Essay

Journeying through the University: From Endless Possibility to Market Conformity

Howard Woodhouse, Ph.D.
Department of Educational Foundations
University of Saskatchewan

Abstract

The article chronicles a personal journey through various universities in different countries for almost fifty years. It draws upon my own experience as student and university teacher in the form of a story in order to illuminate the changes that have taken place in that time. My focus is on the ways in which universities have shifted from places in which the search for shared knowledge provided endless possibilities for those engaged in it to sites where knowledge increasingly serves the demands of the corporate market. I conclude with a brief description of an alternative possibility which has taken root in Saskatoon.

Prologue

This article is about a journey through universities on three continents over a period of almost fifty years. It's a personal story written in narrative form. The word 'I' occurs rather a lot as I try to make sense of my own experience as student and university teacher. Story telling helps one to engage in a relational process of learning in which all aspects of experience, including emotions, are given their full range (Woodhouse, 2011a). Story telling, whether in oral or written form, is such an integral part of human existence that it provides access to the relationship between the past and present, and gives meaning to one's life (King, 2003; 2012). Mine is a written story, though it could be told out loud if anyone were willing to listen.

As the title suggests, I believe there has been a shift in universities from the endless possibilities they offered until quite recently to their subjugation by market imperatives. What does this mean? What was once an ideal to be realized by students and faculty engaged in the

love of learning and pursuit of knowledge for its own sake, wherever it may lead, has become increasingly difficult. Threats to academic freedom combined with the erosion of institutional autonomy put a chill on the critical pursuit of knowledge to be shared with others (Woodhouse, 2009a). And participation in this process is now out of reach for many students unable to pay high tuition fees in Canada (Macdonald & Shaker, 2012). In order to break the stranglehold of the corporate market, there is need for a frank recognition that learning is not a marketable commodity, nor its pursuit reducible to any exchange value because, in the words of Alfred North Whitehead, "the learned and imaginative life is a way of living, and is not an article of commerce" (1957, p.97). Ideas are to be freely and openly shared by faculty acting as "a band of imaginative scholars … whose learning is lighted up with imagination," (p.100), working together with students on intellectual problems in collaborative ways that combine the vigour of youth with the experience of the more mature. Both partners in the pedagogical relationship can then engage in "an intellectual survey of alternative possibilities" and begin to "construct an intellectual vision of a new world" (p.93). It is worth noting that Whitehead wrote these words in a lecture praising the opening of the Harvard business school, but it is unlikely that he would approve of the ways in which the corporate market is undermining the imaginative life of faculty and students today (Woodhouse, 2000).

First Encounter

I fell in love with the university at first sight. It was late January 1965, and I had been invited for interview at the University of Exeter in south-west England. In order to be admitted, applicants were judged on their oral ability to explain ideas as well as on *Advanced Level* exam results. The interview was conducted by Dr. Mason and a junior colleague, who asked questions about English literature. I had applied for a combined honours degree in English and

Philosophy, but no-one from the Philosophy Department was available. At one point, we were discussing Albert Camus' novel, *The Outsider*, and the question arose of Meursault, the anti-hero's, responsibility for killing an Algerian on the beach. I had not thought about this question before, but somehow realized that Camus' emphasis on the blistering heat, his description of the gun's trigger being pulled by an impersonal force, and the recent death of Meursault's mother suggest that his action is un-free. As a result, he was not morally responsible even though he is later found guilty in a court of law. When I responded in this fashion, the interviewers seemed satisfied.

When the interview was over, I crossed the campus, its rolling hills and elegant buildings imbued with a sense of freedom. I had encountered people who were serious about the importance of pursuing ideas in a rigorous manner that I had not encountered before, except perhaps for one English teacher in high school. Like Mr. Stringer, Dr. Mason and his colleague had enabled me to understand more clearly what was previously obscured. As an educational experience, the interview had been a surprisingly relaxed occasion on which *the adventures of ideas*, to use Whitehead's phrase, had come alive. Several weeks later, I learned that I had been admitted to the combined honours program at Exeter, the first member of my family to go to university.

Changing Streams

After just one term I changed my course to single honours Philosophy. The subject matter stretched my understanding in new ways that the talented professors in English could not match. Not that I found Philosophy easy. Having failed the first test in formal logic, I worked with a professor and completed the year with a final exam of 92%. Throughout my undergraduate career, there were weekly tutorials in which half a dozen students, guided by a

professor, discussed various texts and were challenged to give reasons for our interpretations. This was sometimes a daunting task for novices in philosophical reasoning. Nevertheless, these occasions affording personal contact with both our tutor and with each other meant that we were learning the intricacies of the discipline. A process of dialogue in which ideas were shared and critically evaluated in an open manner was a distinctive feature of our university education. While lectures were also important, they were rather more formal and less dialogical - what the French refer to as *cours magistraux*. It is significant that among the first casualties of government cuts to higher education since the Thatcher era have been the very tutorials that I experienced, largely eliminating the relational aspects of the process of teaching and learning in all universities other than Oxford and Cambridge.

The 1960s were also a time in which, to quote Wordsworth on the euphoria of the French revolution, *T'was good to be alive, but to be young was very heaven.* The combination of rock n' roll, the counter culture, and profound political and social change provided an atmosphere in which anything seemed possible. For me it was the music. Having played in a rock band at school, I changed genres and ran a folk club at university. For others, it was the harder edge of protest: the student movement, the feminist movement, and opposition to the Vietnam War. All of this provided campus life with a vitality that seems missing today. Even if we who lived through it tend to engage in a "misplaced nostalgia" (Woodhouse, 2010, p.121) for that epoch, it set the tone for future student participation in the running of the university, and until quite recently, the collegial decision making of faculty.

Journeying to Canada

During my final year at Exeter, I realized I wanted to learn more about philosophy and applied to McMaster University for a Master's degree in 1968. McMaster offered generous

fellowships, but knowing nobody there made this a huge step for a tender twenty-one year old. My plan was to stay for a couple of years, complete my degree, travel around North America, and return to the UK. John Lennon put me right on that one: *Life is what happens when you're busy making other plans.*

I enrolled in three courses, one of which was in the Religious Studies department, titled "Technology and the Western Tradition." It was taught by George Grant, a philosopher about whom I had heard a good deal from my Canadian roommate. The course took place in a seminar room on the ground floor of University Hall, the oldest building on campus. The room was always packed, and Grant sat at the end of a long table near the window, a brooding presence occasionally lighting a cigarette which dangled from his mouth as he talked about Plato, Rousseau, Hegel, Marx, and Heidegger. He was able to relate philosophical questions to practical issues of Canadian public life quite vividly since he knew many of the politicians of the time. His book, *Lament for a Nation*, had been prompted by the 1963 defeat of John Diefenbaker, and he was just completing one of the major essays for *Technology and Empire*, parts of which he read to the class. It was, however, the essay titled "The University Curriculum" in which he argued that universities serve the interests of the elites in state capitalist societies to keep technology dynamic as the one most efficient means to control nature, both human and non-human, which has had the most influence on my own scholarship. Grant, a red Tory with strong views about the American empire, remains a major source of inspiration for many of us on the Canadian left.

The importance I had learned about the relationship between theory and practice eventually led me to study history and philosophy of education. The Ontario Institute for Studies in Education, which had opened in the late sixties, offered a Ph.D. in this area. Having taught at

several high schools and a free school in Toronto, I felt confident about studying education, but I knew I did not want to be a teacher for the rest of my life. The lack of intellectual freedom for teachers and students preventing the expression of critical thought and the re-orientation of schools and other social institutions towards more inclusive forms of thought, feeling, and action had struck me first hand (McMurtry, 1988). In contrast, OISE was full of intellectual life, vigorous in debate, and democratic in its form of governance, at least at the departmental level. My first supervisor, Albrecht Wellmer who had been a student of Jurgen Habermas, left after one year to take up the chair of philosophy at the New School of Social Research vacated by Hannah Arendt. Ian Winchester, who later became Dean of Education at the University of Calgary, had a real interest in my thesis topic of Bertrand Russell's philosophy of education, and as supervisor provided the kind of guidance and mentorship that I have tried to emulate with my own students.

Before finishing my doctorate I was lucky enough to obtain faculty positions at McGill and the University of Western Ontario from 1974-1980. Both were pretty conservative institutions. I learned that the expression of dissenting views was not only frowned upon by some administrators and colleagues, but that it could get one into hot water. This seemed very odd, given that universities are supposed to be places that encourage a variety of views in the free market of ideas. Undaunted, I carried on in the assurance that I was not alone in my beliefs.

Moving on to Nigeria

I had always been interested in teaching in a developing country, so when the University of Calabar in Nigeria advertised I applied for a lectureship. The interview took place in Ottawa, where the team was led by Vice-Chancellor, Professor Emmanuel Ayandele, a renowned historian who asked penetrating questions about my thesis and teaching. I was offered a job, and two days after my Ph.D. oral boarded a plane to London and thence to Lagos. Travelling

through this city from the international to the domestic airport was a shock. People, cars, buses, taxis, motor cycles, and animals crowded the streets forming a constant *go-slow*, a free-for-all in which vehicles were jammed together, only moving when they risked the lives of their passengers in a game of chicken. The humidity, which is the result of Lagos being built on a swamp, intensified the experience. Nigerian expatriate author, Noo Sara-Wiwa, recently described Lagos in the following terms:

> People cram themselves into any conceivable space. The spaces beneath flyovers are used as car washes, bus stations and ad hoc mosques. I saw a pig farm by the expressway, and men getting shaves and haircuts on the grass of a busy roundabout; the Ita Toyin Food Canteen stood proudly on the edge of a vast rubbish dump near the National Theatre. Women sold oranges next to ditches so black and shiny it was almost beautiful. (2012, p.22-23)

I was only too happy to escape this scene and board a plane to Calabar in the early morning of an October day in 1980.

The city of Calabar, while far from tranquil, offered respite from the busy streets of Lagos. The taxi ride from the airport to the university was no longer a life threatening experience, and I was welcomed by the Dean of Education, an American who had contacted me before my departure from Canada. I was driven to a guest house which was to be my temporary home. Within days I was teaching large classes in which students spilled over into the halls outside. Often the fans stopped working and the humidity was unbearable. The main academic building resembled an airplane hangar, filled with broken chairs like so many discarded propellers. Despite these conditions, the students were anxious to learn, motivated by the desire to improve their lives and the communities which had often funded their tuition. As they became comfortable with my approach to teaching, the students posed questions which challenged my understanding of Nigerian society and worldviews. They were a joy to teach and many, both undergraduates and graduates, were quite brilliant. Gradually, I changed the content of my

courses in educational foundations to suit the local contexts by including Nigerian and other African authors. Nevertheless, the program itself had been established in the style of an American liberal arts college and was predominantly Eurocentric (Woodhouse, 1987).

The majority of my colleagues in the Faculty of Education were Nigerian from several different ethnic groups, but there were others from Cameroon, Pakistan, the United Kingdom, and the United States. I shared an office with an Ibo colleague, a chief who had done his doctorate in the US. He gave me invaluable information, including warnings about how not to be robbed when walking at night. When I asked how he felt about discarding his three piece suit and donning traditional robes when summoned to his village to make a judgment about a conflict between villagers, he replied, "This is my life." Part of our life together was to participate in faculty meetings, the longest of which took place after bags of rice from US Aid had been delivered for dispersal among members of the university, two each as I recall. I gave most of mine to a colleague in need.

Life in Calabar improved after moving into my own apartment in January 1981. Nigerians and expatriates mixed quite easily in the university village, facing life together when the power went off for lengthy periods of time or certain foods were unavailable. Sometimes I would shop at the fish market near the Calabar River where local women controlled the cooking and distribution of fish. This was particularly interesting, since men controlled most businesses and in this case were the fishers unloading the boats. Later I learned that traditional Efik society had been matriarchal, and despite the ravages of colonial society, remnants of these institutions remained (Woodhouse & Enukoha, 1986). One of my sources for this knowledge was Chief Ernest Etim Bassey, editor of the *Nigerian People*. An outspoken critic of corruption in the State and Federal governments, he took risks that others shunned for fear of their lives and he soon

became a strong friend and ally. When I left Nigeria in 1983, he insisted on driving me to the airport, seeing me safely through customs on my way to Cameroon, and saying goodbye with a huge smile. We remained in contact for some time, but our correspondence eventually came to an end.

Return

Not long after arrival at my mother's outside London, UK, I was diagnosed with amoebic dysentery, hepatitis A, and giardia. Visits to the Hospital for Tropical Diseases combined with her loving care restored my health. The process took several months. Thatcherism was at its height, and the bitter miners' strike in which the power of the state was used to break the union set the tone for social policy. At English universities, tenure for new faculty was disbanded, cuts to the arts and humanities grew deeper, and philosophy departments were particularly vulnerable with those at the universities of Leicester and Exeter eventually expunged. The logic of the market, according to which knowledge has value if, and only if, it contributes to the maximization of private wealth of individuals or corporations had become entrenched. The new mantra - "we must compete in the global market"- now applied to all aspects of life, including education (McMurtry, 1998). A tidal wave had swept over universities in just a few years, and resistance by students and faculty was sporadic.

As I recovered my health, I made contact with several faculty members at the Institute of Education of the University of London, participating in a conference on comparative and international education in early 1984. The conference was interesting but posed few critical questions of the market model of education. I decided to return to Canada in the hope of finding a different situation there. Before leaving the UK, I was interviewed by telephone for a position at the University of Western Ontario and was offered the job.

As coordinator of the Educational Development Office, I was responsible for assisting faculty at Western in their teaching by staging workshops, holding conferences, and offering one-on-one counselling to those who requested visits to their classes. The work was challenging, especially since weekly meetings with my superior were largely unsupportive of the activities I had planned. In January 1985, I wrote a letter to the university newspaper criticising a faculty member known for his support of apartheid in South Africa. He threatened to sue the paper. Issued with a letter of warning for this offence, I was later summarily dismissed for a report I had written about the future plans of the educational development office, which university administrators considered inadequate. Without the protection of tenure or academic freedom, I sued the university for wrongful dismissal, a process which took three years. The case was finally settled in my favour at the Ontario Human Rights Commission (Woodhouse, 2009a, p.3). During the 1970s and 80s, Western had significant investments in banks and corporations doing business in South Africa. Was my letter considered a threat to the market value of these investments? Were university administrators concerned that anti-apartheid views might grow among faculty? Was it taboo for someone in my position to raise such issues? Whatever the case, the events of history overtook us all, since Nelson Mandela was released from Robben Island in 1990 and elected president four years later in the first free election in South Africa.

A Taste of the Corporate University

Within six months of being fired I had secured a position as an academic advisor in the Independent Studies Program at the University of Waterloo. Established in the late 1960s, the program was unique in enabling students to gain their degree by writing an undergraduate thesis evaluated by two faculty members in their discipline. Students often took courses related to their field of interest, but did not graduate on the basis of these credits. Each term they wrote a self-

assessment of the progress they had made, a report which was evaluated by two academic advisors and two students in the program. Students also participated in bi-weekly council meetings at which many of the decisions were made about the running of the program. This made for a participatory democracy in which the life of the program was integrated with the lives of all its members.

In 1988, the university administration called for a review of the Independent Studies Program, establishing a committee to carry it out. At a Senate meeting in November, chaired by the president, a decision was taken to "restructure" the program. Among other things, this involved stricter controls over its administration, changed rules for supervision of theses, and disestablishment of the council, thereby annulling any student participation in decision making.

Why did the administration take such action? It should be remembered that the University of Waterloo was already a paradigm case of a corporate university: the faculties of engineering and mathematics were internationally renowned as was the department of computer science; the university boasted one of the largest cooperative programs in North America with students spending several terms working for private companies; an Institute of Computer Science had been established with companies like IBM operating right in the middle of campus; and the vice-president academic, Dr. Tom Brzustowski, was soon to be appointed as Ontario's deputy minister of colleges and universities. During his tenure, he made the following statement:

> I contend that the one global object of education in Ontario must necessarily be a greater capability of the people of Ontario to create wealth … [to] export products in which our knowledge and skills provide the value added … to develop services which we can offer in trade on the world market (Graham, 1989, p.3 & 1990, p. 3).

Trained as an engineer, Brzustowki later became president of the National Science and Engineering Research Council where he continued to promote this view of education (Woodhouse, 2009a, pp.24-25).

Even a small program like Independent Studies with fifty students and six academic advisors, operating in what John Dewey called the democratic form (1939), posed a threat to the corporate hierarchy of the University of Waterloo. The theory and practice of this academic program with a proven scholarly record and an alternative form of governance was to be dispensed with overnight, spelling the end of a 40 year experiment. The palpable intolerance towards anything which does not conform to directives from above is a characteristic of the corporate university of which I was fast becoming aware. When students and advisors finally got together over drinks and dinner in the spring of 1989, there was laughter but also a certain sadness.

Saskatchewan as Home?

When I first arrived at the University of Saskatchewan, strolling around The Bowl, I felt a strong sense of belonging: "Now *this* feels like a university." The Greystone buildings surrounding the lawn at the centre of The Bowl, criss-crossed by paths formed by students going to class, coupled with a strong sense of history in the form of the College Building whose cornerstone had been placed by Sir Wilfred Laurier, all stood in marked contrast to the corporate functionality at Waterloo. Only later did I discover that the university was on Treaty Six land, a covenant between the Cree and Stoney First Nations and the Crown.

The department of educational foundations provided a convivial intellectual home with faculty members going out of their way to welcome me. Within a few years, I obtained tenure and promotion eventually to the rank of professor. The most critical of the departments in the

college of education, it has enabled teaching and research that questions the norms of schooling and allowed the capacities of its members to thrive in a way that is increasingly rare. As an interdisciplinary academic unit, with historians, philosophers, sociologists, adult educators, anti-racist, anti-colonialist, and Aboriginal educators as well as comparative and international educators, the department provides an ideal place in which to work.

Two overlapping streams of activity have sustained me during almost 25 years at the U of S. The first has consisted of working with colleagues on process philosophy, which conceives of the universe as a creative process of change. From subatomic particles to complex organisms like human beings, entities are alive and interrelated, not isolated pieces of inert matter as 17th century science posited (Whitehead, 1953; 1966). My own adventure with this worldview began in 1991 when I was invited by a former colleague to present a paper at the Association of Process Philosophy of Education's (APPE) annual conference in Chicago. Subsequently, I became a trustee of the association and co-chair of their conference in 1992. Having asked several colleagues at the U of S if they were interested in participating in the conference, we decided to form a study group to read the works of Whitehead, the preeminent process philosopher of the 20th century. This group has provided support to all of us who have been its members over a period of more than 20 years. At regular, informal meetings we relate the ideas of Whitehead, Henri Bergson, John Dewey, and other contemporary thinkers to the practice of teaching, learning, and life itself. We have also established an interdisciplinary research seminar at which colleagues from across the university present papers and an annual lecture series at which eminent speakers from home and abroad have presented widely divergent ideas.

In April 1992, a group that included Michael Collins, Mark Flynn, Bob Regnier, Ed Thompson, and I flew to Louisville, Kentucky, and presented papers on various aspects of

Whitehead's work. Our papers were eventually published (Benson & Griffith, 1996), and we presented again the following year in Chicago. By this time, we had been formally recognized by the U of S and become the Saskatchewan Process Philosophy Research Unit (SPPRU). Growing in confidence, and with the support of a colleague at the University of Exeter whom I had met at a conference at the Universite Catholique de Lille in France, we staged an international research seminar, titled "Education, Ecology, and Science," to which we invited scholars from Europe, Canada, the UK, and the US. The proceedings of the conference were published in *Interchange: A Quarterly Review of Education* (2000). We followed this up with a second conference in 2003 at the U of S, titled "Knowledge, Value, Meaning as Process," the papers from which were published in the same journal (2005). Two of our members have served as chair of the International Process Network, and we have continued to present at conferences in Austria, Belgium, Canada, China, Finland, France, India, South Korea, and the US and publish our work in a variety of books and journals. Recently, I published an article on Whitehead's approach to mathematics education, a new area that challenged my research capabilities (Woodhouse, 2012).

The second, more polluted, stream in which I have been swimming is a critique of the market model of education, particularly as it relates to Canadian universities. From the late 1980s onwards I had published articles on this growing trend, which can be dated to 1983 and the formation of the Corporate-Higher Education Forum (CHEF). Composed of 25 members of the corporate elite and a similar number of university presidents, CHEF exerted systematic pressure to conform to market demands (Carroll, 2010, pp.194-197). This was to be achieved in two ways, first, by ensuring that governments defund universities. By 2009, the federal government would have had to invest $4 billion per year in universities just to return to the

funding levels of the early 1980s, according to the Canadian Association of UniversityTeachers (Woodhouse, 2009b). Second, it was necessary in CHEF's own words "to provide a greater incentive in the university community to seek out corporate partners" (Buchbinder & Newson, 1991, p.21). Corporations were thereby empowered to redirect university researchers by leverage funding to research from which they could privately profit, and at the same time, "most academics were and are so caught up in their career micro-worlds that they collaborated to get funds" (McMurtry, 2011, p.1).

The U of S caught onto this corporate game rather late. In the mid-1990s, I started tracking the ways in which it was undermining research, teaching, learning, and collegial governance. In 2001, together with Michael Collins, a renowned adult educator, we started a series of lunchtime meetings, titled "W(h)ither the Corporate University?" that took place in the department of educational foundations. The sessions were supported by the faculty association and attended by faculty, staff, and students from across the university, including those in the applied sciences disenchanted with the new regime even though they stood to gain personally from it. Several staff from the president's office attended one of the sessions, taking notes on identical notepads. The administration were in the process of implementing a series of strategic plans channelling resources to market-based research at the newly enthroned Canadian Light Source synchrotron, the Veterinary Infectious Disease Organization, and other so-called "high priority areas" in the natural and applied sciences. When faculty and students in the arts and humanities pointed out that their departments were being starved for funds, senior administrators simply denied the evidence. Rational debate was becoming impossible in the one place in society with a tradition of resisting external forces that threaten the advancement and dissemination of shared knowledge (Woodhouse, 2009a).

Alternative Possibilities

If this were the end of the story, it would be a dismal tale indeed. However, there has been ongoing opposition to the market model at the U of S, as elsewhere: student demonstrations against raises in tuition fees; a strike by 1,800 CUPE staff against new regulations limiting their salaries and promotion; rallies by both staff and faculty associations against restrictive labour laws in Saskatchewan; and a series of academic freedom events at which sessional lecturers and faculty have participated. Furthermore, a group of faculty, students and staff, invigorated by the "W(h)ither the Corporate University?" sessions, coalesced around the idea of moving beyond critique to create a community-based form of higher education. They saw no contradiction between engaging in teaching outside the U of S and continuing to work for change within it, emboldened by their experiences in a different kind of intellectual community.

Following a series of organizational meetings with several community groups, the People's Free University of Saskatchewan (PFU) opened its doors in the fall of 2002. Two hundred students between the ages of twelve and eighty-two from different social classes and ethnic backgrounds enrolled in six courses. Content varied from Aboriginal spirituality to music and politics, Canadian legal and political systems, psychology, human rights, and literature for personal growth. This initial semester was so successful that winter courses ranging in length from four to twelve weeks started in March of 2003 on such topics as globalization, human ecology, health care ethics, music, psychology, and community building. In the fall term, three courses were offered on scientists questioning science, building global consciousness, and public law in Canada, as well as a series of café discussions on such topics as alternative budgets, politics in the city, factory farming, the criminalization of dissent, and agriculture in the global

marketplace. In the winter of 2004, courses on astronomy and Canadian law were given in addition to café discussions on music, poetry, and civic politics (Woodhouse, 2009a).

The PFU provided learning experiences to anyone regardless of their ability to pay. Not only were courses offered free of charge, but a philosophy of inclusiveness was adopted: "Anyone can learn, anyone can teach." In practice, this meant that qualified people from the community as well as recognized university teachers provided learning opportunities to many adults who could not otherwise afford higher education. Courses took place in a variety of accessible locations, and those offered at St Thomas Wesley United Church in one of the poorest core neighbourhoods of Saskatoon attracted the largest number of students during the first semester. Public lectures and forums as well as hands-on workshops on gardening, composting, success in the workplace, and putting together a resumé and learning portfolio were scheduled in the spring and fall of 2003. A conscious effort to balance practical and theoretical subjects in ways that appealed to the interests of students was a cornerstone of the PFU (Collins, 2003). While this experiment in community-based higher education lasted for only two years, it concretized a vision of an open university beyond fees and bureaucracies that has taken root elsewhere in Canada, the US, and Europe (Woodhouse, 2011b). In 2013, a slightly different version of the PFU has arisen with support from the department of native studies at the U of S, providing short courses and evening sessions to anyone in the community.

Real utopias, as Erik Olin Wright (2011) calls them, like the PFU, which embody ideals opposed to the market model of education, are a beacon of hope providing light for those of us working in the dark caves of the corporate university (Newson, Polster, & Woodhouse, 2012, pp.65-68). My own work continues to be guided by these imaginative possibilities. New and

oppositional visions of a different kind of university can then emerge, one in which critical questions are welcomed as integral to the advancement and dissemination of shared knowledge.

Note

I would like to thank my mother, Joan, and my life partner, Viola, for their support during the more difficult moments in this story.

References

Benson, G.D. & Griffith, B.E. (Eds.) (1996). *Process epistemology and education: Recent essays in process philosophy of education*. Toronto, ON. Canadian Scholars' Press.

Buchbinder, H. & Newson, J. (1991). Social knowledge and market knowledge. *Gannet Centre Journal*. *9*, 17-29.

Carroll, W.K. (2010). *Corporate power in a globalizing world*. Don Mills, ON. Oxford University Press.

Collins, M. (2003). The People's Free University: Counteracting the Innovation Agenda on campus and model for lifelong learning. *Saskatchewan Notes: Canadian Centre for Policy Alternatives*. *2*(9), 1-4.

Dewey, J. (1939). The democratic form. In J. Reitner. (Ed.). *Intelligence in the modern world: John Dewey's philosophy.* (pp.400-404). New York. The Modern Library.

Education, ecology, and science. (2000). *Interchange: A Quarterly Review of Education*. *31*,2-3.

Graham, W. (1989) & (1990). From the president. *Ontario Confederation of University Faculty Associations Bulletin*. *6*(15), 1-8; *6*(22), 1-8.

King, T. (2003). *The truth about stories: A native narrative*. Toronto, ON. House of Anansi Press.

King, T. (2012). *The inconvenient Indian: A curious account of native people in North America*. Toronto, ON. Doubleday.

Knowledge, value, meaning as process. (2005). *Interchange: A Quarterly Review of Education*. *36*(1-2).

Macdonald, D. & Shaker, E. (2012). *Eduflation and the high cost of living*. Ottawa, ON. Canadian Centre for Policy Alternatives.

McMurtry, J. (1988). The history of inquiry and social reproduction: Educating for critical thought. *Interchange: A Quarterly Review of Education*. *19*(1), 31-45.

McMurtry, J. (1998). *Unequal freedoms: The global market as an ethical system*. Toronto, ON. Garamond Press.

McMurtry, J. (2011). The university wars: The corporate administration versus the vocation of learning. *Vox*. University of Saskatchewan Faculty Association. March. 1-6.

Newson, J., Polster, C. & Woodhouse, H. (2012). Toward an alternative future for Canada's corporatized universities. *English Studies in Canada*. *38*(1), 51-70.

Saro-Wiwa, N. (2012). *Looking for Transwonderland: Travels in Nigeria*. London. Granta Books.

Whitehead, A.N. (1953). *Science and the modern world*. New York. The Free Press. (Original work published in 1925)

Whitehead, A.N. (1957). *The aims of education and other essays*. New York. The Free Press. (Original work published in 1929)

Whitehead, A.N. (1966). *Modes of thought*. New York. The Free Press. (Original work published in 1938)

Woodhouse, H. & Enukoha, I. (1986). The hidden curriculum and beyond: A Nigerian case study. *International Journal of Educational Development*. *6*(2), 103-116.

Woodhouse, H. (1987). Knowledge, power and the university in a developing country: Nigeria and cultural dependency. *Compare: A Journal of Comparative Education*. *17*(2), 119-136.

Woodhouse, H. (2000). The seduction of the market: Whitehead, Hutchins, and the Harvard Business School. *Interchange: A Quarterly Review of Education*. *31*(2-3), 135-157.

Woodhouse, H. (2009a). *Selling out: Academic freedom and the corporate market*. Montreal & Kingston. McGill-Queen's University Press.

Woodhouse, H. (2009b). Corporatized universities devalue education. *Toronto Star*. November 15, p. A21.

Woodhouse, H. (2010). Yesterday and today: Universities and the growth of the market model.

In Newson, J. & Polster, C. (Eds). *Academic callings: The university we have had, now have, and could have*. (121-129). Toronto, ON. Canadian Scholars' Press.

Woodhouse, H. (2011a). Storytelling in university education: Emotion, teachable moments, and the value of life. *Journal of Educational Thought*. *43*(3), 211-238.

Woodhouse, H. (2011b). Learning for life: The People's Free University and the civil commons. *Studies in Social Justice*. *5*(1), 77-90.

Woodhouse, H. (2012). Mathematics as liberal education: Whitehead and the rhythm of life. *Interchange: A Quarterly Review of Education*. *43*(1), 1-23.

Wright, E.O. (2011). Real utopias. *Contexts*, *10*(2), 36-42.

Dr. Howard Woodhouse is a Professor of Educational Foundations and Co-Director of the University of Saskatchewan Process Philosophy Research Unit. His book, *Selling Out: Academic Freedom and the Corporate Market* (McGill-Queen's University Press) was short-listed for a Saskatchewan Book Award.