatives across institutions of higher education were critically examined to evaluate their democratic association contributions using the abstracts of professional doctorate research projects published in ProQuest Dissertations and Theses Global. The contributions were evaluated to determine ways that the ecology of knowledge production demonstrates the propensity for the facilitation of democratic associations in the quest for building knowledge democracies across the boundaries of higher education institutions. Useful excerpts from the exploratory research project, a published work of Tetteh (2004) on *Theories of*

*Democratic Governance in the Institutions of Higher Education*, was provided for use as a document review lens to aid in examining the published AR/PAR/AL projects of professional doctorate research contributions in the construction of knowledge democracies.

Such germane excerpts include figures and table illustrations presenting the *hierarchical government and democratic governance structures in higher education administration, conditions conducive to democratic associations, and summary appraisal of democratic governance theories for building knowledge democracies across the boundary of higher education institutions* (See pages 11–34). For Tetteh, “Congruent with a democratic goal pursuit is the need to fill a civic vacuum, which means the democracy for social change must address where the gap exists in the democratic governance of civic society” (pp. 77–78). Therefore, by reflecting on ways to address the facilitation of democratic association contributions for building knowledge democracies, among others, a modification of four epistemological inquiries raised in Tetteh’s work was intended to be revisited:

- a) Should the civic mission of higher education focus only on the training of the mind?
- b) In what ways can higher education live up to its civic missions?
- c) Should the security of democratic society be of any concern to higher education institutions?
- d) In what ways can colleges and universities facilitate democratic association contributions for building knowledge democracies across the boundary of higher education institutions?

Finally, the excerpts from the exploratory research project of Tetteh’s work were intended to shed some light on ways to help conceptualize the measurable action for the facilitation of democratic association contributions for building knowledge democracies across the boundaries of higher education institutions.

### **Theoretical and Pragmatic Framework of Virtual Interactive Action Learning (VIAL)**

**Circles’ Model:** Focus groups are designed within a well-structured framework to gather the dynamic commonalities and differences regarding the perceptions or worldviews of the team members in a defined area of interest (Kamberelis, Dimitriadis, & Welker, 2018; Krueger & Casey, 2015). E-focus groups, however, have been viewed to pose inherent challenges and benefits (Markham, 2018; Salmons, 2015). In spite of those inherent problems, e-focus groups’ benefits include a less-structured social media context, interactive accommodation, less intimidation, a non-threatening environment, varying levels of digital sophistication for effective communication, and the social presence interaction, with the elimination of time and cost associated with the necessary travel for a face-to-face meeting (Krueger & Casey, 2015).

By providing clearly defined protocols for the facilitation of e-focus groups, Salmons (2015) argued for the imperative to reconsider the utilization of a suitable metaphorical framework. According to Salmons, the use of suitable research metaphors can provide the e-focus group members with an imaginative perceptual picture of their social presence interactions to better lead the focus group discussion even with the participants scattered at various locations. In this vein, I

am thus introducing the metaphor of the “VIAL Circles” model as a suitable practice-based collaborative strategy for facilitating an e-focus group interactive data collection process.

Just as the VIAL is typically cylindrical and made of a very small glass or plastic container, or a small closed or closable vessel used especially for holding such liquid entities as medicines and perfumes, the metaphor of the “VIAL Circles” model is intended to provide a framework whereby the e-focus group members who are geographically dispersed can interact within a less-structured social media context. Figure 1 provides an illustration of the theoretical and pragmatic framework of the virtual interactive action learning (VIAL) circles model as a practice-based collaborative strategy for facilitating e-focus group interactive data collection process.

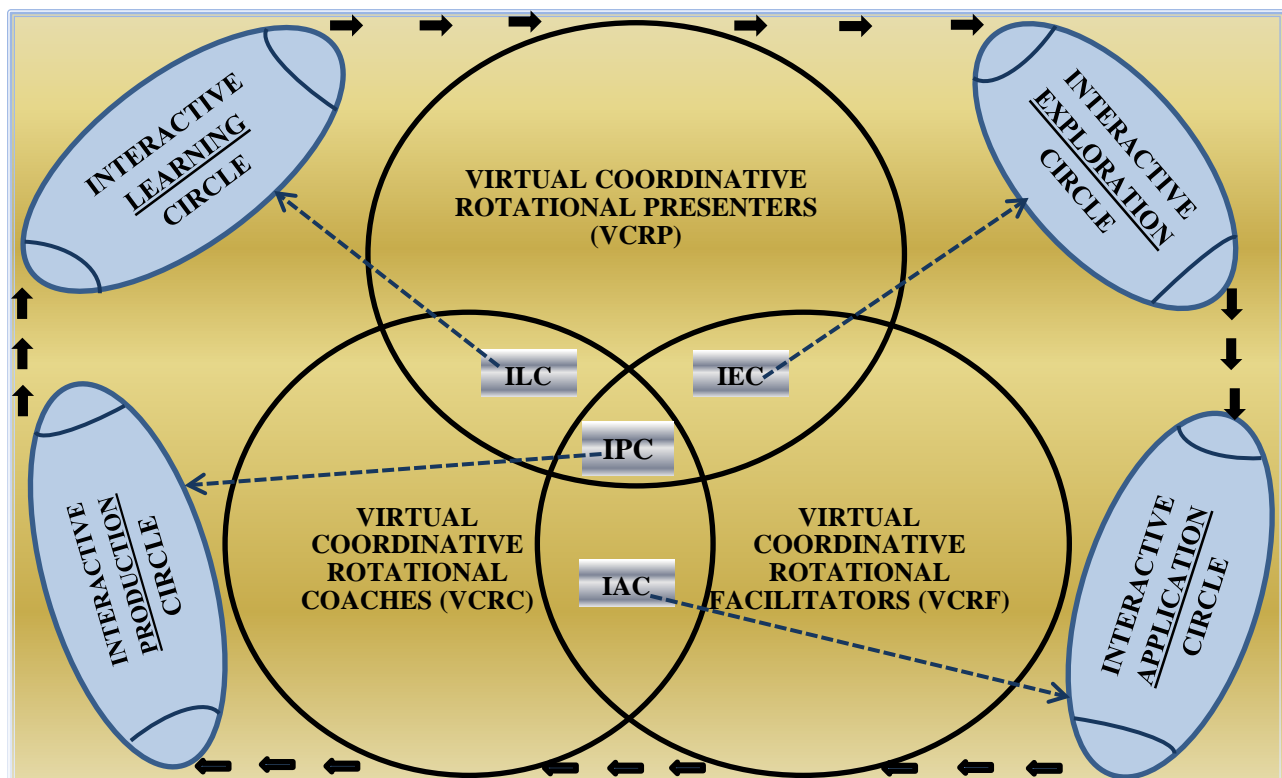


Figure 1. Theoretical and pragmatic framework of the Virtual Interactive Action Learning (VIAL) circles model for facilitating an e-focus group interactive data-collection process.

As portrayed in Figure 1, the entire illustrative field represents the e-focus group members who are geographically dispersed yet are expected to interact via the telecomputer-mediated communication (TCMC) within a less-structured social media context such as the “Adobe-Connect Global Meet Web Audio Conferencing” tool. At the perceived center in Figure 1, there are three interactive roles of circles representing (i) Virtual Coordinative Rotational Presenters (VCRP); (ii) Virtual Coordinative Rotational Coaches (VCRC); and Virtual Coordinative Rotational Facilitators (VCRF).

Within the “VIAL Circles” are three distributed leadership roles expected to function coordinately so that each virtual person should be of equal rank, order, degree, or importance. For this, the three distributed leadership roles are likewise expected to be alternately or rotationally functioned in such a manner that each virtual person moves or passes through a circuit back to the starting point or acts in a rotating or circulating motion of fulfilling each of the three role responsibilities. These three role responsibilities are (a) Presenter Role; (b) Coach Role; and (c) Facilitator Role; thus, the PCF role responsibilities respectively.

- The “Presenter Role” is charged with presenting the action learning issue, the topic of interest to be explored, context-specific issues, needs-based issues, or problems.
- The “Coach Role” is charged with using questioning inquiry and offering or initiating a sense of support as a way of helping the stakeholders to explore, resolve, or engage in dynamic discourse on the action learning issue, the topic of interest being explored, context-specific issues, needs-bases issues, or problems.
- The “Facilitator Role” is charged with using epistemological probing to guide the group discussion to motivate all group members to share their perspectives to gather data or information-rich worldviews on the issue, the topic of interest being explored, context-specific issues, needs-bases issues, or problems.

More importantly, as seen in Figure 1, the dynamic, coordinative, and alternate or rotational distributed three leadership roles create a “LEAP” model by constituting four inherently interactive circles. These four inherently interactive circles of the “LEAP” model are (1) the Interactive Learning Circle; (2) the Interactive Exploration Circle; (3) the Interactive Application Circle; and (4) the Interactive Production Circle. The operationalization of the “LEAP” model is coordinated by the three rotationally distributed leadership roles.

Therefore, as each group member’s role is alternated across the respective PCF role responsibilities, the group member is expected to facilitate the “LEAP” model process of initiating LEARNING, EXPLORATION, APPLICATION, and PRODUCTION creation of actionable knowledge deliverables. It is with this understanding that the three moving, circulated, or cyclically directed arrows (⇒ ⇒ ⇒) are coordinated between each of the four cylindrical-like ovals that form the shape of the “LEAP” model.

**Additional Recommended Epistemological Key Inquiries:** The following questions were provided as additional suggested brainstorming LEAP model questions arranged under their respect areas. Each group member’s role is expected to be alternated across the respective PCF role responsibilities, so coupled with the time constraint, each participant was encouraged to ask only **one** question as we went through the three rotationally distributed leadership roles in the facilitation of the LEAP model processes:

(1) Interactive Learning Circle:

- How does **learning** derived from the review of the literature shape the theoretical/conceptual framework of a doctoral dissertation in contributing to the democratic association?
- How can **learning** derived from the review of the literature shape the theoretical/conceptual framework of a doctoral dissertation in contributing to the democratic association?
- What are the conditions conducive to democratic associations **learned** from the review of the literature of doctoral dissertation projects?
- What conditions conducive to democratic associations in higher education can we **learn** from one another?
- What knowledge ecologies **learned** from the review of the literature might be appropriate or recognizable for the facilitation of democratic association in higher education and why?
- What knowledge ecologies can we **learn** as being appropriate for the facilitation of democratic association in higher education and why?
- What are the political, pragmatic, and **learnable** implications of knowledge democratization? What **learnable** principles and philosophies might inform them?
- What research methodologies can we **learn** that might advance knowledge democratization in higher education?

(2) Interactive Exploration Circle:

- What can we **explore** from the review of the literature to shape the theoretical/conceptual framework of a doctoral dissertation in contributing to the democratic association?
- How can we (do we) address the **exploration** of the democratization of knowledge within teaching and action research in higher education?
- What are the conditions conducive to democratic associations **explored** from the review of the literature of doctoral dissertation projects?
- What conditions conducive to democratic associations in higher education can we **explore** from one another?
- What knowledge ecologies **explored** from the review of the literature might be appropriate or recognizable for the facilitation of democratic association in higher education and why?
- What knowledge ecologies can we **explore** as appropriate for the facilitation of democratic association in higher education and why?
- What are the political, pragmatic, and **exploratory** implications of knowledge democratization? What **exploratory** principles and philosophies might inform them?
- What research methodologies can we **explore** that might advance knowledge democratization in higher education?

(3) Interactive Application Circle:

- What can we **apply** from the review of the literature to shape the theoretical/conceptual framework of a doctoral dissertation in contributing to the democratic association?
- How can we (do we) address the **applicability** of democratization of knowledge within teaching and action research in higher education?
- What conditions are conducive to democratic associations that can be **applied** from the review of the literature of doctoral dissertation projects?
- What conditions conducive to democratic associations in higher education can we **apply** from one another?
- What knowledge ecologies **applied** from the review of the literature might be appropriate or recognizable for the facilitation of democratic association in higher education and why?
- What knowledge ecologies can we **apply** as appropriate for the facilitation of democratic association in higher education and why?
- What are the political, pragmatic, and **applicable** implications of knowledge democratization? What **applicable** principles and philosophies might inform them?
- What research methodologies can we **apply** that might advance knowledge democratization in higher education?

#### (4) Interactive Production Circle

- What can we **produce** from the review of the literature to shape the theoretical/conceptual framework of a doctoral dissertation in contributing to the democratic association?
- How can we (do we) **productively** address the democratization of knowledge when teaching and conducting action research in higher education?
- What conditions conducive to democratic associations can be **produced** from the review of the literature of doctoral dissertation projects?
- What conditions conducive to democratic associations in higher education can we **produce** from one another?
- What knowledge ecologies **produced** from the review of the literature might be appropriate or recognizable for the facilitation of democratic association in higher education and why?
- What knowledge ecologies can we **produce** as appropriate for the facilitation of democratic association in higher education and why?
- What are the political, pragmatic, and **productive** implications of knowledge democratization? What **productive** principles and philosophies might inform them?
- What research methodologies can we **produce** that might advance knowledge democratization in higher education?

#### **During the e-Focus Group Workshop Session in Facilitation of the “VIAL Circles” Processes, the Following Constituted the Possible Ground Rules:**

- To facilitate the e-focus group discussion, each participant was asked to select at least two abstracts of professional doctorate research projects on AR/PAR/AL published in ProQuest



Dissertations and Theses Global to critically examine and evaluate their democratic association contributions.

- Participants were asked to identify themselves as they called in, but two-letter code pseudonyms were used for the purpose of upholding confidentiality.
- A welcome and overview were offered with regard to the e-Focus Group Workshop Session Facilitation of the VIAL Circles' Processes.
- Doctoral student participants were sent copies of the workshop document to peruse the relevant areas that might be beneficial to them before the meeting, and the document was also made available during the online workshop session.
- I was expected to ask the four major questions noted on Page 2 for the e-focus group discussion, but due to the time constraint, I was only able to ask three of the questions in connection "*To what extent can epistemological, ideological, and political differences be reconciled in the interest of a sustainable and socially just world?*"
- Therefore, the three epistemological questions asked were:

(i) Should the civic mission of higher education focus **only** on the training of the mind?

(ii) In what ways can higher education live up to its civic missions?

(iii) In what ways can colleges and universities facilitate democratic association contributions for building knowledge democracies across the boundaries of higher education institutions?

To reiterate, the doctoral student participants were encouraged to use the suggested brainstorming LEAP model questions arranged under their respective areas on Pages 5 and 6. Again, because each group member's role is expected to change across the respective PCF role responsibilities, coupled with the time constraint, each participant was encouraged to ask only one question as we went through the three rotationally distributed leadership roles in the facilitation of the LEAP model processes.

At the beginning of the session, each participant was asked to indicate the question that he or she had chosen from the suggested brainstorming LEAP model questions. The doctoral student participants, however, were given the liberty of asking their own framed questions, but it was required that their questions be relevant to the topic of discussion. All participants were not expected to answer every question, but efforts were made not to leave anyone out of the conversation. Thus, the doctoral student participants were encouraged to share opinions that had not been expressed. During the session, if we did not hear from certain doctoral student participants regarding some important questions, efforts were made to call upon them to add their voices to the discussion.

### **Excerpts of Relevant Accounts of the Worldviews of the Doctoral Student Participants in Facilitation of the "VIAL Circles" Processes:**

#### **VIAL CIRCLES' MODEL E-FOCUS GROUP DATA TRANSCRIPTS**

(MN) Yes, the mind is central, as higher education teaches critical thinking, but I don't think it should focus only on the training of the mind because it must focus on the mind, spirit, soul, and body. Regarding the soul, we can think about "ethics," for instance, teaching people to become ethical.

When we talk about the mind and spirit, we could say, for example, if you are not disciplined, we will have a problem, and then you will have a problem. I agree, this is (QR) again, but it still had to come from somewhere, even if you are dealing with the mind, especially when you talk about the spiritual part, as we live in a society where you have spiritually led people who don't have or do not want to have the discipline and the self-respect needed to function in the society. So, how do we deal with that as a whole? (QR)

(ET) Let me interject right now before we continue and ask what role is QR playing right now with the question that he has just asked? Don't lose your thoughts regarding the question QR asked.

(MN) He is guiding the discussion right now; he's playing the role of a facilitator.

(ET) Okay, I see, so when you are analyzing the data, you can say that someone asked a question, and that might point to the power structure, as positionality is vital in AR because it deals with the power dynamic in data collection and analysis.

(QR) But when we throw in "only," there is a concern, and that should be light bulb moment right there to say that "only" the mind, because it's not *only* the mind, and that is where we get into the debate.

(ET) As far as we are talking, have we really asked ourselves how we define the term "civic mission?" What is civic mission, because we are dealing with the civic mission of higher education?

(CS) I want to answer the question about civic mission as a definition; how do we teach people to become citizens and how do we deal with the legal aspect of what it takes to be a U.S. citizen? What does it take to teach folks how to interact with one another in a civil sort of way such that can drive people to fulfill a civic mission of higher education? You can watch and listen to the news and see people in the oligarchy who are not being civil, so we need to figure how we can engage citizens in various formats to teach them how to become citizens in civic society.

(ET) Can someone act as a coach to pick up from CS's point of view?

(MN) I'm thinking that from the standpoint of where —CS is coming from, in teaching people how to behave civilly in a community as well, so you are basically teaching them not only how to be civilized to fit into their environments and communities, but also how not to be biased, to be accepting of all, to interact in their communities without being biased and embracing diversity.



(ET) Do you think every institution of higher education has a civic mission that can contribute to building knowledge democracies across the boundary of higher education institutions?

(QR) They should (MN). Yes, I think they do because they teach people how to get along, and also how to function as human beings. Every college teaches sociology or social work. They also teach psychology, but they teach sociology, so you will be able to interact in your community and society as a whole. They teach what's normal and what's abnormal.

(ET) In essence, are we saying that the subjects and stuff that are taught all go to the issue of the civic mission of higher education? Is that what you are saying?

(QR) Yes, (MN) basically yes.

(ET) In that case, where do the roles of the professors and administrations falls in. Administrators don't actually teach. Only faculty members do the teaching. Where do the administrators, such as the admission department, the president, the recruiters, bursars, other non-teaching staff, fall in? How would they also contribute to this civic mission of higher education we are talking about to contribute toward building knowledge democracies across the boundaries of higher education institutions?

(JZ) Every institution of higher education has a mission and a mission statement, but the problem we face today is that they are not being followed. I can guarantee you that you can walk around the campus of a university and ask 10 people working in administration, and about eight of them may not really know what the mission statement the vision are. Perhaps we are responsible for civic duty. When you teach people to go out to be good citizens, we are teaching them to go out to do their jobs, but civic duty and civic participation expand beyond just teaching people to go out and do their jobs. So I don't think overall higher education is doing a good job with its civic mission, because if we even talk about all of the disciplines being taught in higher education, I don't think we are really having much impact on the civic mission. Not all of the faculty or people teaching are aware or aligning what they teach with the civic mission of their institutions.

(ET) If I hear you correctly, you are saying that higher education institutions do have civic missions, but they have displaced them or walked away from them, or they are simply not following them; is there a goal displacement with the civic mission of higher education that can contribute to building knowledge democracies across the boundary of higher education institutions?

(JZ)Yes, I think the end-product of most of the teaching might suggest that we are not doing a good job with the higher education civic mission.

(ET) In that case, what happens if we do doctoral dissertations and action research, participatory action research, action learning, etc., as a dissertation? How can our AR, PAR, AL, etc., that have been conducted contribute to the civic mission of higher education in building knowledge

democracies across the boundaries of higher education institutions? What are your suggestions for how dissertations and studies being done can contribute to the civic mission of higher education?

(CS) I have thought about collaborative AR; I'm able to interact with the people to solve the problem.

(ET) Has anyone reviewed the abstracts of AR research dissertations in ProQuest to see if they deal with or have dealt with the civic mission of higher education as it contributes to building knowledge democracies across the boundaries of higher education institutions?

(JZ) Wouldn't it depend on the discipline and what you are trying to accomplish in your specific dissertation? For example, my action research is focusing on an evaluative case study of health and wellness program policy improvement at an elementary school, so I haven't seen any from my angle of study.

(ET) Are you in effect saying that the research interest tends to limit the contribution to the area of civic mission of higher education in building knowledge democracies across the boundaries of higher education institutions?

(JZ) Yes.

(ET) In that case, I know some institutions like Walden University, irrespective of the dissertation you are working on, that require students to address the social change implications of their studies in a section of Chapter 5 of the dissertation. In that sense, do you think every institution should have a requirement in the dissertation to address some aspect of its civic mission? Do you think it's the right approach?

(MN) Yes.

(ET) In that case, if a person's dissertation interest is outside that of the mission of the institution, does one have to force addressing the civic mission in the dissertation that can contribute to building knowledge democracies across the boundaries of higher education institutions?

(CS) I don't think so, but I think the American Society for Public Administration works with higher education to promote democracy, and a democratic form of administration in higher education.

**Useful Excerpts From the Exploratory Research Project, a Published Work of Tetteh (2004) on *Theories of Democratic Governance in the Institutions of Higher Education*:**

Reflecting relevant information including Figures and Table illustrations on hierarchical government and democratic governance structures in higher education administration, conditions conducive to democratic associations, and summary appraisal of democratic governance theories for building knowledge democracies across the boundary of higher education institutions.

*A WALDEN UNIVERSITY'S UNIT OF STUDY: BREADTH COMPONENT OF THE ADVANCED  
KNOWLEDGE AREA MODULE NUMBER V*

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THEORIES OF DEMOCRATIC GOVERNANCE IN THE INSTITUTIONS OF HIGHER  
EDUCATION

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## INTRODUCTION

In what ways can higher education live up to its civic missions? Should the security of society be of any concern to higher education, and in what

ways can colleges and universities contribute to societal civility? Realizing the uncertainty in human society regarding an existence of a responsive democratic action for institutions of higher education in societal governance, in this research manuscript, the author explores important theoretical and historical democratic paradigms. While there is growing skepticism concerning the role of higher education in the democratic systems of governance, such cynicism does not preclude the fact that the civic missions of colleges and universities are integral for effective facilitation of societal civility. It is possible that because higher education is more concerned with “the development of the mind, of the capacity to reason,” it is recognized as “the best guarantor of any kind of competence—civic or otherwise” to the extent that “questions about how a political community should act, was pushed outside the walls of academe” (Mathews in Murchland, 1991, pp. 48–49).

Following these concerns, this Breadth component of the Knowledge Area Module (KAM) Number V will investigate the theories of democratic governance and public policy as they relate to the administrative practices and underlying assumptions of open access to adult and civic educations. According to the Report of the President’s Commission on Higher Education (1947), “It is a commonplace of the democratic faith that education is indispensable to the maintenance and growth of freedom of thought, faith, enterprise, and association” (p. 5, Vol. 1). Underscoring the premise of these notions, this Knowledge Area Module will concentrate on the analysis, synthesis, and evaluation of five theories of democratic governance, hereafter referred to as the “*Breadth Theories*,” except when they are examined on an individual basis.

The five theories explored here include works by Harold Raymond Wayne Benjamin and Associates, David Breneman and Chester Finn,

John Dewey, Robert Pinkney, and the editorial work of Bernard Murchland. By way of examining these Breadth Theories in terms of contemporary public policy issues and democratic practices of higher education, the theoretical research project of Constance Ewing Cook and the editorial work of Steven Schapiro will be relevantly applied. In addition, as a means of exploring the applicability of these theories from an historical and a contemporary democratic perspective as they relate to higher education, the researcher will analyze a twentieth-century evaluation of the 1947 Report of the President's Commission on Higher Education.

Throughout history, people have formed governments either as constitutional monarchies or as republics. While some forms of government may be unacceptable or remain questionable, some nations have their systems of rule formed by *coups d'état* and totalitarian regimes. Underlying these systems of government is the core objective of a functional structure that keeps up with the rule of law, preserves civic order, protects property rights, promotes inalienable rights, fosters the pursuit of happiness, and maintains security against aggression or foreign invasion (Baradat, 2003). The ideal form of the functional government that aspires to these fundamental human rights, liberties, and the rules of law reflect the preamble of the Constitution of the United States of America (Corwin, 1920; Wilson, 2000). This functional structure of government is exemplified by a political system that gives mandate on how laws, beliefs, ideals, regulations, and policies should be executed for the betterment of the society for which it exists and operates (Ball and Dagger, 2002; Pinkney, 1994; & Wilson, 2000). Thus, it follows that in the absence of government, there is a feeling of anarchy that makes people fear that society is doomed toward danger, so inhabitants of all nations oblige themselves to submit to the ideals that foster societal governance.

Just as there is diversity among opinions within the populace, so too, the political system of government reflects several political ideologies or persuasions to which government aspires in order to maintain reasonable civility. Paramount among these political ideologies is the

Aristotelian classification of governments structured to maximize the interest of the public and/or the self. Those serving the public interest are categorized as monarchy, aristocracy, and polity, while those meant for self-interest are noted as tyranny, oligarchy, and democracy (Ball & Dagger, 2002). To a certain extent, some levels of skepticism exist among society as to which of these realms of persuasions is most appealing. However, “with respect to political ideologies, it is felt that democracy is an ideal that most ideologies espouse; but because people have very different understandings of what democracy is, they pursue it in very different ways” (Ball & Dagger, 2002, p. 20).

According to Shafritz and Russell (2000), “The term democracy often has been used by totalitarian regimes and their *people’s democracies*; one person’s democratic regime is too often another’s totalitarian despotism; so modern democracy, like the modern contact lens, is in the eye of the beholder” (p. 44). Arguably, some political philosophers contend that not every democracy should be perceived as the most ideal form of societal governance since it can be hijacked into tyranny by malfeasance or a totalitarian regime. One possible explanation for this is that some followers of different ideologies simply have their own ideas regarding the ways to achieve democracy, and as such, they use it in hypocritical or deceptive way. Agreeably, Shafritz and Russell (2000) point out that “Aristotle had warned in several instances about the so-called ‘pure’ democracy of ancient Athens that they had often been captured by demagogues and degenerated into dictatorial tyrannies” (p. 45). More so, given the strengths and weaknesses inherent in democratic governance, coupled with the cynicisms that surround the different political persuasions about which form of government will better serve the common good of the citizenry, democracy in all shapes and forms has its own flaws (Ball & Dagger, 2002).

Underpinning these viewpoints, in his ironic statement of the 1814 letter, John Adams wrote: “Remember, democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide” (in Shafritz & Russell, 2000, p. 45). In 1947, while coming to grips with the growing skepticism of an ideal



democracy, Winston Churchill declared to the House of Commons, “No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of government except all those other forms that have been tried from time to time” (in Shafritz & Russell, 2000, p. 45).

While John Adams’s assertion that democracy is suicidal suggests its imperfections, it must be noted that the longevity of democratic governance has, for the most part, contributed to civility within the human community. Also, some suggest it is indeed the consummate form of government (Ball & Dagger, 2002). Not only is the pursuit of democratic governance seen as an idyllic venture of great benefit to societal stability and respect for the rule of law, it also serves as the mechanism for maximizing the political economy and socialization of a nation.

Integral to the goals of democracy is the premise that the citizenry must be taught the skills necessary for living in a democratic society. Included in these essential skills are the abilities to communicate effectively, to read and write, to internalize basic values and beliefs, and to develop a sense of responsibility or responsible citizenship. Fulfilling these civic responsibilities requires the substantial participation of families, educational institutions, religious bodies, economic institutions, and local and national government entities (Cohen & Orbach, 1990; Hickey, Voorhees & Associates, 1969; Murchland, 1991; Skocpol & Fiorina, 1999). On this note, the Center for Democracy and Governance (1998) contends, “The hallmark of democratic society is the freedom of individuals to associate with like-minded individuals, express their views publicly, openly debate public policy and petition their government” (p. 15).

Since there appear to be opposing viewpoints on the ideology of democratic governance, it is most prudent that these Breadth Theories be critically examined in order to produce a comprehensive stance. Therefore, for the purpose of ascertaining the ways in which these democratic theories relate to institutions of higher education, what follows are the critical analysis, synthesis, and evaluation of the Breadth Theories.

## CHAPTER 1

# EXPOSITION OF DEMOCRATIC IDEALS OF THE BREADTH THEORIES

Harold Raymond Wayne Benjamin and Associates

a) *The Role of Higher Education in National Development:*

In his 1965 work on *Higher Education in the American Republics*, Harold Raymond Wayne Benjamin hypothesized that the quality of higher education and its benefit to a democratic society is connected to the degree of national development. Thus, as institutions of higher education fail to meet their democratic responsibilities, so, too, will the social and cultural infrastructures of their homeland decline to the extent that they become hostile to the democratization of the society. Institutions of higher education are the social and intellectual fabrics of a nation (Benjamin, 1950), designed “as an instrument of advanced communication and social progress. It cannot operate in a cultural vacuum. It is designed to serve a particular culture. Its basis is that culture’s past. Its orientation is the improvement of that culture’s future” (Benjamin, 1965, p. 3). Benjamin infers that the primary democratic ideal of institutions of higher education is to promote the progressive strength of the cultural values of a nation. This progressive strength for which institutions of higher learning exist to advance toward community development “depends solely upon the way in which each individual in this community of interested people will put his [or her] own strength at the service of the ideal” (Taylor in Benjamin, 1950, pp. 41–42).

From Benjamin’s standpoint, the ideal cultural values of a democratic nation epitomize the social fabric and democratic association of the

community for which the people live in pursuit and advancement of *higher values*. Benjamin acknowledged these higher values as involving the training of the minds of people for higher capacity and higher truth, and fitting them for higher callings in which there is a cultivation of the intellect toward character development. Therefore, the mission of higher education should focus on transforming those areas of human life associated with higher values, which can be obtained by engaging the learning energies of the citizenry toward a democratic ideal. However, Hullfish (1950) noted, “The valuing men do is conditioned by the quality of the human associations within which the valuing is done” (p. 49). So then, the creation of an ideal democratic relationship is perhaps possible in the context of a learning association that promotes the moral efficacy of shared democratic experience. Characterized by civic virtues, this democratic ideal is to build an institution in which every participant is committed to sharing the common aims of the democratic association. The ideal democratic association is a dynamic, interactive process involving the ends-means procedures employed by a group of people for the goal of solving a common problem of a democratic society (Benjamin, 1950 & 1965). So, crucial should be an institutional concern of solving the civic problem of the human community since the existence of *lower values* can threaten the ideals of democratic society. Connecting with this institutional democratic ideal, Benjamin (1950) avowed:

A democracy is a manner of association whereby men order their own ways for their own benefit. A democratic education is that phase of their association whereby they change their own ways in the direction of their own ideals. The purpose of higher education in a democracy can therefore be discovered only by observing the democracy in action. (p. 4)

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This expository research is based on selected excerpts from *Democracy in the Administration of Higher Education*, edited by Harold R. W. Benjamin, Tenth Yearbook of the John Dewey Society. Copyright, 1950, by Harper & Brothers. Reprinted with permission of HarperCollins Publishers Inc. The analysis is also based on selected excerpts from *Higher Education in the American Republics*, by Harold R. W. Benjamin, Copyright © 1965 by McGraw-Hill Book Company. Reprinted with permission of the publisher.

## CHAPTER 2

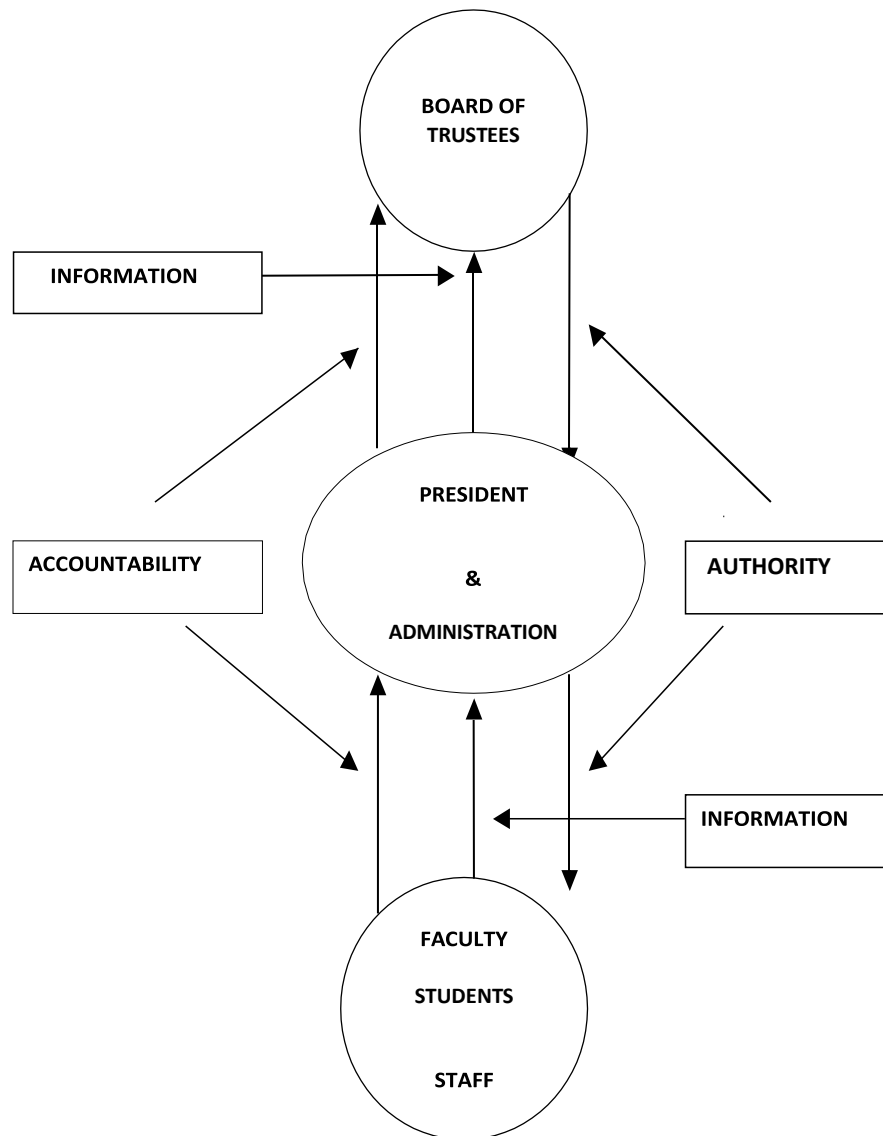
## EXPLORATION OF OPPOSING TENETS AND COHERENT ORIENTATION OF THE BREADTH THEORIES

### 4. Structure of Democratic Governance in Higher Education Administration:

Quite the opposite, in Schapiro (1999), Schramm's contention indicates that Taylor's (in Benjamin, 1950) postulations will only hold on the basis of a democratic structure that favors a representative form of government. Schramm suggested that the structure of a democratic government in higher education administration can be categorized into two sections: 1) a hierarchical board to president-to-management decision-making structure; and 2) a participatory faculty-student-staff democratic classroom, community meeting, and College Executive Committee decision structure. The underlying premise of Schramm's categorization is that it is the decision-making process that defines the operation of these democratic structures in addressing the complex interests of the college community. According to Schramm, the decision-making process within organizations can be grouped into four categories: a) ownership and governance decisions; b) management and administrative decisions; c) operational decisions; and d) individual/constituency decisions. He cautioned, however, that in the

absence of a democratically elected administration, authority, accountability, and information become largely one-way flows in a hierarchical structure as illustrated in Figure 2.1 below.

**Figure 2.1,** Hierarchical Government Structure



(Schramm in Schapiro, 1999, p. 267).

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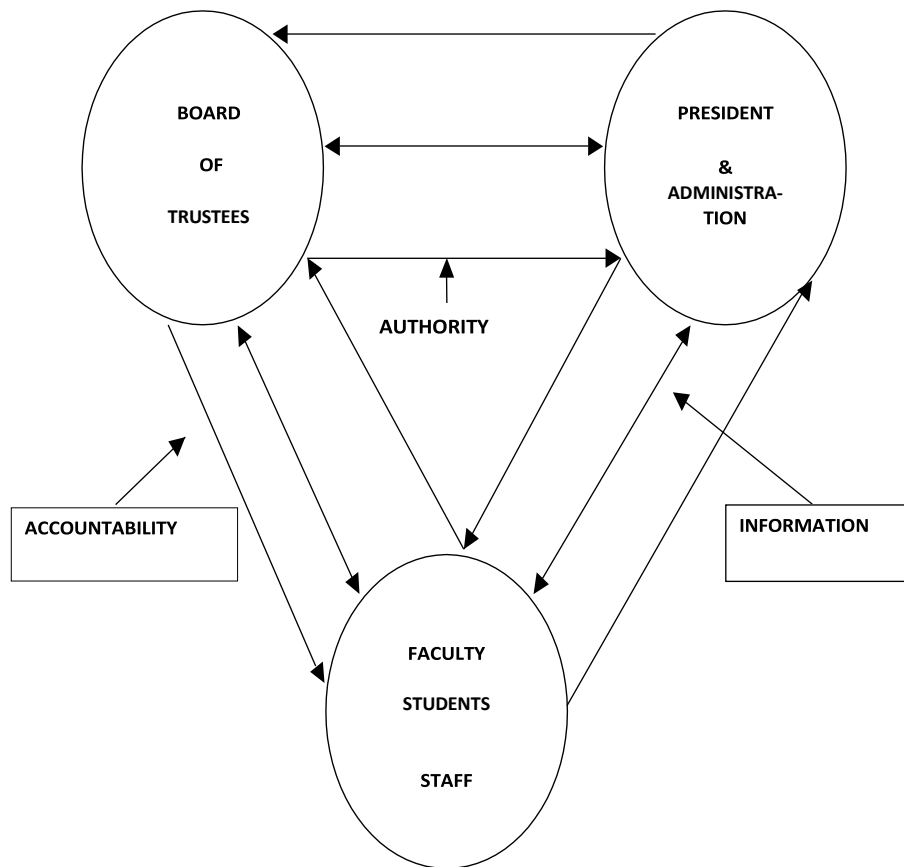
In Benjamin (1950), Taylor, on the other hand, argued that the structure and decision-making process in a democratic administration “is organic and not linear” (p. 43). Taylor added that in such a system, the

governing body is diverse in its representation, and by the granting of powers, bestows upon the college community the right of self-government with the responsibility for advancing the general welfare and stability of the institution. More so, the working committees consist of joint faculty-trustee-staff committees, and the information is shared, although dissemination of decisions may take a radical approach so that they may be implemented. Therefore, it does not really matter if the process of democratic governance is radically administered since the civic objective and the complex interests of the college community are addressed.

However, Schramm (in Schapiro, 1999) argued that the best interests of the people are truly served in an administration that has the most suitable democratic governance structure. He added that to ensure that there is a participatory form of democratic governance, the interests of the majority should reflect a circular structure of decision-making in its political process. Schramm posited that in a participatory democratic governance structure, members serve as stakeholders in the organization and the authority becomes circular, from organization members to board to management members. Accountability also becomes circular, from members to management to board to members. Therefore, there is no role ambiguity since the circularity provides clarity about roles while affording more equity in relationships and encouraging a flow of information in all directions, among members, board, and management as illustrated in Figure 2.2.



**Figure 2.2, Democratic Governance Structure**



(Schramm, in Schapiro, 1999, p. 264).

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### 1. Conflicts Inherent in the Political Processes of Democratic Governance:

Although to some degree, Pinkney's (1994 & 1997) assumption of the complexity of group interests agrees with the other Breadth Theories, with the exception of that of Breneman and Finn (1978), he also maintained that the interaction between the various group interests and demands of the political structures tend to generate conflicts in the political processes of a civic society. The political processes, from the Pinkney (1994) perspective, reflect the framework within which different political ideologies inform or catalyze political actions or persuasions in the context of democratic governance. Inconsistent with the Pinkney's supposition, for Dewey (1916), are human associations that

isolate themselves from full and free interplay with other modes of association conflict with the political processes of a civic society. According to Dewey (1916 & 1938), it is instead the various group interests that are consciously communicated and shared in the context of experiential learning induced by the continuity of group interaction, and thus they constitute a desirable framework for democratic governance. This communicated learning experience that molds social intelligence through the interplay of varied interests, from the Deweyian tenet, is what Benjamin and his associates (1950), Murchland and his associates (1991), and the President's Commission on Higher Education (1947) refer to as democratic/civic education. Dewey's (1916, 1997 & 1938) contention is that the potentialities of democratic education should recognize the collective interests of human associations and should be directed toward the development of social intelligence. This social intelligence, however, should also be connected to the learning possibilities inherent in ordinary experience.

## 2. Democratic Education and Divergent Group Interests:

Mathews (in Murchland, 1991) argued that, "An education for politics is necessarily an education in the practice of making choices with others who are different from us" (p. 54). While Mathews's tenet is consistent with the other Breadth Theories, he disagreed with the Pinkney's (1994 & 1997) conjectures on the negative notion about the emergence of conflicts inherent in the complexity of group interests. Mathews, for instance, professed that civic education occurs when making diverse choices and the conflicts inevitable when making such choices produce the necessary pressure that leads the citizenry to learn and develop social intelligence toward civic responsibility. Similar to the other Breadth Theories, with the exception of Pinkney, who did not explicitly make this connection, in Murchland (1991), Gutman also observed a causal relationship between democracy and democratic education within the context of the conflicts associated with the complexity of group interests. However, Cook's (1998) contention tends to

agree with the Pinkney (1994 & 1997) arguments regarding the effect of the inherent conflicts associated with divergent group interests. Cook's (1998) assertion is that the administration of democratic governance in higher education of varied interests with greater internal conflicts can face difficulty when it comes to shaping public policy. But, arguing with the other like-minded Breadth Theories, Cook posited that when there is cohesiveness in the varied interests of the administration of democratic governance in higher education, the group interests will serve as a vital resource for influencing public policy agendas, decisions, and their ultimate implementation for the public good.

3. Conditions Conducive to Democratic Developments,  
National Developments, and Societal Civility:

In spite of his (1994 & 1997) differences with the other Breadth Theories about the connection with the varied interest of groups' conflicts, Pinkney (1994), like Benjamin (1950 & 1965), observed that there is a correlation between democratic developments and national developments. As an observed correlation, Pinkney and Benjamin are inferring that "one of the two variables" (democratic and national developments) "is related to the other in some way" (Triola, 2002, p. 434). There are, however, some slight differences in their tenets: While Benjamin associated the observed correlation in terms of the role of higher education and national development, Pinkney claimed that there are exceptions to this correlation. According to Benjamin (1965), "The kind of education in general, and of higher education in particular, which a country needs and can use is closely related to the course and level of the country's development" (p. 3). Pinkney (1994), on the other hand, contended that, "Countries in Eastern Europe achieved many other developments without democracy...and where democracy and other developments have gone together, the pace has been uneven" (p. 19). He, however, added that a nation void of democratic governance would most likely have no checks and balances, and this can strengthen authoritarianism at the expense of democracy. Therefore, according to

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Pinkney's observation, at least seven conditions are conducive to democratic governance and national developments, as indicated in Table 1.2, but there are problems associated with those ideals.

**Table 1.2,** Conditions Conducive to Democracy

<i>Conditions</i>	<i>Supporting authors</i>	<i>Arguments</i>	<i>Problems</i>
Economic development	Lipset (1959)	Correlation exists between wealth and democracy; increased national wealth makes competition for resources less desperate.	1) Correlation is not the same as cause. 2) Greater wealth may strengthen the resources of authoritarian rulers. 3) Process and rapidity of economic growth are not specified clearly.
Political attitudes and behavior	Almond and Verba (1963)	Democracy requires a willingness to accept government by consent as a means of resolving the conflict.	Attitudes may be shaped by social and economic circumstances.
Inter-elite relations	Rustow (1973)	Democracy emerges when elites agree to the rules of the political game rather than risk national disintegration; these rules can subsequently be adapted to accommodate non-elites.	1. Why is a point reached where national unity is preferred to violent conflict or disintegration? 2. How can elite attitudes be ascertained?
Social structures and interaction between social groups	Moore (1967)	Democracy is most likely to evolve where the monarchy checks the power of the nobility, and the aristocracy goes into commerce.	How to explain the existence of democracy in countries with a diversity of social antecedents.

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Political institutions	Heper (1991), Stephens (1989)	Democracy requires the development of institutions (especially pressure groups and political parties) which can filter public demands and thus facilitate compromise.	1. Danger of historical determinism. 2. Role of economic changes, external influences, and even society, not clear.
Sequences in development	Binder <i>et al.</i> (1971), Dahl (1971)	Democracy is easier to establish if political competition precedes mass participation, and if major conflicts over the role of the state are resolved one at a time.	1. Danger of historical determinism. 2. Problems of recognizing and qualifying the variables.
External influences	Seldom offered as a principal explanation	Foreign governments, institutions or individuals may supply ideas, offer inducements, or apply sanctions.	Influence can only be indirect; democracy cannot be imposed.

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In terms of the democratic developments, Pinkney (1994) theorized that there are two inter-related variables: (1) the nature of indigenous political culture; and (2) the relationship between the state and civil society. Benjamin (1950 & 1965), McDonnell, Timpane, & Benjamin (2000), Dewey (1916 & 1938), the editorial work of Murchland (1991), and Pinkney (1994 & 1997) conceived the nature of the indigenous political culture as pertaining to the societal democratic institutions that are responsive to the indigenous demands of democratic governance. Pinkney, for example, claimed that the emergence of democratic institutions stems from the rising concerns about social causes and the conflicts inherent in the decision-making processes that address societal concerns. Paramount among these institutions, Benjamin (1950 & 1965), and McDonnell & Benjamin (2000) argued that it is the role of higher education to shape societal and

economic securities, and to prepare the citizenry for active participation in the democratic process and social responsibility. Benjamin added that colleges and universities must serve as active forces within the community, producing a cultured citizenry, and addressing those safety concerns that are crucial for meeting the inalienable rights, the pursuit of freedom, and the happiness of the populace. According to Benjamin (1965), “A ruling class that is committed to first-level security and first-level productivity is also tied to first-level education, whether aware of it or not” (p. 5).

However, like Dewey (1916) and Murchland and his associates (1991), Benjamin suggested that the content of democratic education should reflect the experiences of the learners and be transmitted in accordance with its function as part of the social fabric. It is this social fabric that the Breadth Theories conceived as the indigenous infrastructure suitable for citizens’ adaptation, democratic living, and effective democratic governance. In this respect, the President’s Commission on Higher Education (1947) cautioned that, “Colleges must accelerate the normally slow rate of social change which the educational system reflects,” since “education is the foundation of democratic liberties,” and “without an educated citizenry alert to preserve and extend freedom, it would not long endure” (pp. 23 & 25, Vol. 1). They added that, “we need to find ways quickly or making the understanding and vision of our most farsighted and sensitive citizens the common possession of all our people” (p. 23).

Therefore, Dewey (1916, 1997) contended that, “the failure to realize that the functional development of a situation alone constitutes a *whole* for the purpose of mind is the cause of false notions which have prevailed in instruction concerning the simple and the complex” (p. 199). Dewey believed that just as social intelligence is shaped by the learning experiences of human associations, so, too, is democracy formed by the aggregates of *a posteriori* (after the fact) experiences in human interactions. Similar to the Deweyian (1916 & 1934) tenets and Benjamin (1950 & 1965) arguments in Murchland (1991), Gutman also observed a causal relationship between democratic education and freedom of the



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citizenry within the context of fostering societal civility. Affirming this observation, Gutman averred:

Democratic education is therefore a political as well as an educational ideal....Democratic education supplies the foundations upon which a democratic society can secure the civil and political freedoms of its adult citizens without placing their welfare or its very survival at great risk. In the absence of democratic education, risks—perhaps even great risk—will still be worth taking for the sake of respecting the actual preferences of citizens, but the case for civic and political freedom and against paternalism is weaker in a society whose citizens have been deprived of an adequate education. Democracy thus depends on democratic education for its full moral strength. (pp. 68, 78–79)

## CHAPTER 3

# CONSTRUCTIVE ASSESSMENT OF THE IDEOLOGIES OF THE BREADTH THEORIES IN DEMOCRATIC GOVERNANCE

### g) Civic Education Versus Civic Intelligence in Democratic Governance:

Concomitant with the Dewey's (1916 & 1938) argument for *a posteriori* learning experience, in their editorial work, Murchland and his associates (1991) persuasively placed emphasis on civic education as the most effective mechanism for administering democratic governance in higher education. While they seem to have downplayed the power of civic intelligence, by and large, the role of civic intelligence is seen rather as embedded in the business and implicitly in the stated mission of higher education. Civic intelligence, according to Mathews (in Murchland, 1991), "means having the capacity to find out both what the facts are and what those facts mean to others....Is for sorting out whether our estimations of various options before us are consistent with those things we value in our common life" (pp. 51 & 53).

It seems, however, that they gave slightly more credence to the impact of civic education more than civic intelligence unless it is translated into civic action, which from their perspective is that for which civic education actually responsible. This may seem questionable to some since Socrates contended that the content of a subject that one teaches is a reflection of the individual's intelligence, and those who are teachable reflect the responsiveness of their own intelligence (Plato, 1981). It can thus be argued that the effectiveness of a civic education is associated with civic intelligence. In a way, this viewpoint seems to point to Murchland and his associates' assertion that civic intelligence must be translated into civic action. But then, one probably cannot induce any democratic action until the civic intelligence is stimulated through civic

education to produce an ideal civic action. It is perhaps with these notions that Benjamin (1950) posited:

The achievement of mutual support between the theory and the practice of educational democracy requires the discovery and utilization of certain formal, basic relationships among all those engaged in college and university work. The essence of all those relationships is *fairness*, the spirit by which men develop and use the instruments of democracy....With this spirit, the simplest and most direct measures of communication and action can be the soul of democracy. The letter of university democracy sometimes killeth when the spirit of fairness maketh not alive. *Theory* illumines purposes, practice achieves purposes, and *fairness* guards and develops those purposes for every individual. This is a clear-cut and simply stated program for the administration of higher education. (p. viii)

Table 2.3 summarizes the evaluation of the Breadth Theories' premise on democratic governance and the administration of higher education in civic society.

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**Table 2.3,** Appraisal Summary of the Breadth Theories

<i><b>Breadth Theories</b></i>	<i><b>Theory of Democratic Governance</b></i>	<i><b>Tenet of Higher Education Administration</b></i>	<i><b>Metaphor of Democratic/ Civic Education</b></i>	<i><b>Public Policy on Open Access &amp; Enrollment Management</b></i>
<b>Benjamin and Associates</b>	Democracy is an idyllic mode of association whereby a society orders its way of governance, and democratic education is a framework that helps shape this ideal.	The quality of higher education, civic culture, and social progress in democratic society is in accordance with the degree of national development.	Democratic process is <i>organic</i> , geared toward <i>security</i> , <i>productivity</i> , and <i>cultivation</i> management for higher culture development.	Access to higher education should not be based upon students' economic well-being, as such grants-in-aid should be freely provided so as to counteract the antidemocratic effects of money barriers to college admissibility.
<b>Breneman and Finn</b>	In the administration of democratic governance, public policy should be responsive to society's overall interests in the nature, scope, and purposes of higher education as it approaches a decade or more of limited growth or retrenchment.	The distinctive features of the free enterprise system, which distinguishes the public and private higher education sectors, tend to suggest that not every venture may be successful since the potential for failure is unpredictably associated with independence and innovation.	The equitability of service in federal student aid programs for both private and public higher education depends on the <i>fit</i> between the costs of attending particular colleges and the levels of assistance provided by those particular federal programs.	Due to the magnitude of the interplay of federal programs and enrollment demands in higher education, if student subsidies are not favored by equitable policy to open access, the trade-off between access and choice will continue to the extent that fewer students will be helped.

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<b>Dewey</b>	A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience.	To achieve the democratic goal of education for both the individual and society, it must be based upon the quality of learning experience, and in understanding the process of invigorating the educational experiences, it must allow the citizens to fulfill their potential as members of society.	People associate for all sorts of purposes, which grow and take shape through the process of <i>social intelligence</i> that arises from the association of two principles— <i>continuity</i> and <i>interaction</i> .	The context of progressive education is to promote the freedom of social intelligence, since freedom resides in the operations of intelligent observation and judgment by which a purpose is developed; guidance given in exercising the intelligence is an aid to democratic freedom.
<b>Pinkney</b>	Democracy is not part of the natural order of life, but a cause rather than effect of reconciliation between groups. Interaction of the complex groups' interests and demands of the political makeup constitute conflicts in the political processes, which reflect the framework within which different political ideologies inform or catalyze political actions or persuasions in the context of democratic governance.	The configuration of varied interests and demands of social groups, such as higher education, religious institutions, and trade unions, including formal political structures of society, have the propensity to cause a transition to democracy. The universities, for instance, served as the most effective social institutions in Ghanaian politics for the campaign toward democracy.	The nature of democracy is <i>elusive</i> both as a concept and as a feasible objective. As a concept, democracy can be classified into six ideological tendencies: <i>radical, guided, liberal, socialist, consociational, and populist</i> democracies.	In the context of radical democratic governance, a retrenchment policy is likely to weaken at least three major power bases: 1) Beneficiaries of government patronage will suffer job losses. 2) Urban poor will suffer a reduction in social services, economic inflation. 3) The productive sector will depend more on market forces than on favorable government intervention.

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<b>Murchland and Associates</b>	<p>The politics of democratic governance in higher education administration is necessarily an education in the practice of making varieties of choices with others who are different from us, and the conflicts inevitable in such choices produce the necessary pressure that leads the citizenry to learn and to develop social intelligence toward civic responsibility.</p>	<p>Universities serve democracy as gatekeepers of valuable social offices, sanctuaries of non-repression, and as associational communities. Therefore, it must educate citizens for democratic society by: 1) Ensuring civic literacy in the principles on which democratic/political culture is based. 2) Providing civic education that teaches civic values and emphasizes civic skills for ideal democratic action and leadership. 3) Developing civic competence through commitment to social services and community projects.</p>	<p>Democratic governance in higher education can be associated with the metaphor of the <i>marketplace transactions</i> for which the civic society is perceived as the producers and consumers than as just mere citizens, since it shaped our self-understanding as a nation.</p>	<p>Higher education should give priority to the democratic principle of nondiscrimination over efficiency in their admissions procedures.</p>
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## CONCLUSION

It is inconceivable that ideal democratic governance can be administered in the absence of the social institutions that educate the citizenry for democratic living. As most of the Breadth Theories persuasively argued, this educative tool is democratic education by which the social intelligence of the citizenry is stimulated toward civic responsibility. Though there is a great gap between the civic mission of the institutions of higher education and the reality of their commitments to those democratic ideals (Murchland, 1991), it is not a complacent civic goal displacement. Society and the system of governance cannot afford such complacency, for if they do, the social and cultural infrastructures will collapse to the detriment of the citizenry (Benjamin, 1950 & 1967). More so, the fabric of national development for which democratic governance is required also points to higher education's role as an educative liaison between the political culture and the culture of the populace (Benjamin, 1950 & 1967; McDonnell, Timpone, & Benjamin, 2000; & Murchland, 1991). That means higher education can be perceived as the *catalyst* that helps make the culture of politics and of the citizenry *learn* how to stick together in order to operationalize their collective purposes for the ideal democratic governance.

Since the learning itself is “a relatively permanent change in an organism's behavior due to experience” (Myers, 2002, p. 225), in its role as a *catalyst*, higher education can thus induce social change through democratic education. The context of this democratic education is what Dewey (1916 & 1938) contended as progressive education, a framework that takes into crucial account the personal learning experiences and freedom in exercising social intelligence of the individual toward social change. While some change can be progressive, instantaneous, or static, in Murchland (1991), Pitkin and Shumer posited that, “Democracy is our best means for achieving social change and remain our conscious goal” (p. 114). Congruent with a democratic goal pursuit

is the need to fill a civic vacuum, which means the democracy for social change must address where the gap exists in the democratic governance of civic society. Addressing the concern of contemporary democratic governance and the role of higher education in this process, Flynn, Milliron, De Los Santos, and Miles (2003) persuasively assert: “We are not ready to prevent or respond to a swath of Homeland Security threats that appear all the more likely to materialize in the decade to come. Most leaders and policymakers recognize that a key to readiness is targeted education and training...focused on Homeland Security issues” (para. 2). So then, Mathews’s suggestion that the “Academe lost interest in civic education centuries ago when thought was separated from action and the academic disciplines were born” (in Murchland, 1991, p. 49), is an indication of an inquiry toward social change.

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