The nature of 'care' as experienced with-in the context of Human Resource Management (HRM) in Higher Education: a hermeneutic phenomenological inquiry

by

Christine Heather Edwards

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ABSTRACT

Those working in Higher Education are familiar with the promise, '*People are our most important asset'* that lies at the heart of what Human Resource Management (HRM) stands for. HRM care for employees is written into policies and procedures and documented in the governance of employee safety and well-being in Higher Education. The theory, practice and language of HRM include the understanding of care and being caring of people in Higher Education as important elements in leading and managing HRM. But how does this bear out in the experiences of those working in this context?

This phenomenological inquiry sought to uncover taken for granted understandings of the nature of care in HRM in Higher Education. This inquiry sought to understand how HRM care is experienced by people working in Higher Education as they encounter HRM care every day. This inquiry presents a philosophical interpretation of the meanings of the nature of care in participants' stories in answer to the hermeneutic questions of 'what is mattering?' and 'what is being shown?' The philosophical works of Martin Heidegger and Hans-Georg Gadamer influenced the hermeneutic phenomenological interpretations as the participants' stories opened new understandings of the phenomenon of care in the context of HRM in Higher Education.

This inquiry reveals care and concern as always mattering. Alarmingly however, in the telling of stories in this interpretive hermeneutic phenomenological inquiry, the phenomenon of care often shows itself in its *absence*. This inquiry reveals the absence of care in Higher Education as HRM continually privileges ontic understandings of care over ontological understandings of care. In taking for granted the ontology of care, HRM care is revealed as a grievous phenomenon in Higher Education where care is contrived and humanity is buried in technicist, rationalistic thinking. The appearance of HRM care for well-being and safety is heartlessly bound by economic imperatives.

The play of HRM care compels individuals towards an averageness of being and knowing. In the play of HRM care unique understandings, which go against the norm, are shunned. HRM care in Higher Education is not only revealed as being 'at odds' with its own rhetoric but also contrary to the purposes and values of education. This inquiry calls for a re-imaging of the nature of care in HRM in Higher Education as an urgent consideration of the ontology of care, of what it is to be human, in both HRM practice and leadership and management research.

DECLARATION

"I certify that this thesis:

1. does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and

2. to the best of my knowledge and belief, does not contain any material previously published or written by another person except where due reference is made in the text."

Christine Heather Edwards

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Thank you to Jodie for always asking, "Are you there yet?"

CHAPTER 1 INTRODUCTION

This thesis starts with my story as I reflect upon my experiences as a Human Resource manager.

> I recall a time when I was the Director of Human Resources in a large international company. I experienced the pressure of an increasing focus on the measurement of the productivity of employees in HRM policies and practices. At one meeting of HR Directors in the Australia / Pacific Region we were instructed not to listen to our gut feeling in the recruitment process. We were told to rely on the results of a psychological testing program to be implemented at all sites. My gut immediately wrenched, but I learned to follow procedure and over years I learned to ignore my intuition. I was forced to resign after almost ten years of service, exhausted and disillusioned. I was in an untenable position, working with a CEO whose bullying disposition and erratic actions caused much pain and grief for me and staff. It was common for staff at all levels to come to see me, often in tears, as a result of an interaction with the CEO. The Area Director of HR knew of his behaviour. It had happened before, but was ignored. Every day I felt powerless. I felt my beliefs and values compromised. I felt physically ill at the thought of going to work each day. For some time after I left, I struggled to learn to trust my intuition and to regain the sense of self-worth I had lost while working in an environment where loyalties were demanded and exploited through relationships of power and authority.

Do experiences of work have to be like this? Does work have to be hard? And if someone does not feel pain, is there no gain? Have we learned that good management is never to be corrupted by human kindness and compassion? Is it OK to mask human emotions and consider everyone as a competitor? Does our work have to be a daily struggle for a larger share of limited resources? Is it OK for people to feel insecure, manipulated and left searching for meaning in their work? Is this the new normal which is taken for granted?

The focus of this inquiry is care in the context of Human Resource Management (HRM) in Higher Education. When I refer to HRM I am referring to the nature of the policies and practices rather than the organisational structure, department or particular personnel. HRM policies and practices reach beyond personnel and organisational structures influencing all aspects of the employer / employee relationship. The term Higher Education refers to Higher Education institutions. The term Higher Education is used interchangeably with university or universities.

Conversations and stories about HRM are relevant to everyone who works in Higher Education. As a consequence, the phenomenon of care is central to how people experience HRM. When people who work in Higher Education talk about their experiences of HRM, they include stories of their experiences of situations and incidences where they felt cared for, and not cared for. The everydayness of these experiences are revealed in stories.

We have all experienced care, or indeed the absence of care, in our work lives.

Because it is generally accepted that the role of HRM is to manage people and provide for their welfare at work, the conversations are about fairness and equality: their experiences of their physical and emotional well-being at work. In the context of Higher Education, people also talk about their experiences in terms of their regard for the purposes and values of Higher Education: the ethical obligations to students and the moral obligations to the wider community.

In business, the management of human resources and care for people at work is often encumbered by the necessity to achieve a profit as is the economic rationalist[1] ideal. In Higher Education, there is an increasing blurring of ideals and the emergence of the corporate university. Driven by government policy that seeks to "position universities in the main currents of neo-liberalism and the global knowledge economy" (Barnett, 2013, p. 7), there has been a fundamental shift in the organisational structure, technologies, management practices and values within public universities since the 1980's (Croucher, 2013; Mercer, Barker, & Bird, 2010). People working in Higher Education live this every day.

The phenomenon of interest – the impetus for the inquiry

I observed a watershed moment in the history of Australian Higher Education institutions with the release of the Dawkins White Paper in 1988 (Croucher, 2013; Dawkins, 1988b). Government policy linked productivity outcomes to funding for public universities. The effect was to shift the core values of public education into the realm of competitive advantage. I wondered how people working in Higher Education were affected by this change in priorities. I wondered if people were being forgotten as universities were driven by business orientated imperatives of how people (and other resources) could best be managed to achieve maximum productivity and efficiencies. I wondered if HRM business practices had helped to create a culture of managerialism and performativity (Legge, 1995; Mercer et al., 2010) to the detriment of care for people in Higher Education.

There are numerous models, definitions and theories of care. This inquiry does not aim to add another theory or description of care or HRM. This inquiry seeks phenomenological understandings of the nature of care in the context of the policies and procedures of HRM in Higher Education. How do people experience care in HRM in Higher Education? How is the rhetoric of HRM and caring for people experienced in Higher Education? What are some of the essential and ontological meanings of the phenomenon of

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[1] In this thesis the following words refer to the same ideology as economic rationalist, neoliberalism, new right, market theory, free market.

care in HRM in Higher Education?

I engage in this research with a history of life experiences of care. This includes my upbringing in a family of four, being a mother, my teaching experiences in primary schools, my experiences as part of a family business, my teaching of business managers in supervision and management skills followed by senior positions in HRM in a large international company, Human Resources Consultant for small business and then in Higher Education as an Academic Coordinator and teacher.

I completed my Masters in Education on Care in Knowledge Management. I researched a small private company renowned for its innovative products. I concluded that care *full* relationships supported the growth of individuals in the organisation (Edwards, 2012). Upon the completion of my thesis I continued to work in casual teaching positions in Higher Education. I observed my colleagues in Higher Education become increasing disillusioned with the HRM policies and practices. Other authors were also concerned that people working in Higher Education were experiencing fear, stress and disheartenment as increased surveillance, measurement, audits, performance reviews and unrealistic workloads became the norm (G. Anderson, 2008; Apple, 2013; Connell, 2013). Some authors expressed deeper concerns that go to the core of the values of Higher Education suggesting, "the purposes of education are limited and the moral imperative silenced" (Giles, Bell, Halsey, & Palmer, 2012).

My experiences and wonderings provided the impetus for this inquiry. I returned to care in the workplace to see how care in human resource management in Higher Education is experienced ontologically, an approach that appears not to have been undertaken before. The intention was to uncover, pre-reflectively, the essence of care in HRM in Higher Education.

In this inquiry care is explored as a phenomenon in a phenomenological inquiry in the context of HRM in Higher Education. Engaging in phenomenological research was a challenge for me. The contemplative nature of the research required an openness to pre-reflective understandings and their unfolding. In the past, I learned to close myself to the possibilities of multiple understandings and instead sought the one right answer. In opening myself up again to possibilities and being given permission to trust again in my intuition, I felt excited and apprehensive as I turned towards a phenomenon while surrendering to a process that "involves [my] entire way-of-being" (Giles, 2008, p. 11).

Influenced by my life experiences, I returned to a phenomenon that especially

interests me. This doctoral research explores the phenomenon of care in the context of HRM in Higher Education by asking the question: What is the nature of care in the context of Human Resource Management in Higher Education? 'Nature' as being essential, phenomenological, and ontological.

The purpose of the inquiry

My focus is a move away from finding definitive answers or theorising about HRM and care in favour of Phenomenology. The review of the literature for my thesis reports on theories, policy, practices and descriptions of people's views about working in an environment where the focus is on economic rationalism.

My inquiry, influenced by interpretative hermeneutic phenomenology, sought to explore the hidden meanings in lived experiences that go beyond words (yet words are used) to articulate and illuminate taken for granted meanings and understandings for others to see (van Manen, 1990). I was drawn to the contemplative and artistic nature of phenomenology, "written in an almost poetic manner, striving to capture understanding that most often stays between the lines" (L. Smythe, 2012, p. 12). The interpretive approach of phenomenology inquiry suited me. Increasingly my concern with care in HRM in Higher Education was not with *what* was happening, but with people *in* their world of experience. This is rarely spoken of by managers, supervisors and employees. In turning to an interpretive phenomenological approach I was able to contemplate new understandings of the nature of care in the lived experience rather than find an explanation of the phenomenon in theoretical or causal terms.

The context I bring to the inquiry

The person I am as I approached this inquiry is a result of the inimitable combination of my genetic inheritance, my education, my life experiences and my attitudes about life, business and education developed up to now. Who I am is an integral part of this inquiry and I cannot separate myself from it. Heidegger says our pre-understandings have a 'forehaving' and a fore conception integral to our being in the world. I came to the research with a fore conception, accepting that I can never fully separate myself from what I bring to the inquiry and the interpretations I make which "are always unified in the shadowy two face present" (Harman, 2007, p. 34).

I consider the context I bring to the inquiry in two parts. First, I consider 'Caring Influencers'. I reflect upon the particular people and contexts that have influenced my way of being towards care and HRM in Higher Education. My understanding of the phenomenon of

care is inextricably linked to my present, past and future. Next, I contemplate my 'Pre-understandings'. My tasks of interpreting and understanding require an examination of my pre-understandings (E. Smythe & Spence, 2012). I contemplate and disclose specific pre-understandings of the phenomenon I brought into the inquiry.

Caring influencers

My Mother had a profound influence on the unique person I have become. My Mother was the most caring person I have ever known. My Mother taught me to 'do unto others as you would have them do unto you'. While based firmly in the Christian faith within which I was brought up, I came to understand these words to be in the major faiths and sacred traditions. I believed in the power of this passage as a fertile foundation for all care full relationships. As I continued my studies new understandings of care and my Mother's teachings opened to me.

The sudden death of my younger brother during this inquiry drove me to reflect upon his life and the meaning of care. I knew my brother cared for me and my family. He showed his care as simple acts of kindness: handmade gifts lovingly prepared with thoughtfully composed, unique messages. Like our Mother, he never said an unkind word about anyone. He travelled extensively, not as a tourist, but with a curiosity that saw him immerse himself in the cultures and communities of the many places he visited. He saw strangers as 'treasures' to be revealed. Although he struggled with life every day, he remained gentle and compassionate, touching the hearts of many others.

Experiences of care at work

I started my career as a school teacher. I moved from teaching children into adult education. It was through my work as a trainer in supervision and management skills that I was offered the role of Personnel Manager in a large international company. I worked my way up through the organisation eventually becoming the Director of Human Resources. I experienced being a manager of human resources and the difficulties in balancing the constant economic imperative with the needs and well-being of staff in a large commercial organisation. I left exhausted and disillusioned.

I started my own business initially offering coaching to individuals and teams in organisations. I felt my experiences in trying to balance conflicting agendas in organisations might be useful, particularly with middle managers who are tasked with looking after the welfare of their teams while pleasing CEOs focused on improving the bottom line. As an HRM consultant, I was often engaged by the human resources department to work with individuals who were considered to have performance issues that needed to be 'corrected'.

My intervention on behalf of HRM was couched as something offered to employees because HRM cared. It highlighted to me the irony of the outsourcing of care, to me as an outsider, and the link between productivity and care in organisations.

Experiences of care and human resources in Higher Education

I worked with a team of consultants, funded by the federal government, to design a performance management system for a public university in Adelaide. Australian Government reforms in Higher Education declared that a "better use of staff resources was essential" and directed Higher Education institutions to "improve staff assessment procedures" (Dawkins, 1988a, p. 47). The achievement of educational profiles[2] was linked to funding, creating a focus on measuring the performance of all staff and 'managing out' those who were under performing.

I remember one meeting to explain the new policies and procedures to academics. They responded angrily to the changes and were aggressive in their response. These academics would now be responsible for performance reviewing staff in their faculty. They had already experienced increased workloads and changing educational priorities as a result of government reforms. I witnessed real resistance and suspicion with the changes they felt were being imposed upon them. An HRM team member was allocated to work with each faculty manager. They were given the title of HR Consultant and their role was to meet each week with the faculty manager as HRM support. These were generally young people new to HRM and the university. They reported difficulties in creating relationships with the faculty managers and the general defiance from academic staff. While I was at the university as a consultant, two HRM team members left and another approached me about HRM job opportunities outside the university.

I worked for a private Higher Education institution as a teacher and Academic Coordinator while I completed my Master's Degree. Initially this was a satisfying and enjoyable experience. The teaching staff freely contributed their own time to meetings where

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[2] In 1987 a number of wide-ranging reforms to Australia's Higher Education system were proposed by the Australian government. The reforms included significant changes to the structure and management of the Higher Education system as the funding arrangements at the time were considered to be outdated and institutional arrangements did not necessarily provide the most cost-effective delivery of Higher Education. A discussion paper published in 1988 stated there were barriers to the effective use of staff and other resources, and incentives to encourage excellence of performance were lacking.

Under the proposed unified national system, an institution would define its teaching and research strengths, and how it intended to build on these strengths in the future, in an "educational profile". These profiles would be statements that identified the role and mission of the institutions, and might include such things as the fields of study, areas of research, enrolment mix, equity goals and graduate targets to which the institution wanted to give priority. Educational profiles would be negotiated through discussion with the government, enabling agreement on a contract that would specify the level of funding, the ability of the institution to meet the Higher Education needs of its community and the institution's contribution to national priorities.

we were heard and our ideas were listened to. Newly implemented peer reviews were taken seriously, as a tool to improve our collective practice. The manager was open about the economic pressures he was under from higher levels of management. He would stand up for us. He supported us in what we believed to be educationally the right thing to do. The manager's belief in our best interests and his actions on our behalf, despite pressures from more senior managers, made me feel really valued.

I noticed the feel and culture changed under the leadership of a new manager and the influence of a new staff member. I saw how quickly one person can undermine the mood of a team and how management ignored complaints from staff and students to allow the influence of this person to continue to demoralise the rest of the staff. The way people were spoken to and the signage around the building was punitive and reflected a lack of respect for staff and students which was at odds with the espoused core values of the institution. Under the leadership of the new manager peer reviews had little or no meaning except for the manager to report that the reviews had been completed and sent to the HRM department. There were no organised professional staff development activities as there had been in the past. Staff meetings focused on administrative requirements and what the teaching staff were doing wrong. We were presented with data the manager had collected and told how this data would improve student outcomes. I remember thinking, it is more than just the data, but felt it was better to keep quiet.

While completing my PhD, I worked as a casual teacher at various Higher Education institutions in Adelaide. All institutions have similar or the same human resources policies and procedures. I noticed the implementation of these policies and procedures varied greatly. At one institution the performance review of quality teaching was a five minute appraisal of my teaching practice. No criterion was provided and the feedback I received was, *'That was good'*. When I expressed my concern about the value of such an approach at a staff meeting, we were told not to worry about it, the managers had to have the results to the human resources department within two weeks. At another institution, I never had a performance review because I was a casual teacher.

Peer reviews for teaching staff, a further policy at all Higher Education institutions, also varied greatly. In one institution, a friend sat in another friend's classroom for thirty minutes taking notes and then wrote a report to the manager. The written report was vetted by us to ensure the other person was happy with the content of the report before it was forwarded to the manager, who then forwarded the reports to human resources by the required deadline. At another institution, the peer review was conducted in triads. As part of the triad, I met with two of my colleagues to go through criteria set by human resources. The

person we were to review outlined the topic they were to teach and shared their thoughts on the pedagogical foundations of their approach. As reviewers, we participated in the complete session. After the session we met again to discuss the lesson in terms of the criteria. I really enjoyed this experience. I felt part of a team, even though I was a casual teacher. I felt we all benefited from the experience as the focus was on improving practice, not improving a teacher or doing something to comply with a directive from the human resources department or to appease a manager who needed to 'tick that box'. I noticed my attitude to my work also varied greatly between institutions. One institution was my retreat from the others. I was happy there and looked forward to spending time with colleagues, paid and unpaid. At another institution, there were many days when I dreaded going to work. I avoided interactions with the manager and other staff members. I only found solace in the classroom with the students.

I developed a concern for the welfare of people working in Higher Education. Over time I became attentive and sensitive to the way people in Higher Education institutions treated me and other staff. I was particularly conscious of human resources policies and procedures and how these were delivered by line managers to people going about their everyday tasks in Higher Education. I listened with dismay as people complained about HRM or management when they felt they had been unfairly treated or when they were frustrated by policies they felt interfered with the work of educating students.

Pre-understandings

As I engaged in this research, I became acutely aware of a range of assumptions that I held about care and about care in the relationships as a daughter, mother, teacher, student, friend, employee, manager and business owner. Some of these pre-understandings are outlined here.

The role of human resources is to first and foremost care about people

I held the assumption that human resources policies and practices care about people in organisations first and foremost. In my first role in human resources it was made clear to me that our role was to help and support the people in the organisation. The welfare and safety of employees was important to us. The HRM team was responsive to requests for help with pay issues, unfair treatment by a boss or fellow worker, health and safety concerns, working conditions, training and career guidance. Our team had a large budget to work with and the CEO was supportive in our initiatives for improved staff morale. We continually monitored and evaluated the *feel* of the organisation. There were times when I felt there was a fine line between the demands of employees and the demands of

management. However, the HRM team had the appearance as a safe and neutral place for employees to come and be heard and action taken on their behalf. In order to protect employees and ensure confidentiality, the human resources office was located away from the executive offices so employees would not be seen by their managers when they came to the Human Resources department. People wanted to join the Human Resources department because of a genuine concern for people at work.

People in the workplace expect Human Resources to care for them

My position title changed from Personnel Manager to Human Resources Manager while I was working in HRM in the early 1990's. The name change represented a change in emphasis in the organisation from a Personnel Department that simply administered employee records, i.e. wages, issuing of employment contracts etc., to a broader role that looked after people in the organisation, the human resources. The new role was considered strategically important in ensuring the sustainability of happy, productive employees. Human resource policies and procedures provided protection for employees and supported people with their ongoing training and development within the organisation. Employees expected the Human Resource Department to ensure processes such as job interviews, promotions, performance and peer reviews were conducted in a fair and equitable manner and within the requirements of the law. It was my experience that people in the organisation expected human resources to be on their side, to be there for them. If people had a problem with their boss, with a bully in the workplace, or wanted to plan their career path, they went to the Human Resource Management Department for help and support. I believed people in the workplace trusted human resource personnel to have their best interests at heart and to do the right thing by them.

Reciprocity and care

I assumed care was reciprocal. I believed care was about reaching out to another person, something that people could control in relating to another. People reach out to another person with caring words and or actions and the other is 'touched' by their care and responds with care. As people reach out and respond, caring for each other is activated and strengthened. I believed as relationships matured there was reciprocity in being valued and commitment to the other person that helped each other to grow.

Care is essential for growth

Another assumption I held was that care is essential for the growth of individuals and teams and therefore care was an antecedent for the growth of an organisation. My assumption was based on Knowledge Management Theory that tells us we are living in the

time of the knowledge economy (see for example, Nonaka & Takeuchi, 1995; von Krogh, Ichijo, & Nonaka, 2000). The inimitable knowledge held by individuals in an organisation is of economic value to an organisation. I assumed that innovation and growth occurred in workplace relationships where people felt cared for and consequently they felt safe and were willing to share and build on their knowledge with others, increasing the knowledge assets of the organisation. I also assumed when people felt they were not cared for, in order to protect their personal safety they captured knowledge and used their knowledge for their own self-interest and not for the benefit of others or the organisation. Based on this assumption and the assumption that care is reciprocal, I believed that HRM policies and practices have a level of control over care in the workplace.

The HRM function in Higher Education influenced by a neoliberal agenda

My first HRM role was in Australia in 1990 working for an international company with Head Office in the United States of America. Prior to this I completed a Bachelor degree with a major in Human Resources Management. It was my experience that hierarchical organisational structures and attentiveness to people had changed very little since the efficiency thinking scientific method of Frederick F. Taylor (1967), compounded by ideals later adopted in neoliberalism. A few years into my HRM role I was under increasing pressure to ensure maximum productivity of staff for the minimum investment. I saw that when there was a conflict between staff priorities and the bottom line profit, the profit margins always won out. For example, the HRM team went from a team of seven to a team of three within five years. Many of the HR functions were outsourced. When financial goals were not being met, directives came from senior management to reduce staffing levels and put a hold on staff recruitment, training and development activities. I led several rounds of re-engineering in order to save money on the payroll and increase productivity goals. While the re-engineering resulted in a flatter management structure, the hierarchy was still very evident and lines of communication delineated by positions of power and control. I accepted many of these decisions and that, in a business, it was also HRM's role to support the bottom line, even at the expense of employees' care. Despite new ideas of the Balanced Score Card in 1996 and the triple bottom line, the imperative for maximising profit remained the priority in the day to day operations of the business. I came to believe care for employees had an ulterior motive to increase profits.

I assumed that Higher Education goals were not tied to profit making. When the Australian government's Higher Education reforms were introduced in the late 1980's early 1990's, I observed and participated in the implementation of HRM practice taken from the business models into universities, seemingly without questions as to the appropriateness for

the Higher Education context. I heard terms we used in business, that is, profits, efficiencies, competition, marketing, even business, become part of the everyday language in universities. I believed that government reforms essentially turned public universities into knowledge businesses, selling the commodity of knowledge. I assumed this reform agenda discouraged cooperation between institutions and encouraged competition between public and private universities, creating an education market in the neoliberal ideal. I held the assumption that HRM policies of compliance and efficiencies were accepted as the new normal in the day to day work life in Higher Education. I believed the HRM rhetoric of care for employees became a means to increase productivity in Higher Education, privileging economic imperatives over and above educational purposes.

People are all the same and yet each person is unique

I held the assumption that while people in organisations are similar in many ways, each person is unique. Each person has their own unique way of being in the world. I assumed each person has their own history and experiences that make them who they are and they bring all of this to the workplace. This influences the decisions they make, how they act and even how they communicate with others. HRM had a saying about training programs where they sought to change employees' behaviour[3], 'you can change a person's behaviour but you can't change their personality'. Now I am not sure about this because often I saw behaviour as a reflection of personality. Each person was different and sometimes frustratingly so. Sometimes when someone just did not get it, I found myself thinking, 'what planet are you from?'

In the preceding section I have outlined some of my pre-understandings I have brought to this research. The following section outlines how I was drawn towards the phenomenological approach.

Falling into the phenomenological approach

After exploring a number of methodologies I believe that researching the lived experience found me! As I embraced the phenomenological approach, I read, I conversed and I discussed. I listened and heard and absorbed the stories of phenomenological researchers. It all resonated with me. I found it inspiring. A phenomenological inquiry would enable me to deeply engage with the practical world of working in Higher Education. I wrote and reflected and reflected and wrote with increasing awareness of a new way of being *in* research. I came to understand my role as a researcher was to illuminate and uncover the

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[3] Core training programs included leadership training, customer service skills, teamwork, supervision and the like

hidden meanings and shared understandings of the phenomenon of care, the taken for granted in everyday work life in HRM in Higher Education.

In the early stages of this inquiry I attend a Hermeneutic Phenomenology conference in Adelaide. Prior to writing this chapter for my thesis, I reflected on the notes I had written more than a year before. I could see how I was seduced by a way of thinking and a way of being that did not attempt to put ideas or people into tight compartments. As stated in the opening address of the conference:

We are not going to get to the point.
We are not going to point at …
We are going to point to …

(Giles, 2016)

Later that morning, one of the presenters talked about the transformative nature of phenomenological inquiry. He shared the story about when he realised he had personally changed while researching and writing his thesis. He shared with us an encounter with his four year old son while he was writing towards the end of his thesis. The presenter's four year old was 'bothering' him, telling him about something that happened when eating peanut butter. In the past, the presenter reflected, he would have snapped at his son in response. But now with a different way of being, the presenter's response to his son was to listen and not judge. He told us, in that moment, he accepted his son's experience as not being right or wrong or even trivial. So rather than dismiss his son, he showed a genuine interest in his son's story. He acknowledged the importance of his son's experience as being *his* experience. With tears in my eyes (the first of many times I was teary over the next two days) I wrote, '*Being in the (phenomenological) research is a transformative experience in its own right'*. I experienced a turning point in my way of being and sense of being at home in hermeneutic phenomenology.

I found myself falling into a phenomenological way of being. At the end of the final day of the conference I scribbled the following poem to express my thoughts on the phenomenological approach. This was first time I had written poetry for many years.

The 'ing' ing of living
The 'is' ness of is
The 'all in' ness of self and others
Hope in the unseen
Grace and fellowship in the uncovered life

As I continued to embrace the phenomenological approach, I found resistance to phenomenology as a valid research approach. There were times when I felt like a small and lonely voice in the academic world. At first I fought back against the tension of opposing views of what was right and what was wrong in research until the words of Parker Palmer (1990) helped me realise the tension was a gift. This tension was essential to expanding ways of thinking and necessary for my learning and growth as a phenomenological researcher. I stopped fighting.

In the field of phenomenology, whose reality is going to be right? Scientific approaches search for answers and are limited by controls. Previously I had been influenced by the rhetoric of gurus and management prophets who provided step by step answers to the complexities of managing human resources and care in the workplace. Phenomenology offered an alternative approach that *pointed to* possibilities for a convivial life in the taken for granted – how life comes alive (Finlay, 2011). Phenomenology is a nourishing way of being in research. It is research as an act of care as guided by the phenomenon as lived.

In this section I identified the critical caring influencers and influences that shaped my inquiry. The details of the research approach and research process are explained in chapters 3, 4 and 5. In summary, the interpretive phenomenological way of being was used as a foundation for an inquiry focused on the phenomenon of care in the context of HRM in Higher Education.

Structure of the thesis

This thesis is presented in nine chapters.

Chapter 1. 'Introduction', outlines the thesis in relation to the impetus for this research, my personal context, and the pre-understandings I brought to the inquiry. The purpose of the research and my decision to use a phenomenological research approach are explained.

Chapters 2, 3 and 4 consider the changing and challenging context of care in HRM in Higher Education. A re-view of the literature in these chapters is congruent with an hermeneutic phenomenology inquiry. As I re-view the literature, I share my understandings of the context in which theories and practice of care and HRM in Higher Education were shaped. To achieve this I begin each section with a passage,

story or quote. I then consider the social, economic and political contexts influencing theory and practice.

Chapter 2. 'Historical and contemporary understandings of HRM in Higher Education'. This chapter explores the historical and contemporary understandings about HRM in Higher Education. Chapter 2 re-views how care in HRM theory and practice evolved in the business environment from concern for people and their working conditions, to a concern for care as an economic imperative. The chapter then re-views the adoption of care in HRM as an economic imperative into Higher Education institutions and the ideological capture of care in HRM in Higher Education.

Chapter 3. 'Historical and contemporary understandings of care'. This chapter re-views the genealogy of care. The shifting ethos of care in leading and managing HRM in business enterprises and Higher Education institutions is re-viewed. The shifting character of care, education and the public good is also considered.

Chapter 4. 'Research, theory and practice of HRM care in Higher Education'. This chapter offers an appraisal of the historical and contemporary research theory and practices. The chapter questions the suitability of current research approaches that tend to mask the everyday experiences in care in HRM in Higher Education. The concluding thoughts in chapter 4 point to a different way of being in the research to uncover the taken for granted understandings of care in HRM in Higher Education.

Chapter 5. 'Investigating the lived experience'. This 'method' chapter describes the unfolding research activities in this inquiry. The chapter summarises the philosophical foundations that underpin this inquiry. I outline my understandings of the philosophical writings of Martin Heidegger and Hans-Georg Gadamer and how their ideas shaped my inquiry. I share my 'story' of my experience of 'doing' phenomenology. I include the challenges encountered, as well as the moments of clarity that came to me in this research journey. One of the purposes of this 'method' chapter is to expose the research activities for the scrutiny of the thoughtful reader.

Chapters 6, 7 and 8 present my interpretations of the essences of the phenomenon of care in HRM in Higher Education.

Chapter 6.   'Care and concern as always mattering'. This chapter reveals the always existing and always mattering nature of care. It explores care and concern as *a priori* ontological notions of existing as being-in-the-world and being-together-in-the-world. This chapter introduces the notions of care full mattering and care less mattering.

Chapter 7.   'Care as play. Play as care'. This chapter reveals the pervasive nature of the notion of the festival with-in HRM. Care as play, play as care is revealed as the ontological movement towards (or away from) self aware understandings and authentic ways of being in the play. Care as ontic concern for certainty and safety exists in the play while at the same time, ontologically, there is no certainty. The only certainty is Death. This reveals care less darkness in the play festival of HRM. The movement towards the *appearance* of certainty paradoxically 'closes off' movement towards self-awareness and potentiality for authentic ways of being-in and being-together-in-the-world.

Chapter 8.   'Care as being safe as being at home'. This chapter explores ontological notions of 'at homeness' and 'not at homeness' as the nature of care in HRM in Higher Education. The chapter reveals the 'wholeness' of ecstatic care as being safe at home as the temporal-spatial journeying of the human condition.

Chapter 9.   'Conclusion'. This chapter reviews the taken for granted understandings as revealed in this inquiry into the nature of care in the context of HRM in Higher Education. This final chapter offers a 'Thesis of the Thesis' and suggests implications for practice in leading and managing HRM. Further research opportunities for both the application of hermeneutic phenomenology and the exploration of care in other contexts are recommended.

CHAPTER 2 HISTORICAL AND CONTEMPORARY UNDERSTANDINGS ABOUT HRM IN HIGHER EDUCATION

Re-viewing the literature

A chance encounter with a phenomenological researcher as I began writing this section, led me to re-think my approach to the literature review chapters in this inquiry. I came to understand that the manner of reviewing the literature needed to be congruent with the research approach, an interpretive phenomenological inquiry (E. Smythe & Spence, 2012). Hence, I approached chapters 2, 3 and 4 by re-viewing the literature "to bring words and meanings and the thoughts that arise into viewing (the literature) a fresh" (E. Smythe & Spence, 2012, p. 14). The re-viewing of the literature in my inquiry goes beyond the traditional approach of presenting the main arguments of what I found in the historical literature. Nor does my re-view attempt to get to a point of identifying gaps in the current literature.

Re-viewing the literature in chapters 2, 3 and 4 is having a present involvement in what has been said and pointing to new understandings. I also accept that as I think about and interpret the texts, I do so with my past understandings and experiences. In this chapter I re-view the literature on the advancement of HRM policy and practice in Higher Education to point to new understandings of the context of the phenomenon of care.

I re-view the literature in chapters 2, 3 and 4 as if I am re-viewing stories that have shaped contemporary theoretical understandings of care in HRM in Higher Education. Moving beyond the traditional approach of a literature review, I re-view the literature to understand the context in which theories and understandings of care and HRM in Higher Education were shaped.

To achieve this 'understanding' within the context in which the literature was shaped, I begin each section with a passage, story or quote. Each passage, story or quote has been chosen to show the social, political and economic contexts influencing theory and practice at a particular time in history. Each passage, story or quote is re-viewed to reveal how contemporary understandings of care in the context of HRM in Higher Education were shaped over time. As I re-view the literature in this non-traditional way, I share my thoughts and understandings of the historical and contemporary context of care in HRM and Higher Education. I invite readers, whom I acknowledge also bring their own understandings and experiences to the interpretation, to share this thinking experience (E. Smythe & Spence, 2012).

Historical and contemporary understandings about HRM in Higher Education

The re-view of the literature in this chapter seeks to understand employee / employer experiences in response to some significant changes in the social, political and economic environments from the time of the Industrial Revolution. The late 18th century signifies the beginning of revolutionary change in England and the United States of America, as people were forced off the land and into factories and mines (Harvey, 2005; Polanyi, 1957; Stewart, 2009). This brief overview is not meant to be a complete historical record. In this chapter, I reflect upon care as I re-view the historical development of theory and practice of managing human resources.

Human Resources Management – An ongoing tug of war

> I told them plainly that I was now working on the side of management, and that I proposed to do whatever I could to get a fair day's work out of the lathes. This immediately started a war: in most cases a friendly war, because the men who were under me were my personal friends, but none the less a war, which as time went on grew more and more bitter (F. Taylor, 1967, p. 49).

> The science of Political Economy must yield to the art of human-well-being: human beings must take precedence of abstractions, ploughing machines and spindles (Barry, 1871, p. vii).

Human Resource Management can be simply understood as managing people at work, in particular, managing the employer / employee relationship (Chapman, Dhall, Gallina, Devenish, Doherty, & Norris, 2014). The rhetoric that contemporary workplaces are filled with high performing, highly committed individuals who are bound together to a common goal by the corporate mission and vision enshrined within a strong organisational culture is profoundly misleading (Noon & Blyton, 1997). One view espoused in the literature is that the tug of war between concern for employees and concern for employers in the employer / employee relationship is the ongoing reality of the day to day world of work. While both employee and employer share the common interest of survival in the workplace, each has their own interests at heart and their own, often competing agendas. The employers' key concern is how to increase the performance of employees and reduce costs to improve profits. In business, "profits matter" (Ahlstrom, 2010, p. 11). The question continues to be, what is HRM's role in managing people to achieve a profit for a business? This goes hand in hand with the question, what does it mean to manage people in organisations? Furthermore, what does it mean to manage people in Higher Education, traditionally considered a not-for-profit institution that serves the public good?

There is much debate about HRM and its role in managing workplace relationships in

organisations (Legge, 1995; Storey, 1995; Truss, 1999). What is clear is the evolved dichotomy of concern for increasing productivity (profit) versus the concern for people, resulting in continuing tensions and contradictions between the two conflicting orientations of personnel and management: caring for people versus caring for profit in workplace relationships (Legge, 1995).

Acolyte of benevolence: concern for human-well-being

> Sarah Golding was poorly and so she stopped her machine. James Birch, the overlooker, knocked her to the floor. She got up as well as she could. He knocked her down again. Then she was carried to her house … she was found dead in her bed. There was another girl called Mary … she knocked her food can to the floor. The master, Mr. Newton, kicked her and caused her to wear away till she died. There was another, Caroline Thompson, who was beaten till she went out of her mind. The overlookers used to cut off the hair of any girl caught talking to a lad. This head shaving was a dreadful punishment. We were more afraid of it than any other punishment for girls are proud of their hair.
>
> *An interview in 1849 with an unknown woman who worked in a cotton factory as a child* (Trueman, 2016, para. 12).
>
> When I was seven years old I went to work at Mr Marshall's factory at Shrewsbury. If a child became sleepy, the overlooker touches the child on the shoulder and says "come here". In the corner of the room there is an iron cistern filled with water. He takes the boy by the legs and dips him in the cistern, and then sends him back to work.

Jonathan Downe interviewed in June 1832 (Trueman, 2016, para. 13).

Economic systems provide a context for society to operate within and influence, if not shape, outcomes for various communities (Greenstuart, 2001; Polanyi, 1957). Western society has historically been shaped by an economic principle of barter and exchange: free enterprise and entrepreneurship. The industrial revolution in late 18th century England and the USA intensified the capitalist, free enterprise system. In England, the building of a national market economy and the dismantling of existing rural industry and its protections saw mass migrations of impoverished people to the cities in search of work. These people provided low-cost labour for the mills, mining and factories (Polanyi, 1957; Standing, 2017). Governments took a laissez-faire approach to regulation, in support of a free market system (Standing, 2017). This re-shaped a society with a class of severely underprivileged factory workers in which women and children were particularly vulnerable. When reformers[4] criticised cruel employer behaviour and sought government regulation of working conditions and the abolition of child labour, the capitalists defended their right to use child labour. The

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[4] Reformers such as Lord Shaftesbury and Robert Owen criticised employer behaviour and influenced the introduction by government of child labour protection laws and the appointment for the first time of individuals in the workplace who were responsible for the welfare of personnel (Bookstaber, 2011).

factory owners argued abolishing child labour would place them at a competitive disadvantage, harm employment opportunities and weaken the economy and as a consequence, damage the opportunity of prosperity for all. They argued "government regulation should be broadly cast aside" because it was detrimental to competition and essential freedoms: freedom of labour, freedom of capital, and freedom of contract (Bookstaber, 2011, para. 17).

The care for the welfare of workers won this battle in the tug of war between concern for people and their well-being and concern for profit. Child labour was abolished in England. Government regulation provided protection against the abuse of labour and required the monitoring of employees' welfare in the employee / employer relationships. Welfare officers, referred to as acolytes of benevolence, were appointed in the workplace. Welfare officers had the specific responsibility for improving employees' working conditions that was not directly linked to productivity gains (Legge, 1995; Niven, 1967). Rather, they had an attitude of benevolence: a genuine desire to do good and to facilitate problem solving with respect for health and well-being of each individual (Fortier & Albert, 2015). Personnel policies of unemployment benefits, sick pay and subsidized housing for employees were introduced and are still seen in organisations today.

The HRM literature considers that concern for people at work began as a benevolent practice when early employers cared about workers from a moral and ethical perspective and saw an immediate need for improving working and social conditions (Deadrick & Stone, 2014; Keenoy, 1990; Legge, 1995; Torrington, 1989). In re-viewing this literature it is worthy to note that the impetus for labour reform in England came from a few who fought for change on ethical and moral grounds. The majority of factory owners saw the reforms[5] as government interfering with their business and their freedom to control their human resources in the pursuit of increased profits. This is still the position of many business leaders and economists who believe in a decentralised economic system, whereby enterprises have the freedom to control their own resources (including human resources) without the intervention of government institutions and regulation. Other economists support the classical Keynesian economic theory, whereby the market is regulated and government controls social services such education and health (Polanyi, 1957; Standing, 2017).

The ideology of economic rationalism intensified by the advent of factories and mass

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[5] The movement against child labour ended with two important pieces of legislation – the Factory Act (1833) and the Mines Act (1842). The Factory Act prohibited the employment of children younger than nine years of age and limited the hours that children between nine and 13 could work. The Mines Act raised the starting age of colliery workers to 10 years (Griffin, 2014).

production influenced emerging management theorists who sought scientific answers to the most profitable way to manage resources, including human resources, to work efficiently to increase productivity for the financial success of a business (Mercer et al., 2010; Stewart, 2009). The management of people at work progressed with the parallel advancement of management theory. The welfare role of the acolytes of benevolence in organisations shifted to a role to improve efficiencies in support of business goals (Legge, 1995, 1998; Torrington, 1989).

The science of managing people – human resource standardisation

> Now among the various methods and implements used in each element of each trade there is always one method and one implement which is quicker and better that any of the rest. And this one best method and best implement can only be discovered or developed by through scientific study and analysis of all the methods and implements in use, together with accurate, minute, motion and time study (F. Taylor, 1967, p. 25).

> Almost every act of the workman [sic] should be preceded by one or more preparatory acts of the management … (F. Taylor, 1967, p. 26).

Taylorism, one the earliest and most infamous management theories, added strength and momentum to the side of profit in the tug of war. At the core of Taylor's Scientific Management Principles is the idea that all human activities can be improved through scientific analysis to find the one best way to perform any given task. The central purpose of the scientific analysis is the hierarchical control of performance based on Taylor's premise that the average worker is lazy and purposely slows down their work output (F. Taylor, 1967).

Taylor made explicit the division of labour: managers and employees. Workers, he said, were "incapable of fully understanding this science". It was the duty of management to develop the science and then to "guide and help the workman [sic] in working under it" (F. Taylor, 1967, p. 26). Only with the help and assistance of management could workers do their job and prosper. In the Scientific Management Principles, the importance of the role and responsibilities of managers is elevated and employees are effectively degraded to a subservient, passive role.

Personnel policies and practices shifted from a concern for the physical working conditions and human-well-being to a concern for the efficient staffing of the business. Personnel specialists appointed to organisations increasingly sought the answers to managing human resources from the management theorists such as Taylor, Weber and Fayol whose focus was on systems to increase productivity (Shafritz, Ott, & Jang, 2005).

> Thus, personnel specialists … became engaged in role specification, recruitment and selection, training, keeping records for the monitoring and investigations of absence and labour turnover and of dismissals (Legge, 1995, p. 11).

This led to the idea of "the humane bureaucrat" and the transition from a paternalistic welfare role to personnel specialists tasked with managing the physical work environment and activities to get a good fit between the individual employee and a specific job (Torrington, 1989, p. 58).

Contemporary HRM policies and practices that standardise the day–to-day activities of individuals in the workplace were born out of the scientific management principles. HRM continues to creates organisational charts perpetuating hierarchical delineations that place the most important people, the managers, at the top preserving the command and control leadership styles. Job analysis and design, the collection of job statistics and data and worker requirements in order to organise tasks to create maximise productivity, and form the basis of all HRM activities (Nankervis, Baird, Coffey, & Shields, 2017). Written job descriptions describe the job, the tasks and duties required to do a job. HRM creates person specifications describing the personal qualities, skills and knowledge of the best or ideal person to execute the job. Rigorous approaches to recruitment and selection practices, based on Taylor's idea of the "scientific selection of the workman" (F. Taylor, 1967, p. 43) to ensure the right person with the right skills at the right time to fit the job and the organisation is hired. Induction programs are designed to quickly assimilate employees into a workplace. Skills training ensures employees are trained to do their job in the most efficient way (Kramer, Bartram, De Cieri, Noe, Hollenbeck, Gerhart, & Wright, 2014; Nankervis et al., 2017). The scientific management principles of Taylor and the associated personnel policies and practices continues to reflect the emphasis on the task; the management and control of people to increase productivity and reduce costs to maximise profit (Legge, 1995; Stewart, 2009).

The Humane bureaucrat or wolf in sheep's clothing?

> From the data thus collected, manufacturers may be classified into two general groups. There are on the one hand those who concern themselves but little with the health and welfare of their employees … the second class of manufacturers … recognise that money invested for the maintenance of sanitary and healthful conditions in their establishments is a profitable investment.
>
> Attitudes of Massachusetts Manufacturers Towards the Health of their Employees, BLS Bulleting 96 (1911):488-89 as cited in (D. Nelson, 1995) p. 27.
>
> The vast number of our industrial works are anything but inviting to the eye, or indicative of care on the part of their proprietors with the happiness and the health of their workmen.

A Model Manufacturing City, Scientific American 45 (July 23, 1818): 26 cited in
(D. Nelson, 1995) p.11.

> … the supreme principle (of personnel management) has been the belief that
> business efficiency and the welfare of employees, are but two sides of the same
> problem (Niven, 1967, p. 24).

In the 1950s, the Human Relations Movement[6] promised an alternative to Taylorism
with a more humanistic approach to managing people at work. The Human Relations
movement extended the tradition of concern for the welfare of individuals to a concern for
the human collective, albeit linked to a form of human resource maximisation through the
control of teams and teamwork (Legge, 1995; Stewart, 2009). The Human Relations
movement challenged the assumption that people did not want to work and put a new
emphasis on the importance of personnel practices in motivating organisational members to
commit to contributing to achieving the organisational financial goals (Deadrick & Stone,
2014). The importance of leadership to gain acceptance and commitment from
'subordinates', Mission Statements, plaques of 'Our Core Values' that are now a dominant
characteristic of organisations can be traced back to the Humans Relations theorists
(Barnard, 1968; Stewart, 2009).

In 1961, Likert presented "a newer theory" of social organisation to solve to the
problems of not only businesses but also not for profit organisations (p. v). He acknowledged
that people's attitudes and expectations had changed. A more educated population was no
longer willing to accept command and control supervision. Individuals expected greater
freedom, participation and the opportunity to use their initiative. To meet the needs of the
changing work force, Likert (1961) extended the classical theorists' approach from
discovering better ways to organise the work itself "to the problem of building the most
productive and satisfying form or human organisation" by applying effective leadership
principles (p. 3).

Policies and practices of managing people changed from an emphasis on managing
the work and individual performance to a preoccupation with the overall effectiveness of the
business. Personnel policies attempted to satisfy the needs of employees and the interests
of the organisation by stressing both employee well-being and productivity of the
organisation as a whole. To achieve this, management needed to gain wide-spread
commitment among employees to the business objectives. This led to a significant change in
the personnel role away from dealing directly with employees on behalf of management to

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[6] In the 1950's the Human Relations Movement challenged the assumption that people did not want to work.
Employee well-being became a focus of workplace relations based on the premise that happy, satisfied employees were more
likely to be committed to the organisational goals and productivity would increase.

personnel specialists dealing directly with management and becoming a part of management itself (Deadrick & Stone, 2014; Legge, 1995). As a member of the management hierarchy, personnel specialists now acted on behalf of management, prioritising the interests of management over the well-being of individual employees. According to Torrington (1989) the personnel manager became a member of the organisational bureaucracy "serving organisational rather paternalist employer objectives" (p. 58).

Legge (1995) contended that in attempting to achieve the aims of both productivity and care for human well-being in the workplace in a context of economic rationalism, personnel managers created an "enduring problem of establishing credibility" (p. 28), the name personnel management itself being a contradiction of terms and therefore ambiguous. Personnel management became both the instrument and victim of the dilemmas within the growing economic rationalist ideology (Legge, 1995).

The term Personnel was replaced with the label Human Resource Management in the 1980's and the new name was firmly entrenched in both academic and popular literature by the end of the 1990's (Legge, 1995; Mercer et al., 2010; Storey, 1995). Perhaps the name change was an attempt to reconcile the identity crisis suggested by Legge (1995). Other, more cynical, authors suggest it was a way of increasing the credibility and the legitimacy of the profession as it adopted the economic rationalist ethos (Van Buren, Greenwood, & Sheehan, 2011). 'Human' in the title suggests a humanist approach to managing people but when teamed with the word resources the contradiction of terms continues. According to the literature, the label Human Resource Management emphasised that human resources were valuable assets to the organisation (Legge, 1995; Van Buren et al., 2011), not the untapped potential of human resourcefulness.

The term Human Resources Management (HRM) and later, Strategic Human Resource management, (SHRM) positioned HRM as a business partner responsible for the efficient and strategic management of the business' human resources as vital and necessary to an organisation's success (Gratton, 1999; Storey, 1995; Van Buren et al., 2011). This notion of human resources as key to competitive advantage is now replete in Human Capital and Knowledge Management literature (Brown & Duguid, 1998; Nonaka, Umemoto, & Senoo, 1996; von Krogh, 1998).

Since the 1980's the original moral imperative of human-well-being in the workplace has been re-framed in HRM policies and practices "where business comes first" and care is enacted in respect to the ways people can be developed as assets in the service of organisational goals (Legge, 1995, p. 88). Has care for the well-being of organisational

members become something that is transacted in order to meet the organisation's financial goal?

The HRM rhetoric that people are the most important asset of a business is commonplace. But as Keenoy (1990) warned,

> … far from indicating a new era of *humane* people-orientated employment management, the *primary* purpose of the rhetoric of HRM might be to provide a legitimatory managerial ideology to facilitate an intensification of work and an increase in the commodification of labour (p. 375).

What is really happening in organisations? Blyton and Turnbull (1992) also warned, the rise in the rhetoric of HRM "has outstripped reality" and necessitates an urgent re-examination of the basic issues of managing workplace relationships (p. vii).

Strategic HRM – The art of human-well-being forgotten?

> This fusion of management theory and free market ideology in the shareholder-value-maximization model of management represents the most recent and perhaps the ultimate stage of management thought over the proceeding century. It rests on a fusion of the guiding idea of Taylorism (that management is a kind of technological expertise), the vision of the human relations movement (that this technology extends to the total control of the human collectivities), and the premise of the strategy discipline (that the technology of management confers mastery over the markets themselves). It has become the foundational doctrine of the business school and the defining economic dogma of our times (Stewart, 2009, p. 295).

Stewart's (2009) appraisal of contemporary management practices is apt and succinct in identifying the coming together of three ideas that have evolved and are now reflected in the policies and practice of managing people. The first, management is a technological expertise (Taylorism), the second, the technological expertise extends to the human collective (Human Relations Movement) and finally management is technological expertise to control the future (Strategic Discipline).

The third doctrine of management and strategy further perpetuates the idea of people's value as assets in the service of the organisation: people in organisations are managed as capital, a commodity that has value essential to competitive advantage (Mercer et al., 2010). The need for Strategic Human Resource Management (SHRM) and accompanying strategies to control success of business in the market is commonplace in the literature. The following is typical of what I found in many HRM texts.

> …the integration of HRM with business strategy has become imperative for an organisation's success. … SHRM needs to reflect on the productivity of human capital, meaning that employees are wealth creators for an organisation and that there is a need to merge business and SHRM to achieve objectives (Nel, Werner, Du Plessis, Fazey, Erwee, Pillay, Mackinnon, Millet, & Wordworth,

2012, p. 9).

> SHRM can be thought of as the pattern of planned human resource deployments and activities intended to enable an organisation to achieve its goals (Wright & McMahan, as cited in, Kramer et al., 2014)

> SHRM is certainly concerned primarily with contribution to the bottom line success of the organisation… (Nankervis et al., 2017, p. 29).

The role of SHRM is to promote the interests of the organisation. So I wonder where are the people in the SHRM strategies? Has the benevolent concern for the welfare of employees been forgotten? Has the pressure of being a strategic business partner and the imperative for HRM practices to be able to demonstrate their contribution to business outcomes and organisational values, "emphasised employer goals, often to the detriment of advocating for employee welfare" (Van Buren et al., 2011, p. 211)?

It is widely accepted that the central concern of SHRM is to drive the contribution of HRM towards organisational performance: the financial bottom line. However, as Senge, Kleiner, Roberts, Ross, Roth, and Smith (1999) say

> You drive your car. It is a machine that you control, with the aim of getting where you want to go. The car takes you there. You do not 'drive' a plant to grow. Nor do you 'drive' your teenager. Nor would we argue, do leaders 'drive' their organization. The organization is a human community. It is a living system, like the plant or the teenager. There is no-one driving it. But there are many tending the garden (p. 21).

Are HRM policies and practices, focused on driving people toward strategic goals, increasingly treating people as part of the machinery of an organisation, de-humanising workplaces? SHRM practised in business, serves to reinforce ideals that enable the commodification of people as human capital and the technicisation of the skills and knowledge people bring to an organisation (Connell, 2013; Mercer et al., 2010).

Higher Education values and ideas – cascade or ideological capture?

Is the tug of war lost even in Higher Education institutions that were once considered the independent beacon of the light of knowledge? Once clearly aligned within the public domain, there is increasingly a blurring of ideals of the public university and the emerging corporate university. Government policy positioned universities "in the main currents of neo-liberalism and the global knowledge economy" (Barnett, 2013, p. 7). There has been a fundamental shift in the organisational structure, technologies, management practices and

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values within public universities since the 1980's (Croucher, 2013; Mercer et al., 2010).

In 2006 Held (p. 114) wrote that, free market enthusiasts saw the education industry as "ripe for takeover" and asked, how far can the expansion of the marketization of education go? It seems the commercialisation of universities is now a reality. This development has seen an overall change in what ought to be a priority in education, that is, putting economic gain over a devotion to knowledge.

Connell (2013) referred to the neo-liberal cascade in Higher Education. I imagine an uncontrollable wall of water flowing down, enveloping and destroying everything in its path. Is this what is happening in universities? Certainly it seems new directions and policy edicts are coming from above at such a rate there seems to be little or no hope of stemming the flow. And in its path, are the integrity and values of Higher Education being destroyed? Other authors express concern about the capture in Higher Education of traditional values of a public good (values of social cohesion, fairness and respect) that are replaced by values founded in entrepreneurial and economic rationalist thinking (Barnett, 2013; Connell, 2013; Kimber & Ehrich, 2015; Mercer et al., 2010; Stewart, 2009). Canaan (2012, p. 2) described universities in the UK as "academic supermarkets". Similarly, descriptors such as corporate or entrepreneurial universities have entered the literature mirroring the domination of market driven responses to education (Barnett, 2013; Stewart, 2009). Traditional values are missing as the role of education, captured by the market, is to respond to market needs to provide skilled and productive labour (G. Anderson, 2008; Connell, 2013; Dawkins, 1988b; B. Nelson, 2002).

Whether by capture or cascade, as I re-view the literature there seems to be a sense of uncontrollable change: of loss and entrapment in Higher Education that is affecting the lives of people in universities, the work they do and the alignment with espoused values (Barnett, 2013; Connell, 2013; Kimber & Ehrich, 2015).

HRM in education is different from HRM in business and requires different ways of thinking about HRM (Mercer et al., 2010). The purpose of HRM in business is to organise the efforts of individuals and to manage the employer / employee relationship in service of the economic goals of the organisation (Chapman et al., 2014). In educational institutions, the purpose of HRM is to provide "high quality educational experiences" (Mercer et al., 2010, p. 4). Do HRM policies and practices taken from the business world facilitate a culture of managerialism in Higher Education, to the detriment of educational purposes and aspirations? Universities now have more aggressive management practices privileged over educational values, a changed emphasis and understanding of different forms of public

sector versus private sector accountability, and an increased concern for competition, efficiency and economy (G. Anderson, 2008; Connell, 2013; Giles et al., 2012; Kimber & Ehrich, 2015).

HRM and Higher Education: Doing the right thing

Nowhere are the contradictions and tensions of the tug of war between productivity and human-well-being more evident than in strategic HRM choices. Human resource strategic decision making is complicated by the dual role and expectations of HRM as employer representative and employee advocate (Kramar, 2014; Van Buren et al., 2011). As long as 'human' remains part of the HRM title with the accompanying rhetoric that people are the most important asset, it is natural to expect that HRM policies and practices are in place to 'do the right thing'. HRM develops and implements policy to ensure the fundamental rights of employees for safe work places, fair pay, equal opportunity, fairness and justice (Kramer et al., 2014). However, the reframing of SHRM gives permission to prioritise the organisation's goals over those of employees when making decisions and strategic choices that enable HRM to use people to achieve economic goals. With the economic imperative as a priority, can HRM be relied upon to do the right thing? People working in Higher Education are experiencing fear, stress and disheartenment as strategic decisions have resulted in increased surveillance, measurement, audits, performance reviews and unrealistic workloads becoming the norm (G. Anderson, 2008; Apple, 2013; Connell, 2013). Have strategic choices in Higher Education led "to the subordination of fundamental human rights owed to all employees" (Van Buren et al., 2011, p. 211)?

In re-viewing and reflecting on terminology and approaches to managing human resources and doing the right thing by employees, I am drawn to play with the word 'resources' in human resources. I think assumptions about people at work are important when re-viewing the contexts of HRM and Higher Education. Human resources are generally considered as either people who do not want to work and need managerial assistant to prosper, or people who do want to work and are considered as assets to be valued and developed in the service of the organisation. Both assumptions insinuate management and control of the human resources is required to get the most out of the resource, people. An alternative way of viewing people is not as a resource but as human beings who bring with them unlimited resourcefulness. If this is the assumption, then HRM plays a supporting role in "releasing the untapped reserves of human resourcefulness" (Blyton & Turnbull, 1992, p. 4). With a change in assumptions from people as assets to resourceful human beings, HRM might be positioned with a humanist approach in the belief people in organisations are more than the sum of their skills which are organised in the service of an organisation (Stewart,

2009). A humanistic HRM approach might guard the belief and concern for the ideals of moral obligation and values of mutual respect, care and fairness.

CHAPTER 3 HISTORICAL AND CONTEMPORARY UNDERSTANDINGS OF CARE

Re-viewing the genealogy of care

Immersed in phenomenological inquiry I find myself experiencing the world with a heightened sense of awareness and attunement to my surroundings. I catch myself asking, where is the care in that? Whether it is a hand written note in the staffroom that warns, SHARE. DO NOT STEAL, or an email that demands yet another meeting, another form to be completed, an explanation, or even the way a stranger at the bus stop responds to a smile, attuned to the phenomenon of the inquiry I think, what does that show about care? Similarly, as I re-view and reflect upon the historical and contemporary understandings of HRM in Higher Education I am attuned; sensitive to the words, phrases and even what is not on the page as they appear to me.

The genealogy of care can be traced back to ancient literary texts, myth and philosophers. As I re-view the historical literature on the notion of care, it is not to find meanings and definitions, but to reflect upon how others have understood and thought about care and caring over time. As I read and re-view contemporary leadership and management literature attuned to care and caring in HRM in Higher Education, it is with the insight of these rich, historic understandings of care and caring that "both illuminate and challenge" contemporary understandings of care and caring (Reich, 1995, p. 1).

Thinking, writing and the language of care, caring and care ethics

> Care is a deeply engaging emotion/idea that has confronted and challenged
> rationalist, abstract, and impersonal systems of thought, with far reaching social,
> political, ethical and religious implications (Reich, 1995, p. 14).

Care as a unique ethical approach

Contemporary understandings of care in leadership and management are framed in the literature as a relatively new 'care ethics', a concept that emerged from feminist theory in the 1980's[7] as an approach that emphasizes the primacy relationship, particularism, and emotional aspects of morality (Dassler, 2016; Hawk, 2011; Held, 2006). According to Hamington and Sander-Staudt (2012) care ethics is distinct from other traditional ethical theories that applied general rules for ethical reactions to events, persons and attitudes

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[7] The emergence of care as a distinct moral theory is attributed to the work of psychologist Carol Gilligan and philosopher Nell Noddings. While often understood as a feminist perspective, care ethics is now considered in more gender-neutral contexts and should not imply that care ethics should not be engaged in by men (Sander-Staudt & Hamington, 2011, p. xi).

because care ethics acknowledges people as relational beings who are attuned to their own situation, their relations to the people around them and how to treat other people in particular situations (Hamington & Sander-Staudt, 2012). When applied to business, Held (2006) suggests care ethics is a both a guiding value and way of practice that has a particular caring focus, attending to and meeting the needs of certain others for whom leaders are responsible. In addition, an ethics of care values emotions such as sympathy, empathy, sensitivity and responsiveness. An important part of care ethics is sensing and communicating (Hawk, 2011). Many skills, competencies, characteristics and capabilities come into play when practising care in order to appraise and understand any given situation and know what is the right thing to do when offering appropriate care (Hawk, 2011; Held, 2006). Does this suggest that care ethics when applied to organisations and, more specifically, HRM Higher Education is related only to care giving?

Historical underpinnings of the notion of care

While the idea of an ethic of care is considered to be a relatively new concept in the professions, the notion of care and caring is present throughout history in mythological, religious, philosophical, psychological, theological, moral, and practical settings (Reich, 1995). A brief summary of some of these ideas is outlined here to offer context on the historical influence on moral development and behaviours.

The term 'cura' (care) as found in the Latin literature of ancient Rome has two conflicting meanings embedded in the ancient literary, mythological and philosophical understandings of care. One meaning is care as an affliction that brings people down: "Worries, troubles, or anxieties, as when one says a person is "burdened with cares"". Contradictory to this negative understanding of care is the understanding of care as solicitude and concern for the welfare of others (Reich, 1995, p. 1).

According to Reich (1995) the paradoxical understandings of care are found in myths and philosophical writings. The Roman poet Virgil (70-19 BC) wrote of the personified burdensome, vengeful Care at the gates of the underworld. The philosopher, Seneca (4 BC – 65 AD) understood care as a positive uplifting power for achieving the good in human beings. For Seneca, care was the way to become truly human. Care was understood as stoical attentiveness, consideration and devotion to a negative burdensome care that drags people down.

Reich (1995) believed the Graeco-Roman Myth of Cura (Care), "more than any other single source, … has given shape to the idea of care in literature, philosophy, psychology and ethics thought in the intervening centuries" (p. 2). Other authors may not agree. van

Manen (2002), for example, reflected upon the biblical parable Genesis 22 about Abraham and Isaac to explore care-as-worry and caring as a responsibility in nursing and the health sciences and did not refer to the Myth of Cura. However, since the Myth of Cura is widely cited, the myth is quoted below in the Macquarie-Robinson translation (as cited in Hyland, 1997, p. 94).

> Once when 'Care' was crossing a river, she saw some clay: she thoughtfully took up a piece and began to shape it. While she was mediating on what she had made Jupiter came by. 'Care' asked him to give it spirit, and this he gladly granted. But when she wanted her name bestowed upon it, he forbade this, and demanded that it be given his name instead. While 'Care' and Jupiter were disputing, Earth arose and desired that her own name be conferred on the creature, since she had furnished it with part of her body. They asked Saturn to be their arbiter, and he made the following decision, which seemed a just one: "Since you, Jupiter, have given its spirit, you shall receive that spirit at its death, and since you, Earth, have given its body, you shall receive its body. But since 'Care' first shaped this creature, she shall possess it as long as it lives. And because there is now a dispute among you as to it name, let it be called '*homo,*' for it is made out of *humus* (earth).

For me this story reflects how care can be both positive and negative at the same time and reflects the lifelong natural struggle of Care (Cura) to "hold the human together in wholeness while cherishing it" (Reich, 1995, p. 2). Rather than emphasising an adversarial power struggle (good vs evil, light vs dark etc.) that is at the heart of many myths of the origins of human society, the Myth of Cura gently underscores the image of human beings as "a social totality, … brought into the world and sustained by care" (Reich, 1995, p. 2). Many contemporary understandings of care in business (and therefore HRM) reflect the apartness and struggle to reconcile the dichotomy of positive care and negative care (soft/hard HRM). Similarly, continued reference to positive, attentive, solicitous care as feminine (soft) care continues to remain as rhetoric, while in reality business has often dismissed the nurturing power of care as a weakness. Re-viewing the Myth of Cura, I am also drawn to the humility reflected in the naming of mankind: *homo* for human being and *humus* as in earth, or being grounded as opposed to elevating mankind to god-like status.

The other side of care: ignored reality?

I am English speaking. For me the single word care calls to mind a range of meanings that have pleasant and positive connotations: compassion, kindness, love. Care for me is a positive emotion and one that I want to strive for and nurture. I would like to be viewed as a caring person and hence my interest in care in HRM in Higher Education. Businesses also understand when the public has positive notions of the business as a caring organisation. Care can be profitable, hence marketers use the words care and caring repeatedly in order to persuade people to buy their products and services. Statements about their Corporate Social Responsibility (CSR) are designed to demonstrate how business

cares for the environment and society. Education institutions similarly issue statements of care for their students.

However, as van Manen (2002) points out, the positive meaning of care is not shared by all languages. His first language is Dutch and has different understandings than those the terms care and caring evoke in English. In Dutch, the term care, *zorg,* means worry. In German the word *sorge* also means anxiety or worry. Zorgen / Sorgen is a type of care that may express affection, but being affectionate and loving also means to worry. The German poet Goethe, personified Care (Sorge) "as a grey haired hag calling herself the 'eternally anxious companion'" (Reich, 1995, p. 5). These meanings of care evoke a very different image of care. Care-as-worry is not a meaning business and educational institutions would find attractive for their marketing (van Manen, 2002).

van Manen's (2002) point is that contemporary literature by English authors in health sciences research do not refer to care as worry. Care tends to be written from the positive, worry-free English connotation of care that has its roots in the feminist perspective. van Manen (2002) also expresses concern that these authors have narrowly focused on the comparative analysis of concepts and theories of caring and not on how caring actually occurs in everyday life. He asks (referring to the health sciences), does the sense of care-as-worry not fit well into the frames of professionalised relations? In re-viewing the literature in leadership and management, HRM and Higher Education, I found a similar lack of research interest in care as a burden or care-as-worry, in professional relations in business and HRM Higher Education. Attention and concern are mentioned in terms of care but I find no reference to care-as-worry in business. Nel Noddings (2013) is renowned for her work on care and caring relations in education. However, care as a burden, worry or grief or suffering is mostly absent from her texts. Is this problematic? It seems, in reviewing the literature on care in leading and managing HRM, there is a sense that burdensome, troubling care is not appropriate in the frameworks of professional relations in Higher Education. Is a care-free understanding of the notion of care in leading and managing business and Higher Education realistic?

While history reveals a number of different notions of care, descriptions of the characteristics of a caring person do reveal a subtle coherence with a few fundamental sentiments (particularly in Western literature). Sentiments such as sympathy, empathy, trust, compassion and other altruistic qualities are understood as dispositions of a caring person. These are parallel sentiments of care which most people who have been cared for or been involved in a caring relationship have experienced. That is, most people's experience, independent of any religious foundation, resonates with these universal sentiments (Held,

2006). This is not meant to be an exhaustive list but rather one that demonstrate the implicit understandings to which most people relate.

Care has been expressed as a compelling and normal feature of being human, relating to how people behave toward each other as individuals and groups. Care is now a normal feature in the business context. Care began to appear in mainstream leadership and management literature as an ethic of care in the 1980's. But is an ethic of care realistic? It might be argued that it makes little sense to try and determine core or shared understandings of the notion of care, as care means different things in different contexts (van Manen, 2002). So how does care or caring manifest in the relatively new concepts of care ethics in business? Is there a danger of forgetting "the deeper human meaning of care as an ethical demand" (van Manen, 2002, p. 268)?

The shifting ethos of business: management, leadership and care

As I reflexively re-view the literature, pertinent to my pre-understandings of care, I find myself contemplating care in the context of HRM and ask, what is cared for and how does one care for? Is this different to care felt in organisations? Have the contemporary understandings of care in HRM changed over time? What appears to be an absence of care in the early theories of management and leadership may instead be a different framing or understanding of care. In context, is it a different social construction and or expression of what it is to care? And then I wonder, how are contemporary understandings of care, borne out of the historical context of HRM in business, expressed in HRM in Higher Education? Is care in HRM separate from or integral to personal and professional lives? This section of the re-view of the literature represents my abstractions of how care shows itself in the historical and contemporary understandings of the context of HRM in Higher Education.

Care as helping another to grow

> The principal objective of management should be to secure maximum prosperity
> for the employer, couple with the maximum prosperity for each employé (F.
> Taylor, 1967, p. 9).

Taylor's approach to the management of people has been much maligned and criticised for being "anti-worker and uncaring", even dehumanising (Grachev & Rakitsky, 2013; Savino, 2016, p. 72; Stewart, 2009). Yet, F. Taylor (1967) began his essay on the principles of scientific management with a clear statement of his hope for not only the prosperity of the employers but equally with hope for the prosperity of individual employees. In 1911, he expressed care for workers and the environment when he warned the inadequacies of "awkward, inefficient or ill directed" human endeavour was wasting both human and natural resources (F. Taylor, 1967, p. 5). He boldly proposed that in the

management of work and people, "the system must be first" (F. Taylor, 1967, p. 7). While this may seem to prioritise care for the system over care for workers, Taylor believed that, "the first objective of any good system must be that of developing first-class men [sic]" (F. Taylor, 1967, p. 7). He wanted to develop systems to enable the full potential of workers so that they and the employer might prosper. Is this an expression of care for workers and their ongoing development and improvement to reach their full potential efficiently so "the best man [sic] rises to the top more certainly and more rapidly than ever before" (F. Taylor, 1967, p. 7)?

Mayeroff (1990, p. 1) said, "to care for another person, in the most significant sense is to help him [sic] grow and actualize himself". So when Taylor put systems first, believing systems as the means to develop men beyond their current position, was this Taylor's understanding of care? Many contemporary HRM systems are based on the ongoing development and improvement of employees introduced by Taylor in 1911. Current HRM systems that have their foundations in Taylor's scientific method to develop workers to their full potential include prescribed work roles in the form of job descriptions, recruiting and selecting the right employee who is best suited to perform specified roles, teaching employees how best to perform their tasks, rewarding employees and developing employees towards the best performance of the task with performance management systems.

Today, text books are replete with taken for granted practices such as objective performance reviews, managerial hierarchy and efficiency measures proselytizing the benefits of these systems as necessary for individual employee development. As an HR Director I would often sell the policies and procedures (systems) of HRM as being for each employee's own good. I recall the words of an HR Director with whom I worked. She constantly reminded me when she asked me to complete challenging tasks or take on extra responsibility (without additional pay) that it was 'good for my personal development.' But I doubt that she really cared for me or my personal development. Looking back, I assume she was more concerned about herself: reporting results that would favourably reflect her work and impressing the CEO.

Has the meaning of the enduring rhetoric that performance reviews (and other related HRM systems) are essential for employees' personal growth shifted? Do the systems in organisations today support the growth of individuals or growth of others' individual egos in the service of the system? Mayeroff (1990, p. 1) said that "caring is the antithesis of simply using the other person to satisfy one's own needs." Is this how understandings of care have changed since Taylor proposed systems to help another grow and reach their full potential? Has the meaning of care changed as the system seems to be using care to satisfy its own

needs, the needs of the organisation and the needs of those who have control over others?

The language that reflects Taylor and other classical theorists' understandings of care may sound condescending and elitist today. Stewart (2009) is more direct in his appraisal of Taylor's attitude of care towards workers saying Taylor viewed workers as "mute, brainless animal muscles whose activities are to be subject to minute control from above" (p. 56). However, management discipline is temporal and needs to be considered in its historical context. Where and when events and ideas occur is significant in shaping the character and understanding of the past and the present (Bedeian, 1998; D. Bell, 1974; Dent & Bozeman, 2014). The context of Taylor's time needs to be considered to understand the attitudes of care behind his thinking. Therefore, in considering the social framework of the time, it could be argued that the motives of Taylor and his contemporaries were based on what they thought was their moral duty to help the emerging working class (whom they believed to be in need of their help) by providing the less fortunate with jobs, training them with new skills and therefore giving them the opportunity to improve their lot in life. When F. Taylor (1967) referred to workers as stupid and ignorant and in need of the "aid of a man [sic] better educated than he is", it was at a time when most of the workers were immigrants who were poorly educated and were not fluent in English (Bedeian, 1998; Blake & Moseley, 2011). In this context the demarcation of roles and tasks of workmen and management might be understood as care in helping workmen and the managers to do the work for which they were best suited.

> The managers assume, for instance, the burden of gathering together all of the traditional knowledge which in the past has been possessed by the workmen [sic] and then of classifying, tabulating, and reducing this knowledge to rules, laws, and formulae which are immensely helpful to the workman in doing their daily work (F. Taylor, 1967, p. 36).

F. Taylor (1967) clearly stated his intentions for the working relationship between workers and managers.

> … each man [sic] should daily be taught by and receive the most friendly help from those who are over him, instead of being, at the extreme, driven or coerced by his bosses, and at the other left to his own unaided devices.

> This close, intimate, personal cooperation between the management and the men [sic] is of the essence of modern scientific or task management (p. 26).

Stewart (2009, p. 56) suggests that Taylor's vision was "essentially utopian". However, according to Bedeian (1998), Taylor's ideas did begin a revolution that enabled workers to earn better wages and improve their status in society. Yet in attempting to apply scientific solutions to moral and economic problems there appears a subsequent split in the

view of the working relationship between workers and managers as the notion of measurement became separated from Taylor's original moral intention of caring for the prosperity of employers and employees (Dent & Bozeman, 2014). Understandings of care shifted from a benevolent, charitable concern for employee prosperity to care for measurements and systems, to how to do more with less, "where (care for) man [sic] disappeared, and all that remained was 'hands' and 'things' arranged on the basis of minute scientific examination" (D. Bell, 1974, p. 352).

Care as a means to an end

In the 1950's the Human Relations Movement supported a shift in the ethos of business away from the command-and-control management approach attributed to the classical theorists, to a relational way of managing people.

> One way in which we accomplish a high level of production is by letting people do the job they want to do so long as they accomplish the objectives. I believe in letting them take time out from the monotony. Make them feel that they are something special, not just run of the mill. As a matter of fact, tell them if you feel that job is getting you down get away from it for a few minutes … If you keep employees from feeling hounded, they are apt to put out the necessary effort to get the work done in the required time.
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> The point of view of a manager of a high-producing division Likert (1952) as cited in Likert (1961, p. 7).

The rhetoric of the Human Relations research within the social sciences and management theory is seen to promise an alternative, softer, more caring approach to management and leadership. The focus of managing shifted from organising the work itself and how it is was performed to "building the most productive and satisfying form of human organisations for conducting any enterprise" where managers take the time to get to know employees and establish meaningful relationships with them (Likert, 1961, p. 3). However, as I read the works of theorists such as Mayo and his contemporaries, I have a sense of unease. I am concerned about the motives behind these theories and the continued division of workers and those who seek to control workers' attitudes and subsequent behaviour (as opposed to control over the job itself).

Mayo's Hawthorne Studies[8] observed the cause and effect on workers' effort and the attitude to their work in different social situations and environmental conditions. Mayo (1966) deduced that production increased when managers paid more attention to human factors, specifically the psychology of workers and the atmosphere in a workplace. Compatible with

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[8] According to Mayo, the Hawthorne Studies (Mayo, 1924, 1966) demonstrated the central management principle of the human relations movement that a happy worker is a more productive worker.

Mayo's findings, Barnard (1968) proposed the ideal manager secures a favourable acceptance and following by the workers. The manager's ability to enthral workers, to 'rally the troops', becomes a central feature of leadership. Stewart (2009, p. 129) likens Barnard's ideal manager to Moses who could "lift his people out of wage slavery and guide them across treacherous waters to the Promised Land" simply because people want to be enthralled by a great leader. McGregor's (1960) Theory X and Theory Y extended the idea of Mayo's (1924) work recognising the importance of the attitude of the worker as a determinant of productive efficiency.

Similarly, Likert's (1961) research was based on the causal relationship between high production results and low production results when different management principles were applied.

> Supervisors with the best records of performance focus their primary attention on the human aspects of their subordinates' problems and on endeavouring to build effective work groups with high performance goals. Supervisors with the latter orientation will be called "employee-centered"; those with the former orientation will be called "job-centred" (p. 7).

In the same way that Mayo found certain social and environmental conditions were linked to higher production, Likert (1961) identified a general pattern of management used by high-producing managers. He found, 'employee-centred' supervisors are higher producers than 'job-centred' supervisors (p. 7).

Concern for working conditions and employee-centred approaches to supervision reflect a degree of concern or care for employees. However, it seems that care for employees is understood as a means to an end as one manager from Likert's (1961) research states:

> My job is dealing with human-beings rather than with the work. It doesn't matter if I have anything to do with the work or not. The chances are people will do a better job if you are really taking an interest in them (p. 8).

Is "employee-centred" supervision a euphemism that masks care for employees so that the worker will work harder and the employer will prosper? In Mayeroff's (1990, p. 1) definition, caring in this way is the antithesis of care: "using the other person to satisfy one's own needs."

I get a sense that Likert's 'high production' managers are manipulating employees, creating an appearance of employee-centred supervision in order to increase employee output.

> Sometimes I discuss matters with employees at their desks, rather than in the office. Sometimes I sit on the waste paper basket or lean on the files. It's all very informal. People don't seem to like to come into the office to talk (Likert, 1961, p. 8).

Are these the words of someone who cares for the growth and development of the worker for the worker's sake? Or do the words reflect a contrived, paternalistic attitude towards another who is in their service? The language of command and control, power over and inequality persists in the works of the human relations theorists. Even though they state the trends in society are "toward giving the individual greater freedom and initiative" the words superiors (when referring to managers) and subordinates (when referring to employees) are used constantly throughout Likert's findings (Likert, 1961, 1967). Hierarchies are still depicted with subordinates reporting to superiors. When describing the group decision making method where individual group members are able to have their say, Likert (1967) writes,

> The atmosphere is one of "no nonsense" with the emphasis on high productivity, high quality, and low costs …
>
> It is essential that the group method of decision making and supervision is not to be confused with committees which never reach decision or with "wishy-washy," "common-denominator" sort of decisions about which the superior can say, "Well, the group made this decision and I couldn't do a thing about it." Quite the contrary! The group method of supervision holds the superior fully responsible for the quality of all decisions and for their implementation. He [sic] is responsible for building his subordinates into a group which makes the best decisions and carries them out well. *The superior is accountable for all decisions, for their execution, and for the results* (p. 51).

What does this supervisor care for? Greenwood and Anderson (2009) refer to these sorts of decision making processes as "employer-controlled consultative mechanisms" (p. 194). Employer-controlled consultative mechanisms are not a genuine representation of employees' interests but rather a way to manage the influence of employees and ensure the interests of the organisation come first (Greenwood & Anderson, 2009). In this process of employee consultation described by the superior (above), the supervisor cares for the interests of the organisation. The supervisor cares for the interests of the organisation by appeasing employees and by the subordination of the voices of the employees and their position in the organisation. Care for the organisation first; this is the orientation of this supervisor and their understanding of care.

Employee-centred or high-commitment HRM management approaches are designed to generate employee commitment to the organisation and employee involvement in decision making. Soft HRM, associated with employee-centred or commitment-orientated HRM practices, emphasises shared goals, shared influences, shared power and shared

benefits between employees and the organisation (Kramer et al., 2014; Legge, 1989; Van Buren et al., 2011). However, there is danger that care for employees' voice, autonomy and independence from managerial control, may indeed be care for the organisation that achieves employee compliance through deceptive and manipulative controls (Legge, 1989, 1995). I wonder if the term 'authentic leadership' emerged because many relationships at work were not based on a genuine concern for or interest in another person but on the manipulation of care for ulterior motives. Subsequent leadership gurus and trends take an adjectival approach to leadership that continues to suggest that leaders control the engagement, attitudes and behaviour of others. Leadership is something you do to others but perhaps each type of leadership is control in a different way, (perhaps more palatable way), with a different attitude or philosophical approach: servant leadership, transactional leadership, distributive leadership. Each of these leadership styles offers its own solution to the problem of employee control and motivation in how to care *over* others in a leadership role. I ask myself, do these leadership offerings continue to the conception of hierarchy and subordination in the manager-employee relationship; managers leading employees (Fortier & Albert, 2015)? Is care in leadership understood as care over individuals as a means to an economic end? Are there "problems with confusing the label of leadership with an assumed empirical reality" (Alvesson & Sveningsson, 2003, p. 360)? The literature suggests that leadership "is" with repeated assumptions that the theoretical concepts of leadership are considered as sound actuality (Alvesson & Sveningsson, 2003). Is care for people at work therefore taken for granted as a scientific discovery as claimed by Mayo and his predecessors? Has care in HRM been fabricated around a set of methods and procedures to organise human activity in the absence of an ethos of care?

Soft and hard care: the dualism of survival of the fittest

Care might also be understood as wishing another well, as liking, comforting and maintaining an interest in what happens to another person, even as friendship (Mayeroff, 1990, p. 1). With this understanding of care some managers and business owners may believe care in business is an indulgence. They may recognise the value of caring for people at work but not have the time or space to care for employees, as expressed by an assistant manager of a low-production department in Likert's (1961) research:

> This interest-in-people approach is alright, but it is luxury. I've got to keep
> pressure on for production, and when I get production up, then I can afford to
> take the time to show interest in my employees and their problems (p. 7).

Business managers and leaders have been disinclined to embrace an ethos of care mainly because care and caring evokes suspicions of unproductive, emotive relationships not generally associated with the business community (Hamington, 2011) and the business

first mentality. Leaders such as Al Dunlap have been more emphatic in their understanding of what and how one cares for in business. Known as 'Chainsaw Al' and 'Rambo in Pinstripes' Al Dunlap was praised for his concern for profits before care for employees. As CEO of Sunbeam, Dunlap fired half the workforce and was known to harangue the other half in order to achieve a $2 billion increase in Sunbeam's market value and a substantial increase in his personal wealth (Petzinger, 1996, p. 1). In his widely acclaimed autobiography, *Mean Business*, Dunlap (1997), warned of the dangers of caring for people in business stating, "If you want a friend, get a dog. I am hedging my bets – I have two dogs" (p. xii).

Dunlap's treatment of human resources is akin to what Legge (1989) describes as the 'hard' version of HRM where employees are treated as a variable cost to be minimized and care for the business comes first. Dunlap made clear his paternalist assumptions and the economic rationale behind the decisions he made and did not attempt to reconcile or hide his decisions with care for individual employees. The difficulties with the role and perceptions of what and how HRM cares for employees arise when the rhetoric of 'soft' HRM collides with 'hard' HRM practices of removing unproductive employees who are not meeting performance standards and mass redundancies to cut costs.

In outlining the company's management principles, it seems this CEO (below) is also 'hedging his bets' as he reconciles care for employees with the competing needs of the organisation when he declares:

> The needs of our business will be most effectively attained if the needs of people for fulfillment, success, and meaning, are met. If people are in poor shape, the company's objectives are unlikely to be achieved. Yet the needs of the business still come first. People need to be developed but this will not be achieved by treating them with 'soft care' (Barham, Fraser, & Heath, 1998, p. 28).

The paternalist assumptions of this CEO are masked by dismissing soft care in preference for tough love. He acknowledges people need to be treated with care otherwise both they and the business will not succeed. He then justifies tough decisions when sometimes employees "have to be dispensed with" if business circumstances dictate using tough love (below) as a rhetorical device to distance him from management that does not care (at all) (Barham et al., 1998; Legge, 1989, p. 28).

> Experience suggests that the needs of the people and the business will be best met if we treat ourselves with 'tough love' (i.e. care which does not shy away from tough decisions). This is different from 'macho' management which basically does not involve care (Barham et al., 1998, p. 28).

With tough love, (as contrasted to soft care that indulges the weakness and wishes of

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individuals), 'we are all in this together' so it is sometimes necessary to 'be cruel to be kind'. Soft care may put the success of the organisation and therefore all employees at risk if not combined with tough love, as with good parents who combine a caring side with a tough side. Soft care is understood as respect for an individual's ability to be developed in the way the organisation deems to be suitable. Implicitly, 'because we are all in this together', if employees prove to be unsuitable, they should be willing to be sacrificed in the interests of the organisation as a whole (Barham et al., 1998; Legge, 1989; Peters & Waterman, 1982). Care for employees is understood as compatible with the needs of the business and external economic conditions. The already cited CEO is clear (as he continues the rhetoric below) that benevolent soft care may be harmful to the rational (tough) business decisions that have to be made to keep the business profitable and ahead of the competition.

> People of course, are far and away the most important resource in any company. But they are not more than that. It is easy to forget when endeavoring to develop people and to care for them, and even to love them, that the needs of the business must come first (Barham et al., 1998, p. 28).

In a free market and in the spirit of capitalism and entrepreneurship, this sort of rhetoric invokes visions of a Darwinian understanding of care, of survival of the fittest. If this is an accepted understanding of care, then competition is the dominant mechanism when reconciling what is cared for and how to care (for). Delios (2010) asks can and should organisations dare to care? Delios (2010) concludes that even if managers and business owners want to develop caring organisations, "organisations cannot escape their economic imperative" (p. 28). Businesses can only dare to care as much as their competitive advantage allows.

Care as an economic imperative

In the 1990's knowledge and knowledge management became the new currency of competitive advantage for organisations (Vinarski-Peretz & Carmeli, 2011; von Krogh, 1998). In order to remain competitive, Knowledge Management Theory (KMT) proposed the priority of managers must turn to the inimitable tacit knowledge held by individuals and how to direct the tacit knowledge held by individuals into value-creating activities for the organisation (Nonaka & Takeuchi, 1995; von Krogh, 1998; von Krogh et al., 2000). This thinking moves away from the tendency within economic theory to account for the value of social practice as individuals' explicit codifiable knowledge and explores the mysticism of tacit knowledge or know how and the acquisition and sharing of tacit knowledge in social groups (Duguid, 2005). As organisations sought ways to engage and motivate employees in knowledge creating activities, understandings of care were linked to *care felt*: the extent to which a person feels that a co-worker cares for him or her (Vinarski-Peretz & Carmeli, 2011).

Vinarski-Peretz and Carmeli (2011, p. 44) suggest that when an individual feels that co-workers care from them, it is likely to foster psychological conditions that mediate engagement and innovative behaviour. Similarly, von Krogh (1998) identified the characteristics of high care and low care relationships which either facilitate or inhibit social interactions necessary for the creation and sharing of organisational knowledge. Edwards (2012) concludes that care full relationships enable knowledge creation. In the knowledge economy, care is understood as a means for the organisation to make competitive gains by fostering trust and openness so employees feel a strong acculturation and attachment to the organisation (Delios, 2010; Vinarski-Peretz & Carmeli, 2011; von Krogh, 1998). Care is cited as not only an antecedent for innovation but care is an instrument that mediates knowledge creation. This suggests to me a social locus where care is recursive and understood as a tool that is reciprocal and can be controlled and contained rather than as a phenomenon to be understood. Implicit is the understanding of care as: if I feel I am being cared for I will care back by sharing freely and boundlessly what I know (Duguid, 2005).

According to knowledge management theorists, creating and managing a caring workplace can create positive employee commitment to, and alignment with, "a shared set of managerially sanctioned (organisational) values" (Legge, 1989, p. 38). In other words, "attachment (as a result of feeling cared for) yields control, but can also lead to inspired efforts and involvement by employees" in the service of the organisation (Delios, 2010, p. 26). Care is understood as a means to enhance knowledge creating behaviours in order to secure the organisation's competitive edge. Caring, therefore, is not only good for business, organisations that provide caring work environments will be lauded as "paragons of competitiveness" (Delios, 2010, p. 26). Arguably, this gives legitimacy to why businesses should care.

The locus of care in the management of culture and social interactions in knowledge creation activities in KM theory appears to embed economic rationalism into social relations. von Krogh et al. (2000, p. 4) warned "the term management itself implies control of processes that may be inherently uncontrollable or, at the least, stifled by heavy-handed direction" and concedes that "in many organizations, a legitimate interest in knowledge creation has been reduced to an overemphasis on information technology or other measurement tools". Rather than trying to control knowledge creation, von Krogh et al. (2000) argued, managers need to support knowledge creation by providing knowledge enabling relationships that rely on a deeper emotional attachment, understanding of each other, and care. Knowledge creation enabling activities share an affinity with care ethics that "relies upon contextualized knowledge, wisdom, informed principles, but honed by practical

experiences and empathetic appreciation of and response to others" (Sander-Staudt & Hamington, 2011, p. ix).

Does this infer that knowledge can be produced with the right conditions, incentives and shared without difficulty? Herein is what I see as the paradox. Knowledge Management Theory is based on using care to transmute know how, the tacit dimension of knowledge, the mystical component of knowledge that does not appear in the form of rules and which therefore cannot be resolved in information or itemised in a manner characteristic of information (Duguid, 2005). Yet at the same time the juxtaposition of Knowledge Management, care and competitive advantage treats care and the dissemination of innovation, learning and knowledge in the same way as if it were an article of trade and economically malleable.

This understanding of care is reflected in von Krogh's (1998) call for further research to *test* the impact of care on knowledge creation and "find meaningful measures of care which allow for comparative studies of knowledge creation companies" (von Krogh, 1998, p. 148). Is this a shift to understanding care as a commodity? Understanding care as a commodity reduces the management of people (HRM) to a one-dimensional understanding of human beings that is conceived of economic rationalism (Fortier & Albert, 2015). Economic rationalists argue the legitimacy of this focus on competition in terms of care for individual freedoms (liberty) and care for the public good.

Care, the public good and Higher Education

As economics is said to shape the outcomes for society (Greenstuart, 2001; Polanyi, 1957), it is important to briefly re-view and reflect upon the economic visions of a few influential writers[9].Their moral intent or visions of care for the public good have left a legacy that shaped new understandings of ourselves and society (Held, 2006). In order to understand the influence of their ideals on care, the public good and education, it is necessary to reflect upon society and the social order at the time.

The political ideology of liberalism[10] attributed to the philosopher John Locke in the 17th century supports civil liberties, political freedom, representative democracy and economic freedom, rejecting ideas of hereditary privilege, state religion, absolute monarchy and the Divine Right of Kings. Locke's philosophy is widely accepted as the basis of modern

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[9] I acknowledge there are other prominent contemporaries. For the purposes of this inquiry, I am limiting myself to focusing on John Locke and Adam Smith who are widely recognised for their influence in economic theory and philosophy. As noted at the beginning of this chapter, I am also restricting myself to a specific time period.
[10] Now referred to as classical liberalism.

democracy. Locke challenged the social order of feudalism that was based on the belief of the God given right of the aristocracy (Shapiro, 2010) as reflected in this stanza from the Hymn, 'All Things Bright and Beautiful', sung in churches throughout Britain in the 18th century.

> The rich man in his castle,
>
> The poor man at his gate,
>
> God made them, high and lowly,
>
> And order'd their estate.

The hierarchical elite and fixed status of the rich and the poor, as created by God, was entrenched in society. The dependency of labourers on their feudal landlords for their survival (and care) reinforced relationships of servitude (Held, 2006). Locke's vision of society was linked to his own theology that people are all cared for equally as God's property[11], therefore people cannot be anybody's property (or servant) (Shapiro, 2010).

While Adam Smith is widely known as the "Father of Capitalism" (Terjesen, 2011, p. 55), little is known about his vision of care for an egalitarian society, including his vision of education for all, that was integral to shaping his economic theory (Satz, 2010; Terjesen, 2011). Just as popular songs today express the moods and concerns of society, nursery rhymes in the 17th and 18th centuries such as Sing a Song of Sixpence (above) and Baa Black Sheep (below) clearly (and repeatedly) defined the hierarchal elite reflecting the inferior / superior, master / servant nature of relationships upon which care and the social order was based.

> Baa, baa, black sheep,
>
> Have you any wool?
>
> Yes, sir, yes, sir,
>
> Three bags full;
>
> One for the master,
>
> And one for the dame,
>
> And one for the little boy

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[11] While the literature does not specifically identify Christianity as a major factor in the developing economic and management ideals, the nobility, members of parliament and business owners were mostly Christian. Therefore, according to Dent and Bozeman (2014), "there is no doubt that procedures, practices and outcomes were dominated by the prevailing Christian ethic (of care) of the day" (p. 156).

Who lives down the lane.

When I read the original last line was 'And none for the little boy who cries down the lane' (White, 2014), revealing the poor shepherd boys were left with nothing, it highlighted for me the absence of care for the plight of the poor in feudal times and the helplessness of their plight. Adam Smith believed new opportunities of commerce and manufacturing had the potential to liberate peasants from the demeaning life of servitude (Satz, 2010). Smith and the classical economists offered a way to shape a different more equal society where "a person can and be, what he wants and what he can hope for …" (Satz, 2010, p. 7).

An important part of Adam Smith's vision for the public good was education for all. Smith, Cannan, and Lerner (1937) supported public funding for education, arguing it was a small investment "the public can facilitate, can encourage and can even impose upon the whole body of the people, the necessity of acquiring those most essential parts of education" (p. 737). In addition, Adam Smith saw beyond education as a means to increase productivity and economic growth. He believed that education was important to develop human sensibilities and capabilities (Satz, 2010). He envisioned the more intrinsic value of education; the ability to make informed decisions for one's self and one's society. Smith believed in the value of knowledge as enabling people to effectively participate in the new democratic society. Most importantly, Smith et al. (1937) later foresaw the inevitability of the "corruption and degeneracy of the great body people" without some intervention from government (p. 734). Contrary to popular belief, Smith rejected a totally free market system and argued government intervention and control of the market was often justified, particularly in the area of education (Kennedy, 2005; Satz, 2010).

The neo-liberal theory emerging from the Chicago School[12] in the 1950's conceptualised all social interactions as free market exchanges. The neo-liberal vision of the ideal market is a market where all things desired or valued are exchangeable as commodities. Freedom in this sense is unrestricted trade of all things and the value of the commodity is its market value (competition). That is, the exchange value in a market unencumbered by government intervention or restrictions that might oversee social responsibility and community (Harvey, 2005; Held, 2006; Sandel, 2013).

Yet, in 1970, Friedman, like Adam Smith, also included the caveat to limit the reach of the free market into education. He stated that not all organisations had making a profit as their objective. "A group of persons might establish a corporation for an eleemosynary

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[12] The Chicago school of economics is a neoclassical school of economic thought associated with the work of the faculty at the University of Chicago.

purpose – for example, a hospital or a school" (Friedman, 1970, p. 1). It seems Friedman did not envisage "a society where almost everything (including education) can be bought and sold" for profit (Sandel, 2013, p. 5). The free market ideals Friedman espoused did not extend into educational institutions as profit making concerns (Held, 2006; Satz, 2010; Standing, 2017).

Educational purpose: a reversal of priorities

Both Smith and Friedman foresaw the importance of the role of government in ensuring moral limitations in caring for the integrity of public education in an otherwise free market. However, contrary to Smith et al. (1937) and Friedman's (1970) vision, government policies of privatisation or corporatisation of the traditional public service of education since the 1980's have changed the "rules of the game" (Friedman, 1970, p. 6) and given priority to objectives of profit making rather than "the rendering of certain [altruistic] services", including education (Friedman, 1970, p. 1).

Since the 1980's, the academy and social policy has been reduced to a business model (S. Bell, 2017) where priority is given to profit making and not to charitable (caring) purposes of education for the public good. As a consequence of this reversal of values in the provision of Higher Education, institutions have to compete for funding, students are viewed as clients, and business units within institutions have to compete against each for resources. Course choices are limited with universities only offering those programs that are the most profitable. Due to changing funding arrangements based on productivity outcomes, corporations are able to influence course offerings to produce employees to suit their needs. Similarly, funding for research is increasingly competitive, enabling governments and corporations to support research and evidence that suits them and not necessarily the interests of the public good (Held, 2006; Satz, 2010).

In summary, contemporary understandings of care, public good and education are framed in the belief that everything has exchange value to be treated as a commodity. Free markets are the primary means of creating wealth and therefore of achieving (caring for) the public good, when unencumbered by protections and the regulated re-distribution of wealth, access to education and charitable giving, particularly to the poor. Turpin (2011) raises the concern that the free market drives a way of life that diminishes care for community and its individual members. A market unencumbered by government protections and social regulations, Turpin (2011) suggests, effectively rules out public discussion about justice and social responsibilities and obligations to each other outside the market. Education that is distributed through the free market system undermines the conditions for people to effectively participate in society as equals (Sandel, 2013; Satz, 2010; Smith et al., 1937).

If the purpose of education is,

> to create in a person the ability to look to at the world for himself [sic], to make his own decisions, to say to himself this is black or this is white, to decide whether there is a god in heaven or not. To ask questions of the universe, and then to live with those questions, is the way he achieves his identity (Baldwin, 2008, p. 17).

Then, with a sense of their responsibility of care for the public good, universities might be asking, can the market provide the appropriate level of Higher Education for all? Who will be left out and what might the consequences be for society?

Free market enigma and care

It is widely accepted that a democratic society supports civil liberties, political freedom, representative egalitarianism and economic freedom. In any economic system in a democratic society it might be expected that understandings of care are linked to the welfare and welling-being of all. It might be expected then that an economy ensures equal freedoms, equal access to opportunities, mechanisms to ensure all have the opportunity to participate in the economy, and the fair and equitable distribution of wealth that includes moral consideration as to what can or should be marketed. However, Standing (2017, p. 42) states that despite the rhetoric, today's economic rationalist's domination has created a market that "is anything but free".

Turpin (2011) refers to distributive justice, which I consider as analogous to care, as working in the free market with decorum or appropriateness. I associate Turpin's decorum with doing the right thing with regard to care for community and community members. He suggests decorum (criterion for care) is dependent on those who are the most persuasive to deem what and what is not appropriate behaviour or "the rules of the game" as referred to by Friedman in 1970 (p. 6).

With care, individuals and the community in mind, as I read both Smith's and Friedman's visions for a free market for the public good, it seems to me non-market values or moral limits were intertwined in their free market principles based on their trust in "the virtuous or humane characteristic of the human struggle to reconcile the social and caring dimensions with the selfish dimensions" (Colander, 2017, p. 363). They relied on the ethical judgements (decorum) of business owners and their ability to blend and mitigate their social responsibility and their self-interest with care and compassion, or as Friedman (1970, p. 6) wrote, to stay within the rules of the game and engage in open and free competition without deception of fraud (Colander, 2017). Is it naive to trust in the innate good of people? Held (2006), von Krogh (1998) and others raise the issues of trust in a caring society. This

reminded me of a conversation with a business owner who told me he believes (in the good) in people. The free market ideology crept into our way of life. Contemporary versions of free market values are not consistent with Adam Smith's belief in business owners' propensity for good. Increased reporting of excessive greed and corporate corruption in the literature may suggest that Adam's and Friedman's (and my friend's) faith in human nature may have been misplaced.

According to Terjesen (2011), at the time of writing his *Wealth of Nations*, Adam Smith could not have foreseen the effects of industrialisation and globalisation on contemporary economics. Smith's ideal for the public good and the free market was based on a much smaller scale of capitalism. "He (Smith) could not have envisioned companies that are larger and more powerful than many countries" (p. 56). Increasing concern cited in the literature is evidence confirming that a few well-connected individuals and companies hold the power to persuade and influence market decorum (Delios, 2010; Harvey, 2006; Sandel, 2013; Standing, 2017). This suggests a powerful few have the loudest and the most persuasive voices to influence social decorum and are trusted with care for society. As a result justice (care) is dealt with primarily in terms of bargaining and ownership (Turpin, 2011, p. 1) by a few individuals and private companies diminishing the negotiating power of workers and the disadvantaged (Standing, 2017).

Despite the continuing rhetoric, recent decades have witnessed the free market doctrine become its own opposite. Boyle (2016) referred to the contradictions of economic rationalist doctrine as "the liberal heresy". Instead of a tool for economic freedom, the rhetoric of free market values destroys freedoms by validating enslavement, inhibits challenges from 'below', and excludes communities from the decision making processes thus perpetuating the growing divide between the rich and the poor in society (Boyle, 2016; Sandel, 2013; Standing, 2017). Wealth creation does not equate to wealth distribution (Delios, 2010). Indeed, according to Standing (2017), shocking inequality exists and is regularly reported in newspapers by religious leaders and charities and is mostly ignored by society. Does this mean society knows what is going on and, despite increasing evidence, does not care that "today we have the most unfree market system ever created" (Standing, 2017, p. xvii)?

As noted by Smith et al. (1937), Satz (2010) and Sandel (2013), the distribution of wealth is not the only means to maintain conditions for care for the public good. Education enables people to participate competently and meaningfully in democratic processes. Perhaps even more importantly, when an ideology "demands assent, is founded on certainty and determines our behaviour within fixed horizons of expectations" (Nixon, 2015, p. 3), it is

the role of public universities to ensure a "protective thinking space" remains open and accessible (Nixon, 2015, p. 3). It is within this space that "thinking *against* the grain [can occur] with the presence of hope and possibility" (Rogers, 2015, p. 2) for the care for the public good .

Traditionally public education institutions held the belief they had a unique role to meet the collective needs and goals of citizens (Barnett, 2013). The idea of universities was to serve the public good. In Australia, education reform promised a fairer chance for all (Dawkins, 1988b). The reforms promised Higher Education would be more "socially distributed and continuously expanding" (S. Bell, 2017, p. 1) with increased funding opportunities for Higher Education institutions who accepted and implemented the new goals aimed at increasing Australia's international competiveness and Higher Education's contribution to national (government) priorities (Dawkins, 1987, 1988a). Politicians and universities claim the corporatisation of universities provides more choice, flexibility and a better quality education. The reality is however, public funding of universities has effectively been cut (Gardner, 2017). There is less choice as the increased emphasis on profitable programs has turned universities into "training centres for the twenty-first century economy" (Hil, 2014, p. 65). Many authors agree programs that might provide a more rounded education, challenging and expanding ideas in the public domain, are disappearing (Barnett, 2013; Connell, 2013; Giles et al., 2012; Hil, 2014). Academic freedom is undermined as universities consider students as customers and focus on providing education and training that can be commercialised for business (Croucher, 2013; Hil, 2014; Long, 2012; Williams, 2012).

Kimber and Ehrich (2015), E. Atkinson (2004), Connell (2013) and Hil (2014) suggest universities are in deficit as managerialism has weakened the independent culture of public universities, damaging the ability of public universities to genuinely engage in a democratic society. Immersed in and dependent on the free market, universities are not in a position to practice "intellectual promiscuity" (Hil, 2014, p. 65). Protective thinking spaces for robust, independent thinking seem to be a thing of the past. Freedom of choice and free and open thinking in Higher Education in the free market are enigmas. "The purposes of education are limited and the moral imperative silenced" (Giles et al., 2012, p. 4). Rather than achieving an equal, fairer chance for all, as Mercer et al. (2010) surmise,

> … (neoliberal) reforms (in education) are wrong headed and contradictory. Creating quasi-markets undermines equal opportunity and social inclusion (p. 10).

CHAPTER 4 RESEARCH, THEORY AND PRACTICE OF CARE IN HRM IN HIGHER EDUCATION

Re-viewing contemporary HRM theory, practice and research

In continuing the re-view of the literature, this chapter discusses contemporary theory, practice and research of care in HRM Higher Education. This chapter continues to use passages, stories and quotes to illuminate contemporary understandings of HRM, HRM in Higher Education, and care. I share my thoughts on how current research might reveal understandings of care to serve business imperatives such as how to increase productivity and efficiencies. I wonder how alternative research approaches might uncover 'blind spots' in understandings of the nature of care that might be obscured in contemporary theory, practice and research in the HRM literature.

Ethical duplicity in HRM

Contemporary understandings of care in HRM in Higher Education have evolved in businesses' responses to changes in the social, political and economic environments of what it means to work (Brief & Nord, 1990; Deadrick & Stone, 2014). Influenced by the imperative of increasing competition, it seems that despite the rhetoric of care for employees, the values of cost-effectiveness, efficiency and control increasingly inform the research and practice of HRM in the employment relationship and therefore the understandings of care. There is a gap between the rhetoric of care for employees as the reality of restructuring initiatives intensifies employees' work and erodes job security, placing increased pressure on employees to perform. Policies of casualisation and the growing global gig economy[13] that classify workers as independent contractors rather than employees not only excludes employees' entitlements to sick leave, annual leave and their right to collective action but also excludes a sense of belonging and care (Funnell, 2017; Ryan, 2017). An ethic of care lead by HRM in organisations is therefore transient, depending on business priorities at the time (Foote, 2001).

This priority of HRM on performance "has become *the* dominant research issue with studies signifying a positive relationship between HRM and performance" (Guest, 1997, p. 263). This continuing research agenda might be problematic not only with the practical difficulties in measuring, assessing and determining best practice in HRM but also for the implied and explicit economic rationalist tones that are contradictory to the rhetoric of HRM

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[13] The gig economy is one where workers are not engaged as traditional employees but as contractors.

(Delbridge & Keenoy, 2010). In addition the plethora of popularised books by management gurus[14] continues to support and idealise economic rationalism when it comes to HRM policies and practices (Mabey, Skinner, & Clark, 1998).

> Their tales are of miraculous strategic virtuosity, of heroic organisational turn-rounds, of battles with organisational monsters (poor quality, poor service levels, huge inventories, etc.); about the necessary virtues for organizational success and how these virtues may be gained. Above all they are of the heroes/ines who make success possible - the new manager.
>
> In Clark and Salaman,1997, as cited in Mabey et al. (1998, p. 4).

Research and popular management theory tends to promote care (concern) for management and managers as a highly important group (the heroes) and employees as less important. This perception is also reflected in the paucity of literature on the employees' experiences of HRM. The HRM literature reports the voice of management, as those who are in control (Legge, 1998). Perhaps this is the reason why the available evidence from employees' experiences of the realities of HRM suggest a cynicism in their view (of care) in employee and employer workplace relationships (Bacon, 1999).

Insider stories: the employee's reality of the economic rationalist doctrine in HRM

The following passages are the narratives of employee experiences of HRM processes and policies in their own words. These narratives provide a different perspective on HRM's priority on performance.

> There is so much difference in the job now. It's an expert's really. In my day, it was a case of 'There's a fire there', you go with the idea of saving lives, overcoming the fire. But look what it entails now. It's so mechanical isn't it? There's so much grading – leading fireman, sub-officer, station officer. In my time the coachman's job was simply to drive the horses safely to the fire.
>
> Harry Price: coachman and omnibus driver, born 1890 (Blackwell & Seabrook, 1996, p. 3).

This employee's experience describes the technicisation of his job. Hierarchies and the standardisation and stratification of work are means to bring discipline and order to human resources. German sociologist Weber and German philosopher Heidegger warned against the expansion of technological values and understanding. They feared "technification would override and replace the traditional values of care and concern with the drives for acquisition and personal power" (Polkinghorne, 2004, p. 35). In the progress towards the rationalisation of tasks, care for the employee essentially appears as providing

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[14] Burrell (1989) as cited in Mabey et al. (1998) has labelled these books ' Heathrow management theory' since they are 'management books available at most airport book shops which are attractive to businessmen and women as supposed aids to their executive performance'.

systems and a chain of command to improve the efficiency of the task and develop individuals in a way the organisation deems appropriate. This individual seems confounded with the seeming lack of reason in the rationality of the change to his job perhaps because "the virtue of the belief in History was that some law of reason was operative" (D. Bell, 1974, p. 350).

> The trouble is, people in power say we must increase productivity: 'Great, true'. But what they really mean is that more people must be put out of work. They use language to say one thing and mean the opposite. The information we get is of no use in helping us make decisions.

> Rab: Middlesbrough, 1974 (Blackwell & Seabrook, 1996, p. 169).

HRM rhetoric is seen as a way to "manage meaning" intended to motivate employees and legitimise managerial authority while obscuring or marginalising less pleasant realties (Keenoy, 1990, p. 374). The use of euphemisms to cover unpleasant realities has spread through businesses like viruses, rather than speaking the truth (Rivett, 2014). Rightsizing, reengineering, for example, masks the realities of redundancies. This employee (above) laments the deceit and would prefer honesty instead. The worker in Primo Levi's (2015) 'The Wretch' is more direct when referring to those who use rhetoric as "not so much cynical as profoundly stupid" (p. 1023).

This employee describes his experience of 'tough love'.

> We've just had a lot of redundancies where I am working now. They've made people redundant who've worked for the firm for twenty-five years and more. At the beginning, people seemed slightly dazed. It happened so fast. They went to these meetings and they set up an advice centre, and it was all over. In two weeks, they'd all be gone, the whole shop had disappeared.

> I'd just come back from a week's holiday, and I was told to stand by my bench, and within the next hour and a half I'd be told. If I'd been picked to be made redundant, someone would come up to me and I'd have to follow them to the manager's office and be handed an envelope. That's what happened. Everyone stood in the shop, and the foreman came up and asked people, in alphabetical order, to follow him. They had to walk through three or four shops to the manager's office, where they were handed an envelope to tell them their services were no longer required. They'd given one of the men a gold watch two weeks previously for working there thirty years. He was devastated. He threw the watch back at the manager and told him what to do with it.

> Bob Clark: Engineer, Harlow, born 1944 (Blackwell & Seabrook, 1996, p. 77).

Redundancies and large-scale downsizing and restructuring is common HRM practice and widely accepted as a means to an economic end (Kramer et al., 2014). The experience of Bob Clark reflects the long held concern that when employees are ascribed a price and valued as commodities this "'evacuates' their intrinsic value or dignity" (Kramer et

al., 2014, p. 543), effectively removes care for and care felt from being human. The idea of care for the whole person is comparable with the "care of souls" tradition: those who cared for and sustained troubled persons by offering compassion and comfort (McNeill, 1952; Reich, 1995, p. 3). 'It's not personal it's business' reflects care for the business first and the resource-focused 'hard' HRM that perpetuates the economic rationalist view. Sympathy and care for people's suffering and anguish disappears. Care, from the exclusive view of managers, becomes care for people as things. People become part of the machinery instruments of gain and objects of use (Sandel, 2013, p. 10). Such treatment fails to value fundamental human rights. Respect and innate worthiness as human beings are not visible but, as these stories reveal, are present.

In Higher Education, the shifting priority from educational goals to economic goals is reflected in HRM policies and practices aimed to cut costs and increase productivity. As this academic's account demonstrates, the technification and standardisation of work, and the enforced hierarchies, continue to replace genuine care for employees, despite the rhetoric to the contrary.

> As a result of workload formulas and the rest, academics have essentially become outworkers in their own places of work. We fit into a factory model. We're like robots. Administrators now really run the show while we have lost our professional standing, although it is managerial incompetence and our disengagement that has allowed this to happen (Hil, 2012, p. 171).

The dominance of a business culture in Higher Education has seen the acceptance of the corporate language and thinking of efficiency and productivity. Workloads have increased and salaries decreased. Only the 'stars' who make the university more competitive and the education product more marketable are rewarded (Held, 2006). Increased casualisation of staff in all areas of Higher Education has become the standard choice of employment. Casual employment is often offered under the guise of increased flexibility, however, it is generally weighted in favour of productivity gains for management and administrators rather than care for the purposes of education or care for employees. Casual workers, agency and labour hire are engaged and put off as and when required by the organisation (Greenwood & Anderson, 2009; Stewart, 2009).

Hil (2012) is one of the few authors who has recorded the insider voices of academics' experiences of working in contemporary Higher Education institutions. The stories of their experiences of the managerialist doctrine of HRM, now the dominant culture in university life, reflects the same absence of care and taken for granted understandings of their experiences as in the business context. I have included one passage here that laments the change in priorities in education and, importantly, presents an insight to the reality of life

working in Higher Education.

> Can you imagine Ludwig Wittgenstein, Hannah Arendt or Ivan Illich as lecturers in one of Australia's universities? They'd be constantly under the heel of line managers for having refused to go along with the university's strategic plan, and they certainly wouldn't be promoted because they wouldn't have done enough committee work or administration. You'd have Wittgenstein ending his career on the third rung of the Lecturer B scale in some dingy office because all he'd do was sit around contemplating ideas and writing stuff. 'What about doing some course coordination and chairing a few meetings', his colleagues would insist. He'd flunk every performance review because he'd question the rationale for the process and wouldn't turn up. Senior Lecturer in Political Science. Melbourne (Hil, 2012, p. 221).

Human beings and their endeavours are complex and malleable in a way that physical goods are not. Yet employees continue to be treated as economic beings: passive objects, robots or machines void of the ability to intuit, feel and or even think. They work and live in a society that is structured to be more controllable and predictable (Polkinghorne, 2004; Satz, 2010). Employees in the business sector have come to expect to be pushed around, bullied and managed by others (Satz, 2010). However, control and predictability is not what traditional universities were about. Increased distress among employees in universities is not only because of changes in work practices but changes in their core values of what it is to work in a university.

Competition is the reason many organisations (including Higher Education institutions) choose to have caring policies or have chosen not to care (Delios, 2010). As a result, care for what and how, and care felt, as reflected in employees' experiences, seem to lack authenticity or genuine care. In 1999, Bacon asked a significant question for future research in response to managerialism in HRM studies: "how (might) we conceive of HRM as a phenomenon and what implications this has for measuring the "effect" on employees and their "experiences"" (p. 1182). I read this proposition as a call to seek the voices of employees in research as representing a "reality of HRM" (Bacon, 1999, p. 1180). However, I also hear the influence of rationalistic assumptions of HRM research, in that research can capture and measure the effect on employees and criteria can be assigned to their experiences. I also have a feeling of deja vu as several authors, over several years, have stated the need to know more about the life-worlds of employees in ways that do not diminish their experience down to management targets (Harper Simpson, 1989). As I re-view the first hand, insider stories of employees' reality of HRM and of life in Higher Education, I am compelled to ask, how can care and human experience be quantified? Do the voices of the reality of HRM need to be quantified? Is it more important that the insider voices are heard? Because "entrenched in the economic rationalist ideology it appears that HRM might be incapable of enabling the full expression of human capabilities" (Fortier & Albert, 2015, p.

4).

Care in HRM in Higher Education

Work and everyday activities in Higher Education have changed significantly since the implementation of public education reforms in the 1980s. HRM policies and procedures based on the economic rationalist doctrine that Fortier and Albert (2015) warned might not be capable of caring for what is to be human, are now practised in universities. A collaborative culture that once embraced academic communities is now dominated by a managerialist culture of competing businesses (S. Bell, 2017; Gardner, 2017; Hil, 2014). The managerialist approach to caring for people has infiltrated universities "while we (universities) sleepwalked down the neoliberal path" (S. Bell, 2017, p. 1). Authors in the USA, UK, Australia and New Zealand agree there has been a significant and global change in thinking about what Higher Education stands for, who the university serves, how the benefits of Higher Education are assessed, and the working relationships within a Higher Education institution (Apple, 2013; E. Atkinson, 2004; Barnett, 2013; Giles et al., 2012). Hil (2012) in reflecting upon his own experience in British and Australian universities in the past 25 years observed,

> discussions in staff meetings and other meetings tended to focus increasingly on workload allocations, attrition rates, grant acquisition and student enrolment rather than any meaningful consideration of what we as academics were doing and why we were doing it (p. 12).

Such is the cultural hegemony where the dominant ideology is accepted as the reality and "represents itself as the natural, obvious and mainstream culture and attempts to contain all others within it" (Meighan, 1986, p. 176).

Research is beginning to document the effects of economic rationalist culture in Higher Education and the consequences for people and their working conditions (G. Anderson, 2008; Connell, 2013). The documentation of the academic workforce provides useful data on employees' demographics (age, income, etc.), their length of tenure, and comparison of full-time, part-time and casual employees. Satisfaction surveys provide information on the percentage of the workforce who say they are passionate about their research and teaching or the percentage of those who are dissatisfied with the lack of security, poor management, unrealistic expectations and workload, and the overwhelming bureaucracy. Employee records provide statistics on sick leave, bullying and the physical and mental fitness of the workforce for analysis and interpretation on what types of policies and practices are needed with regard to the specific HRM activities of attracting staff and maintaining employee well-being in Higher Education. Much of the research applies to

academic and not administration staff.

Despite the available data and an overabundance of authors describing and linking the "time-worn face" of discontent with the evils of neoliberal reforms and the corporate university (Williams, 2012, p. 125), there is little research on the everyday experience of care as an employee in the context of Higher Education. Hil (2012) and Meyers (2012) wrote accounts of their own experiences in Higher Education. Meyers collected his stories from academics over lunch at the local pub, conferences, study days and workshops. Academics' accounts of life in Higher Education are often dismissed or denigrated as cries of unfounded grumblings, reminiscing on an elitist past (Hare, 2011; Hil, 2014). Some critics have questioned the rigour of the research and facts of Meyers' book (Long, 2012; Williams, 2012). However, it was the following words Martyr (2012) wrote in her review of Meyers' book that took my attention.

> … everything rings true, and it's a book that I-and at least 10 other people I can think of-could could have easily written (p. 54).

Martyr (2012) is stating that despite the criticisms of Hil and Meyers, the experiences exposed in their works resonate with many people working in Higher Education.

The research data and statistics report that people working in Higher Education are experiencing fear, stress and disheartenment as HRM decisions have resulted in increased surveillance, measurement, audits, performance reviews and unrealistic workloads becoming the norm (G. Anderson, 2008; Apple, 2013; Connell, 2013; Hil, 2012; Meyers, 2012). I am concerned that HRM choices in Higher Education have led "to the subordination of fundamental human rights owed to all employees" (Van Buren et al., 2011, p. 211) with the stories of lived experience of individuals in the workforce taken for granted. To me this reflects an absence of care for the soul of persons in the current Higher Education research agenda. My inquiry seeks out the stories of people working in Higher Education to consider the phenomenon of care and how care shows itself in their lived experience.

Giles et al. (2012) believe that care is the foundation of educational undertakings, and therefore personal and relational aspects of education, leadership and management are integral to the educational experience. It is important to understand the nature of care in the educational experience in other than rationalistic descriptions of what is care, how to care, what is cared for, and care in ethical dilemmas and decision making. This inquiry is therefore significant as it seeks ontological understanding of care by asking, where is care in the experience of employees in the context of HRM and Higher Education? What is the experience of employees and the priority of care in HRM in Higher Education?

Some thoughts: HRM, Higher Education and care

My ponderings keep returning to the quote by Barry (1871) at the beginning of this chapter and his statement of the importance that, "the science of Political Economy must yield to the art of human-well-being", and that, "human beings must take precedence of abstractions, ploughing machines and spindles" (p. vii).

Has the science of the economic imperative taken precedence over the art of human-well-being in HRM in Higher Education? And if so, what does that mean for people's experience of working in Higher Education?

Contemporary literature is reporting the discord, dissatisfaction and resistance being experienced in Higher Education institutions (G. Anderson, 2008; Apple, 2013; Canaan, 2012; Connell, 2013; Kimber & Ehrich, 2015). Authors are concerned about the impact dominant economic rationalist beliefs have on the values and behaviours of employees in universities (Barnett, 2013; Connell, 2013; Giles et al., 2012). This calls for new understandings of the taken-for-granted art of human-well-being. Has care been forgotten, misplaced or taken for granted? Are the taken for granted decisions and policy making in HRM in Higher Education privileging the science of productivity over the art of human-well-being?

An existential way: what might the dark edges reveal?

This chapter re-viewed literature as part of the interpretive phenomenological approach to this research inquiry. The re-view of the historical and contemporary literature on the notion of care and care in leadership and management in HRM and Higher Education shows understandings of care to be varied, often complex and sometimes obscure. The re-view of the historical context and the phenomenon of the inquiry revealed not only the changing nature and character of care in managing and leading in HRM in Higher Education but also the changing nature and character of care in HRM in Higher Education that extends into personal and professional lives and the wider dimensions of living and well-being in contemporary society. The re-view also exposed blind spots as the continued appearance of highly rational management and policy theory in the HRM literature obscures practices of care in organisations (Eide, 2006).

In descriptive ways, care has been expressed as helping another to grow and prosper; as an economic imperative in a free market; as a means to motivate employees to achieve economic gains for business, the economy and the public good. In organisations, an ethic of care is described as a unique ethical practice whereby managers have a

responsibility to attend to and meet the needs of others; a way to relate to others in the employee relationship with a particular care giving focus. There are cognitive, structural and relational dimensions of care. Care is described as being both a practice and a value, benevolent and manipulative, hard and soft; egotistical and humble, life giving and burdensome and as an embodiment of what it is to be human.

Descriptions of care in HRM theories and practices in Higher Education have shifted from charitable giving and are increasingly situated in HRM literature and research that embraces the ideal of managerialism and assumes approaches to management and leadership that are aligned with rationalistic, hierarchical elite, top-down models and strategy linked to economic gain. The link between HRM and performance continues to be a priority for research, policy and practice. The integration of HRM policy with economic rationalist hegemony and values in Higher Education is inconsistent with honouring responsibilities of care and caring in serving employees' interests and, more broadly, with the priority of a devotion to knowledge and the formation of human sensibilities over the production of knowledge for economic gain.

The popular dominant theories fail to adequately explain the disparity between the HRM rhetoric of unified values of care in Higher Education and actual HRM practice in Higher Education where economic and commercial interests are privileged over care for employees and their interests, and over care for traditional educational values of education for the public good. My concern continues to be that the literature too readily conceives care and caring as managing 'something' with universal rules and standards that focus on problem solving, as questions to be answered with an emphasis on measureable outcomes, or bringing an economic rationalist understanding of care into HRM in Higher Education. Contemporary understandings of care in HRM theory as practised in Higher Education take for granted that humans are complicated beings.

There appears to be a need for HRM research in Higher Education that sensitively and contemplatively explores the apriori nature of care. The available research on care as work is focused on care given by managers in organisations, workers in hospitals, teachers and other carers in their practice. Despite some authors calling for a change in the research approach to HRM in Higher Education (Bacon, 1999; Boudreau & Lawler, 2014; Fortier & Albert, 2015), there seem to be no significant phenomenological studies where the researcher seeks an ontological consideration of the phenomenon of care as it shows itself in the participant's lived experience of being an employee in HRM in Higher Education.

In an existential way, there may be more to be understood about care and caring in

HRM in Higher Education. Indeed, it seems that much is taken for granted as theory is often believed as the truth or the reality of people's experiences in HRM in Higher Education. In 1974, Bell referred to "a change in consciousness and cosmology, the dark tinge of which has always been present at the edges of man's [sic] conception of himself and the world, which now moves to the phenomenological center" (p. 487). More recently Berger (2002) referred to a gap, the empty space, the lifeless void on the edge of the reality of experience in the promises of rhetoric. Research that continues to theorise and rationalise care and caring, I fear, will continue to devalue a "profoundly human phenomenon" and in doing so, fail to reveal the intangible ways care is actually experienced (van Manen, 2002, p. 263). Therefore, it is the dark tinge, the unseen but present gaps in the reality of being human that this inquiry seeks to illuminate and, in a sense, bring to life people's everyday experiences of HRM in Higher Education in an existential way.

I chose Phenomenology as the research method for my inquiry. I sought to "reveal the meaning [of the phenomenon of care] within experience" (L. Smythe, 2012) and move away from the contemporary preoccupation with measures and pragmatism as "posed by science and its method of empiricism" (Adams, 2011, p. 28). A phenomenological approach best suited my values and my aim in this inquiry to explore and uncover what is concealed by the taken for granted understandings of the lived experience of care in the context of HRM in Higher Education (E. Smythe, 2003).

Concluding comments

The re-view of the literature in chapters 2, 3 and 4, has sparked not only new questions to consider but alternative ways to contemplate care in the context of HRM in Higher Education. Significantly, the re-view of the literature revealed care is more than just empathic care giving and I am challenged to continue to reflect upon my pre-understandings and accept the ambiguity of the limitless "still-not-yet-known" as I continue this research journey (E. A. Smythe, Ironside, Sims, Swenson, & Spence, 2008, p. 1391).

I have shared my thoughts and ponderings and invite readers to join in the interpretative conversation. Chapters 2, 3 and 4 express dynamic reflexivity in re-viewing the literature that does not end at the closing of these chapters, but continues throughout the following chapters (E. Smythe & Spence, 2012).

Chapter 5 'Investigating the Live Experience' considers philosophical underpinnings used in this phenomenological research, providing detail of the application of Heidegger's and Gadamer's understandings to a hermeneutic phenomenological inquiry that explores the

phenomenon of care in HRM in Higher Education.

CHAPTER 5 INVESTIGATING THE LIVED EXPERIENCE

Working phenomenologically: just keep swimming

> I was experiencing a very difficult time in my life. I was worried, distressed, things seemed hopeless. I could see no way out. I didn't know what I to do. I recall my teenage daughter saying to me in a very matter of fact way, 'just keep swimming'. Puzzled I asked her, 'what do you mean?' 'Just keep swimming', she repeated. 'You know, like Dory in the movie Finding Nemo when all seemed lost she just kept swimming'. I laughed. I remembered the scene in the movie very clearly. Dory and Marvin (Nemo's Dad) were journeying down into the deepest, darkest part of the ocean looking for Nemo. Marvin was fearful of the dark and of the unknown and wanted to give up. But Dory, unaware of the dangers and embracing the darkness, urged Marvin on by singing, *just keep swimming, just keep swimming*. It worked. I just kept swimming my way through the difficulties and eventually a way out presented itself. The wisdom of my daughter (and Dory) was a powerful reminder. Sometimes you just have to have blind faith that things will work out and keep on ongoing despite not knowing what lies ahead and just keep swimming. This little mnemonic device has since been a code we share when things are tough and we want to give up.

As I reflect upon my experience of phenomenology I was reminded of Dory. I could see many parallels with my search for understandings of the essence of the phenomenon of care and Dory's search for Nemo into the dangerous unknown. Dory came upon Marvin in a chance encounter as Marvin was searching for his lost son, Nemo. Dory did not know Nemo. She had never met him and so did not really know what she was looking for. She had to trust Marvin that Nemo was in fact out there somewhere in the ocean and that he was worth pursuing. Along the way Marvin and Dory faced many dangers and at times the search seemed impossible. "But where there is danger, there also grows the strength, the agency of salvation" (Hölderlin, as cited in Steiner, 1978, p. 134).

During the search many of the obstacles turned out to be blessings in disguise. Surprising encounters were all part of the journey to find Nemo. Facing fears and overcoming the obstacles along the way were natural ingredients of the journey. Hopes were raised with the excitement of lost being revealed, only to disappear again. Fortuitous encounters with people who appeared at the right place and time helped keep the search alive and led to Nemo being found. Nemo was found in the most unlikely place, an aquarium in a dentist's office in Sydney! Marvin and Dory would never have looked for Nemo there. However, that was not the end of the search. Nemo had to be extracted from the place where he was found. And even the recovery was fraught with difficulties as in the process Nemo was lost and found again. The end started with a new beginning for Marvin, Nemo and Dory that they never could have imagined.

Phenomenology is a search to recover a "deeper understanding of the nature of

meaning of our everyday lives" (van Manen, 1990, p. 9) and allow meanings to be seen anew. In Heidegger's (1962) view these understandings are pre-reflective and *apriori*, showing the taken for grantedness of our everyday experience. van Manen (1990) proposes that "a real understanding of phenomenology can only be accomplished by actively doing it" (p. 8). I found this to be true of my experience of doing phenomenological research. Like Dory in her search for Nemo, my journey was not a case of following a simple step by step path. Like Dory, most of the time I had no idea what lay ahead. I had to follow my instinct and trust the phenomenon to guide me. As van Manen (1990) suggested, the path to researching the lived experience could not "be determined by fixed signposts". The path or method was conceived along the way in response to what was "at hand" (p. 29).

Gadamer (2013) uses the metaphor of walking along a path in a forest that is very taken for granted to describe the journey of re-covering meaning in our lived experiences. My search was more like swimming in an ocean exposed to the ebbs and flows of the tides and currents at any particular time. The search occurred within an ocean of dynamic and complex fluidity where I resided and experienced the research journey as a participant, and not as a passive observer (Giles, 2008; E. A. Smythe et al., 2008; van Manen, 1990).

At times it was an arduous journey. Just like Dory and Marvin in their search for the elusive Nemo, out of the dangers of the unknown grew new strengths and the deliverance of new understandings. At the beginning of the search, without being able to grasp onto the certainty of pre-defined steps, I often felt uncertain and insecure. I stepped 'outside' the research phenomenon, returning to a way of thinking and being I was comfortable with. I found myself looking for answers out there, rather than allowing new possibilities to emerge through introspection and contemplation.

However, as I plunged into the search, I came to accept the possibility that *opens up* thinking in phenomenological research rather than the factuality of other research methodologies that shut down thinking afresh (Heidegger, 1962; Romanyshyn, 2013; E. A. Smythe et al., 2008). I became immersed in the phenomenological way of being part of the search for meaning (E. A. Smythe et al., 2008). This required me to let go and trust "that the thinking and new understanding will come and will lead" (E. A. Smythe et al., 2008, p. 1394). As I let go, re-newed insights and questions came to me. I grew increasingly attuned to the phenomenon of care, questioning my own pre-justices and pre-understandings as I experienced a feeling of flow and of being at home with the search.

While the method may seem unmethodological, "it is not a process of do whatever you like" (E. A. Smythe et al., 2008, p. 1389). This was not simply a matter sitting back and

'navel gazing'. On the contrary, the challenge (I found) was staying in the research with a contemplative intensity of living towards the phenomenon, knowing that that which is most essential to us withdraws from us (Gadamer, 2013; Heidegger, 1962). As van Manen (1990) suggests the phenomenological path requires scholarship as the researcher becomes a "sensitive observer of the subtleties of everyday life and an avid reader of relevant text … humanities, history, philosophy, anthropology and the social sciences as they pertain to his or her domain of interest" (van Manen, 1990, p. 29).

Faithfully giving into, and residing in the search, I found as I moved through and engaged with the research and just kept swimming, living towards the phenomenon, I experienced the feeling of being in-play (Heidegger, 1962). I understood my role as researcher to make visible what is hidden, the ontological meanings and the taken for granted understandings in everyday lived experiences of care in HRM processes in universities. Free from "the noise that tells us all that is already known" I found myself in a "space" where my thoughts were free to play and wonder, and where renewed insights came (E. A. Smythe et al., 2008, p. 1391). Even though at times working phenomenologically was a journey of trepidation, it was always a journey of wonderment and awe. I often amazed myself as the deepening connection with my work was revealed in the salvation of trusting my intuition, acknowledging feelings without having to rationalise them, and the serendipity of those moments when new possibilities appeared.

The path to researching the lived experience is unlike other research methodology. It is a turning towards a phenomenon rather than being preoccupied with research techniques (Gadamer, 2013). I discovered "the objectivity of [my] work was secured in the deepened awareness of its subjectivity" (Romanyshyn, 2013, p. 169). From my experience in researching the lived experience, I came to understand the "way of being-phenomenological" cannot be forced or induced, it "comes" (E. A. Smythe et al., 2008, p. 1394).

This chapter summarises the philosophic foundations of my search, outlining the philosophical understandings of Heidegger and Gadamer whose writings influenced this inquiry. The chapter outlines the 'methodology', detailing what I did and how the inquiry evolved. The chapter then moves through sections entitled, 'Initiating phenomenological research'; 'Gathering stories'; 'Working with the stories' and 'Research as care for the soul'. The chapter concludes with a discussion of the phenomenological search for meaning in the essences of the phenomenon of care in the context of HRM in Higher Education.

Philosophical foundation

Existential phenomenological philosophers

My search for ontological meanings of the phenomenon of care in HRM processes as it is lived in the everyday lives of employees in universities started with deciding on which path to take as I began my journey. I found from discussions with fellow students undertaking phenomenological research and from reading the literature that many and varied phenomenological research techniques are practised (Finlay, 2012; Polkinghorne, 1989). The method and practice of phenomenology is "found within the wider philosophical underpinnings" (Ehrich, 1999, p. 20). A phenomenological method is sound as long as it is allied to a phenomenological philosophy (of which I found there were many) (Ehrich, 1999; Finlay, 2012). Therefore it is necessary to acknowledge the philosophical foundations that informed my phenomenological inquiry (van Manen, 1990).

My chosen phenomenological philosophy inspired my way of being in the inquiry and provided the philosophic framework and underlying assumptions that were to influence my activities of gathering, interpreting and putting into words ontological understandings that might be revealed. I chose the works of existential philosophers Heidegger and Gadamer to illuminate understandings in my search. The writings of Heidegger and Gadamer, were the shining lights to reveal the taken for granted understandings of the nature of care in HRM in Higher Education. I chose the existential phenomenological path as it is concerned with the existence of being and upholds that experience is the principal interest of phenomenology (Ehrich, 1999). I chose Heidegger's philosophical understandings of how it is to be because "for Heidegger, ontology, phenomenology, hermeneutics and language are brought together in a 'lived experience'" (Giles, 2008, p. 64).

Gadamer was a former student of Heidegger. He developed Heidegger's ideas into a practical way of working phenomenologically. Gadamer (2013) believed the preoccupation with (objective) method or technique is antithetical to the spirit of human science scholarship. Gadamer (2001) proposed ways to work phenomenologically with hermeneutics at its core: "descriptively, creatively-intuitively, and in a concretizing manner" (p. 113). In following this philosophy, my search was a faithful (and always fateful) journey of playful wondering, thinking and sense making where I was immersed in a cycle of disciplined and committed reading, writing and dialogue (E. A. Smythe et al., 2008; van Manen, 1990). My inquiry identified ways of "investigating experience as we live it and ways of making sense of the investigations" (Ehrich, 1999, p. 31; van Manen, 1990) to keep my search focussed on the nature of the phenomenon of care as a profoundly human experience.

The presence of Heidegger (1889-1976)

Dasein and the philosophical question of being

The meaning of being, Heidegger's life-long interest, was the philosophical question of being (Heidegger, 1958; Reich, 1995). His philosophical insights followed the pursuit of the ancient Greek philosophers who continually asked 'what is the meaning of being' (Heidegger, 1958; E. Smythe, 2003)? For Heidegger (1958, 1962), meaning lay in experience. Heidegger (1962) used *Dasein* to represent the human experience of being in the world through participation and involvement. The mysteries of the question of being are uncovered in the mere act of existing; "the very *meaning* of Dasein is one who reflects upon one's existence" (Gelven, 1989, p. 48). The following passage from Coleridge's (1912) poem captures Heidegger's question of the meaning of existence and the philosophical question of being.

> Hast thou ever raised thy mind to the consideration of existence, in and by itself, as a mere act of existing? Hast thou ever said to thyself, thoughtfully, *It is*! Heedless, in that moment, whether were a man before thee or a flower or a grain of sand … without reference in short, to this or that particular mode or form of existence? If thou has attained to this thou would have felt the presence of a mystery which must have fixed thy spirit in awe and wonder (p. 463).

In Heidegger's (1962) philosophy, hermeneutic phenomenology uncovers the mysteries, wonders and awe of the nature of Being in ways in which humans fulfil possibilities in the world into which they are born and inevitably die. All being is in Being (Heidegger, 1962). The meaning of the phenomenon of care in the Heideggerian perspective can only be in *experiencing* care.

Phenomenology is ontology

In HRM in Higher Education, the meaning of the nature of care lies in the experience, for example, of an unreasonable workload, being bullied into redundancy, or in shifting educational priorities. Meaning lies in the everyday experience as it happens, with all the tears, joy, smiles, grumpiness, frustrations and hurt. Meanings in the story of the experience of caring go beyond meanings in theories and conventions of what ought to happen. Phenomenology is a departure from much of academia that searches for meaning in the ontic definition, "where life is removed from the context; life removed from life itself" (E. Smythe, 2015, slide 16). Heidegger's philosophy of phenomenology is ontological in that "the most significant order of reality is meaning, not matter, and in which meaning is organised according to aesthetic principles instead of the principles of formal logic" (Polkinghorne, 1988, p. 159). The phenomenological / ontological search is life giving as it returns to the experience of caring, in all the messy, dynamic, unpredictable, astonishing, bewildering and ever emerging taken for granted meanings.

Hermeneutic phenomenology shining forth the taken for granted

Care is a phenomenon. A phenomenon is considered as being essential to human experience that is felt both in its presence or absence. Heidegger signals to the nature of phenomenon as something which is "revealing and concealing, coming and going, present absent, (and) a thrownness" (Moules, McCaffrey, Field, & Liang, 2015, p. 23). For Heidegger, the search for the meaning in the nature of the phenomenon is an interpretive process (Flood, 2010; Moran, 2000). Heidegger (1962) asserts "the meaning of phenomenological description as a method lies in the interpretation" (Heidegger, 1962, p. 37). In Heidegger's (1962) view, hermeneutics is a pre-requisite to phenomenology: "the phenomenology of Dasein is hermeneutic in the primordial signification of the word, where it designates the business of interpreting" (p. 62). Heidegger (1962) brings together the two philosophical movements of Phenomenology and Hermeneutics, as the work of hermeneutics enters into the interpretation of the nature of the phenomenon. In the Heideggerian understanding of phenomenon in the everydayness of being, 'care' may be hidden or mask itself and its meaning be taken for granted. What might appear as 'care' may not be care at all, or vice versa (E. Smythe, 2003). The hermeneutic challenge in interpreting the nature of the phenomenon in my inquiry is to reveal what is taken for granted in the everyday experience of care in HRM practice in Higher Education.

Heidegger on Care

Care was at the centre of Heidegger's (1962) philosophy. According to Gelven (1989), Heidegger used the word care at a deepening ontological level to describe the essence of Dasein. Not to be confused with ontic understandings of care and caring, for Heidegger, care "accounts for the unity, authenticity and totality of the self, that is, of Dasein" (Reich, 1995, p. 7). Dasein is care. Heidegger (1962) explains the tendency of Dasein to turn away from its owned authentic being, and in seeking security in the crowd, limit its way of being to what the others think, and behave in accordance with public opinion. Care or Sorge, calls Dasein back from the anxiety that is experienced in this departure from one's owned authentic way of being to enable a return to the possibilities of one's owned self, one's authentic self (Reich, 1995).

As in Roman mythology, care in Heidegger's philosophy has dual meanings of anxiety and solicitude, representing two conflicting, fundamental possibilities in everyday experience. Sorge, anxious, worrisome care represents the struggle for survival and status approval among fellow human beings. Fürsorge, solicitous care or 'caring for' represents attending to, nurturing, care for the Earth and for others. Both care as anxiety and care as solicitude are experienced in the everyday world of being. Worrisome or troubling care may

move us to escape and solicitous care can open us to possibilities (Reich, 1995).

Heidegger (1962) made the distinction between 'taking care of' in the sense of supplying to the needs of others, Besorgen, and Fürsorgen, 'caring for'. Dasein that is essentially related to others, enters the world of others by way of care as Besorgen and care as Fürsorgen. Heidegger's insights on Sorge, Fürsorge, Besorgen and Dasein form the philosophical foundations for the discussion chapters in this thesis. Heidegger's ideas on the notion of care are developed and further explained in coming to understandings of care in HRM in Higher Education.

The presence of Hans-Georg Gadamer (1900-2002)

Gadamer's work, throughout his long life, maintained hermeneutics at the centre of his philosophy. Building upon linguistic and ontological themes from Heidegger, Gadamer (2013) extended the idea of philosophical hermeneutics. Gadamer's aim was to uncover the nature of human understanding. Gadamer believed that to understand something is to find a way of applying it to our own circumstances and testing our understandings against our own pre-conceptions. In this way, according to Gadamer, 'application' can only be viewed as integral to understanding human beings and "never [as] an add-on to that which has already been understood" (Nixon, 2017, p. 53). Rather than provide a method or set of rules to apply to the search for understandings, Gadamer offers ways of being in the search and ways to ponder and question, beginning with the unique culturally and historically formed consciousness of the researcher, "to light an interpretation that has revelatory power" (Gadamer, 2001, p. 42; Nixon, 2017). In Gadamer's (2013) view, the hermeneutic task in interpreting the nature of the phenomenon is embodied within the hermeneutic priority of the question (Nixon, 2017, p. 41). The question unites the phenomenon as the researcher seeks to understand within the specific context within which the researcher seeks to understand it. Therefore, because each researcher brings to the search their own unique formed consciousness, the phenomenon and the context is specified, and understanding is always a unique possibility.

Selected fundamental aspects of Gadamer's hermeneutic philosophy that influenced my way in coming to understandings of the experience of caring in my inquiry are summarised here: the intrinsically historic aspects of tradition and prejudice; language and the linguistic aspects of understanding; conversation, hermeneutic circle and the universality and finitude of hermeneutics. These and other ideas that distinguish Gadamer's hermeneutic philosophy influenced my way of being in my search for understanding, such as play, fusion of horizons, purpose and phronesis (Gadamer, 2001; Giles, 2008; Moules et al., 2015), which I discuss as I describe what I did in the 'Investigating the lived experience' section of

this chapter and are incorporated into the following chapters.

Tradition and prejudice

For Gadamer, "good interpretation attends to the history of the topic" as understanding has a temporal dimension (Moules et al., 2015, p. 37). We live in a world of constant change, subjected to the diverse and varied influences of our time and place. While we might consciously attempt to clarify our understanding from within our world, we cannot remove ourselves from it (Moules et al., 2015). Scientific method requires researchers to remove themselves from the research to eliminate the possibility of prejudicing outcomes. Gadamer (2013) considers this to be not only impossible but absurd. Romanyshyn (2013) agrees, "it is indefensible" (to remove the researcher and their intuitive knowledge) because rationalist, scientific inquiry, "forgets that the world that we call objectively real is a way of designing the world and interpreting it" (p. 210).

Gadamer (2013) places much emphasis on tradition, the historically formed consciousness that the researcher brings into the search. Indeed, only when the researcher acknowledges and is aware of the traditions of which they are already part, can they evaluate them and think clearly and critically as they interpret the phenomenon in the context of their pre-understandings of their tradition. Philosophical hermeneutics acknowledges that researchers bring themselves (and their tradition) into the search and invites respect for their unique situations and their unique histories in order to begin to understand the phenomenon of the inquiry (Giles, 2008; Moules et al., 2015; Nixon, 2017). As Davey (2006) concludes,

> Tradition as conceived by philosophical hermeneutics is not just a stock of inert ideas or values but a manner or style of becoming critically engaged with (and thus continuing if not extending) the influence of a set of questions or subject matters (p. 17).

However, Gadamer (2013) calls for "the foregrounding and an appropriation of the researcher's own foremeanings and prejudices [because] the important thing is to be aware of one's own bias" (p. 282). It is the responsibility of the researcher to actively reflect upon their own concern for the subject that might close off dialogue while remaining open to dialogue and new possibilities (Moules et al., 2015).

Language and linguistic being

For Gadamer, "language is living language and takes place in events of understanding" (R. E. Palmer, 2006, p. 3) and is fundamental to his philosophy of hermeneutics. Moules et al. (2015) describe the significance of language and linguistic being in Gadermerian hermeneutics as "being the air that understanding breathes" (Moules et al.,

2015, p. 39). In his hermeneutic philosophy, Gadamer (2007) identifies movement, moving towards understanding, as a distinguishing character of language. At the same time, Gadamer recognises both the limits and possibilities as language drives towards understanding. He encourages the use of aesthetics in language to widen interpretative possibilities that enabled movement towards understanding. In response to Heidegger's concern about the spread of scientific culture and the pre-occupation with technology, Gadamer cautions against the use of fixed technical or scientific terms that serve a narrow purpose. Gadamer urges a return to "living language": "… we must get back to the living reality of language that both reveals and conceals, to language such as we find in religious forms of expression, but above all, in poetry" (R. E. Palmer, 2006, p. 3).

Conversation and questions

Gadamer's view on conversation and questions has particular significance for the research interview. According to Gadamer (2013), conversations allow new understandings to be revealed as two people speak and listen to each other. However, it needs to be remembered that each person brings to the conversation their traditions that precede them. And in "every true conversation … each person opens up himself [sic] to the other [and] truly accepts his point of view as valid" (p. 403). Despite the researcher's intent and guidance, it is important the interview is "a lively and interactive exchange in which the interviewer becomes both attentive listener to the other as well as a self-conscious questioner" (Moules et al., 2015, p. 41).

Questions are important to keep the conversation focused while opening up the dialogue and inviting more. Hermeneutic questioning comes from a place of humble curiosity. Questions are asked to lead to shared understandings and not simply to gather data with a pre-determined end in mind (Moules et al., 2015).

Hermeneutic Circling

In line with Gadamer's writings towards 'living language' and moving towards understanding as the distinguishing character of language, the hermeneutic circle describes this movement as present understanding or prejudice interacting with, and moving into, new understandings (Moules et al., 2015). Heidegger (1962) referred to the hermeneutic circle to explain the interaction between part and whole, the back and forth understanding of Dasein. Gadamer (2013) also refers to the circular movement as vital to recovering the meaning of part and whole.

> Fundamentally, understanding is always movement in this kind of circle, which is why the repeated return from the whole to the parts, and vice versa, is essential. Moreover, this circle is constantly expanding, since the concept of the world is

relative, and being integrated in ever larger contexts always affects the
understanding of the individual parts (p. 196).

Some commentators refer to the hermeneutic spiral signifying an imaginal approach, that is the poetics of research and its transcendent function between conscious and unconscious (Romanyshyn, 2013). According to Romanyshyn (2013), spiralling represents a deepening in the engagement between the researcher and their interpretive work "expressed in dreams, intuitions, feelings, symptoms, and synchronicities" (Romanyshyn, 2013, p. 216). I am not sure the distinction needs to be made as both Heidegger and Gadamer emphasise the aesthetic or poetic use of language to move toward meaning, unfolding and deepening within and out of present meaning in the presence of the researcher with all their traditions, both conscious and unconscious. The turning from a phenomenon that presents itself to understanding the meaning of that phenomenon is always returning to itself. Rich within the heritage of Hermes that "brings the message of destiny" (Heidegger, 1962; as cited in Romanyshyn, 2013, p. 220), hermeneutic turning, circling and/or spiralling is an ongoing movement as the language of description of what the phenomenon '*is*' disappears and the ontological nature is revealed in the language of deepening understanding of the '*isness*' or essence of its meaning. The continuous nature of hermeneutic reflection does not stop, nor is the relationship between the researcher and their conscious and unconscious understandings limited.

Universality and finitude

Gadamer (2013) claims hermeneutics as universal, in that understanding happens in language and this "points to a universal ontological structure" (p. 490). Language speaks us (Gadamer, 2013). Gadamer is alluding to the limitations of scientific method and the limits of objectivising thought that is uncontested and often believed to be the only knowledge or reality. In Gadamer's view, methods have their uses but "never in themselves lead to (universal) understanding" (Nixon, 2017, p. 41). For Gadamer (2013, p. 407), "language is the universal medium in which understanding occurs".

While understanding-in-language (hermeneutics) dialogue presents a prospect of infinite possibilities that continue beyond each interpretation and the life of research project, the work of the researcher has to have a beginning and an end (Gadamer, 2013).

Investigating the lived experience, as lived

The journey of discovery in investigating the lived experience in my inquiry was influenced by Heidegger's understanding of ontological nature as being in the world as existing. This inquiry sought taken for granted meanings of the phenomenon of care in

contemplating existence as 'It is'. Investigating experience as lived sought to shine forth the wonderment and awe of the taken for granted understandings of the phenomenon of care hermeneutically revealed as being-there, being-open, being-in-the-play, accepting what comes and waiting upon the moment of understanding. Ontologically, "in waiting [upon] we leave open what we are waiting for" (Heidegger, 1966, p. 68). Gadamer's hermeneutic philosophy influenced my way of being within the investigation to uncover the mystery of ontological understandings of care in HRM in Higher Education.

The context

This context for this research is HRM processes and practice in universities in South Australia. In this inquiry, HRM processes refer to the practices, tools and procedures prescribed by Human and Resource specialists in the university to support the university's strategic business plan. The participants' stories are drawn from their experiences of formal and visible HRM processes such as Recruitment and Selection, Induction, Training and Development, Workplace Health and Safety, Performance and Peer Reviews. The participants' stories also tell of their experiences of the informal and not always obvious HRM processes of developing organisational culture, maintaining effective working relationships, leadership formation, workforce planning, managing workloads and employee well-being.

Care in HRM has always been important to me. My Masters research used a Grounded Theory method to identify care as an enabling factor in knowledge creation in business. My inquiry concluded that, "the intentionality of the moment is an important 'way of being' in care full relationships" and that "care may not necessarily be a quality of care fullness, rather a different way of being in organisational roles" (Edwards, 2012, p. 84). This led me to explore ontological understandings of care: "to do justice to everyday experience, to evoke what it is to be human" (Finlay, 2011, p. 3). I believe care in HRM in Higher Education is of critical concern as HRM practices focused on economic gains are damaging the integrity of educational endeavours and putting increasing strain on the lives of people working in universities. My interest now turns to ontological meanings within the experience of the phenomenon of care in workplace relationships in the context of human resources in universities.

Shaping the inquiry

The broader phenomenological research community was a significant influence in this search. Once I had decided to research the lived experience, I attended an international conference on interpretive phenomenology. I was immediately inspired as I listened to other

researchers' first hand stories. The workshops helped me to understand and participate in doing interpretive phenomenology: starting with a story and extrapolating an interpretation that progressively moved to reveal ontological understandings. Even though this challenged my need for certainty and logical deduction, by the end of the conference I felt a sense of freedom and possibility. I knew this was the right path for me. The phenomenological research community formed at the closing of the conference has continued to be a source of inspiration and support. Another invaluable support are my phenomenological research buddies. We are all at different stages of our research. We meet monthly over coffee or lunch and chat. We share our experiences of the good, the bad and the ugly of being a phenomenological researcher. Being able to tell our stories has been an invaluable part of my journey. My supervisors shared their own experiences of completing phenomenological doctorates as well as having supervised doctorates and research projects using this methodology.

Initially I intended to conduct a case study narrative inquiry. A year into formulating the focus of the inquiry, reading the literature and discussions with my supervisors I was still confused about the best methodological approach and reassessed what I wanted to achieve from the project. My supervisors suggested I read van Manen (1990), 'Researching the Lived Experience'. The philosophy and method resonated with me and the purpose of the research project. Possible research questions were framed as I pondered upon the lived experience in Higher Education and identifying the underlying phenomenon:

How is the taken for granted, accepted ways of being an employee, lived out?

How is the presence of a sense of void (as Berger (2002) identifies the gap, the empty space, the lifeless space between the reality of experience and the promises of the rhetoric) experienced in the everyday work life within universities?

How are care, compassion, humility and even hope, experienced in the workplace?

How is care, as a phenomenon of the existential nature of being human, experienced in workplace relationships in Higher Education?

The research question for this inquiry was finally shaped as, 'What is the ontological nature of the phenomenon of 'care' as experienced in interactions with Human Resource Management (HRM) processes in Higher Education?'

Capturing thoughts and feelings along the way

From the outset I kept a journal of conversations, teaching notes, quotations,

interactions and reflections on care. I found as I progressed that thoughts and insights would come and go at all times and places, in the car, on the bus, in unrelated conversations. Thoughts found me. Often thoughts would come, not quite fully formed, and then disappear, only to reappear in a different form. I was drawn to these thoughts as if they were sign posts, a pointer, pointing in that moment "at something which has not, not yet, been transposed into the language of [our] speech" (Heidegger, 1968, p. 18).

It was therefore essential to keep my journal and a pen with me to capture these as they appeared or to improvise by recording thoughts on my phone, scraps of paper, postit notes. Journaling provided a 'memoir' of my journey and references of my understandings to reflect upon as they appeared and then disappeared. However, of personal importance, reading my journal now provides me with a record my own growth and personal transformation as being within the inquiry.

Gaining approval for the inquiry

This doctoral research project entitled 'The nature of 'care' as experienced with-in the context of Human Resource Management (HRM) in Higher Education: an hermeneutic phenomenological inquiry', was approved by the Flinders University Social and Behavioural Research Ethics Committee (SBREC) on 26th May 2016, Project Number 7210 (see Appendix A).

Gathering stories

Uncovering the ontological nature, or taken for granted meanings and understandings that exist inside human experiences of the phenomenon of care, started with gathering a collection of experiential textual descriptions of care in universities (Polkinghorne, 1989) in the form of stories. The first stories I gathered were my own stories of care in HRM. Because we are, as Gadamer (1998) said, "historical creatures, we are always on the inside of the history that we are striving to understand" (p. 28), it was necessary, as the researcher, to first to acknowledge my own prejudices. Therefore, one of my supervisors interviewed me as a starting point "to the retrieval of any prejudices that is naively covered over" (Diekelmann, 2005, p. 23).

Reflecting upon my first experience of a hermeneutic interview, I was surprised by the ease with which I shared my stories. It was then I understood the importance for the interviewer to be interested and engaged as we fell "into conversation" (Gadamer, 2013, p. 401). Together we reviewed my supervisor's questions and notes. I noticed there were a few 'prepared' questions. However, I could see that I was only asked one of the prepared questions. The other questions were asked in response to my answers. I saw in his notes,

ways in which one word followed another and the turnings as he allowed me to progress down a path with neither of us knowing what will "come out of a conversation" (Gadamer, 2013, p. 401). What struck me was how the initial question opened up the conversation, as comments pointed to more questions and probes, allowing my story to lead and take its own course and reach its own conclusion (Gadamer, 2013). The experience stayed with me for a long time. The experience appreciably changed my perspective of care. I came to the realisation that in my stories I recalled my experience as an employee rather than as an HRM manager. Speaking freely and out loud about my experience of care gave me a sense of satisfaction and relief that I had been heard. The new insights I gained were the basis of many a discussion over the following weeks and the subject of my journaling.

My stories became the text for exploring the prejudices and assumptions I held in relation to the phenomenon of care. These stories raised my awareness of my own experiences of the phenomenon, providing "clues for orientating [myself] to the phenomenon and thus to all other stages of phenomenological research" (van Manen, 1990, p. 57). Many of the pre-understandings in this interview were incorporated into Chapter 1.

Locating the story tellers: selection, recruiting and ethics

The participants in this inquiry were employed in the Schools of Education from two universities in Adelaide, Australia. The participants had experienced the phenomenon of care from working within or working with HR policies and practices in their university. The different positions, roles or levels of the participants in the university were not specified in the recruitment and selection process. In my inquiry, the phenomenon of care was explored. As phenomenology derives meaning from the experiences "without a prescribed viewpoint of power or gender" (L. Smythe, 2012, p. 6), the participants' job role or position in the university was not important; it is their experience that was essential.

Participants were identified using a snowball sampling technique. In snowball or purposeful sampling, people are selected because they are information rich and offer useful manifestations of the phenomenon of interest: in this inquiry the phenomenon of care in HRM processes in the university (Patton, 2002). This technique identifies an initial subject who then provides the names of other possible participants. This continues to snowball, opening prospects for expanding connections of contact and inquiry. Snowball sampling takes advantage of the social networks of identified participants, which are used to provide an ever-increasing set of potential contacts (R. Atkinson & Flint, 2004).

My supervisor sent letters of invitation to people in his professional network. These contacts referred potential participants. As I received details of potential participants who

had been referred to me, I made initial contact by email. I invited these potential participants to join the inquiry and included a Letter of Introduction (see Appendix B) and an Information Sheet (see Appendix C) in the email so they had detailed and accurate information about the inquiry, what participation would involve, the process for checking the stories, and the strategies in place to protect participants' confidentiality and anonymity. Prior to the interview, written Informed Consent (see Appendix D) was obtained from each participant. When the participant's' stories were returned to them for review, I asked if they could refer me to other people (see Appendix E).

Gathering the stories in conversation

Each participant was interviewed once. The interviews were conducted in a location of the participant's choice and the audio was digitally recorded. The purpose of the hermeneutic phenomenological interview was to gather thick descriptions of everyday experiences of care in HRM in Higher Education (van Manen, 1990). Therefore, the interviews were largely unstructured and opened by asking participants to *Tell me about a time when* …. to draw out participants' stories of their experiences of care. A set of open-ended questions was formulated to evoke a broad storytelling of the participants' experiences of the phenomenon of care working with, and within HRM processes in universities (Appendix F). There was no mention of care in the initial interview questions. This was a deliberate approach to minimise the possibility that participants would theorise or attempt to describe *good* and *bad* care. This approach was successful.

I was conscious not to *conduct* the interviews, as "a genuine conversation is never one that we want to conduct" (Gadamer, 2013, p. 401). After dealing with the formalities of Consent Forms, explaining confidentiality etc., I engaged in conversation by telling the participants a little about myself and asking them about themselves and their role in their institution. Most of the time I did not need to use or refer to the questions I had prepared. It was clear participants had reflected on their experiences prior to the interview. They had already thought of stories to tell and were eager to tell them to me. So I found myself falling with them into conversation. As the conversation unfolded, I was engaged and listening, occasionally seeking clarification, or prompting for more as they expressed their experiences in story.

Uncovering thematic aspects

I transcribed the interviews and, as I did, I experienced again and again each conversation with each participant talking about their experiences. Then I read each transcript several times as I engaged with the text while the interpretive process of inquiry

began to identify the ontological meanings of the text and subtext. I listened to and read the transcripts, turning and re-turning to the text and my understanding, allowing phrases and statements that seemed "to matter" to the shared experiences of the phenomena to come forth (E. Smythe, 2003; E. A. Smythe et al., 2008).

The interview transcripts provided a broad range of stories: textual descriptions of care. The stories were handled in a process similar to that outlined by Caelli (2001), E. A. Smythe et al. (2008) and Giles (2008): transcribing the digital audio recording, reading the transcripts, reconstructing or crafting the stories in a chronological and/or logical order using the participants' words where possible. The crafted stories were returned to the participant to be verified and approved for use in the interpretive stage of the inquiry. These crafted stories then formed the basis of an increasingly deepening interpretive and sense making activity (Caelli, 2001). (Sample Appendices H and I).

Working with the stories

Working phenomenologically, I journeyed within the stories in a space of disciplined thinking, writing and re-writing known as hermeneutic circling to guide my interpretation of the essential meanings within the participants' experiences (Giles, 2008; E. A. Smythe et al., 2008; van Manen, 1990). I was always conscious of remembering care and keeping care alive in the search, as a fundamental attitude of phenomenology is that "consciousness is not passive to the world" (Jackson, 2013, p. 85). Therefore, I constantly returned to the phenomenon, keeping care in mind, questioning and thinking, 'what matters?', 'what is being revealed?', 'how are my understandings increasing/ developing from the story?' (E. A. Smythe et al., 2008). I was mindful that there is no right or wrong answer and knowing is always both knowing and not knowing. At the same time, I was conscious I was entrusted with these stories and my interpretations needed to be trustworthy. As I contemplated each story I asked, 'have I let go of my own pre-understandings?', 'am I open to new understandings without pre-judging?', 'are my assumptions influenced by my biases?', 'have I surrendered to ego?', 'who am I serving? 'am I serving those for whom the interpretation is being done?' (Romanyshyn, 2013).

Reflexive and reflective journaling was an integral part of the interpretive circling activities to help capture my thoughts, feelings and meditations on and of the experiential descriptions of care as they emerged in my consciousness. I used other literary tools such as poetry or drawing to help glean further meanings about the phenomenon. Regular conversations with my supervisors were vital in examining, articulating, re-interpreting and reformulating themes and emerging essential themes. In addition, I regularly engaged in

informal conversations with colleagues in universities, with phenomenology research buddies, and presented at conferences and seminars. A summary of the interplay of activities of hermeneutic circling for this inquiry is in Appendix G.

Thematic Contemplations

Consistent with the philosophic framework of hermeneutic phenomenology, coding of data was not used to interpret the meanings of the collected stories. Data coding has quantitative undertones and restricts analysis to reporting on the patterns in the written, black text. Instead, in my inquiry, deliberate consideration was given to the shared themes revealed by individual experiences in the black text but, most importantly, in the white spaces: what is not being said but is present in the story. Themes are understood as the "structures of experience" or "the form of capturing the phenomenon one tries to understand" (van Manen, 1990, p. 79). The meanings given to the phenomenon of care are uncovered through meditations, conversations, day dreaming, journaling and other literary acts (van Manen, 1990). Essential essences uncovered in the interpretations of individual accounts are assigned to the meanings and understandings of the phenomenon of care through "a very attentive attunement to 'thinking' and listening to how the texts speak" and the nuances of the phenomenon (E. A. Smythe et al., 2008, p. 1389).

Initial interpretations of the collected stories uncovered provisional themes. These provisional themes remained flexible and changed and/or were reworded as meanings and understandings of the phenomenon unfolded. This unfolding combined intuiting and "compassionate ways of knowing" with the academic rigour of human science research (R. Anderson & Braud, 2011, p. 16) as outlined in the next section. This hermeneutic interpreting continued and evolved into further contemplative writing, attempting to bring to light the essence of everyday reality. That is, the things that existed but do not exist in reality until they are assigned meaning with words (van Manen, 2006).

Trustworthiness, representation and rigour

The inquiry was conducted to ensure the research design was sound and the cited conclusions were trustworthy (O'Toole, 2003). In consideration of the criteria for trustworthiness for an interpretive phenomenological inquiry, my inquiry included transparency of the reflexive processes of interpretation, accountability and trustworthiness as demonstrated in the phenomenological 'nod'.

Phenomenology calls upon the researcher to be self-aware, to explicitly and reflexively engage in their own subjectivity (Patton, 2002). I acknowledge that it is impossible

to be completely objective, as it is inevitable that the researcher brings their own understandings and experiences to the research project (Finlay, 2012; Patton, 2002). As Gadamer (2013) said, the traditions (prejudices) are an essential part of our being in the world. I was mindful that my prejudices, formed in tradition, were an integral part of my being and might enable or limit my understandings as I engaged in the research. I understood that awareness of my pre-assumptions was important to the trust and the trustworthiness of my interpretive understandings. Therefore I continually acknowledged my prejudices and practised "separating out what belongs to the researcher rather than the researched" (Finlay, 2012, p. 25). E. A. Smythe et al. (2008) suggest that the trustworthiness of a study is known first by researchers themselves, who test out their thinking by engaging in everyday conversations with those who share the interest or who are living the phenomenon. In preparation for this research project, starting with bringing to light my own pre-understandings by being interviewed, I continued to engage in conversations with supervisors and peers to continually bring to my awareness preconceived biases and prepositions that might both "blinker and enable insight" (Finlay, 2011, p. 23; 2012).

This ongoing reflexive practice was an essential way of being as I became immersed in the phenomenological inquiry. Reflexivity was a source of insight as I interacted with the participants as they shared their own experiences of caring. According to Gadamer (2013, p. 282), it is important to be open to the other while recognising our own biases in order to "be aware of one's own biases, so that the text can present itself in all its otherness and thus assert its own truth against one's own fore-meanings".

To ensure transparency in the reflective and contemplative processes of interpretation, a raw, verbatim example of the transcripts is provided in the appendix (see Appendix H) of this thesis, as well as an example of individual and composite descriptive writing with an example of interpretive writing (see Appendix I).

Accountability was achieved through meticulous record keeping and monthly meetings with my supervisors. Stories and interpretations were discussed to determine their appropriateness and the thoroughness of the interpretations and insights. Further validation was sought from peers and colleagues at conferences and other professional forums. In addition, I am employed in Higher Education and shared my thinking and findings with colleagues for their comment.

Ongoing reflexive practices of meditation and journaling also contributed to the trustworthiness of my inquiry. Disciplined and attentive attunement to thinking is an essential part of doing phenomenological research (E. A. Smythe et al., 2008). Journaling supported

engagement with and commitment to articulating my thoughts and feelings, keeping me open to different ways of thinking as I make sense of experiences as lived.

Crucially, shared understanding of the phenomenon in the finished text or the resonance felt by from others in what van Manen (1990) refers to as the 'phenomenological nod', provide a "hallmark of trustworthiness" (E. A. Smythe et al., 2008, p. 22). Resonating "with our sense of lived life … [as] a good phenomenological description is collected by lived experience and recollects lived experience – is validated by lived experience and it validates lived experience" (van Manen, 1990, p. 27). Ultimately, "as in all phenomenologies, it must be left to the thoughtful reader to decide on the accuracy of the phenomenological description" (Schmidt, 2006, p. 66).

Re-search as care for the soul

Deep in the history of care / cura is the tradition of "philosophers as physicians of the soul" (McNeill, 1952, p. 17). Since Socrates, many philosophers have searched for the constitutive meaning of what it is to be human and being. Over the centuries philosophers have challenged thinking about what is essential for the healing and well-being of souls. Romanyshyn (2013) suggests Being, or Dasein in Heidegger, may hold the same concern for the healing and well-being of souls, that is "to rescue the timeless realm of the soul" (p. 227) that both disturbs and glimmers through its presence, but has been forgotten in the everydayness of being in the world. Therefore, Romanyshyn (2013) says that research with the soul in mind "is *re*-search" (p. 4). Re-search because what the researcher is looking for is already there, but we are looking for it anew. In referring to the resonance with others of the phenomenological nod, L. Smythe (2012) says "perhaps phenomenology speaks as much to the 'soul' as to the 'mind'" (p. 6). I experienced my re-search as looking for care anew as soulful work. I experienced my search as moving towards taken for granted meanings that are essential for the healing and well-being of souls, forgotten in the everyday lives of people working in Higher Education.

I found reading Heidegger was often complex and often perplexing. However, I was drawn to Heidegger's suggestion that understandings are pre-reflective and *apriori* showing of the taken for grantedness of our everyday experience. His philosophy challenged me to go beyond thinking objectively (the ontic) and return to the hidden, taken for granted meaning in the nature of experience (the ontological); to understand the experience of hammer*ing* rather than what a hammer is or ought to do. I often caught myself turning and re-turning again and again to the dark edges of everyday experience to reveal meanings anew that are often hidden or forgotten. The hermeneutic phenomenological philosophy of

Heidegger and Gadamer challenged me to search in a way that is free from rules and pre-thought plans.

In the end, my re-search was simply a matter of being me: letting go of who I thought I should be and what I should do and, with raised self-awareness, simply being-there in the midst of what is. In the process of understanding the phenomenon of care, I had re-discovered understandings about myself that I had either masked or forgotten. Coming to understand the phenomenon of care and Being in the world also meant coming to a closer understanding of me. That was the hard part.

Often I felt stuck in the circling. I was often frustrated. At times it seemed I was not getting anywhere. Sometimes it felt the answer was in my grasp. I could *feel* its closeness. The more I tried to grasp what I could not 'see', the more 'stuck' I felt. It was when I stopped looking for answers in various texts and sat down to write, the thesis wrote itself. In those moments I experienced a sense of magical awareness. I experienced "the gathering of time" (Collins & Howard, 2006, p. 78). As I claimed the work by surrendering to the search, and being as one within the search, I let thinking come, as it comes through contemplation and writing. I lost myself in the play, intuiting and self-aware, recognising and responding to the resonance of insight. As Heidegger (1962) wrote 'Dasein' is always/already, constitutively 'thinking': simply being-there in the midst of what is, where all is melded into an inter-connected oneness.

Concluding comments

This chapter has outlined the philosophical assumptions of Heidegger and Gadamer that influenced my search and shaped my way of being in the search. The chapter then outlined the search as I attended to the phenomenon of care in the context of HRM in Higher Education in my stories, in the participants' stories, and in my hermeneutic interpretations. The turning and re-turning of hermeneutic circling revealed and concealed deepening interpretations as I ventured closer to understanding the phenomenon of care in the context of HRM in Higher Education.

The ways of being in the research and working phenomenologically were described. This is a unique path that required me to surrender to the search, to trust in where the phenomenon might lead, to write to understand and allow the phenomenon guide me to philosophical notions to spark questions and new understandings. This was a path of tenacious wondering, thinking, writing and saying out loud what mostly is unspoken. This path led to the emergence of powerful themes of what seemed 'to matter'. These were

shaped and re-shaped in the writing, reading, re-writing, re-reading interpretive hermeneutic process. These themes were shaped into three notions that mattered most. These notions form the basis of the next three chapters: Chapter 6, Care as always mattering; Chapter 7, Care as play, Play as care, and Chapter 8, Care as being safe, as being at home.

CHAPTER 6 CARE ALWAYS MATTERS

Introduction

In the telling of stories in this inquiry, the phenomenon of care shows itself in its presence and often shows itself by its absence. What does this reveal about the essential nature of care and the endeavours of HRM in Higher Education? What is taken for granted about care in HRM in Higher Education? What reveals itself as taken for granted in the essential nature of care, as being with and being in workplace relationships where people matter?

Chapters 6, 7 and 8 offer philosophical interpretations of the meanings of the phenomenon of care in answer to the hermeneutic questions 'what is mattering?', 'what is being shown?' and 'how are the stories opening new understandings to me of the phenomenon of care in HRM in Higher Education?' (E. Smythe, 2003). I consider three powerful notions revealed through hermeneutic interpretations: Care as always matter-ing, Care as play-ing the game, and Care as being safe, being at home. In this chapter, I consider the ontological mattering of care and concern in HRM experiences in Higher Education.

HRM as care and concern

In reading, reviewing and pondering the essences of the stories in this phenomenological inquiry, I found myself contemplating the nature of HRM as workplace relationships or the lived experiences of HRM, as a matter of care and concern for people in Higher Education institutions. Grappling with my own understandings of HRM I wonder, is our everyday use of the term HR / HRM taken for granted?

In unfolding experiences in the context of care in HRM and flourishing workplace relationships in Higher Education, caring seems to be important in attending to the needs of individuals and teams. People working in Higher Education are familiar with the declaration, *People are our most important asset*, at the heart of HRM rhetoric. The appearance of care and concern for employees is designed in the policies and procedures and imbued in the governance of employee relationships. The theory, practice and language of HRM has the guise of care and being concerned for people.

Is this contrived management of workplace relationships *experienced* as care and concern in Higher Education? It might be consistent to expect concern for people as mattering to be revealed in everyday lived experiences. However the unfolding meanings of

care and concern in the relational encounters with HRM in Higher Education in this inquiry are more often revealed as an absence of care.

The ongoing rhetoric creates an expectation that being with and supporting people is an essential endeavour for HRM in any workplace where people matter most. When people feel this expectation is not met, they feel used. People feel their own worth as less than a whole human *being*. In response to the paucity of the nuanced recognition for their individualised self and appreciation of their work, people wait for, and seek, something more. The stories reveal a 'lack' in their owned meaningfulness. This lack of meaningfulness is experienced as only being worthy as part of a bigger organisational picture. As one participant mused after an interaction with an HR administrator, *'I am only as good as the last course I've taught'*.

Care and concern as always matter-ing

Heidegger (1962) asked, how might 'being' be understood? In doing so, he turned away from traditional philosophical conceptions of the questioning of being as a 'what' or 'thing'. Heidegger made the distinction between the ontic question about entities, 'What there is (in being)?' turning to the ontological question concerning the *being* of such entities. Heidegger's questioning of "What is 'is'?" and the 'is-ness' of being is to return to the question, how can being be understood (Collins & Howard, 2006, p. 4).

Heidegger separated the search for understandings of the meaning of human's beings from all other entities with the term Dasein. It is only mankind who questions their existence and "man [sic] is never a what: his essence (self) always lies in his existence" (King, 1964, p. 66). " … the term "existence", as a designation of being, will only be allocated to Dasein" (Heidegger, 1962, p. 67). 'Dasein' literally translated to 'Being-there', as always being an existent immersed in the everydayness of the world with other entities (Warnock, 1970, p. 50). It is in the everydayness of the world where the meaning of there-being is uncovered. Living the everydayness of the world is where human beings share meanings of the world. According to Heidegger's (1962) philosophy, our sensing making is in the shared meanings of human beings immersed in the world, not separate from it. The substance of being human is its meaning in existence. Finding taken for granted meanings and shared understandings in the everydayness of the world are at the core of Heidegger's philosophy.

Immersed in uncovering the meanings of the phenomenon of care, it is essential to always return to Dasein, 'Being-there', as an ontological term. Heidegger's ontological way of thinking being and language returns our shared understandings of ourselves and other

entities to the 'is-ness' of how it is *to be* in the world.

> *The essence of Dasein lies in its existence*… So when we designate this entity
> with the term 'Dasein', we are expressing not its "what" (as if it were a table,
> house or tree) but its Being (Heidegger, 1962, p. 67).

Heidegger interprets Dasein's meaning not by searching for Dasein as an entity, but by interpreting Dasein's way of being in the everydayness of the world in which Dasein exists (Dreyfus, 1991). "Not until we understand Being-in-the world as an essential structure of Dasein can we have any insight into Dasein's *existential spatiality"* (Heidegger, 1962, p. 83). Dasein is always immersed in the world in the dynamic sense of dwelling or residing.

In our dwelling in the world, we always exist and share a world with other beings. Heidegger (1962) says Dasein is equally-originally Mit-sein, that is, to exist is to exist-with. "So far as Dasein is at all, it has Being-with-one-another as its kind of Being" (Heidegger, 1962, p. 163). In other words, we exist only in relation with others. Relationship are always mattering (Giles, 2008).

Heidegger (1962) designates care as the Being of Dasein. "… the Being of Dasein itself is to be made visible as *care"* (p. 84). However as Heidegger (1962) points out, this expression of care

> is to be taken as an ontological structural concept … It has nothing to do with
> 'tribulation', 'melancholy', or the 'cares of life', though ontically one can come
> across these in every Dasein. These-—like their opposites, 'gaiety and freedom
> from care'-—are ontically possible only because Dasein, when understood
> *ontologically*, is care (p. 84).

In an ontological sense, care (Sorge) is more than a set of characteristics arranged into categories to learn, to do, to manage. As an ontological concept, understandings of care are not bound by a property of moral, idealistic and altruistic piety. Rather, care is understood as the possibilities for ways of being itself in our everyday existence.

Concern is considered as a mode of care because, as in being in the world, we are always concerned with our own existence. "Ontically as well as ontologically, the priority belongs to Being-in-the-world as concern" (Heidegger, 1962, p. 85). To dwell in the world is *apriori* "to care about certain things, to concern myself with others, to recognize the ways in which I matter, not only to myself but to others" (Gelven, 1989, p. 13). Care and concern, as an essential existence in our way of being, are always mattering.

Care less mattering

The following stories reveal a less than care full concern for people. The stories

reveal a lack of concern for people and relationships. Something other than concern for people is mattering in these experiences with HRM. I name this way of being as Care less mattering.

When caring feels like being on a knife edge

Our work is not a place for emotions. We are aware of the rhetoric, 'leave your worries and personal problems at home,' 'be objective when dealing with staff', believing that personal and professional lives should be separated. Essentially, what is espoused and lived out in organisations is to not concern ourselves with emotions. Emotions do not matter at work. This may seem the practical sensible thing to do. However, is it realistic?

> *I have a situation with a lecturer that I work quite closely with. We taught together for a number of years, I like her but she's not quite as positive in terms of the students that I would like. She's a little too judgmental. I've known that for a long time and not everybody's perfect, including me and I've always tried to ameliorate that because she is good in so many other ways but we currently have had quite a rash of complaints about her being inappropriate. For me, as a person in this role, part of me wants to be there for her and support her while she hears this, and part of me says, 'Do I know her too closely to take that role?' I am still thinking about that .... I haven't decided because it's a knife edge.*
>
> *I want to support her to be successful, and I know that she's got other stresses in her life. I also know she has a little bit too critical edge and she doesn't always allow the space for the student to come back and say' 'Oh gee you haven't put that assignment in' or whatever it is, or 'You've not got that organised or whatever', or 'Tell me where you're coming from?', 'What happened for you'. She's more likely to say, 'What are you doing?' 'You should be getting that in'. 'You're in fourth year!' So it's just a dilemma for me. And I still haven't decided. There is going to be a meeting set up and my Head of School will be there too. It's about relationships but I suppose it's about me and my capacity to stand back from her I suppose. She needs, someone needs to speak to her about it. On the other hand, I am actually well placed to support her to make that change, to (help her to) take it seriously.*

The leader in this story has 'a situation' and she is hesitating. She has received complaints from students about a lecturer that need to be addressed. The difficulty is the lecturer is also a friend. There is an existing relationship based on friendship. She knows her, she likes her, but now she feels she has to decide between their friendship and how she must be as her 'boss'. She does not know which way to go, what to decide; she is not comfortable with the choices she sees before her. This is a serious deliberation as she considers her options. What should I do? How should I be? It is a dilemma and she is undecided. It stays with her. She takes it with her everywhere she goes. She is worried.

Care-as-worry is a common experience in caring for another as worrying about the 'what ifs' (van Manen, 2002). This leader's relationship with her friend matters to her. She worries about what *might* happen to her friend who *may* be in trouble. She cares about her friend and is worried for her and worried about what might happen in their future relationship.

What if she won't like me anymore? What if she gets angry with me? What if she won't speak to me? However, her way of being as a colleague, as a line manager, and as a supporter of the students also matters to her. She worries about the students and her boss too. What will the students think if I don't act and if I don't stand up for them? What if the students think I don't care? What if my boss thinks I cannot do my job effectively? What if my boss thinks I cannot handle the situation? She feels trapped in multiple contexts and relationships she has with the lecturer and she worries as she tries to navigate her way through this situation. How to remain true to herself and her values as a human being also matters. What if I am not true to myself, my own values? This story reveals care-as-worry in the workplace. This is a leader who cares and worries about the 'what ifs'. She tries to draw a line between personal and professional mattering but cannot cross to either side. She remains on 'a knife edge' and experiences the vulnerability of trying to be a friend and a manager in the workplace.

The leader says *'I have a situation'*, as if the situation is hers in the same way she might say 'I have a car' or *has* any 'thing', suggesting she has ownership or control over the situation. Does she have control over the situation in which she finds herself? Heidegger (1962) makes the distinction between ontic and ontological as *having* an environment (Umwelt). Heidegger (1962) states stated "To talk about 'having an environment' is ontically trivial" (p. 84). Having an environment ontologically is not possible because as Heidegger points out we are not observers in understanding our meaning in the world. Our understanding of being is immersed in our way of being-in-the world as opposed to being observers. You cannot *have* something if you are inseparable from it. Ontologically this leader does not and cannot have 'an environment', 'have a situation'.

Ontologically, we do not *have* situations; we are thrown *in* to situations. Heidegger (1962) uses the term *Geworfen* or *being thrown* to describe our distinctive, unique existences in the world. Individuals are thrown in to the world and find themselves in the everydayness of 'there-being'. Heidegger's (1962) description of Thrownness (Geworfenheit) conveys the random nature of the meanings of our existence in which our past is connected to or brought into the present. We do not and cannot decide the chaotic conditions into which we are thrown. Our being in the world is thrust upon us. It is a dynamic world of existence with continual moments of change. Such is the facticity of the human condition being-in a volatile, thrown world. As such, people and other entities are coming in and going out of this leader's being in the world, changing the moment all the time. And "all of these things are interpreted according to their significance with respect to other things in the world" (Harman, 2007, p. 26). We are always interpreting our world, Being-along-side or Being-with,

according to what is of concern to us, that is, what is mattering.

In thrownness we are brought before our self and our way of being is disclosed to us (Heidegger, 2010). It is in this thrown world where the leader in this story finds herself in a dilemma. Her dilemma is indicative of the revelation of her own current world of existence (facticity) and that her own existence matters to her. In this moment, personal relationships are important to her way of being. Being true to her friendship is being true to her way of being. Her friendships at work matter. However, our facticity is more than our history (Harman, 2007).

Heidegger (1962) turns to the notion of 'Verfallen' or 'Fallenness' to explain how we are initially 'fascinated' or absorbed in the everydayness of the surroundings of our world in inauthentic ways. That is, in being drawn in and pre-occupied with the present, 'ready-to-hand' view of our world, we are unaware of or have taken for granted our own "deeper being", our authenticity (Harman, 2007, p. 44). Heidegger explains authenticity as having nothing to do with moral or social ways of being. Nor does inauthenticity imply negative connections of "any less Being or 'lower' degree of Being" (Heidegger, 1962, p. 68). Authenticity is connected to 'eigentlich' or 'my-ownness'. My-ownness or authenticity is a mode of being where I am aware of my own existence as being mine, as my own. In contrast, inauthenticity is the extent to which I have given away my-ownness, "literally to disown" myself (King, 1964, p. 51). Absorbed or entangled in the activities and rhythms of her everyday life, this leader interprets her existence in an inauthentic way of being-in-the-world.

According to Heidegger (1962) this Fallenness or our pre-occupation with the world of the present (ready-to-hand) is our everyday condition.

> Dasein has, in the first instance, fallen away [abgefallen] from itself as an authentic potentiality for Being its Self, and has fallen into the 'world' (Heidegger, 1962, p. 220).

Fallenness is the transfixed quality of the everydayness of the present. In this story, the leader's considerations reveal a *fallen captive to* the people around her and a culture fixated on controlling and problem solving. The questions asked and the language used shows she has given over her way of being to a world of work that separates professional lives from friendships. Ensnared, she understands herself as defined by others in a job description and other HRM instruments that define what she should do as a manager and defines hierarchy in her relationships. So she deliberates. 'Part of me' wants to be her friend. 'Part of me' says I'm too close, I can't be her boss. Therefore, she finds herself on 'a knife edge' attempting to own the situation, trying to decide to be a friend *or* a boss. This leader's

feelings of confusion, guilt, and worry come to the fore as she searches for answers where she can be true to her way of being and being-with others in an authentic way. Heidegger (1962) suggests at a deeper more meaningful understanding of being, she might find herself ('Befindlichkeit') in the existential mood of Angst that opens possibilities towards authentic self-understandings.

What is mattering in this story? It appears the leader is concerned for her friendship. The ontological question is, *how* does *care for* her friend show itself? Heidegger (1962) uses the term solicitude or care-for "as the way of care appropriate to being-with other existences in a mutually shared world" (King, 1964, p. 106). Heidegger (1962) describes 'Sorge' or care as corresponding to the possibilities of being-with others, and 'Fürsorge' or 'Solicitude', as two modes of 'caring-for':

> … solicitude has two extreme possibilities. It can, as it were, take away 'care' from the Other and it itself in his position in concern: it can *leap in* for him. This kind of solicitude takes over for the Other that with which he [sic] is to concern himself.
>
> In contrast to this, there is also the possibility of a kind of solicitude which does not so much leap in for the Other as *leap ahead* of him in his existentiell potentiality-for-being, not in order to take away his 'care' but rather give it back to him authentically as such for the first time (p. 158).

In this story the leader's deliberations are entangled in 'I'. *I* have always tried. *I* want to support her. *I* am best placed to help her. What can *I* do? What can *I* do to care for my friend? This type of thinking shows mattering as a concern for what can *I do* to fix the problem. She considers her friend as the problem, attempting to *leap in* to take control and try to '*ameliorate that*'. This reveals 'caring for' her friend in an 'owned' way of being-with. In this kind of solicitude (care for) the leader has the power and dominates 'to take care off' her friend. In leaping in the leader disempowers her friend. Her most immediate concern is fixing the problem *for* her.

The deliberations in this story reveal a questioning of specific ways of how to behave if she wants to be considered a good academic leader. What is mattering to her is an appropriate way to be an academic leader in the watchful presence of the 'Other'.

> By 'Others' we do not mean everyone else but me—those over against whom the "I" stands out. They are rather those from whom, for the most part, one does *not* distinguish oneself—those among whom is one … this 'too' means a sameness of Being as circumspectively concernful Being-in-the world (Heidegger, 1962, p. 154).

This inauthentic care, where the leader is concerned with a 'what' and with the existence of the 'Other', further reveals the extent to which this leader's way of being is

concerned with what other people think (Heidegger, 1962). Her measured, objective way of being reveals how her understandings are historically and culturally conditioned for the sake of (care for) being a good academic leader, at this particular time, immersed in this particular culture. However, Heidegger (1962) would say the moment of the world in which she finds herself need not define her. She can seize possibilities because our way of being is always an ever-moving forward encountering and understanding. Nevertheless, there is a sense she feels trapped. She reveals an awareness that her current way of being is limiting her openness and understandings of her own possibilities. Opening up to possibilities she contemplates, *'It's about relationships …'.* However, she quickly slips back into an ontic way of doing and thinking, closing down alternative understandings: *'Am I too close?'* '*She needs, someone needs to speak to her about it'.* The leader deliberates back and forth unable to grasp the answers she is seeking. Heidegger (1962) would argue the understanding she seeks to grasp is closest-to-hand.

> When we merely stare at something, our just-having-it-before-us lies before us as a failure to understand it anymore. This grasping which is free of the "as", is a privation of the kind of seeing in which one *merely* understands (p. 190).

In other words, she is not seeing that which is right in front of her because she is not 'grasping' in an ontological way. Just because she cannot see what is before her, or as Heidegger (1962) says "if the "as" is ontically unexpressed", this does not mean the understanding of meanings are not there to be disclosed to her and she should stop looking (p. 190). Ontological seeing takes effort to so as not to overlook the "constitutive state for understanding, existential and *apriori*" (Heidegger, 1962, p. 190). A different type of seeking is required when encountering the ready-to-hand ontologically.

This leader's struggle to escape the pull of her thrown, fallen world is heard in her story. Each time she moves towards her ownedness she feels the discomfort of authenticity. It is uncomfortable so she is pulled back from her authentic self, retreating to the certainty of a defined role and rules she is familiar with in her thrown / fallen world. 'I can't get involved'. 'What would my boss do?' 'What will my boss, my friend, the students think of me?' 'How can I fix this?' 'What should I do?' Once again captivated by the 'Other', her owned possibilities remain hidden.

> Anxiety makes manifest in Dasein its *Being towards* its ownmost potentiality-for-Being–that is, its *Being-free for* the freedom of choosing itself and taking hold of itself. Anxiety brings Dasein face to face with its *Being-free for* (*propensio in . . .*) the authenticity of its Being, and for this authenticity as a possibility which it always is. But at the same time, this is the Being to which Dasein as Being-in-the-world has been delivered over (Heidegger, 1962, p. 232).

Is the angst experienced in this story revealed as feeling trapped? Is care for the

sake of her owned self, shown as a movement, a Being-towards, an experience of authenticity "since it (angst) frees us from inauthentic absorption in the world" (Harman, 2007, p. 71). According to Heidegger (1962), recognising and accepting angst as an existential mood of being, holds us open to possibilities, freeing us from the 'Others' and freeing us to shape our own destiny. Arguably, this leader has recognised moments of angst but not faced her anxiety and returns to the certainty she attains within the confines of the 'Others'.

Every day in universities, academics and managers encounter people and things, faced with decisions about which way to go, which path to take, how to be. However, like the leader in this story who states in her considerations, '*I suppose it's about me and my capacity to stand back from her',* we tend to think we need to step back to see our 'situation' more clearly. Only then do we believe we can more effectively deal with what is before us. Heidegger (2010) tells us, "we are inclined to understand this Being-in as 'Being in something' [""Sien in …"] (p. 54). However, ontologically we are not 'in something' and one cannot stand back. When Heidegger (2010) writes of being in the world, he is not referring to being at a location or being in a space with another "as the water is 'in' the glass or the garment is 'in' the cupboard" (p. 54). As Heidegger (2010) explains, 'In' is derived from "*innan*"-"to reside", "*habitare*", " to dwell" [sich auf halten]" (p. 54). Being-in-the-world is *apriori* (Heidegger, 1962). Heidegger's Being-in is the "in-ness" being in relations of practical concern and states of mind (Collins & Howard, 2006, p. 61). That is, we are always bound up in encountering and relating in engagements of practical concern to our way of being. There is no 'stepping back' or 'stepping out of'. Therefore, the ontological concern is not removing ourselves and asking 'Which way to go?' Ontological interpretation is to let go, stop grasping for, and so to contemplate, 'How can I *be* in this moment?' It is in contemplation that the understandings come to light.

In interpreting our Being-in-the-world and understanding the possibilities of our authentic being, Heidegger (1962) uses the term, Lichtung, the clearing (in the forest). Lichtung or the clearing is a metaphor for an open region or a field of relatedness in which beings encounter beings in different ways, a field of illuminating disclosedness (Collins & Howard, 2006).

> *In the midst of beings as a whole an open place occurs. There is a clearing, a lighting. … Only this clearing grants and guarantees to us humans a passage to those beings that we ourselves are not, and access to the being that we ourselves are* (Heidegger, 2013, p. 51).

'Lichtung' is the illumination, shining a light to 'see' our own deeper being of how to be-with others. We need to be open to possibilities. We do not look for the clearing, the

clearing comes to us. If we were to 'look for' the clearing, it will not appear. This idea of appearance or disclosedness relates to Heidegger's idea of thrown projection. "As thrown, Dasein is thrown into the kind of Being which we call "projecting"" (Heidegger, 1962, p. 185). Heidegger (1962) is quick to point out this kind of projecting is not a conscious pre planned or arrangement of Being. The leader's story reveals a planned kind of projection and pre thought. The leader considers the facts before deciding what to do. This way of 'grasping' reduces the possibilities available to her understanding "to the given contents which we [she has] in mind", "Whereas projection, in throwing [letting go the facts before her], throws before itself the possibility as possibility, and lets it *be* as such" (Heidegger, 1962, p. 185).

The inauthentic self of everydayness remains undifferentiated from its own-self and the Others until "it discloses its authentic being to itself" (Heidegger, 2010, p. 124). This illumination of the world and the disclosing of our understanding of our owned way of being "always comes about by clearing away coverings and obscurities, by breaking up the disguises with which Dasein cuts itself off from itself" (Heidegger, 2010). This clearing away frees up self-understanding so as to exist as its owned (authentic) potentiality for Being-in-the-world.

The clearing is the heedless moment of contemplation of 'it is'. Dasein is just 'there' in the clearing, illuminated. There is no intention or mastery over what happens in the clearing. Opening up possibility as possibility requires letting go of our factual existence. The clearing is a field beyond considering moments of possibilities with pragmatic reference to 'what is'. While the leader in this story continues to be for the sake of others, conditioned by her surroundings, she cannot be free for *Being-towards* her ownmost potentiality-for-Being. Concern as care for her ownmost, authentic self is always mattering. Care for possibilities for her ownmost way of being is always mattering and yet remains hidden 'in the dark', vulnerable, as if on a knife edge.

When we lose our self for the sake of others

Leaders in Higher Education are tasked with implementing a number of HRM policies and practices. The policy of the annual performance review and how this HRM procedure is enacted is a matter of care. This is a story of how a manager positions himself in implementing the HRM operational policies and procedures of the annual performance review.

> *I have a performance review (PDM) with each staff member once a year. In one performance review I had to deal with a staff member who was underperforming and we started the lifting performance process. The other staff members were content in their jobs. They all do their job and do their job well. I've probably had the same conversation 5 times with all of them. They have got the skills, they have*

> *the training. They don't have any aspirations to move or undertake higher tasks but if they did, the performance review meeting is where they could say to me, 'Bob, this is what I want to do. How will you support me in doing these other things and get secondment and things like that?' I'd be more than willing to support them in that, but they're all content in the tasks they are undertaking so I'm happy with that. I'm not going to push someone. They could all go on and do bigger things. The person who is our timetabler could run the joint, but she just doesn't want to. She's happy. She's happy with the money she gets, she can undertake the task well and in the end, she doesn't have any responsibility with anyone and she's pretty happy with that. But I'd support them and the place where I support them is through their PDM's.*

The manager in this story is considering his responsibility to HRM and his responsibility to staff in implementing the annual performance review. He approaches the annual performance review as the task he has to complete as one of his responsibilities as a manager. He is concerned with the expectations upon him from his staff and expectations from HRM. He follows the process in the same way each year without question. He is compliant. He undertakes the review each year as *'the place'* or *'meeting'* where he supports and relates to staff. What does this approach reveal about his way of being with staff and with HRM? What does this say about his way of relating as a matter of care?

He states, '*I have a performance review with each staff member …'* He reflects, '*I've probably had the same conversation 5 times with all of them*'. These statements reveal a routine, care less relating to his staff *and* the review process. He attempts to control the process by placing himself outside or at a distance from the process and the staff. He attempts to own the process and, at the same time, he does not seem to be a part of it. He has positioned himself as the manager whose job it is to enact an annual performance review. It is a task he *does for* HRM and he *does to* staff. Completing the task to comply with HRM policy without causing trouble with the staff is what matters to him. Each individual's unique contribution goes unnoticed as the manager uniformly asserts his positional standing in relating with his staff. Critically, the manager takes for granted that he and the staff are beings in the world together who share meanings. As a consequence, an indifferent way of mattering and solicitude (care for) is disclosed in his way of being. As revealed in the language in this story, the manager carries this disclosed indifference as a matter of care and concern in his ever present way of being with staff and HRM.

Being-with one an-other as not mattering, as one an-other, is revealed in the frequent use of 'they' and 'them'. This language speaks to the impersonal and ambiguous way the manager and the staff relate to one another in the enacting of the annual performance review as a matter of care. '*They all do their job well.*' '*They have got the skills, they have the training.' 'They don't have any aspirations to move or undertake higher tasks.' 'I'd be more than willing to support them …'* The use of the word 'they' and 'them' rather that 'we' in

referring to staff and HRM denotes a sense of division between the manager and the staff members as opposed to a feeling of togetherness. The language reveals a positional separation between him, HRM and the staff. According to Heidegger language, talk and discourse are essential to communicating, interpreting and understanding our being-in-the-world. Our understanding of meaning in Being-in-the-world is disclosed through words. Ontologically, "language speaks" us (Collins & Howard, 2006, p. 150). In this story, the manager's words speaks the manager's understanding of his own existence as his unconscious, measured difference or distance between the 'they' of his staff and HRM.

As Heidegger (1962) explains the encountering of the indefinite Others provokes an interpretation of my own self: understanding who I am who stands with and against the Others. Heidegger (1962) notes, when our own way-of-being-with Others is absorbed by our concern for the differences towards 'Others', our own way of being "is not itself" (p. 162). As our everyday Being-with-one-another is dominated by the Others our own Being is inconspicuously taken over by the Others. This story reveals the inconspicuous taking over the manager's own possibilities of the everydayness Being-with staff and Being-with HRM. He draws his understanding of his own possibilities of his way of being from the prescribed policies and procedures as decided by the they-ness of the others of HRM administrators and the domination of the they-ness of the staff. The manager remains unaware of this movement of measured distancing and the entanglement of his own way of Being-with in Others being. Heidegger (1962, p. 164) explains *distantiality* as a character of Being-with-one-another as a measured distance from the Other, a standoffishness (Abstandigkeit) that separates ourselves and so 'stands off' as our ownself from the Others. This manager's constant care about the difference and distance between him and the 'they' (staff and HRM) is akin to putting up boundaries that "is disturbing to Being-with-one-another" (Heidegger, 1962, p. 164).

This manager's existential standoffishness is manifest in his care to confirm his advantage over staff he feels afforded to him by his position in the managerial hierarchy. The statements, '*They don't have any aspirations'*, '*The person who is our timetabler could run the joint, but she just doesn't want to'*, '*I'm not going to push someone',* reveal a concern for keeping staff down in their own possibilities. "Every day being-together is disquieted by the care for this distance" (Heidegger, 1962, p. 164). This story reveals this manager's everyday relating to staff and HRM: care is predisposed as a way of being towards tasks enacted in a rote, dis-interested manner.

The staff are not ignorant of this enacted distantiality as a matter of care. The manager carries this disclosed mattering with him in his demeanour every day. As

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Heidegger (1962, p. 67) states when referring to "we" "ourselves" as human beings, "these entities, in their Being, comport themselves towards their Being". The staff read the manager's way of being. The manager's mode of routine and separation is disclosed in the way the manager comports himself. In Being-with the staff as Being-towards the collective 'they', this manager's comportment effectively breaks down any meaningful relationships he might have with individual staff members. He says he knows his staff, however, his way of being is distant. His care is embodied as distantiality; he cannot really know his staff. The knowledge he has of the staff can only be assumed or imagined. He assumes 'she is happy …', how can he know? He can only imagine *'they are all content'* or *'they don't have any aspirations to move on'*. It appears he has not asked them. He imagines they would speak up and ask for support if 'they' need his support. However, his comportment tells the staff he is happy they are all content, so the staff are likely to tell him what he expects to hear. This limited disclosure in being-with effectively distances the staff from the manager. For the staff, the manager and HRM represent the 'they' of management. The staff are unlikely to say anything to disturb the shared understandings of maintaining the status quo. The annual performance review is enacted without meaningful concern of one for the other. There seems to be little or no genuine meaningfulness in the way the manager and the staff are being-together-in-the-world. "Everyone is the other, and no one is himself [sic]" (Heidegger, 1962, p. 165). The staff and the manager express their indifference as a matter of care in their comportment, influencing each other, moving away from each other, and moving toward the sanctuary of the status quo. Both 'theys' "keep watch over everything exceptional … every kind of priority gets noiselessly suppressed" (Heidegger, 1962, p. 165). Maintaining the status quo matters.

Heidegger uses the word Einebnung or "levelling down" to describe a care of averageness (Heidegger, 1962, p. 165). It is in this care for maintaining the status quo or 'averageness' that the domination of the 'they' unfolds (Heidegger, 1962). The manager is challenged by what the anonymous yet authoritative 'they' might think in the decisions he makes. The 'they' prescribe what he can and cannot undertake. "Everything original is levelled down overnight into the commonplace. Every hard-won achievement becomes a small change. Every secret loses its power" (King, 1964, p. 114). This care of averageness reveals the "levelling down [Einebnung]" of all possible ways of Being (Heidegger, 1962, p. 165).

The 'they' have their own ways of being. Distantiality, averageness and levelling down are all possible ways in which the 'they' has its own ways to be. Heidegger (1962, p. 165) collectively calls these ways for the Being, the 'they', Publicness (die Offentlichkeit). "Publicness proximally controls every way in which the world and Dasein get interpreted, and

it is always right. … because it is insensitive to every difference of level and genuineness and thus never 'gets to the heart of the matter' ["auf die Sachen"]" (Heidegger, 1962, p. 165). In Publicness, conformity as a source of everyday shared understanding conceals everything. That which is concealed is taken for granted as something "familiar and accessible to everyone" (Heidegger, 1962, p. 165).

At the heart of this story is the question of ontological concern, authenticity and freedom of *who* the manager 'is' in his everyday relating with his staff in enacting HRM policy as a matter of care. To exist is to be a self. To be a self is to care for-the-sake-of mine own (authentic) self (Heidegger, 1962). In this story the manager is living a disowned existence as revealed in turning his care away from existing as his own authentic self toward the self-neglectful absorptions of the inauthentic they-self. This turning away from his owned self as mattering is not the result of any conscious or sub-conscious way of being or any deliberate attitude but rather the way he relates in his mattering, 'for the sake of' his-own-self and 'for the sake of' others, in his everyday existence (Heidegger, 1962).

A feature of Heidegger's (1962) question of what it 'is' to be, is the notion of who we are, ways of existing in the everydayness of being. Everydayness for Heidegger denotes the average or indifferent way we exist firstly and for the most part (zunächst und zumeist) of our lives in a "public disclosedness" (King, 1964, p. 58). The core idea of this notion is that our existential identity is wholly wedded to the everydayness of being-there-in-the-world (Steiner, 1978). This manager reveals a tension of being trapped and isolated by the undifferentiated existence in the everyday publicity in the world in which he finds himself.

The manager's Being is 'thrown' into the unavoidable everydayness of being in the world. This thrown world is not of his choosing and there are things in this thrown world he is not responsible for. He exists in the everyday condition of 'fallenness', his 'ownness' absorbed in the publicness of the 'they'. In his turning towards the ready-to-hand, he surrenders his owned self in identifying with the indiscriminate and faceless 'public'. The manager "*is not* himself: the others (they) have taken his being off him" (Heidegger, 1962, p. 126). His unique possibility of being in the world is yet to be disclosed. Understanding our existence, Being-there, Being-in, "is disclosed as such, and this disclosedness we have called "under-standing" (Heidegger, 1962, p. 182). A characteristic of understanding is to project possibilities. Possibility is understood ontologically "as a dis-closive potentiality-for-Being" (Heidegger, 1962, p. 183).

Potentiality is part of Being-there, Being-in, existing in the world. While the everydayness of the manager's existence is unavoidable, the manager can untangle his self

from his thrownness and entrapment in his falleness in the they-self and project his way of being "forwards onto this or that Possibility" for his own self (Collins & Howard, 2006, p. 71). This manager's way of being in this story reveals an ambiguous tension between his thrownness and his yet to be disclosed possibility or potential-for-being in the world as his authentic self. This manager's own self remains lost and isolated in a way of being distancing himself from the they-ness of the Others and not caring for-the-sake-of his own unique potentiality-for-being.

When caring is meaning less

The story is the experience of an academic who is lost in his grief over the sudden death of his mother. He is finding it difficult to deal with his loss and wants to withdraw from the everyday going ons around him. He needs time to grieve and asks for support from HRM.

> *I was working as a contractor at a university when my Mum died. It was big stuff. She died quickly, it was real. I am very used to how the university deals with this sort of thing now. On the surface of it, there was all the talk of about, "Take as much time as you like". "This is a really important thing to deal with". "Take as much time as you like". All I was really interested in at the time was going and lying in bed for 6 months. That was the only thing I was interested in … And the words of the university administrators was, "Take as much time as you like, we understand, this is an important time." So those were the words, but almost in the same breath, there were exactly the requirements of the job. "So we've got these assignments that are due". "We need the final grades in for this course, how long do you think that's going to take you?" There were the words of we care, but none of the follow up behaviours.*

After engaging with the administrator, this academic feels like he does not matter. Not only does he feel he does not matter, he feels his grief and the death of his mother is of no concern to HRM. He experiences getting his pending tasks completed on time as what is mattering most.

The academic heard understanding and concern in the words of the administrator. However, he knew from previous experience in this relationship, the words were meaningless. Why is he not surprised when, *'almost in the same breath'*, the requirements of the job took priority over concern for him and his need at this time? His plea for time out was violently ignored as priorities of task intruded on his grief and trespassed on the time he needed to be alone with thoughts of his mother.

The academic understands his commitments and responsibilities to his university work. In telling the HRM administrator of his plight, was he expecting some kind of alternative arrangements to be negotiated so he had the time to grieve? Did he hope he

would be offered an alternative solution to get his tasks completed? It is most likely the administrator's immediate words of care and concern were offered with genuine compassion in response to the academic's grief. Common sense might dictate some kind of stepping in and taking control is expected when we face this kind of extraordinary, emotionally charged situation in which we feel helpless. So, the administrator is quick to respond in trying to take control of this extraordinary situation. The administrator tries to take away the academic's worry about getting the assignments marked and assures the academic he can *'take as much time as you need'* to grieve. However, Heidegger (1962) warns of the limitations and thoughtlessness of common sense type thinking which belongs to the thinking of the 'they'. Immersed in the concernful absorption in the 'they', "common sense misunderstands understanding" (Heidegger, 1962, p. 363). Were the administrator's immediate thoughts and actions guided by and regulated in the common sense ways of the 'they'? The administrator's care for the academic shows as taking control and trying to take the responsibilities of the situation away from the academic with the intention to comfort and to help the academic. However, this common sense way of taking care delimits our understanding of Being-in-the-world, effectively closing off the disclosure of our potentiality-of-being (Heidegger, 1962).

Ontologically the administrator's solicitude leaps-in for the academic to "take away 'care' from the Other (the academic) and put itself in his position in concern … this kind of solicitude takes over for the Other that with which he is to concern himself" (Heidegger, 1966, p. 158). The administrator's solicitude takes over the academic's ability to respond to his owned way of Being in his own way. Even though the administrator acted out of a sense of *care for* the academic, this type of solicitude makes the academic's way of being redundant; treats him like an object or a thing. The academic is the Heideggerian 'Other', objectified and looked at from a distance. This leaping in mode of care did not help the academic understand his grief nor enable possible ways of being his owned self to be considered.

Furthermore, the administrator 'leaped in' (both ontically and ontologically) to care for the academic without thought for the practicalities of getting the outstanding work completed and the looming deadlines. *'Almost in the same breath'*, the administrator is just as quick to rescind the offer of time to grieve and, almost immediately, withdraw support. Getting the work completed is mattering. Not only did the academic feel 'thinged', now he feels he is not cared for at all. The academic experiences a "deficient mode of solicitude" (Heidegger, 1962, p. 158). Objectified and de-humanised as the Other he is passed by. He experiences the deficient mode of solicitude as "not mattering" (Heidegger, 1962, p. 158).

The human condition derives its substance from its existence as shared meanings with others in the world. Meaning in the Heideggerian sense "is that from which something is understandable as the thing it is" (King, 1964, p. 6), its 'isness'. Caring as leaping in takes away the understanding of our 'isness' from our existence. Our meaning is essentially disclosed as our 'whatness', as a thing. And with this understanding of our Being-in-the-world, we are treated as an 'it'. When our existence is disclosed as *what things* are and not *that we are* being, care is felt in its absence. In this story the academic expresses disappointment in the way he is treated. He is treated as an 'it'. He is 'thinged'. His care for his way of being of his owned self is taken over by the administrator and then he is passed by. The academic is left feeling lost with nowhere to turn. He is left questioning his meaningfulness and his worthiness to the university: *'I am only as good as the last course I have taught'*. Care as leaping in in this story is revealed to be a meaningless exercise.

Care full mattering

The following stories reveal a care full concern for people. The stories reveal a concern for people and relationships that are mattering in these experiences with HRM. I name this way of being as Care full mattering.

When care full mattering changes lives

After enduring the care less way of being of managers who relied on their positional power, this middle manager tells the story of the new Head of School whose way of being quietly changed the whole atmosphere in the workplace and in doing so changed lives. Previously she had watched on as one senior manager *'starved the school'* of resources in order to force a middle manager to leave. Another manager she described as a *'bully type of person'* who bulldozed people to get what they wanted.

> I worked with a new a new manager who was very different from the previous manager who was a bully type of person. I think that a lot of people were shattered by her behaviour. That atmosphere was quite damaging. Still people are scarred.
>
> The new manager had different style, he wanted to be respectful and kind and listen to people and that really changed things. People are feeling more happier [sic] at work, more appreciated and valued. They are working in a place I think is happier overall.
>
> The new manager wanted everybody to work in teams. They were trying to do that with the previous management too and it didn't work. I think it's working better now, because the new manager will follow through with an idea. For example, if someone comes to him with something, he will say, 'Well, what's your team saying? Where's your team on this?' So nobody can say, I'm an individual, I want it different.

He always asks people in meetings, 'What do you think?' Or if there is someone in the room who's not said anything, he will say, 'Oh what do you think?' He never says this is the way it is going to be. He is always permeable. For example, if I am disagreeing with him about something, I take it up to him and keep fighting for it and he doesn't say, 'Don't say that any more', he listens still. At our first leadership meeting we all wrote on a piece of paper what we thought was the essence of our leadership in terms of our current way of operating, not what we'd like to be, but what we are. The pieces of paper were all put in the middle and we each picked one out. And I got his!

His was 'You are no more important than anybody else'. I think that's really important. Like you've the positional role and in some sense, in terms of the organisation you are more important. But in another way you aren't, because if you don't believe you are more important, and you see yourself as part of a community. The leader with the, hierarchical triangle thing, in a more traditional, authoritarian type structure, then everything you do every day informs how you believe about yourself. So that is what the key is I think.

The meetings are very creative and interesting places to be, because people really feel confident to put their stuff up on the table. In the previous regime, because of that one person who was in charge, everybody felt afraid to say anything because you could be saying it wrong. Or that you would be kind of dissed or just 'othered' I suppose. Whereas now, there is no wrong. I am definitely learning from the meetings. It's showing me how you can do good leadership.

There seems to be a sense of recovery and renewal in this story. A sense of release and relief as the new manager arrived. There also seems to be a sense of healing as the people in this story experience a realignment as to what matters as care. The bullying behaviour of successive managers in the past left behind damaged relationships where people did not matter. People did not feel safe. They seemed uncertain. People experienced an absence of care.

This story reveals a gentle strength in leading as a matter of care. In contrast to the previous managers, there seems to be no leading at all. Yet the change in the atmosphere is dramatic. The new manager's influence in just being there is shocking. The new manager's way of leading shows each individual team member's concern as care matters, just as much his own concerns are mattering. And the individuals' mattering is felt. The new manager's way of leading is felt as a presence of care.

The presence of the gentle strength of the manager in this story is striking. The new manager is *'kind'*. His kindness is not, however, the kind of pastoral care *for* people who have suffered pain and need rescuing. His kindness is experienced as *'respectful'*. How is care revealed as respectful? The manager does not 'leap-in' to try to alleviate their pain, instead, he is patient. He *'listens to people'* with a serenity *'and that really changed things'*. His subtle gentleness as being open in relating to his own and the staff's whole being is interpreted as a strength. His concern toward 'no-thing' reveals a steadfast care for

relationships (Buber, 1970). This manager's way of leading brings about the change in atmosphere and assists in the self-belief of individuals. People *'are working in a place I think is happier overall'*. And they are learning: *'It's showing me how you can do good leadership'*.

This story reveals the spontaneous self-determination of the leaping ahead kind of solicitude that "pertains essentially to authentic care-that is, to the existence of the Other, not to a *"what"* with which he is concerned: it helps the Other to become transparent to himself *in* his care and to become *free for* it " (Heidegger, 1962, p. 159). The manager's care is shown as respect for each member of the team as whole, and as unique beings in the world together. His way of being in meetings and relating to staff reveals people as worthy to him. Their voices matter. He asks each person, *'what do you think'*. He challenges each person to contribute as their own self, encouraging individual team members to express their own ideas, thoughts and feelings. He does not express any expectations to perform in a certain way or of how he wants them to be. He does not step in and take over. He sees possibilities. He waits for them to respond, quietly encouraging self-expression while being with one another in the team. He is tolerant: '*he doesn't say, "don't say that any more"', 'he listens still'.*

Rather than leaping in, this manager's solicitude leaps-ahead, enabling each team member freedom to be their owned self and express their owned-self authentically. This is something they have not experienced with previous managers. People whose Being is *'still scarred'* and who watched others in their team being hurt might be reticent, maybe even skeptical but '*if there is someone in the room who's not said anything, he will say, 'Oh what do you think?'* encouraging individuals to come out of hiding by letting each person know their owned thoughts and unique opinions are valued. In Being-with previous managers, opening up was too threatening and individuals hid, closing off their potential for self-expression: *'everybody felt afraid to say anything because you could be saying it wrong. Or that you would be kind of dissed or just 'othered'.* Now, '*people really feel confident'.* In enabling each person to be heard and share meanings and understandings equally, this new manager enables individuals to be free towards transparent disclosedness of being-with-Others-in-the-world (Heidegger, 1962). People '*are working in a place [that] is happier overall'.*

The authentic nature of this kind of leaping ahead care for is revealed in the new manager's way of being for the sake of his own potentiality-for-being and equally for the sake of each member in the team's owned potentiality-for-being. The new manager has no preconceived ideas of how people should be. And this comportment of authenticness speaks

to the story teller's authenticity. This is their shared understanding. The way the new manager comports his owned self is affirming as his way of relating to and being-with-others-in-the-world, revealing he does not rely on having control *over* people.

The experiences in this story reveal a two-fold 'I' as concern of existence in the world. Language spoken as either the basic word pair 'I-Thou' or 'I-It', sets the tone for how people in relationships in Higher Education might be together-in-the-world (Buber, 1970). Managers in the past are concerned with having 'something'. They are unable, or perhaps afraid, to let go of their control over *having* others in their relating 'I-It' as care. "I-It can never be spoken with one's whole being" (Buber, 1970, p. 54). The being of managers in the past stands with people as 'things' they experience and not as whole beings.

"The basic word I-Thou can only be spoken with one's whole being" (Buber, 1970, p. 54). The new manager's spoken words of I-Thou stand in relation with other beings-together-in-the-world as care. The new manager's comportment of care, revealed as care full I-Thou relating, letting go and leaping ahead, does not equate to weakness or anarchy. Indeed in the spoken respectful I-Thou as care full leaping ahead, '*meetings are very creative and interesting places to be'*. People feel confident. People feel empowered. People are happier. People are growing in an authentic way of being.

In the moments of concern towards his owned self and towards relationships, the new manager reveals the humility of an I-Thou existence in the written and spoken words, *'You are no more important than anybody else'.* Heidegger (2011) makes a similar point, "the human being is not the lord of beings. The human being is the shepherd of being" (p. 234). The new manager does not believe himself to be the lord over others' being. The new manager's way of being in those moments as retold in this story seem decisively orientated towards the way he relates to himself and others as a shepherd or a steward of being. His leaping ahead solicitude for the sake of potentiality-of-being is disclosed in his comportment, in each moment, as the way he relates himself to himself. Heidegger, "frequently and specifically" refers to the ways in which we can relate our self to our self.

> Man [sic] bears himself toward, holds himself in, stands fast in, the possibilities
> of his being in *one way or another*, not primarily by thinking about them, but by
> throwing himself into them as best he can. This "relation" is what we have in
> mind when we speak of the way in which a man lives (King, 1964, p. 57).

In living in an authentic way the new manager turns away from the everyday publicness in which he is thrown. There is a sense of humility with his I-Thou relation to the way he lives as he stands fast in his owned way of being and bears his thrownness as care.

To say the atmosphere is changed might be ontologically misleading. Thrown in the world, every way of being-in-the-world, is submitted to its 'there'. Our world is discovered in the disclosedness of being-in-the-world and being-in-the-world with others' being. The new manager's living in an authentic way has not changed the world. In each moment, his authentic disclosedness modifies the way in which being-in the-world is discovered and the ways in which the being-with of others is disclosed (Heidegger, 1962). In being toward the staff "understandingly" and "concernfully" the new manager's solicitous "Being with Others" modifies the character of the being-in-the-world "in terms of their ownmost potentiality-for-Being-their-Selves" (Heidegger, 1962, p. 344). The thrown world, its 'there', is unchanged. It is the new manager's disclosedness as care towards his authentic self that makes it possible to let those who are in the world as being-with him and being-alongside-him, disclose their authentic selves and potentiality-for-being-in-the-world.

The new manager's strength is borne in his disclosed way of being as concernful for the sake of both his own self and his solicitous care for being with others. It is his comportment that stabilises himself as his owned self and, paradoxically, his comportment is experienced as '*he is permeable*'. As experienced in this story, *'everything you do every day informs how you believe about yourself'.* This manager believes he is '*no more important than anybody else'.* Every moment relating to himself and each individual staff member is disclosed as this way of thinking. This type of thinking is "when ecstatic existence is experienced as "care"" (Heidegger, 2011, p. 234).

This is a story of powerful leadership. Yet this story does not reveal a way of being in leading as reliance on a position in the organisational hierarchy, or a controlling, bullying way of being. The story reveals a way of being in leading as being humble, aligned, relational and purposeful as a matter of the wholeness of care.

When a different experience matters

We all remember a person who had a particular effect on us: a boss, a teacher, a friend; a person whose being-with or being-along-side us stays with us and continues to shape our own way of being and becoming-in-the-world. Our sense of meaning is derived from, and is inseparable from, the world into which we are thrown. Some people we encounter in our thrown world seem to bring out the best in us. Others seem to hold us back. In this story, the academic describes his encounter with a particular manager as a time '*when things felt fantastic'. 'A time when there was great success in every way you could measure it'.* It seems this particular manager achieved what other managers were unable to achieve: to bring out a sense of life with the people they were leading. Even though this '*was about 10 years ago .... a long time ago',* this experience with this particular manager

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matters.

> *I remember working for an organization when things felt fantastic. The people I was working with were very close friends as well. So it was a fantastic organization to work for. For example, if you needed someone to cover for you, if you needed a task or something, you knew the people at all levels would help. It was a wonderful organisation in that respect. It was really a time when there was great success in every way you could measure it.*
>
> *The Head of School had the most important value I see in anyone who is in charge and that is confidence in where they sit and what they have achieved. Because they don't need to grandstand, and they don't need to force their views on people to say that they are the boss. Their actions usually speak much louder than words.*
>
> *One thing that sticks out was when we had our professional accreditation in our international program. I was one of the team that sat in front of the accreditation committee and were grilled by a number of very high up people. But it was wonderful. We all got there, the Head of School was there, we all dressed in our suits, we'd been prepped. It was literally the equivalent of what it is like when a team was ready for a grand final. They turn up, they win by 15 goals and the opposition, probably to this day, still doesn't know what hit them. We walked in, we knew what they were going to ask, we were ready and we weren't talking bullshit. We weren't coming up with those 10 minutes answers that didn't say anything, we addressed everything. We walked out, it was like, "This is good." You could see the Head of School was like a father, very proud that he had picked the right team and we'd done well by him and we had done well by him because he had faith and confidence in us. That certainly was the peak of my career and that was about 10 years ago. It's a long time ago.*

Reflecting on a career in Higher Education of over twenty years, this academic recalls the one time when he had faith in the university and one manager whom he respected. Once in his long career, this academic encounters a particular manager whose way of leading discloses openness as self-confidence. This unforced openness resonates with this academic as a matter of care. What is the difference between this manager and all the other managers he worked with? This particular manager's actions *'speak much louder than words'*. The other managers before had '*to force their views on people, to say that they are the boss'.* This one manager comports an inaudible expression disclosed as his authentic self. This manager's inaudible bearing of comfortableness with his ownmost way of being resonates with the academic. This reveals a sense of life experienced by this academic as he encounters the care full way of being of this leader. In this moment, being with this particular manager, the academic seems to come alive. It was '*certainly was the peak of my career'.*

The difference between this particular manager and all the other managers who came before and after might be described as how the academic *encounters* the differing concerns of each manager as they deal with being-in-the-world together. As Heidegger

(1962) explains, our everyday 'dealings' as being-in-the world manifest as various ways of concern, and our existence as self-interpreting beings. The way of being of each of the managers this academic encounters in his career is an embodiment of an understanding of what it is to be (Dreyfus, 1991). Each manager, "in their Being, comports themselves towards their being" (Heidegger, 1962, p. 67). Each manager's comportment reveals what they stand for in their way of being as either owned (authentic) or disowned (inauthentic) or the undifferentiated way of everydayness.

The comportment of the manager in this story reveals a '*no bullshit'* way of being. His expression of care is not bound by the need to have power over others, *'to grandstand'* or to hide or to cover over. His care is revealed as having '*confidence'* in being his owned self. The comportment of this particular manager reveals he stands for an authentic or ownmost way of being. His concern is revealed in his comportment as care towards existence, as an authentic way of being. In being-in-the-world with others as comporting an authentic way of being, this manager shares an openness to his owned self. In this openness, being-together-in-the-world with each staff member as an authentic way of being, and taking care of those he encounters, this manager 'discovers' and the staff he encounters 'discover' (Heidegger, 1962). This manager embodies care as leaping ahead. In a leaping ahead way of being as care, caring is revealed as a releasement towards something akin to liberty to 'be' self-determining.

In the moment of the professional accreditation this academic experiences a sense of aliveness. '*It was literally the equivalent of what it is like when a team was ready for a grand final'.* This academic understood, in the moment he presented to the accreditation committee, his manager '*had faith and confidence'* in him, enabling him and each member to discover their ownmost self. Other managers this academic encounters are resolute in their concern for the publicness of the 'they'. Being-in-the-world with this one manager, the academic experiences the embodiment of care as being '*like a father'* whose concern is for the unique possibilities of his children. Like a father who is *'very proud'* of the way his children achieve success as standing for their owned self.

This manager's care as leaping ahead fulfils a sense of aliveness, expressed as independence to work while supported by colleagues who *'you knew [the people] at all levels would help'.* This aliveness might suggest a sense of liberation *from* something. Parker J Palmer (1990) recalls the story of the Woodcarver who, immersed in his work, *frees* himself from the paralysing effects of reacting to the world of objects and engages harmoniously "with his own reality and with the reality around him" (p. 58). However, this academic's story reveals care as a releasing *towards* uncovering an owned reality and the disclosed reality of

the world.

In this story concern is embodied as care, as "we're all in this together" (Lee, 2005, track 12). Our being and becoming is our existing in the world of relation (Buber, 1970). Care is revealed as discovered or disclosed possibilities, as a 'towards which' and for-the-sake-of potentiality of a unified wholeness of being as care (Heidegger, 1962). Care is Heidegger's name for how the whole Da-sein is, and how wholly it is (King, 2001). The embodiment of care in this story reveals a 'remembering', of we're all in this together, as disclosedness of the taken-for-granted-wholeness of the being as existential care and selfhood. The presence of care discloses our ownmost selves as concern for potentiality-as-being.

Concluding thoughts

> "… my unimprisoned soul haunts through the million streets of life, living its spectral nightmare of hunger and desire. Where Ben? Where is the world?" "No where", Ben said. "*You* are the world" (Wolfe, 1957, p. 520).

We are always and already beings-together-in-the-world. There is no other worldliness, external or internal world. There is no need to search for our desired worldliness 'out there' or 'in here'. Our worldliness is as our existence. Thrown, our meaning is disclosed as the presence of "whatever beauty and redemption there may be" (Buber, 1970, p. 47). Thrown, concern towards something is always mattering because existence is the question about existing (Heidegger, 1962). Two different ways of mattering as care are revealed in the context of HRM in Higher Education that I name Care full mattering and Care less mattering.

Care less mattering is revealed as concern towards the fascination with the everyday publicness of the 'they'. When concern is towards our 'what-ness' and the publicness of the 'they', our owned self always belongs to *them* as 'they-self'. If in workplace relationships I am only for the HRM polices and practices as the 'Other', what am I? The policies and procedures matter. HRM policies and procedures reveal care as concern for behaviour, and 'lack' care as the wholeness of being. As revealed in these stories, this concern towards behaviour disregards and, indeed, discourages different perspectives other than those of HRM. HRM policies and practices are accepted as the 'right' and 'only' way to 'be'. Care less being in the world lacks authenticity, as potentiality for my owned self is not mattering. My being-in-the-world and together-with-others-in-the-world is less than a concern for that which is "always and already constantly *whole"* (Heidegger, 1962, p. 225). Meaningfulness as being-in-the-world differently, uniquely, and as the wholeness of our 'isness' is lost in everyday averageness. Meaning full and care full understanding of being remains obscured. There is a "*forgetting of Being",* a taking-for-granted of the existential phenomenon of care

as concern for Dasein, "being-ahead-of-itself-in-already-being-involved-in-something" (Heidegger, 1992, p. 295).

> If I am only for myself, what am I?
> And if not now, when?
>
> (Buber, 1970, p. 48).

We are always already in the world as 'discoveredness' (Heidegger, 1992). Care full concern towards something, being-ahead and always already in the world, has the character of discovereredness of meaning other than that which is disclosed as the everyday averageness of the 'they'. Care for my owned self is mattering. The stories reveal care as care full mattering as concern for Dasein being-ahead-of-itself-in-already-being-involved-in-something; disclosing and 'seeing' possibilities as illuminated by the "lumen naturale" or natural light inherent in all people beings (Heidegger, 1992, p. 298). In contrast to care less mattering that limits 'seeing' to the perspective of the 'they' of HRM, care full mattering expands perspectives. Care full mattering is nuanced. The subtlety of care full mattering liberates unlimited possibilities as self-awareness from the publicness of the 'they'. Care full mattering reveals a resoluteness towards a fullness of meaning that is towards the potentiality of authentic being-together-in-the-world. As care full mattering, Dasein becomes effortlessly possible. Meaning fullness is itself disclosed as "its own possibility and possibilities" (Heidegger, 1992, p. 298).

Care in the context of HRM in Higher Education is revealed as a confounding phenomenon. Policies and practices designed to care for *'people as our most important asset'* disconcertingly hinder individual growth and formation, moving single human beings towards an uncomfortable, collective, inauthentic existence as the 'they-self'. The comportment of Care less mattering of HRM in Higher Education is paralysing, as the wholeness of Being is forgotten. Care fullness, Sorge, for the essential for the sake of the trinity of care, the present, past and future, is taken for granted. People in Higher Education considered as less than whole beings-in-the-world-together are thought of and spoken to as things. Unaware of their ownmost existence as authentic beings-in-the-world, people continue to hunger and search for a desired meaning full life. People in Higher Education remain as prisoners in an unimprisoned world asking, *where* is the world, until care full mattering discloses possibilities like an illuminating light shone into the dark corners of their ownmost worldliness.

CHAPTER 7 CARE AS PLAY, PLAY AS CARE

Introduction

There is serious game playing happening in Higher Education. What does this reveal about HRM and care?

> *Once I emailed a staff member and asked them to do something and they replied they're not going to do it. I replied, I'm telling you to do this, because I need this done, and I can't do it because I am doing this. Just do it. And she said, 'No you go and tell one of the admin assistants to do it.' I said, 'Well, no, I am telling you to do it, because they can't do it, because they don't understand it.' No. I don't think I even justified it. I said, 'No. I'm getting you to do it.' And this was an email and we were in an office next to each other. I went into the (open plan) office and said, 'This isn't up for conversation, you have to do this and handed her the paper work, and said, 'I need you to do this and I need you to do this, it is to be done now. This is urgent. And I am asking you to do it, because I am asking you to do it.' And then in front of everyone she just said, 'No' and went snarky and had then had a go at me, questioning me. I think she said something like, 'If you had done this, I wouldn't need to do this. I said, 'No, this isn't on, come into my office please. If you've got an issue, we can have a chat. But don't, don't be like that.'*

Encounters such as in this story reveal playfulness as conflict and division and the disquieting inability of each participant in the game to really understand and respect the other. The lack of understanding that would come through genuinely relating with and or for one another reveals an absence of care. What matters to each participant in this story is winning the game. Each participant's main concern is to position him/her self to outlive the other, to come out on top of the game. Each player does not listen to the other as they vie for the coveted upper hand. They use conversation stoppers in their verbal exchange to hold their ground and protect their own self interests. *'Just do it.' 'No.' 'This isn't up for conversation.'* Through both their language and their demeanour, participants appear to the other as a disengaged, closed way of being. This closedness embodies an unwillingness to engage respectfully with the other. The exchange continues to move back and forth, getting nowhere. Both participants remain taken with the play of the game as each player is played.

Like two children fighting, they are not really sure what they are fighting over. Getting the task done is no longer important. They continue to be drawn into the play of something much larger than each participant. The individual participants are lost, absorbed from within in the play. It is like a dance where both want to lead as each one tries to take the dance their way, without concern for anything else but the game. The seriousness of this mode of play reveals the potential tyranny of the game over individual players to close down genuine human engagement and genuine understanding for each other. The play of this game

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reveals a lack of understanding as an absence of care.

A core theme of Gadamer's (2013) philosophical hermeneutics is 'spiel' or play (also game or drama) as understanding. In regarding "*understanding* as the basic posture of human life" (G. H. Taylor & Mootz, 2011, p. 1), Gadamer gives priority to the seriousness of play as a fundamental ontology of our existence. Gadamer (2013) considers play as our very mode of being and belonging in the world. We participate in and belong to the world hermeneutically situated in the dynamic and dialogical movement of play. Yet the seriousness of play, as a fundamental ontology of our existence in-the-world is taken for granted.

Gadamer describes play in the context of understanding works of art, books and drama. I extend the significance of the experience of works of art to implications for understanding play as care in the context of HRM in Higher Education. In this chapter, I consider taken for granted meanings of the ontology of the phenomenon of care as Gadamer's play in "purposive relations that determine active and caring existence" (Gadamer, 2013, p. 107). I consider the experiences of encounters in the context of HRM to reveal the ontological situatedness of play as care. This ontological situatedness reveals the meaning of understanding as play, offering ontological insights into the phenomenon of care as play (or play as care) to illuminate the care full engagement and understanding. In addition, care full engagement as ontological play that does not rob the other of the legitimacy of their whole being as Being-in and belonging in-the-world together.

HRM as ontological play

HRM in Higher Education is securely entrenched as both a collection of institutional practices, regulated by policies and procedures, and the accepted daily talk of managers engaged in leading and managing people. In the following story, a middle manager is tasked to deal with a staff member who is underperforming. The middle manager describes his encounter working closely with the human resources department.

> *It was a simple case of underperformance in their role. I worked closely with the Head of HRM and one of her team to go through the formal processes of what I needed to do to lift this person's underperformance. We went on a 12 week underperformance process, and the performance didn't improve and so now we are going onto the next stage. HR have been really supportive in writing me emails for what I need, saying here's the next step, these are the things you need to do when you meet with the staff member. Then I meet with the staff member and provide the notes from HR. HR tells me exactly what to talk about in the meeting and what I have to say to the staff member and what the staff member says to me and what support I need to provide to the staff member.*

> *I felt supported by HR in every step. They told me what I needed to do, but*

at certain points in the process, I felt that it started to become bigger than me. I was going to meetings with the Head of HR in the university. That's the boss, probably one of the 5 most important people inside the university. I thought, 'Surely one of you needs to be in here in the meeting (with the staff member) with me.'

I probably had 30 meetings with HR. There were times where the Division Head of HR and others from HR were at the meetings. But then the on the ground stuff (the meeting with the staff member), I am the person having to go into a performance improvement meeting with the staff member and tell them that they are being a pain in the bum. Without offending them. If I said one thing wrong, who knows what might happen? If I said one thing wrong and for example just say, 'Well just bloody pull your head in, all right!', then suddenly shit goes down.

It was a very stressful time. It was a lot of just go and tell her this, just go and tell her this from HR. And I felt like, it's just not go and tell her this, this human being is manipulative, just incredibly manipulative. She would skew events, to push the discussion in a direction that she wanted to push it and fabricate what the actual situation was. On some occasions she would make things up or was in complete denial of things that absolutely happened even though there were multiple witnesses. She'd say, 'No. Didn't do it. Nup that never happened'. In her mind, I think at some point there was a disconnect between, in reality, what was happening. For that person it was, I want to come to work, do the minimal amount and get everything that is owed to me. If work started at 9, she would come in at 9. If work finished at 5, she would finish at 5. If she worked 15 mins extra, she would write 15 mins on a piece of paper and say, 'I've worked 8, 15 minutes, so I am going to take 2 hours off'. I thought, life just doesn't work like that. Every time one day of leave accrued, she would take that one day of leave the next day. She would say, 'I'm taking leave'.

I think that because the whole performance improvement process became so big, that how I was feeling was not taken into consideration, because HR couldn't be dealing with both things at the same time. HR were just like, 'You're just going to have to tough this out champ.' I understood why it was that way. HR did support everything that I was doing. Everyone supported everything I was doing, but I think there was an air of, 'I'm glad he's doing it not me.' I think there was an air of that.

This manager describes the to-and fro- movement, backwards and forwards between him, HRM personnel and the employee whose performance the manager is tasked to *'lift'*. The manager meets with HRM personnel, they tell him what to do, he meets with the underperforming staff member, then he reports back to HRM personnel and they tell him what to do. *'It was a simple case of underperformance'*.

Yet, *'the performance didn't improve and so now we are going onto the next stage'*. The to- and fro- movement continues. More emails back and forth. More face to face meetings with HRM, '*I probably had 30 meetings with HR'*. Then more meetings with the staff member. The unconscious movements continue without an end in sight until the manager laments, '*I felt that it started to become bigger than me'*. The manager feels like the whole process is out of control and starts to question what he is in the middle of; "something is going on … something is happening" around him (Gadamer, 2013, p. 108). He is trying to

make sense of what he is encountering. As it turns out, this is not just *'a simple case of underperformance'* he thought he was getting into at the start of the process.

Caught up in the institutional HRM practice of *'lifting performance',* the manager is subject to act as prescribed by policy and procedure; '*they told me what I needed to do.*' He is expected to put aside his own thoughts and even his own words when he meets with the staff member and speak the language of HRM. '*HR tells me exactly what to talk about in the meeting'.* He follows the required script as prescribed until he starts to question what is happening to him and the part he is playing. *'But then the on the ground stuff (the meeting with the staff member), I am the person having to go into a performance improvement meeting'.* He is asking, am I being played?

Yet it seems the manager feels some comfort in a sense of belonging and teamwork in the play. '*We are going onto the next stage'. 'Everyone supported everything I was doing'.* The manager finds a sense of reassurance in continuing to follow the clearly mapped, step-by-step procedure offered in the guise of support from HRM personnel. At the same time, he is grasping for a lifesaving line to be thrown to him to get him out of this. He is drowning. His complete immersion in the play is evident. In the silence, he can hear himself screaming, 'get me out of here!' What he really wants to say to the underperforming staff member is, '*just bloody pull your head in, all right!'* It is an inaudible cry for help.

Even though his desperation is evident, he sticks to the script. He is afraid if he does not stick to the script, *'then suddenly shit goes down'.* It seems the step-by-step procedures as stipulated by HRM policy and played by HRM personnel are his lifeline, offering him a sense of groundedness. The policy and the 'support' provided by HRM personnel are something he can hold onto, something to rescue him, to help him survive the game. He continues to grasp at the rules and markers of the play and salvation from HRM personnel. However, the 'support' reveals itself to be grossly inadequate. *'How I was feeling was not taken into consideration, because HR couldn't be dealing with both things at the same time.* Silently screaming to be rescued, the to-ing and fro-ing continues.

Getting caught up in this to- and fro- movement is central to Gadamer's (2013) concept of the ontology of the mode being of play and the players' way of being as hermeneutically situated in the world, where the play "fulfils its purpose only if the player loses himself in the play" (p. 107). Play is "not the subjectivity of an individual who, among other activities, also plays but is instead the play itself … we are inquiring into the mode of being of play as such" (Gadamer, 2013, p. 108). This story reveals the mode of being of play itself has its own purpose. I call it the ontological play of HRM.

The manager, the HRM personnel and the underperforming staff member encounter the ontological play of HRM. In encountering the play of HRM, everyone is a player and everyone is played. Each individual player puts aside their own concerns as each player submits to the purposes of the play of HRM. As players become absorbed in the to- and fro-movement of the game, they are caught up in the play that has its own overriding purposes and concerns (Warnke, 1987). The internal to- and fro- movement of the play is the influential factor in playing the game of HRM, "for play has its own essence, independent of the consciousness of those who play" (Gadamer, 2013, p. 107). The play of HRM, as experienced by the manager in this story, is his master. The purposes of the HRM play itself dominate his way of being in the play. "The primordial sense of playing is the medial one" (Gadamer, 2013, p. 108). As a player in the game of HRM, this manager feels he is in the middle of something *'bigger than me'*.

The festival of HRM

We live the life of play as understanding and care. Gadamer (2013) uses the analogy of Festival to describe the decisive influence of the movement of play, how we get caught up in the festivities, and the normative authority of the play itself. Without realising it, this manager is swept away into the festival, caught up in the festivities of the play of HRM. He unconsciously plays along and is played as part of the 'festival' until he starts to realise something is happening that does not feel quite right. Playing in the festival becomes *'very stressful'* for him. He asks rhetorical questions: 'What am I doing here? Why am I doing this and not the HRM person? Why are they even using me to do this? What about me?

In the festival of HRM, the ontological play of HRM has its own order and structure. It has its own mode of being as play. Strict adherence to policy and procedure reveals a mode of being of play concerned with creating uniformity and certainty. The policy puts down unyielding markers to master the play and to cover all eventualities that might come out of the festival. Purposive relations that ensure all prescribed policies and procedures are followed reveal a closedness to possibilities in the mode of being of the play of HRM. It seems there is little or no importance given to movement towards a mode of being of play to enable improvisation that might open concern for the genuine understanding of people as whole beings; a different mode of being of play as care. As a player caught up in the domination of the play, this manager's purposive relating mirrors the mode of the play of HRM. His way of being in the play continues to place importance on maintaining uniformity and conformity. In doing so, the play has priority over people as objects. All that counts is to stick to the facts, the rules of the game. What is mattering is concern for certainty.

This story reveals the priority or mastery of the game of HRM over the players. The manager acts and speaks as directed without thinking. He continues to *'the next stage'* without question. The festival of HRM's accepted authority over the players is evident. The playing of the game avoids encounters to open up conversations. The rules are unwavering. Scripts shut down genuine dialogue. HRM claims of care for people as our most important asset become contemptuous as rules and procedures have priority, and people continue to be ignored in the play of HRM.

But what if the presence of the unspoken and unscripted in the play is not ignored? What might the ripple effect be? What if in the playing of the game, the players represent themselves differently? Would it be a different game if, in order to understand the underperforming employee, the manager improvised to open up conversations instead of sticking to a script that is not working? Similarly, what might happen if the Head of HRM genuinely wanted to understand how the manager was coping, rather than simply telling him he must *'tough this one out champ'*? What might happen if the manager opened up to the Head of HR and started a conversation, disclosed how he is feeling to clear the air of*, 'I'm glad he's doing it not me'* and candidly talked about his stress of being played? Gadamer (2013) makes the point that the players can change the game and be influential in the festival of play. Without the players, there is no game. The game exists as a game because the players play the game. "Thus, despite the dominance of the game over those that play it, their playing it remains essential to it" (Warnke, 1987, p. 50). The implication is, a player is capable of changing the play.

The manager in this story finds himself trapped in the middle of the festival of HRM. He tries to live his responsibilities to both HRM and the recalcitrant employee as he plays the game. For the most part he is unaware he is being played. Despite the failure of the current play, the ineptness of the scripts, and the stresses it is causing him, he remains silent. His silence may be inaudible but his screams for help are ontologically present in the play. "When you're drowning, you don't say 'I would be incredibly pleased if someone would have the foresight to notice me drowning and come and help me,' you just *scream*" (Wenner & Lennon, 2000, p. 83). The manager comports his stress, it is 'there' always present in the play. He plays along in the game as it is played. His cries for help unseen, unheard, he remains unnoticed in the play. He continues to grasp for the support of HRM personnel. '*HR have been really supportive in writing me emails for what I need, saying here's the next step, these are the things you need to do when you meet with the staff member'.* '*HR did support everything that I was doing'.* While he begins to question what is happening, the festival continues to hold and fascinate him (Gadamer, 2013).

The care of HRM personnel as players in the play is revealed as a leaping in solicitude (Heidegger, 1962). Leaping in, and taking away his care, denies this manager of the legitimacy of his owned whole way of being. Leaping in solicitude robs him of his autonomy in the play as a whole person. This kind of solicitude reveals a limiting of possibilities of making his owned pressing decisions or seriously imagining other plans or possibilities that might influence the movement the play. Care as leaping in restricts the margins of freedom and variation for this manager to act, move and influence the play. This manager is played. With limited autonomy as a player, the festival of HRM continues to dominate his way of being and the mode of being in the play.

This relationship between autonomy and dependence of the player with-in the festival is similar to Heidegger's (1962) explanation as to how our way of being in-the-world is initially dependent on the everydayness or publicness of the 'they'. The 'they' primordially dominates our ownedness, absorbing us into an average understanding of being that distorts and limits our understanding of our self as being in-the-world and belonging in-the-world. The manager's closed way of being in the play, his closed way of being-in and belonging in-the world, the sense of giving over to the normative authority of the play, limits understanding, thus limits the possibilities of movement towards a way of being his owned (authentic) self. Coming to understand our being in-the-world-together means coming to understand our owned self (Gadamer, 2013; Heidegger, 1962). "Purposive relations (as a caring existence)… have not simply disappeared, but are curiously suspended" (Gadamer, 2013, p. 107). The manager is not playing a serious game as he continues to remain personally indebted to the festivities as the past and future meanings of being-in and belonging-to the festival of HRM. Every play is levelling. Every play is insensitive to the differences of genuine understanding of being. "Thereby limiting himself [sic], we say he is only "playing with life" (verspielt)" (Gadamer, 2013, p. 111).

Being in the play with serious intent

The festivities of HRM also draw the manager in this story into the play of managing performance. It is the same game. There are the same markers, the same policies and procedures in play. However, in contrast to the manager in the previous story, this manager improvises and bends the rules as he plays. Gadamer (2013) might say his intention is serious.

> *I think performance reviews 'Are what they are.' Performance reviews have been going since, forever, they've died haven't they in one form or another? The reviews here are a bit more formalised because they are documented, and they go over to HR, who obviously just file them. They are a useful tool in some respects because it gives you the opportunity for staff to sit there if they want to have a chat about this or chat about that, or they see*

something different, which is all fine. But, I do that anyway. We do that anyway on a weekly basis. It's all, 'how's this going?' 'How's that working.' Or, 'we are going to try this, what do you think?' So for me it's an ongoing thing, then once a year you just formalise it to say well, 'Here it is, and send to HR'.

Each year we have forms that need to be filled out. The forms can be standardised to suit your own staff. You can include your own points and what you want to put into the form and what you don't want to put into them. You don't have to be a rocket scientist to work them out. But they are a very useful tool. The review is logged, this is how we see it, and it's in black and white. Which is fine, don't have a problem with that. But I think it's more of an ongoing thing. I reckon that's the easiest way to do it if it's ongoing. I don't see any point in waiting to last minute, to sit down at the last minute and say, 'How's the year going?'

I performance review my staff virtually every day. The annual performance review is just to formalise things. And we do it. I have only just finished my staff reviews. I normally conduct them either at the end of the year or start of the previous year, just so it is done. But mine are all continuous. Reviews are pointless if you just wait for the review time and speak to your staff in a once a year sit down. I am going to speak to you for 15 minutes each year and talk about what's been going on for a year. It just doesn't work. So reviews with my staff are always ongoing, I speak to them often. I speak to most staff virtually every day.

This manager understands his responsibility to follow the rules, policies and procedures and to report to HRM each year. He recognises the tradition and longevity of the performance review process that has '*been going since, forever'*. To this manager the annual performance review is an event that belongs to HRM. Each year he meets with each staff member for the required performance review interview, completes the documentation and sends the forms to HRM '*who obviously just file them'*. He is also caught up in the festival of HRM. He plays by the rules, however he chooses to play the game his way.

This manager relates to the festival of HRM in an open way of being in the play that reflects his owned way of being-in the-world. He comports openness as he participates in the play. This manager is open to different ways of being in the play and open to a genuine understanding of others. From the start of the play of this same festival there is a sense of movement towards something. The movement is more personifying than the *'black and white'* procedural play of the performance review play that treats people as objects. Rather than being completely immersed ever more deeply into the festival, this manager embodies his independence and autonomy as he plays. In his openness to different possibilities of play, there is a sense of moving towards something that is more genuine and care full.

This manager straightaway questions the Festival and the limitations of the *'black and white'* nature of the policies and procedures that rule the play. He rejects treating people in an ontic manner as things. Meeting with people once a year for 15 minutes *'just doesn't work'*. He genuinely wants to understand each person in his team. '*So reviews with my staff*

are always ongoing, I speak to them often. I speak to most staff virtually every day. This manager embodies a willingness to engage and respectfully listen to the staff in his team. He moves beyond the forms that HRM files away each year. He personalises the play. His comportment evokes the interplay between the language of I and Thou (Buber, 1970; Gadamer, 2001). He embodies people mattering to him. Care is revealed as concern for people; moving away from the presentness of the game, being open to possibilities of his authentic self and of each individual staff member to be as whole human beings.

Heidegger (1962) might say this manager embodies "resoluteness, as *authentic Being-one's-self*" (p. 298). This manager reveals he is not bound by the present mastery of the festival. His way of being is open to the future. In the presentness of the game he plans and makes autonomous decisions to stand for his owned self in free action of possibilities. Being in the game presents an opportune moment (Augenblick). Being a player in the game, he takes hold of the game and resolutely makes it his own. His resoluteness as a player in the game frees his owned way of being as being in the world. His resoluteness also frees the others' ownmost potentiality for Being and the potentiality to "co-disclose" (Heidegger, 1962, p. 344). Care is revealed in the solicitude that leaps forward and releases authentic ways of being into the present moment of play.

Players are essential to the play of the festival. A player's comportment is always present in the play, constantly being read by other participants in the play. Comportment is an essential in the mode of being of the play. Play does not exist without a player; a player's comportment is always present; how we are in the play, influencing the mode being of play. In this story, care reveals itself in the comportment of a player; how he encounters and treats others in the play. This player comports an openness, changing the mode of being of play from a care less encounter where the players are dominated as objects, to a care full encounter where the players are respected as having something meaningful to contribute. Gadamer (2013) might say that in presenting (or disclosing) the embodiment of play as care, releasing players' towards potentiality to be, this manager is playing a serious game.

Being in the play disingenuously

What is it like being in a relationship with a leader who looks and feels different? What is it like being with a leader who is not like you? A leader who has a different understanding from you? What is it like working with someone who does not know or understand who you are? How can you be with a leader who is completely different to anything you have encountered before?

I have worked with a number of different types of managers and senior

> *managers. One Senior Manager looked like a movie star but it was like he had Asperger's or something. He made a whole lot of crazy decisions. He had a very silly idea about this university. He thought we were going to be a Cambridge or an Oxford or something for god's sake. He said it more than once. I heard him say it at least three or four times and I thought what are you on about? You still haven't even got to understand what this place is about.*

In this story, the academic encounters a different type of manager. We have all encountered someone who is different from us. As echoed in the title of the popular 1992 book, *Men are from Mars, Women are from Venus*, sometimes the difference seems so great it seems like they come from a different planet (Gray, 1992). The academic in this story encounters a new manager. She has not encountered a manager like this before. She notices his behaviour. She notices immediately he is not like any other manager she has encountered before. He is very different from what she expected. There is a sense of surprise about the new manager, how he is and how he behaves. His words, his gestures, the way he moves around are noticed as different. What she sees is a movie star with Asperger's making lots of '*crazy decisions'* and his '*silly ideas'* leave her wondering, *'what are you on about?'* This is someone who is completely different from her understanding of how a leader might be or should be. The new manager does not fit her mould of what it is to be a manager.

The academic notices the new manager *'looked like a movie star'*. What does she see? Someone who wants to be seen and admired, who seeks fame and admiration? Or does she see someone who is putting on a show, playing to an audience? Does she see him as putting on a façade; a fake, a sham or an imposter? Whatever she sees she is not impressed. His decisions and ideas do not make any sense to her, *'like he had Asperger's or something'.* Her encounter with the new manager leaves her feeling confused and perplexed. The new manager has aspirations for the unit but she feels these are misplaced and not congruent with her understanding of *'what this place is about'.* Her encounter with the new manager immediately creates uncertainty in their relationship.

The difference in this relationship is consuming her as she sums up, '*What are you on about? You still haven't even got to understand what this place is about'*. She is thrown; lost and confused and cannot see a way to relate to this new person. The ontological space between them is too great (Giles, 2019). They are poles apart in their understanding of the other. She is wishing he would understand her. And she cannot see the relationship between them improving. Seized by the great difference between her way of being and the world into which she finds herself thrown, she searches for meaning. She feels alone. She is screaming for help, for someone to rescue her. Who is caring for whom? Who is caring for

her? In the sense that she feels trapped and uncertain, she too is drowning in this play of HRM. "Like when you're swimming and you want to put your feet down on something solid, but the water's deeper than you think and there's nothing there" (Gregson, 2008, p. 360). This academic cannot seem to find a solid grounding upon which to stand in this relationship. Is the solid ground she craves to be found in untangling herself from the world into which she is thrown and becoming self-aware?

Being in the world together there is always 'something there'. There is never 'nothing there'. Something is always going on and something is always happening to which we belong (Gadamer, 2013). We exist as beings in the world together (Heidegger, 1962). In this story, the way of being of the new manager and the way of being of the academic seem worlds apart, as if they are on different planets. There seems to be no acceptedness of their owned Being and belonging in-the-world-together. Both participants bring to the encounter their opinion of the other and seem unwilling or unable to let go of their pre-formed idea of 'what' the other should be. Both players continue to play along and be played without moving towards an understanding of 'how' to be in-the-world-together. Each player continues to interpret the other's behaviour and words based on their preconceived ideas of the other. Their interpretations reflect a thrown falling into accepted blueprints of 'what' should be, as dictated by the publicness of the 'they'. It seems to be an utterly inauthentic way of being in Being and belonging in-the-world-together. It is not their owned way of being who 'is there' in-the-world-together. It is the 'they', the unnamed, inconspicuous 'they' who "exercise a dictatorship" in this relational play (King, 2001, p. 82). By continuing to interpret and understand possible ways of being from what the 'they' are and what the 'they' do, their own uniqueness in Being and belonging in-the-world-together remains concealed.

Uncovering or disclosing in our Being and belonging in-the-world-together is founded in discourse and language. "*The existential-ontological foundation of language is discourse or talk*" and "*discourse is existentially equiprimordial with state-of-mind and understanding*" (Heidegger, 1962, p. 203). What is understandable is always expressly articulable (Heidegger, 1962). In this story understanding as disclosure, as revealed in discourse and language, seems severely handicapped as the 'they" prescribes the mode of being of the play and determines what and how the player 'sees'.

Seeing is a way of understanding. What we 'see' is guided by our concern and care. The new manager 'sees' a Cambridge or an Oxford. The academic 'sees' a movie star with Asperger's. Both players in this play 'see' what is ready-to-hand, that which is proximally near (Heidegger, 1962). Neither comport a care-for the other. Their 'seeing' is guided by a concern for an everyday taking care of things. Heidegger (1962) calls this everyday way of

seeing, "curiosity" (p. 214). Heidegger (1962) explains there is a danger that curiosity can deteriorate into 'idle' curiosity or "Neugier", greed for the new (p. 214). The new manager seems to comport idle curiosity, a greed for the new. It seems he is not concerned with remaining in the 'there' within which he is thrown and with which he concerns himself. New possibilities distract him, '*we were going to be a Cambridge or an Oxford',* with no thoughtful consideration, concern or care, for the thrown 'there'. This way of everyday being in the world is one where his way of being is constantly uprooting itself and has the character of "never dwelling anywhere" (Heidegger, 1962, p. 217).

The academic 'sees' the new manager's presence and his talk as superior and out of place. His comportment and words makes it clear he has all the answers so there is no need to engage in conversation. His way is the right and only way. Heidegger (1962) calls this kind of talk, "Idle Talk" (p. 211). The talk passes around without question. No one questions or attempts to get to the bottom of what is being said. As the new manager repeats the same words, '*He said it more than once. I heard him say it at least three or four times',* the talk takes on an authoritative character. It is so because the new manager said so. Even though the words are groundless, the average understandings of the 'they' will not want to or need to question idle talk "because, of course, it understands everything" (Heidegger, 1962, p. 212). The groundlessness of idle talk is encouraged by the everyday being of the 'they'.

The new manager is seen to be making a lot of noise; he says a lot. Speaking at length, "Viel-sprechen", about something does not necessarily advance understanding (Heidegger, 1962, p. 208). Indeed, as Heidegger (1962) points out, speaking at length about something tends to cover up understanding. As revealed in this story, the new managers' speaking at length that *'we are going to be a Cambridge or an Oxford'*, is understood as a sham, "the unintelligibility of the trivial" (Heidegger, 1962, p. 208). In speaking at length, the words of the manager have little or no meaning. His oft spoken words are empty. The words fall on deaf ears. '*What are you on about?*' Everyone around him 'sees' he makes a lot of noise, but the understandings of his words limit the disclosure. Owned uniqueness in Being and belonging in-the-world-together remains concealed. The voice of the new manager is ontologically silent.

In contrast, the academic remains silent in the play, but she still speaks (Heidegger, 1962). The academic comports her difference as a reluctance to play along. By remaining a silent spectator, she attempts to disengage from the play. However, ontologically her inaudible voice 'speaks out' the loudest. Our way of being always 'speaks out' in our comportment. Paradoxically, "he [sic] who never says anything cannot keep silent at any given moment. Keeping silent authentically is possible only in genuine discoursing"

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(Heidegger, 1962, p. 208). Does her feeling of groundlessness reveal the disposition of anxiety (Heidegger, 1962)? Is this feeling of unease in her everyday lostness, opening possibilities and calling to her own being as care?

This story reveals care as everyday concern for ready-to-hand 'things'. The new manager shows no concern for people as legitimate whole beings. What matters to him is the next big thing. Encountering the new manager's idle talk and wandering curiosity moves her way of being-in to a loss of dwelling. Nothing is familiar to her. The academic feels 'homeless'. It feels like there is no place for her to be. Finding solid ground as an authentic way of Being and belonging in-the-world, is mattering to her in this relationship.

A ticket to possibilities

In this story an academic finds herself playing a game for her survival. The rules of the game are unclear and seem to be against her. There appear to be no options for her. Then she receives a letter from her manager. The letter means a lot to her; more than the person who wrote the letter could possibly know.

> *When I first came to the university I was on a three year contract and I finished that contract and they put me on another two year contract. Then I fell pregnant, so I could do the first year of that work but I couldn't do the next one. So I sort of lost my job and I went to the Acting Manager at that time and said, 'If I get re-employed at the university within a year, can I continue my employment, because I have been given Professional Experience leave so I could pursue my PhD which I had already started. He wrote a letter for me supporting my continuous employment status and study leave. So when I got the job here, the Manager had to honour the letter. This is made every difference to me, because the Manager who employed me would not have recognised my continuous service if it had not been in writing. So it was super that I had the promised leave to continue my study. I know that because I was new in this school, and had they not recognised my continuous service I would have had to have waited at least another 3 years to continue my studies. So that letter actually was really helpful to me in terms of my career, because it gave me a bit of a lift. So it was kind of wonderful and I am here because I had that letter.*

This academic lives with insecurity in her ongoing employment. However, falling pregnant during the first year of a two year contract generates further apprehension about her future. Lack of clarity from HRM adds to her confusion. '*I sort of lost my job*'. Did she lose her job? She is not sure. It seems no-one explained her entitlements in the situation in which she finds herself.

The rules for leave and continuous service are legislated in Australia. Employment legislation in Australia protects employees while regulations give employees certainty. The legislation is particularly clear about entitlements and returning to work after maternity leave. An important part of the HRM role is to be familiar with the legislation and ensure all staff know and understand their entitlements. So why didn't someone tell her? How is it that the

people in the university who are responsible for implementing policies and procedures did not outline her entitlements? Is there something at play here? Is she being played? She sees the works she has accomplished and her whole future is at risk. Where is HRM support when needed? How can it be that no-one told her?

Concerned for her future and wanting to move forward, she is unsure of her options. It seems she *will* lose her job. This academic seems lost. She is unable to move. What shall I do? What can I do? What options do I have? Who is for me or against me? Who is on my side? Feeling vulnerable and worried about her future, she approaches the Head of School. The Head of School writes a letter that '*made every difference'* to her.

The Head of School improvises in the game of HRM. The Head of School is sensitive towards the academic, appreciating her tenuousness in this play of HRM. His way of being in the play is as concern towards the academic's best interests. He disregards the rules and makes his own rules by the writing the letter. The Head of School may be unclear or unaware of the specific policies and procedures or legislated requirements but in this story he makes a moral decision. He does the right thing for the academic. In this story the Head of School sees what is right within this particular situation and grasps it (Gadamer, 2013). Even though he is absorbed by the play of HRM, the Head of School in this story continues to comport his commitment and care full concern towards the academic. He disburdens himself "of the tension he feels in his purposive comportment" (Gadamer, 2013, p. 112). In seeing what immediately needs to be done, the Head of School acts. He writes a letter. Receiving the letter is like being given a ticket of safe passage for the academic. It is her 'get out of gaol free' card.

This immediate 'seeing' and acting is what Gadamer (2013, p. 332) refers to as "nous". The Head of School considers the plight of the *person* he sees before him and draws upon his practical knowledge. As he considers the plight of the academic immediately before him, tacit knowledge of policies and procedures is not helpful. It is "a resourcefulness of mind that is called into play in, and responds uniquely to, the situation in which these ideas are to be realized" (Dunne, 1997, p. 272).

The embodiment of being-in-the-play emerges within the movement of the play. The Head of School's 'ticket' opens possibilities. It is a surprise. The ticket gives her *'a bit of a lift'.* She is no longer concerned about her future. Her way of being in the game of HRM moves from despair and emerges as hope for a different future. In this story "a dynamic reciprocity" is revealed "as each person is a 'becoming' that opens in the movement in the situation" (Giles, 2008, p. 141). Each player's being and becoming influences the movement

of the play towards an embodiment of care full mattering.

I wonder how the appearance of certainty offered by this ticket changed this academic's everyday relating to people and things she encounters. With this ticket she can take her leave, have her baby, start her family and enter the new phase of her life unencumbered by feelings of apprehension and doubt about what might or might not lie ahead. She feels '*kind of wonderful'* and safe, *'I am here because of that letter.'* She embodies an at-homeness. This ticket is life changing, not just for her career but for the way this ticket transforms her comportment as she encounters others. Open to new possibilities, I wonder how having this ticket affects her outlook during her pregnancy. Her relating with her new born child? With her husband? I wonder how the ticket affects her as she encounters others as she presents her ticket and returns to work. The ticket releases her to 'be'; to 'dwell' in the possibilities of *how* she might be as a mother, as a wife and as an academic.

This story reveals care as a unifying temporal concept as an openness to a different way of being in the game of HRM. It reveals comportment as care full mattering and as attunement to seeing and acting to the immediate situation with a resourcefulness of mind. The ticket is a way of disclosing, opening up meaning in being-in and being-with as always already 'there' (Heidegger, 2010). The ticket discloses her way of being and gives her access to the things as they are always and already 'there'. The ticket brings together, as it were, this academic's way of being as thrown, fallen, projectedness all at once. The ticket makes it possible to direct her concern towards care for her ownmost self (Heidegger, 1962).

The unpredictability and continual movement of the play is also revealed. Situations are always unfolding. "Everything is in flux …everything is becoming" (Heidegger, 1959, p. 97). The ticket can only give her the *appearance* of certainty. She cannot predict when she returns to work, they '*had to honour the letter'*. 'They' may or they may not honour the letter. There is no certainty. Yet, this academic grasps hold of this ticket in the same way one would grab hold of a life buoy thrown to them. But the play cannot be controlled, it is never certain. Heidegger (1962) reminds us we are thrown into a world beyond our control. The only certainty in this world is being-toward-death. This story reveals a taken for grantedness of the nature of 'closure' and continuing movement being engaged in a play as care and care as a play.

Concluding thoughts

What is the nature of care as play and play as care in the festival of HRM in Higher Education moving us to be and become? Gadamer's (2013) vision of the festival is

celebratory movements towards genuine understanding that is constitutive of one's ownmost being-in-the-world. Each person working in Higher Education is personified by their individuality, their ownmost self. This individuality is not an immobile quality of being. The essence of individuality, the ownmost self, is brought forth in the dynamic movement of play. The bright lights of the festival promise meaningful futures and possibilities to be and become unique individuals being-in and belonging-together-in the-world. But what of the dark side of the festival? How does the festival play out in the absence of care?

The play of HRM as care is compelling. The idle talk of institutional HRM rhetoric of care for people appears to call us towards 'lifting' performance, growth and development as purposeful 'whole' human beings. However, the nature of care in the festival of HRM in Higher Education is often revealed as care 'less'; the play lacks sensitivity to individual's needs. A 'lack of' or a 'lostness' is prevalent in the dark corners of the festival of HRM in Higher Education institutions.

In the dark corners of the festival of HRM, rules dominate the movement of the play. Care as 'leaping in' reveals a slavish following of the rules as players attempt to control people and their behaviour. The nature of care in the festival of HRM takes away care from individuals leaving them vulnerable and subject to the domination of HRM play as care. Care as leaping in moves players to be and become reproductions of what HRM determines needs to be to serve the interests of HRM and, by proxy, the needs of the institution.

It is a game of survival. In the absence of care, HRM sets the 'normal' rules for conversations and behaviours. Solicitous care as 'leaping in' offers little or no opportunity for contrary positions and opinions that deviate from HRM policies and procedures. The nature of leaping in as solicitous care in the festival of HRM calls players to passive dependency to play within the rules. Future orientated care as 'leaping ahead' is discouraged. Conversation deteriorates into jargon "that satisfies the craving for results" (Buber, 1970, p. 15). Alternative options are not disclosed. HRM's rigid rules subsume the nature of individuality in the name of ontic care and acceptance for what is the right thing to do for all.

The stories in this inquiry shine a light on the taken for granted dark corners of the festival. Instead of dynamic and dialogical movement of play towards potentialities to be and to become distinct inimitable beings in the world, the nature of care in the festival of HRM drives the game towards trivial, meaningless encounters and limited options. Is this HRM's dark, taken for granted play as care? Is this how the nature of care as play of the festival of HRM is moving us to be and become? The stories revealed in the increasing 'dark' with-in the festival of HRM illuminate a movement away from existing as bringing possibilities forth

and reveal movement towards a 'sameness' existence.

The nature of the care as play in the festival of HRM in Higher Education is limiting potentiality for individualised being and becoming. HRM and the concern for conformity and compliance in Higher Education institutions are moving people towards averageness; towards becoming calculating and thought-less beings-in-the-world-together.

As with the manager whose comportment is described as like 'a movie star with Asperger's' or the manager who follows the steps and the scripts of HRM care as play, inauthentic encounters with people are limited to awkward social interactions, mixed messages and repetitive patterns of language and behaviour towards self-interests. This inquiry reveals people are caught up in the devastating embodiment of care less mattering.

One story reveals how a player moves against the tide of the festival of HRM. Rather than being subsumed by the play, he embodies care full action. He distinguishes himself in the play. Attuned to the person before him as an individual whole human being, he embodies care as leaping ahead. Rather than behave as he 'should', he improvises. His action brings forth possibilities. The nature of care in the festival of play in this encounter reveals the unity or the reciprocity of a way of being as care in a moment where all temporalities present, past and future exist as one (Gadamer, 2013; Heidegger, 2010).

The nature of potentiality and possibility is limitless. Each person's individuality is a unique set of possibilities. Every human being is always concerned with their own unique potentiality to be and become. The embodiment of careless mattering in the festival of HRM in Higher Education reveals a loss of individuality, of the potential to be and to become one's ownmost self. The festival of HRM has the appearance of an *entity* trying to be together-in-the-world relationally. HRM's aphorisms of care, lifting performance, growth and potential aim to match words against well-known patterns of description or norms. The jargon is "impressive for the uninitiated. It makes one feel that one belongs" (Buber, 1970, p. 15).

The stories in this chapter reveal a concern for certainty is mattering. People expect HRM to provide a sense of certainty and a safe place to be and belong. There is sense of a quest for certainty. People get caught up in the familiarity of the rules play because of the appearance of certainty. They become comfortable with the status quo, moving towards an unquestioning, care less acceptance to 'live with' the world into which they are thrown and fallen. Desiring the certainty HRM appears to offer, people give up their individuality to HRM play as care, and the institutional, invisible 'they'.

In the absence of care, the playing by the rules of the festival of HRM is a surrogate

for care. It is as if people believe, "if I play by the rules, do as I am told and blend in, I will be safe". It is a grasping at safety that might be soothing and comforting for a time. But people are not safe. While they continue to play the same game, they remain vulnerable to the play of HRM. Possibilities to be their ownmost self remain inaccessible. Survival of the fittest is an ontic game of care as play.

The play of HRM as care may seem simple and compelling. However, a "rudimentary ontological attestation" is that, "what we receive (rather than what we perceive) with singularities is the discreet passage of *other origins of the world*" (Nancy, 2000, p. 9). We are always being-together-in-the-world. We are always in the festival of play. Possibilities of thrown projection are always 'there' in our thrown, fallenness in the festival.

Our way of being is as possibility to be and become. Attunement, a resourceful mind, and resolute action are ways of being in the play as care as an openness to receive potentialities to be and become. This way of being in the play as care and care as play, embodies care full mattering as the unified structure of care (thrown, fallenness, projection) in time. From birth to death the nature of potentiality and possibility is limitless "precisely if they [individuals] continue to take upon themselves the initiatives of action" (Dunne, 1997, p. 89).

CHAPTER 8 CARE AS BEING SAFE AT HOME

Introduction

'Your job is safe'. These are the words stated in a letter sent to a university academic caught up in the rounds of restructuring. The ironic part of this story is this academic is on a two-year contract about to expire in a few months. How does it feel to receive such a letter in times of restructuring? What does 'safe' mean? What is the reasoning behind issuing such a letter? Are the written words a token, aiming to give the academic a sense of security? Do the written words intend to let the academic know he is one of the fortunate ones who is 'safe from' attention while many of those around him, his friends and colleagues, lose their jobs? Or is the letter a contractual pledge? The author of the letter has second thoughts about the wording of the letter. The follow up letter received by the academic read, '*Your position is outside of scope'.* Who does this "clever talking" serve (Heidegger, 2013, p. 144)? There are appearances of HRM language and rigid processes, intended to support the well-being of people in Higher Education, to keep them safe, which are devastating or at least unfair and undignified, as condolences are offered to those who *'survive'*.

I have come to understand existence as an always mattering care. Chapters 4 and 5 reveal taken for granted understandings that we are "always already" beings in-the-world together (Heidegger, 2010, p. 115). In the everyday being in and belonging-in-the-world-together, we are thrown into a world we share with others. "We encounter beings everywhere: they surround us, carry and control us, enchant and fulfil us, elevate and disappoint us" (Heidegger, 2014, p. 35). Fascinated, we are fallen, absorbed like a festival of play. In our thrown and fallenness, and as finite beings (being-towards-death), is the potential of becoming the being of being yet still-to-be-achieved (Heidegger, 1962).

We are not the creators of the entities we need to be or to become. We are not the author of possibilities. Rather we comprehend our worldliness "already-having-found-itself-thereness" (Befindlichkeit) of There-being" (Richardson, 1974, p. 64). 'Finding' the meaning of being in There-being might be described as an awareness, or seeing objects immediately surrounding us while immersed in the flesh and blood world. In this self-evident ontic dimension of finding meaning, we seek and grasp at tangible entities with which we are familiar. This seeking and grasping limits understanding of being as an appearance of being rather than "being is that which is" (Heidegger, 1958, p. 49). Understanding as being in Being (being is that which is) (Heidegger, 1958, 1962), however, *finds us* in the openness or disclosedness of the ontological dimension Heidegger (2010) called Lichtung or the clearing. In the clearing, a totality of being-in-the-world is illuminated as existence in the There-being.

These enlightened understandings lead me to ponder the nature of care as being safe, and safe as being 'at-home'. In the self-evident ontic dimension, being safe is concerned with keeping our self and the people we care about safe from harm. We seek to avoid or flee from people and situations that appear to us as unsafe. We seek the appearance of certainty for our wellbeing and grasp at a desired sense of security in the face of adversity. However, I wonder, what are the taken for granted ontological understandings of care as being safe?

If existence is contingent, groundless and finite ('factical', 'thrown', 'fallen' and 'being-towards-death'), how then might the ontological nature of care as being safe be revealed? How might the ontological view of the nature of being at-home or not-at-home be understood? How might the nature of care as being safe at home show itself as understandings of selfhood, the lost self and at home in selfhood; "wherein the understandability [Verstehbarkeit] of something maintains itself" even when it is not yet disclosed (Heidegger, 1962, p. 370). What are the taken for granted understandings of the nature of care as being safe, being at home in the complexity of encounters or relations in HRM in Higher Education?

Care as being safe at home

Being safe is essential to people working in Higher Education. Their stories in chapter 5 reveal being safe in a festival of HRM as a game of seeking certainty. People in Higher Education are uncertain, unsettled, and do whatever it takes to survive the game as they seek the safety of certainty and "that domain to which everything that *is* belongs" (Heidegger, 2013, p. 143). Their stories reveal people who seek safety as certainty by retreating into their offices and firing out emails like shooting cannons at sparrows. Others hide behind the 'whatness' of titles. Others find certainty in a defined role in a defined hierarchy. Or they comport façades that close out genuine conversation that might open possibilities to different understandings of their own self and others. They seek groundedness in the certainty of checklists and prescribed scripts of HRM procedure. Is this care? By retreating into offices, hiding behind facades, checklists and scripts, are they seeking safety in an unworldly certainty? Are they detaching from a purposeful way of being-in-the-world and disconnecting from the legitimacy of others' being as belonging-together-in-the-world?

Other stories in chapter 5 reveal there are those who seek safety and certainty by breaking away from the rules of the play of HRM. Rather than denying their existential whole worldliness of being-in the-world-together, there are those who embrace their own 'is-ness'

of being-in and the being-with the 'is-ness' of others. Their stories reveal nuanced understandings of the complexities of relationships and relating as being-in play. They improvise, modifying the rules, offering a 'ticket' as entry to an openness to possibilities of becoming, of being still-yet-to-be-achieved. There is a connectedness with genuine engagement. Is this care? Something is mattering besides an ontic, self-evident safety?

According the Australian Human Resources Institute (AHRI) (2018), employee health and safety in the workplace are important aspects of care for employees that go beyond legislative requirements of a physically safe workplace. Care as being safe includes the development of programs to improve the overall health and well-being of people at work in order for organisations "to improve their employment brand" (AHRI, 2018, para. 1). Is the HRM concern for safety a risk management strategy to provide a selling point for the marketing department? This seems incongruent with the commonly held belief that HRM policies and practice in Higher Education are designed to protect employees and to develop a safe place for the growth and formation of people. Is there a misguided concern for safety as marketing an appealing employment brand? Or is understanding of a care as 'relating' and being-together-in-the-world in the term 'employee relations' taken for granted in the everyday experiences of care as being safe in HRM in Higher Education?

Meanings of the nature of care as being safe at home are not found in legislated protocols or HRM policy and procedure. Understandings of the nature of care as being safe at home lie in our everyday lived experiences. The is-ness of care as an experience of being safe at home, always is (Heidegger, 1962). The taken for granted understandings of care as being safe and being at-home are revealed as we encounter people, things and atmospheres, indeed as we encounter "everything both present and absent that is within our awareness" (E. Smythe, 2003, p. 197). When academics in this study compare being-at-home in the context of their workplace as like being in a war zone where *'the power of one's freedom to respond to circumstances [is] beyond their control'*, or refer to relationships as *'processes imposed on staff'* or describe the atmosphere as '*toxic',* what is mattering? Or when managers in Higher Education institutions '*worry about sending vulnerable people over there (to HR) to get support',* what is taken for granted*?* What is revealed as the presence or absence of care in HRM as being safe and as being at home?

Home sweet home. Home is where the hearth is. There's no place like home. Home and or homecoming inspires stories, songs and poetry describing Home and returning Home as a distinctive sanctuary in which 'to be'. In this tradition, John Clare's (2019, para.1) poem 'Home' evokes images of home as a place to return to, where we find happiness and joy and comfort and a sense of belonging.

Muses no more what ere ye be
In fancys pleasures roam
But sing (by truth inspir'd) wi' me
The pleasures of a home

Nor vain extreems I sigh for here
No Lordlings costly dome
'Be thine the choice' says reason 'where
'Contentment crowns a home'

O! fate to give my bosom peace
Unsettl'd as I roam
To bid my restless wanderings cease
& fix me in a home

A evening cot days toils to cheer
When tir'd I ceas'd to roam
& lovley Ema smileing near
O happy happy home

How oft the tramping Vagrant sighs
(By fate ordain'd to roam)
For labours best & happiest joys
The comforts of a home

& O when labour night descries
When ceas'd to toil & roam
What joys will in his bosom rise
To think he owns a home

John Clare's poem evokes melancholy images of restless roaming, dislocation and estrangement from home before a returning to home. The final line of each stanza speaks to the quintessential character of how it is to be returned home. It is a pleasure being at home. Contentment is the epitome of returning home. Being at home as a happy resting place. Not being at home brings a sense of being restive and lost, before finding calm and comfort as being returned home to a safe place that is ours in which to dwell.

The story below reveals a yearning for calm, and a place to dwell and to belong. Is the academic expecting to find sanctuary he has never experienced in his workplace? To be at home?

> *We've had 8 Heads of School in the past 14 years. Polices change, mentalities change and approaches change. It's an interesting workplace that's for sure. It's like the stock market where there are good periods and we've had bad periods. And then we've had the status quo where it feels like things are just sitting in purgatory.*

Care as being safe at home shows itself as constantly moving. *'It's is like the stock market'*. It is never the same. Relationships change, *'We've had eight heads of school'*.

Context changes. '*Policies change, mentalities change and approaches change'.* The desire for safety and the calm of certainly seem self-evident. However, even at times of '*the status quo',* when *'things'* might seem settled, the academic continues to experience an uneasiness he describes as *'sitting in purgatory'*. It seems nothing in particular is troubling him. Unseen forces are at play that threaten him. This academic's unease is unsettling, *'things'* do not *'feel'* quite right. His being-in-the-world is unsettled, not-at-home.

Is this academic's experience revealed as an uneasiness akin to a yearning for the sanctity of being at home? His world of work, an environment with which '*in the past 14 years'* he is very familiar, now feels intensely uncomfortable, homeless. "Being in the world is totally transformed into a not-at-homeness, purely and simply" (Heidegger, 1992, p. 289). Being 'there' and 'in' the disposition to uneasiness and discontentment, a sense of meaninglessness as being-in and belonging-together-in-the world of the publicness of the 'they' is disclosed. The academic faces the meaninglessness of his existence. He feels lost, restless, not-at-home. Heidegger (1962) might have suggested this unsettledness or ontological 'groundlessness floating' is a fundamental affective disposition of existential Angst and die Unheimlichkeit (the unsettledness) of not-being-at-home (das Nicht-zuhause-sien) (Heidegger, 1962, p. 233).

It is in the paradoxical calm and peace of the discontentment of the disposition of Angst or not-at-home-ness that the authentic self is first disclosed as-being-in-the-world. It is the experience of facing the indefinite, nothing in particular of There-being where this academic is becoming self-aware. The disposition of unsettledness discloses the academic's ontic world as a meaningless clamour of activity. The experience of unsettledness or not-at-homeness opens up or illuminates this academic's "wavering between (the potentiality of) nonbeing and being" (Heidegger, 1959, p. 30). Critchley (2009, p. 2) ascribes Angst as being the philosophical disposition "par excellence, (because) it is the experience of detachment from things and others where I can begin to think freely for myself". In Angst lies "the possibility of disclosure which is quite distinctive: for angst individualises" (Heidegger, 1962, p. 235). This academic's unease with the familiar and comfortable (disposition of Angst) is the beginning of a turning away from the inauthentic, unhomely, ontic world and a turning towards self-awareness as an authentic being-at-home-in-the-world.

Care as an ever present niggle

The academic in this story returns to work to find herself working with a manager she describes as a bully. The bullying behaviour of the manager constantly occupies the academic's thoughts, influencing her every move, every day at home and at work.

I returned to work in a new role … and I was punished by some people. One person in particular made comments all the time, at regular intervals, and she actually turned out to be a thorn in my side until she left. I consider now looking back that she bullied me.

She looked for any opportunity to have a go. Initially, I just thought I am lucky to have a job, forget it, just get over it. But I was always very shaky after she left my office. She'd come in tell me off and then slam the door on the way out.

She was kind of interesting in her way of operating because she used to invite me to her house because I had a young child, and she used to have this big Christmas thing where all the kids would come and do something together. And then she'd make comments on the other side about how valued I was or something, so I was always in this state of not knowing exactly where I stood with her but not really feeling I could say 'No' to her because of the power that she held. I knew my daughter would enjoy whatever it was but it was always a problem there.

Every time she passed me in the corridor she would say crossly, 'You finished yet?' Ah god ... it was terrible. I had a young child, I hadn't been long married, we'd moved house, I had a new job and then another new job. It was just really hard, and with no understanding from her at all what it was like.

When she left, it was such a difference not to see her in the corridor. I just felt like I was taller and happier in my job and everything. I managed her, but I just felt taller and more respected somehow. When she was here, there was always this niggle, there was always this niggle at me about how I wasn't up to it, I wasn't good enough. I was getting it wrong somehow. And she was always wanting to get information out of me, about what was happening. Information that she could use, personal information and I resisted that. When she left I just felt relieved actually. I just didn't have to deal with that anymore.

There is a palpable fear revealed in this story. Fear of being '*punished*'. Fear of losing her job. Fear of encounters with her boss '*every time she passed me in the corridor'*. Physical manifestations of fear: '*I was always very shaky after she left my office*'. Fear of saying *'No'* to unacceptable behaviour '*because of the power that she held'*. This academic is constantly fearful. This manager dominates and manipulates her world. This academic is caught up in the 'to-ing and fro-ing' of the manager's game. One minute the academic is invited to Christmas parties at the home of her boss, being told how valued she is and the next moment her boss is saying crossly, *'you finished yet?'* Caught up in a festival of play, this academic is '*always in this state of not knowing exactly where [she] stood with her [boss]'*. The academic is always on edge, never knowing what will happen next, and '*it was terrible'*. The academic finds herself in a world where her personal safety and the security of her job and her family are constantly under threat.

In the ontic world of meaningfulness, the academic lives day to day in fear, feeling threatened by the clearly evident bullying actions of her boss. In order to flee from her feeling of fear and the constant threat to her safety, the academic *'managed her [boss]*. The

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academic also *'resisted'* the pull of her boss who draws her in to play her game. However, despite her attempts to manage and resist the perceived source of her fear, her boss, '*this niggle'* remains. The academic still finds herself feeling profoundly unsettled.

'Managing' the affective disposition of fear, the definite something that threatens her and her family and of which she is afraid, simply keeps this academic cemented in the world of the 'they'. 'Resisting' without making a stand, is also unsuccessful. Managing and resisting faces her fear but does not bring insight into the ontological unhomeliness of the face of the 'they'. Continuing to be absorbed in the world of 'they' and its concerns, "make manifest something like a *fleeing"* in the face of her authenticity (Heidegger, 1962, p. 229).

The lingering *'niggle'* reveals care as concern about being-in-the-world as such, the fundamental affective disposition of Angst. The disposition of Angst has the potential to face and turn away from the unhomely world of the 'they'. This turn away from the unhomely "brings us only to the place where understanding can genuinely begin" (Heidegger, 1996, p. 107). The academic finds herself 'There-being' with an awareness '*there was always this niggle at me'.* She is unsettled, no longer 'at home' with the familiar ways of being-in-the-world as inauthentic and as belonging to the 'publicness' of the 'they'. Is this niggle she experiences the beginning of return to a way of being-in-the-world as at-home-ness; as belonging as her owned, authentic self? Becoming at home is disclosed in being-not-at-home. Home is the where we authentically dwell, where the hearth is. In order to become at-home we must resolutely face the unsettledness and not-at-homeliness. Care as being safe is revealed as dwelling near "Being as such" (Capobianco, 2010, p. 62). That is, being safe at home is realising that dwelling as our owned, authentic way of being is the source of our reality.

Care as being afraid

There are no such things as Monsters. Monsters belong to the folklore of myth and legend. We are familiar with the storyline. Out of the dark shadows, the Monster suddenly attacks while the defenceless villagers cower together. In stunned silence they wait, hoping for the hero to save them from the Monster. Here is a story of an encounter with a person at the highest level of leadership in the university, whose monstering way of being in a public forum left people shocked and frozen in fear.

> *One day I was at a meeting and the Senior Manager was there. This person was famous for monstering people. She was talking to a small group of us. I can't even remember why we were assembled. I think it might have been something to do with new appointees or something like that. She said to us, 'You know if people don't do what I want, I do this', and she put her hands around my neck! She was a big joke but I*

> *thought, Oh my god! Did that just happen? She was a definite bully that woman. I heard that from all sorts of people. She's got a good reputation with some people who she got on with but other people who for whatever reason on the wrong side of her, or they got on the wrong side of her, yeah…*

This story teller, a middle manager, cannot remember what the meeting was about but memory of the encounter still lingers. The memory of that moment is with her and continues to trouble her. This is a physically and emotionally violent encounter that comes out of no-where.

In this moment, a most senior manager showed her monstering way of being. How did the people watching on experience the senior manager's comportment? How did they feel? They all witnessed what happened. They all read the play. No-one said anything. Like the villagers in the folklore the bystanders stood by passively. Were they just as shocked? Who will save them? Where is HRM? Are they waiting for HRM to ride down on their white horses to slay this monster? To remove the threat? Does HR care?

The experience of the hands on the neck of another person in their group affects everyone. Their very existence is threatened. There is a mood. There might have been laughter, '*she was a big joke',* but the hands on a person's neck is not experienced as being frivolous. '*Oh my god! Did that just happen?' They* all saw what happened. *They* were all there, *they* all shared the moment. Each person may have taken different meanings from the moment. Nevertheless, *they* all felt the hands on the neck by virtue of just being present. Planned or improvised, the actions of the leader of the university disclosed her way of being in relating with *her* staff leaving them stunned, shocked and fearful.

The leader's comportment demonstrates to all who witness the encounter the appearance of her mastery and control over others. It is a warning for them to beware, to be as one with the 'Others' or else be in fear for your life. The leader not only uses power to unsettle the staff, "but is it violent insofar as the use of the power not only of [her] action but also of [her] being-there" (Heidegger, 1959, p. 150). After the encounter, when the leader leaves and the threat is removed, an unsettledness remains. Their very existence as individualised beings-together-in-the-world is mattering. In that moment, the mood changed. Relationships changed. In that moment, being-together-in-the-world is embodied as fear and compliance.

In that moment the academic finds herself There-being (Befindlichkeit), attuned to the specific threat of the leader while residing alongside the fearful 'they'. In what appears to be silence, the staff are screaming to be released from the hold of the leader. In what appears

to be compliance, they are screaming for change. However, the ability of the 'they' to act is negligible. Unspoken words waiting to be said are not voiced out loud. Cloaked in fear 'they' seem to be waiting for someone else to act and remove the threat. Are they waiting for a hero? Someone who is not afraid to face up to the leader, the substance of their fear?

Attuned to the threat, concern for their safety and well-being besets them and is manifest as being frozen in fear in the face of the leader. Fear keeps their owned possibilities hidden as they appear powerless in the face of the leader, unable to move, to think or to act, or to each 'be' their owned individualised beings. They seek safety in the assurance of the "tranquillised" everyday familiarity of the world, residing alongside the source of their fear (Heidegger, 1962, p. 233). Thrown, disposed to the affective mood of Fear they fall back into the easily identifiable 'publicness' of the 'they'.

Even though the staff are fearful, there is the appearance of comforting familiarity being alongside their Fear of the comportment of the leader who '*was famous for monstering people'.* Ontologically, it might be said the staff are 'at home' alongside their Fear for this leader's monstering way of being. There seems to be the appearance of tranquilised acceptance of this leader's comportment as being-in the everyday familiarity of the 'publicness' of the 'they'. This leader is legendary. Everyone knows what the leader is capable of: '*I heard that from all sorts of people'.* They are familiar with the way the leader operates: '*she's got a good reputation with some people who she got on with but other people who for whatever reason on the wrong side of her, or they got on the wrong side of her, yeah…'* They are like the frightened villagers who seem to surrender to the power of the known familiar threat of the monster, knowingly awaiting the next attack. Is there comfort to be found There-being with the familiarity of the leader and her monstering way of being? Does the collective fearful mood of the 'they' affectively feed the monstering way of being of the leader, keeping their concern directed towards the unhomely, inauthentic world of the 'they-self'?

In this story care as being safe, as being-at-home, is revealed in its absence. In the absence of care, the disposition of Fear, *alongside* the appeal of the comforting familiarity of the 'publicness' of the 'they', grips the staff as a way of being-in and belonging-together in the unhomely world of the 'they'. In the absence of care, concern remains directed towards the threat of the 'monster'. Concern turns away from an authentic way of being-in and belonging-together-in-the-world. The ontological disposition of Fear draws staff towards the inauthentic groundlessness of the disposition of Fear. The absence of care is revealed as unhomeliness, dwelling as the inauthentic 'they-self'. In the absence of care, the existential disposition of Fear disguises or covers over possibilities of authentic ways of being-in

and belonging-in-the-world. In the absence of care, this middle manager and the staff who witness the encounter flee towards the unhomely inauthentic existence of the 'they'. The absence of care as being-at-home reveals a fleeing from being-not-at-home, the "the dark [where] there is emphatically 'nothing' to see, though the very world itself is *still* 'there', and 'there' more obtrusively" (Heidegger, 1962, p. 234).

Fear is always grounded, coming from entities in the world. What fear does is "precisely to *turn thither* towards entities in the world by absorbing itself in them" (Heidegger, 1962, p. 230). The academic in this story comes face to face with the leader and her monstering way of being. As with the villagers in folklore, the domination of the monster "compels panic fear, true fear" (Heidegger, 1959, p. 149). The peace is disturbed. The dominion of the monster "is the collective, silent awe that vibrates with its own rhythm" (Heidegger, 1959, p. 149). Already-having-found-herself-thereness of there-being, this academic's way of being is disposed as Fear. She falls beholden to the concerning threat of the monster / leader. Her concern, directed towards fear, draws her towards an inauthentic existence, being-at-home in the unhomeliness of the 'they'.

Other possibilities that might be disclosed in the existential "par excellence" disposition of Angst or 'not-at-homeness' remain hidden in the darkness, yet to be illuminated (Critchley, 2009, p. 2). Fallen, *moving towards* everydayness, Dasein is in flight away from its authentic self. Yet, Dasein is always there for itself, even "in the deceitful way of not wanting to see" (Heidegger, 1992, p. 293). It is the basic nature of Unheimlichkiet or 'not-being-at-homeness' or uncanniness in the unhomely inauthentic world of the 'they', that the basic disposition of Angst that Dasein is its 'discoveredness' Heidegger (1992).

In this monster story the hero is not the one who slays the monster. To be free from the overpowering dominance of the monster, the fallen everyday way of being in the 'publicness' of the 'they', is to direct concern way from the substance of fear and turn towards that which "makes itself known in the "nothing" and "nowhere"", the disposition of Angst (Heidegger, 1962, p. 231). The hero is the one who, like the mythical Antigone, wrestles with her not-at-homeness, faces the darkness of the unknown, and who must "embark on the groundless deep, forsaking the solid land" to ontologically stand as the hero's owned authentic way of being and becoming at home (Heidegger, 1959, p. 92).

Care as being resolute

In this story the team is confronted with the death of a colleague. Death is an inevitable part of living that is taken for granted in our everyday living and working. How do we face the inevitability of Death?

> *I think sometimes organizations have, react in certain situations the way they think is appropriate rather than talking to people to ask them, "What do they think is appropriate?" For example when a staff member passed away, we had a minute's silence at our School meeting. Was it appropriate? People felt uncomfortable and also felt quite angry about it. It was like no, this is tacky. This is wrong. Don't do it. We did it again for the second person who passed away. I thought, "No it's not appropriate, you haven't really spoken to people to ask them if they believe it's an appropriate way of doing things. I would have told you if you had asked, or maybe not."*

People contribute to the lives of others. Each person's contribution is unique. Each person's unique contribution is often taken for granted, particularly in the workplace where their contribution is often measured in terms of the hours they work and the results they achieve and the job to be done in the organisation. Or at worst, personal contributions are measured in terms of success in achieving KPI's. Their contribution as a living, breathing, person who laughs, cries, cares, get angry, who, just by their presence, makes others laugh, cry, scream and care, is taken for granted. Other people shape and form the person who we are and who we are always becoming. Their presence or absence may seem insignificant, or their presence may be fleeting, positive or negative, but we could not have experienced the world in the same way had they not been there with us.

The question of who we are is understood as "*being-in as such*" (Heidegger, 1992, p. 251). This is not a spatial 'in'. Being-in the world as meaningfulness, and the who of this being in the world, is disclosed as an accumulation of experiences being-in relationship and experiencing relationships over time.

We are thrown together in the world. We are always in relationship. As such, a person's meaningfulness as experienced being-in and being together-in-the-world, cannot simply be measured in KPI's or even valued in monetary terms. Their contribution is the meaning that constitutes our being-in the world. In the face of the certainty of death, how do we express gratitude for their meaningfulness to our experience as being-in-the-world? What is an appropriate tribute?

"What do (the) they think is appropriate?" A common tradition when someone dies is to take a minute of silence, 60 seconds in remembrance. Is 60 seconds enough? Does silence speak the volume of their being? This academic is angry. Is 60 seconds appropriate? *'No, this is tacky'.* Does he feel the 60 seconds is just a meaningless gesture? *'Tacky'* because it felt uncomfortable, people are angry. But *'they think'* 60 seconds is appropriate. The commemoration is completed as the tradition of the 'they' dictates.

The organisation, the *'they'*, resolutely stick to tradition. The commemoration is a façade. There is no silence in the 60 seconds. The anger and the uncomfortableness are

felt. People are unsettled. As per tradition, when faced with death, the staff experience language as having little or no significance. Meaningful exchanges when faced with the inevitability of Death are avoided. Trivial words are exchanged to keep the 'they' safe. Words "hover(ed) over the surface of what could never be said, because the unfathomable would never be bridged" (Joyce, 2012, p. 77).

People are screaming inaudibly: '*This is wrong. Don't do it'.* All but the 'they-self' is attuned to what is going on. Something other than the 60 seconds is mattering. The 'they' are not aware. They fail to notice what is happening. The 'they' ignore the screams. Blinded by tradition, the 'they' cannot see the inappropriateness of their thinking. Nor are 'they' open to new ideas and thinking a different way. They *'haven't really spoken to people to ask them if they believe it's an appropriate way of doing things'*. Conversation is terminated: *'I would have told you if you had asked, or maybe not'.* "Thus one gathering follows on the heels of another" in the same tradition. "Commemorative celebrations grow poorer and poorer in thought" (Heidegger, 1966, p. 45).

Care as being safe and being-at-home is revealed in the taken for granted that relationships last forever. Ontologically relationships will end. Avoiding or covering up the unsettling inevitability of Death reveals a "manifest shallowness" in the thinking of the 'they' (Arendt, 1978, p. 206). Thinking in the traditional way is a "re-representing" that lacks insight or serious thought (Heidegger, 1966, p. 62). This thoughtlessness maintains the façade of at-homeness, closing possibilities of genuine dialogue. In the absence of care, "releasement" from the traditional way of thinking remains hidden (Heidegger, 1966, p. 25). The openness of 'releasement' lies in meditative thinking "beyond the distinction between activity and passivity …" (Heidegger, 1966, p. 61). The traditional thinking of the 'they' and the 'they-self' is of little or no comfort in the resolute thoughtless of the unhomely 'they'.

Care as being thoughtless

Workloads are a contentious issue in Higher Education. In this story workloads are not the issue of contention. Open and honest communication is mattering. Timing is mattering. Place is mattering.

> *When they decided to change the workload model, we had been given our first draft and it was all transparent. We were told what hours we were doing and what course and so on. It was pretty good. No one usually had any complaints. And they had what was a reasonable workload. But they decided to rearrange the workload. I recall we were at the Christmas lunch and the designated messenger from the Head of School came up and handed out the revised workload mode. I look at mine and it had suddenly jumped to 150 hours, from 110. I spoke to a couple of other people at the lunch, and the same thing had happened to them. So it looked like they had*

done the same thing to a couple of others. They suddenly put up our workload, without discussing with us. I would have thought communication is very important to keep your staff happy. It was not a decision I am sure they made lightly, maybe they did.

But again the Head of School was gutless. Not to be able to take us on one on one. To just take us aside and say, "Hey look, this is what we have done, you'll probably be a little upset about it." Blind Freddy could have seen that it was not going to go down well with staff. But he got the most junior staff person on the workload committee to put the message out. Because of that incident, combined with another event that happened in a very short space in time, I decided, "I'm out of here." I thought, "Stuff this."

This is a story of poor communication leading to a painful breakdown in relationships and at least one person deciding, *'I'm out of* here … *Stuff this'*. Some might say it is an example of how not to deliver sensitive news to staff. Every rule managers learn about effective workplace communication *'to keep your staff happy'* is broken. From the timing and framing of the message to the delivery of the message and the person communicating the message, *'Blind Freddy'* could have foreseen it was immoral and would only result in distressing staff.

Effective communication is spoken and written about in a plethora of 'how to' literature on leadership and management. So imperative is effective communication to effective workplace relationships that it is an essential part of any leadership and management tool kit. Nearly everyone who has worked in an organisation has attended a Communications Skills workshop. HRM training often seems to state the obvious when it comes to how to communicate with each other in the work place. We are given scripts and taught how to communicate with each other. However, the vehement pushing of people away in this story is not how the Head of School is acting; it is how he is thinking that is of concern. What is this manager thinking? *'Blind Freddy could have seen that it was not going to go down well with staff'.*

The academic in this story is astonished as to how merciless the Head of School's thinking is; how, when and where the Christmas celebration played out. The academic is amazed at the lack of common sense considered here. He is frustrated at the thoughtlessness and lack of understanding of the mood or how the message would be received when delivered in this way. It is thoughtless. It is cowardly: '*the Head of School was gutless*'. The Head of School could have thought about executing and communicating the changes differently. He could have thought it through from a more humane point of view. In the past the Head of School engaged in dialogue with people: *'… it was all transparent'.* Then '*they suddenly put up our workload, without discussing with us'.* The Head of School could have considered what is mattering. The Head of School could have asked himself, am

I thinking about the staff as people as respected individuals, as Thou? Or am I thinking of the staff as 'I', objects to be manipulated in order to please the indefinite 'they' of HRM (Buber, 1970)? Am I thinking as the 'they-self' or as my owned-self?

The way the decision is delivered confirms the Head of School, who is responsible for managing human resources and communicating decisions to staff, is afraid to face individual staff members. So he tries to remove himself from the threat, the staff. He has someone else deliver the message. The Head of School is thinking about himself. His concern is directed toward his fear for his own safety and not the well-being of each staff member.

The academic receiving the news is outraged. He is not concerned with the extra workload hours. It seems he was expecting an increase. What offends this academic is the *'gutless'* way the message was delivered. The academic has contempt for the one who does not have the courage to stand for himself and with the staff. He scorns the one who is standing alongside the policy and decision makers, the one who reveals himself as one of 'them' and not one of 'us'. '*It was not a decision I am sure they made lightly, maybe they did'.* Directed by his fear, the Head of School takes refuge, fleeing towards the customary and familiarity of the 'they'. He demonstrates he is at home with the 'they'. He is thinking as the 'they'. Not only is the Head of School fleeing from fear of facing individual staff, he is in "*flight from thinking*" (Heidegger, 1966, p. 45).

Arguably the Head of School would say he did put great effort into his thinking and planning before making his decision. However his thinking is limited to the calculated intention of serving policy makers and HRM. "Calculative thinking computes" and asks, *what* might be new and improved ways for economical efficiencies in time and human resources (Heidegger, 1966, p. 46)? The Head of School is in flight-from-thinking as a "*mediating* being" (Heidegger, 1966, p. 47). A mediating being "*contemplates* the meaning which reigns in everything that is" being-there (Heidegger, 1966, p. 46 my italics).

Calculative thinking gathers together the common thinking of the 'they'. Indeed the 'they' discourage and shun those who dare to think differently. The chorus of the 'they' turns against those who think independently, excluding them from the "hearth and council" of the 'they' (Heidegger, 1959, p. 164). The calculative thinking in this story lacks care full contemplation of other possibilities beyond the concerns of the 'they'. It is thought-less, estranged from a purposeful concern as being-together-in-the-world and evades the validity of the owned self and the legitimacy of other beings as belonging-together-in-the-world.

Thought full, meditative thinking would rise above the familiar, calculative thinking of the 'they' to ask, how might I be? Thus opening to "the free air of the high heavens" (Heidegger, 1966, p. 48). Meditative thinking might ask, what is the nature of happening here? Meditative thinking ponders how people might feel, how they experience. Meditative thinking considers how might I understand and support care for staff as a life-giving flourishing, as being safe and being-at-home? Rather than simply being concerned with (thinking about) efficiencies and productivity, meditative thinking genuinely cares for the whole person and their growth and formation. Meditative being is concerned with authenticity as being-in and belonging-together-in-the-world at home.

Christmas lunches are a celebration. At Christmas lunch everyone is expecting to be relaxed, joyful and together-at-home in celebration. Unwelcome news, delivered thoughtlessly, enters the celebration. Now there is a different mood. People are shocked, unsettled. Care as being safe, as being-at-home is revealed in its absence as thought-less, calculative thinking. "Thoughtlessness is an unsettling [unheimlicher] visitor" to this Christmas lunch (Heidegger, 1966, p. 45). The thoughtlessness of the Head of School unsettles the at-homeness of the celebration and those who are at home being-in celebration. Surprise, frustration and anger are heard in the unspoken words as this academic screams, What is happening here? Where's the respect? Where's the understanding for us as people? How could you in all common sense …? What on earth were you thinking? Or not thinking? You have little or no thought for us and how we might feel? We were at the Christmas lunch and you sent your messenger? Where were you? It is no longer about workload increases. It is about how you *think* about people. 'Blind Freddy could see that': "it is enough if we dwell on what lies close and meditate; upon that which concerns us; each one of us, in the here and now; on this patch of home ground; now, in the present hour …" (Heidegger, 1966, p. 47).

Concluding thoughts

This chapter explored the phenomenon of care as being safe, being-at-home because "surely the most arduous of all human journeys – our own inner version of being lost in space – is finding who we are and where we belong" (Royal, 2018, p. 4).

For Heidegger, the journey home is a journey away from inauthentic, ontic understandings of worldliness. The journey towards existing authentically begins with releasement from an inauthentic existence in order to wait, resolutely, for the ontological or authentic understandings, homeliness, to be revealed.

Returning home is an arduous journey. We must face our fears and recognise the persistent 'niggle' to wrest our way of being-in and belonging-together-in-the-world out of the inauthentic unhomely. It is when we turn to the 'no-where and nothing' of 'Angst', our ownmost self may be disclosed in a 'moment of vision' (Augenblick). The character of the moment of vision permits us 'see' the inauthenticity of the unhomely 'public' and to turn towards the homecoming of an authentic future.

The play of this movement towards (or away) from an authentic way of being-in and being-together-in-the-world continues until one's death. The discoveredness, the uncovering, the covered. The revealing and the 'seeing'. The nature of Fear of 'something'; the nature of Angst for 'nothing and no-where'; an 'openness' to receive, are always in a play as care and understanding on the journey home.

It is a difficult journey because we are drowning in an ontic world of black and white, rationalist, thoughtless thinking. We continue to be captivated by the incessant idle talk and the next new idea that promises to keep us safe at home. There is no safety in the home that has lost its meaning. Care as being safe at home with the unhomely is an uncomfortable dwelling where one lives a game of survival. It is a groundless, homeless subsistence devoid of authentic (ontological) understandings of the nature of care.

Care is the ecstatic essence of existing (Heidegger, 1962). The ontology of the being of care is like a returning home to a sense of belonging and 'rightness' as one's worldliness or meaning-full-ness. *Returning* home because one must experience and face the Angst of nothingness and no-where to 'see' the unhomeliness of being-in-the-world as everyday averageness. Just as care "is the *penultimate* phenomenon", Angst is the penultimate disposition (Heidegger, 1992, p. 294). The experience of Angst is the opening to releasement from the inauthentic unhomely, and a turn towards 'home' and an existence as self-aware worldliness. The turn towards home is the turn towards being for the authenticity of beingness. Curiously, before the being of care is 'safe' at 'home' one turns toward the familiar and comfortableness of the unhomely.

Is this why Heidegger (1996) calls human beings the uncanniest, the most unsettled of all beings? Rather than being opposed to the unhomely, human beings are drawn to and entangled in the ontic unhomeliness of the 'they'. Being unhomely is a not yet disclosed, not yet 'seen', possibility for being homely. It is the essential nature of human's being as 'not-at-home' that gives rise to anxiety as their care *is to be at home*. Uncanniness is the both the "supreme limit and link of man's [sic] being" (Heidegger, 1959, p. 89). The domination of the unhomely and the struggle with uncanniness is "an essential part of being-there" (Heidegger,

1959, p. 90). Care, to be at home, involves risk as one initially turns to the nothing and no-where of Angst. One must face the impetus of Angst to turn away from the unhomely, to stand for one's ownmost self. Releasement from the unhomely opens possibilities towards the beingness of care as belonging to the homely.

Home is where the hearth is. For Heidegger (1996, p. 112), "Being is the hearth". Being-at-home or the hearth cannot be understood in familiar ontic understandings to which contemporary 'man' continually and frequently returns. "The hearth, the homestead of the homely is being itself, in whose light and radiance, glow and warmth, all beings have in each case already gathered" (Heidegger, 1996, p. 114).

We say "I've had enough", "I'm out of here", but there is no immediate escape. "The world is what it is and how it is neither through man [sic] nor with-out man" (Heidegger, as cited in Allen, 1982, p. 273). The capacity for a way of being safe-at-home is not an expulsion from the unhomely. The capacity for a way of being safe-at-home is a desire towards a different understanding of existing as care full mattering for-the-sake-of being. This is a turn towards a "'primal ground of being' to this illumination of and through the presentness of existing" (Steiner, 1978, p. 49). The human journey is to question the taken for granted and to strive, resolutely, to come home to an authentic way of being-in and belonging-together-in-the-world.

CHAPTER 9 CONCLUSION

Introduction

> I asked a colleague as we passed in the corridor, "how are you?" Her eyes welled up as she fought back her tears. The tears rolled down her face as she replied with a forced smile, "I'm OK".

How is it OK for a person to be able to break down in tears over a simple question? Why should a person have to wonder whether it is OK or not to be choked? How is 60 seconds on the passing of a colleague acceptable? Not once, but twice. It is cruel and unconscionable. A 'lack of' or a 'lostness' is prevalent in the nature of care in HRM in Higher Education institutions. Is this what the nature of care in HRM in Higher Education is moving us to be and become? Callous, heart less beings in the world together?

All those years ago when I was instructed by the Area Director of HRM not to listen to my intuition something awoke in me. I began to question my HRM role and care in HRM. I eventually left my HRM role and, with the benefit of hindsight, I realised how caught up I had become in the everyday business of my role. In my efforts to succeed and wanting to please others I could 'see' I was a different person. I was not particularly happy with what I saw. How I was being was not 'me'. That 'moment of vision' (Augenblick) was the impetus for this inquiry. When I left my HRM role, I was less than 'me'. I know how destructive it can be to be caught up in the manoeuvrings of care less mattering in HRM. I have experienced how it is to be lost, silently crying out, fighting back the tears.

My initial discomfiting sense of the lack of meaning full care in HRM in Higher Education is now a deep seated remorse, sometimes anger, as I lament the loss of the sense of life and community in Higher Education institutions as revealed in this inquiry. The stories in this inquiry reveal an alarming absence of care. The participants' stories are so vexed and vivid, and in some cases horrific. The absence of care in HRM in Higher Education is revealed as an omnipresent burden carried by people every day. The load is becoming harder to bear, more oppressive as people seek certainty and the fullness of meaning in their work life. The stories reveal a loss of a sense of life as people continue to place their hopes and fears in the faceless, care less institutional dominance of HRM. To give up one's life, one's possibilities as a whole human being to facades, falsehoods and thoughtless conformism as the care less mattering of HRM, is a scandalous betrayal. Who cares?

The nature of care in HRM in Higher Education as shown in this inquiry by its absence reflects a wider concern for humanity which one group of academics acknowledge

as being *'in a dire state'* (M. Bell, 2016, p. 1). Why are we not all outraged? Why do we not 'call to task' those who lead and manage us?

How long can we convince ourselves that 'this too will pass'? That all will be OK? How long can we continue to rationalise the world around us? Are we so bewitched, so comfortable with blending in, that we do not want to be thought of as unreasonable, even ungrateful, by those who manage us? Is this what the nature of care in HRM in Higher Education is moving us to become? To give over our unique possibilities to organisational needs and wants? How can this be OK? To become lesser beings in the world together? Is this a life 'threatening' revelation of the nature of care in HRM in Higher Education?

Thesis of the Thesis

The purpose of this hermeneutic phenomenological inquiry was to reveal the taken for granted understandings of care in HRM in Higher Education. This inquiry reveals the absence of care as HRM privileges ontic understandings of care over ontological understandings of care in Higher Education. Ignoring the ontology of care in Higher Education *is* a life threatening revelation. As shown in the stories in this inquiry, to ignore the ontology of care in HRM is to dehumanise lived experience in Higher Education. HRM care that takes the ontology of care for granted is like reliving a horror movie, every day. It is an existence where the 'aliens' have taken over, all other human beings are turned into robots, bereft of any genuine heartfelt emotional contact, and where everything is literally black and white. Landscapes are in darkness, devoid of the subtleties and vibrancy of hues. Language is cold and impersonal. Warm textures and touch are a thing of the past. This reveals care in the context of HRM in Higher Education as a grievous phenomenon. HRM policies and practices designed to care for *'people as our most important asset'* callously hinder growth and formation, moving individuals in Higher Education towards a solitary, inhumane existence of the publicness of the 'they'.

Care in the ontological sense is what it means to be a whole human being, full of possibilities. The HRM carelessness in Higher Education continues to ignore the wholeness of being as care in HRM in Higher Education. The stories in this inquiry reveal a loss of independence and sense of individual worthiness as care as the wholeness of Being is taken for granted. HRM's care as *'people as our most important asset'* is experienced as a struggle to survive in an alien existence while HRM's care is repeatedly packaged and repackaged as happy stories of institutional advancement.

Alarmingly, this vast disconnect between the appearance of HRM care for '*our most*

important asset' and the actuality of the nature of care in HRM in Higher Education is revealed many times in lived experiences in this inquiry. HRM's care is focussed towards an ontic concern for adhering to policies and practices with the purpose to improve productivity and the image or the brand of the institution. Even the premier HRM body in Australia ignores the actuality of the lived experience of people in organisations by stating the importance of HRM care to improve the employment brand.

Codes of Conduct, Codes of Ethics, Equity and Diversity statements, Duties of Care to staff and students and the like, are omnipresent in all Higher Education institutions, yet the shared understandings of these documents are invisible in the care less experiences revealed in this hermeneutic phenomenological inquiry. Similarly, institutional vision statements that invariably include care for people, all seem naively ignorant of the ontological nature of care in their institutions. This is revealed as an enormous lack of understanding of the actual experiences of care in HRM in Higher Education.

The stories in this inquiry reveal HRM's tenet is not a concern for people, for their well-being or for their humanity. The jargon, the policies and practices, mislead people into thinking HRM is an entity that cares for them. The allure of care as safety and certainty draws people into a festival of HRM play as care. However, as the stories in this inquiry reveal, HRM's play as care and care as play are having devastating consequences for the lives of many people in Higher Education institutions.

The lived experience reveals people in Higher Education are suffering. It is a disturbing aspect of the nature of HRM play as care and HRM care as play that people are manipulated as they seek certainty and a safe place to be and belong as espoused by HRM care. The domination of HRM play as care and care as play in Higher Education is a festival of coerced rallying towards imprisonment by the publicness of 'they'. Players in the festival of HRM are bewildered and blinded by the rules and checklists of the play as HRM care. Lost and unaware of their ownmost possibilities as authentic beings-in-the-world, people continue to play the game, waiting, hoping for a sense of security as certainty. The appearance of care matters in the festival of HRM in Higher Education. It is an insidious HRM play as care, HRM care as play. Dispossessed, giving up their ownmost self to HRM play as care, people in Higher Education remain fascinated, numbed by the appearance of safety and ingenuous concern for their well-being.

In each care less encounter with HRM play as care and HRM care as play, people are thought of as trivial 'things' to be recklessly manipulated in the play in the service of the institution. It is as if people are encountered as one-dimensional cardboard figures to be cut

into the same shape to meet organisational needs. They matter as if they have no substance. People matter as less than whole human beings. People simply matter as a disposable resource to be deployed and manoeuvred in the interests of the institution.

Ontologically, care and concern are always mattering. Heidegger (1992, p. 294) asserts the being of care "is the *penultimate* phenomenon". Our being-in-the-world is always concernful. We are always concerned for, or being-out-for 'something'. Concern as being towards or being-out-for the unique potentialities of one's ownmost authentic being is concern as care. The stories in this inquiry reveal HRM's taken for grantedness of human beings' primordial concern as care for one's ownmost self.

HRM's continued thoughtlessness towards care as the readily recognisable ontic concern or care, means leaders of HRM do not, or cannot, value the ontological understandings the *being* of care brings forth. HRM's thoughtless, rationalistic thinking and curiosity for the next new idea, continues to take for granted that the phenomenon of care *is* one's worldliness, one's meaningfulness. Institutional HRM rhetoric, rules and regulations, policies and procedures imbued with designs of care, do not shape care full encounters that imbue a sense of community and a sense of life into Higher Education. HRM's care in Higher Education seems to miss the point that the very existing as care as being-in and belonging-together-in-the-world is intimately and always mattering.

HRM care in Higher Education takes for granted 'dwelling' and 'at homeness' as the fundamental aspect of being human. HRM care for well-being and a safe place in which to work in Higher Education is also revealed as a simple ontic concern. An overabundance of regulations, warning signs and symbols aim to keep us safe from physical harm. However, being human is dwelling. "The life of man [sic]" is a "dwelling life" (Hölderlin, as cited in Heidegger, 2013, p. 227).

Most people do not 'dwell' comfortably or safely in Higher Education. Many stories reveal people dwell in a life of fear, distress and uneasiness being-in and belonging-together-in-the-world. People in Higher Education are questing for a more care full, authentic 'place' to dwell. But many people remain seemingly trapped in 'purgatory' as the care of HRM ignores the temporal-spatial journeying of the human condition, to dwell as care, as being safe at home. HRM leaders in Higher education fail to understand how the nature of care as being safe, as being at home, is essential to what it means to be human and to 'be' and exist as a care full human life. The revelations of the taken for granted understandings of HRM care being safe, as being at home, are frightening as leaders of HRM care fail to recognise an essential aspect of the ontology of care, that is, the essence of a dwelling life

as care as being safe at home.

Revealing the taken for granted understandings of HRM care in Higher Education in this inquiry is especially perturbing when considering the purposes of Higher Education. Traditionally, the purpose of Higher Education was to question the taken for granted, to ask questions to critique society's developmental changes. In this inquiry, however, HRM care encourages a routine 'sameness' of thought while actively discouraging thinking that goes against the grain of the thinking of the everyday publicness of the 'they'. The idle talk, calculative thinking and curiosity of the 'public' as HRM's play as care, has the effect of shutting down enlightening conversations that might open new possibilities of understanding. This reveals HRM care as undermining of the formation of independent thinking individuals in Higher Education and, as a consequence, a weakening of the moral responsibility of universities to ensure thinking spaces remain open and unencumbered by any dominant ideology.

Recommendations for further research

I propose possible research opportunities arising from this phenomenological inquiry.

• *The nature of care in leadership roles in schools.*

Schools, as with Higher Education, have a moral purpose to serve the public good by educating children to be and become imaginative, individual contributors in our society. In Australia, the professional standard for Principals developed by the Australian Institute for Teaching and School Leadership (AITSL) states "what school principals are expected to know, understand and do to succeed in their work" (AITSL, 2017, para.1). Furthermore, the AITSL leadership standards and profiles "*will* empower school leaders … to develop and support teaching that maximises impact on student learning" (AITSL, 2017, para.4).

At the same time, the media is Australia is reporting unprecedented numbers of school principals leaving the profession, increased violence in schools, and extraordinary numbers of burnout and stress related illnesses for school principals. The research seems to be heavily skewed towards traditional research approaches that include data collection and statistical analysis of the data. Given the revelations of the taken for granted understandings of the nature of care in the context of HRM in Higher Education in this inquiry, perhaps a different research approach would provide a different perspective? I recommend developing a hermeneutic phenomenological inquiry to explore the lived experience of the nature of care in the context of leaders in schools. Such research might reveal insights into the nature of care in leading in schools that to date is largely taken for granted.

• *Urge, Propensity and Care.*

Care and concern are always mattering. That is, care is always towards 'something' as possibility in its already being involved in the world. Heidegger (1992) named two phenomena, 'urge' and 'propensity', associated with the 'before' structure of care, that is when care is in the condition of possibility. 'Urge' has the character of compulsion toward something. Care as urge supresses or covers up. 'Propensity' is a 'towards a way of being' that allows itself to be drawn into something. Both urge and propensity rob care from possibility of an original and authentic wholeness as being-ahead-of-itself. A phenomenological inquiry might consider participant stories to uncover taken for granted understandings of the nature of 'urge' and 'propensity'. Such research might reveal further insights related to the nature of care, disclosedness and discoveredness.

• *Being safe in the Gig Economy.*

This inquiry reveals the search for certainty and care as being safe at home. The gig economy potentially means many workers may find themselves 'homeless'. At least one commentator states, "the emerging gig economy is definitely something to be excited about" (Hopkins, 2019, para.26). Is this 'idle talk'? Is this another example of the unquestioning 'curiosity' for the next best thing? What is being taken for granted?

With an increasing number of contract, casual, and part-time employment in Higher Education, how does the gig economy play out in peoples' lives? What might the lived experience reveal? A phenomenological inquiry into the nature of being safe might uncover the taken for granted understandings of care as being safe in the gig economy, specifically in Higher Education.

• *Perception and influence 'inside' HRM.*

I recommend a case study of 6-10 HR personnel, working within a centralised HRM division to seek their perceptions of the influence of their HRM roles in an education institution. Many studies offer diagnostic insights into the perception and influence of HRM from the outside looking in. But what about the voices of HRM personnel? A qualitative case study method is appropriate to give voice to those working in HRM, for its focus is on specific every day, real-life experience (Kervin, Vialle, Herrington, & Okely, 2006).

• *Reviewing performance.*

This inquiry reveals a mixed approach to performance management and reviews in

Higher Education. Mixed outcomes of the performance meeting are also revealed. This presents an opportunity to re-think performance management and the performance review process. It seems all institutions place great importance on completing performance reviews. Many scholars believe performance reviews are an essential part of managing HRM. However, the shared understandings of many leaders and managers in Higher Education are unclear as to the purpose of performance reviews except as 'something to do for HRM'.

This inquiry reveals the nature of care in many performance reviews as a solicitous care as leaping in. Care as leaping in naively tries to help 'fix problems' by taking care away from employees in the performance review. This solicitous care as leaping in disempowers people, limiting their unique possibilities to be. In the play in performance reviews, care less mattering moves people away from possibilities for ways of being one's owned most way of being. In focussing on past and present performance, performance reviews generally close out possibilities for formation of a 'wholeness' of being. I recommend an appreciative inquiry / action research approach might influence a change in shared understandings and leading of performance reviews from a problem centric practice to a possibilities centric practice.

• *Leading in HRM in Higher Education:*

Opportunities exist for the research and design of development programs for leaders and managers leading HRM in Higher Education. Many HRM leadership preparation programs in Higher Education are designed and delivered by business schools and have a bias towards managing efficiencies and productivity in the business context. Most educational leadership development programs fail to acknowledge the influence of the human heart as the source of transformative education (Parker J. Palmer, 2007). Many programs are controlled by departments of education. Many compulsory programs are seen as a means to an end rather than an opportunity to be and become educational leaders. Many programs are criticised for lack of scholarship and engagement with research (Mercer et al., 2010). Nearly all programs are aligned to achieving business objectives and not to the core purpose of education or the aspirations of educators. I propose an Action Research project would aim to make a difference to practice. The Action research approach would involve participation and collaboration with the research, design and implementation of leadership development programs that respond to the emerging needs of leading HRM in education (L. Smythe, 2012).

Implications for practice

• *Finding greater realignment and authenticity.*

This inquiry reveals a need for realignment and critical reflection upon the way of being as care in leading and managing HRM at all levels of Higher Education. The stories in this inquiry reveal bullying and monstering as a way of being continues to be modelled as an acceptable way to be. Despite our abhorrence of such behaviour, the comportment of care less bullying and monstering is not 'called out' and so continues to devastate lives. But is it OK for a leader to place their hands around a staff member's neck? Is it OK that people do not 'call out' such behaviour? Is it OK to penalise people when they challenge the status quo? Is it OK for doors to be slammed, people to be punished? It is it acceptable that people are subjected to constant surveillance, are confused, lost and in constant fear? If not, what can be done to resolve such behaviours?

Current leadership training programs do not seem to be effective in bringing about significant change in the experience of care in HRM in Higher Education. Leadership training, by its nature, tends to reinforce the same shared understandings of leading and managing in institutions. These HRM practices largely grounded in rationalist thinking are used as 'evidence' of training for the purposes of risk management. 'New' ideas and approaches to leadership and have not changed significantly over time.

Language speaks us. The word 'leadership' itself infers a 'thing' rather than a way of being. Is 'Leadership' part of the rhetoric of the 'they'? Perhaps the word 'Leadership' might be removed from HRM vocabulary and Leadership replaced with 'leading'. This subtle change in everyday vocabulary may ignite a different, nuanced way of thinking and being as care as leading. This might open meditative thinking and 'new spaces' for conversions and coming to an understanding of care in HRM as leading. This may lead to new heartfelt understandings of leading, unimpeded by the rhetoric and calculative thinking of the 'they'.

• *Reviewing work load models for educational leaders and managers*.
The integration of HRM duties and responsibilities into the role of educational leaders is seen as just another task they have to complete in an already full work load. One participant, echoing many other academic managers, just does not have the time or strength to do it all.

> *In my role, it's just unbelievably busy and I only had a limited amount of strength to undertake certain things and performance managing someone is a big thing. If you have the strength to do it, you do it. But otherwise, it's just like, I am just going to have to live with it. There was a certain level of having to live with these things.*

Many academic managers in this study rely heavily on the HRM department that is

often located in a distant building. There is often no contact with the HRM except when things go wrong or when there is a compliance issue that needs to be resolved. If care full mattering is valued, time must be allocated for the necessary task of leading people, ongoing professional development, and care full conversations that allow the unspoken to be spoken and the taken for granted to emerge to promote shared understandings and learning.

• *Uncovering the façade of the wolf in sheep's clothing: moving beyond ontic understandings of care in HRM towards what ontological understandings of care in HRM might show us*

Is it time to reconsider the naming or even the relevance of HRM as caring for people in Higher Education institutions? HRM has had many name changes as HRM leadership tries to gain commitment and acceptance from people or, indeed, establish credibility in institutions. Historically, there have been name changes from Acolytes of Benevolence, to Personnel Management to Strategic HRM. Contemporary institutions continually re-brand their HRM function. People and Culture, People Resource Centre, People Operations, Team Member Services to name a few. But, to borrow from Shakespeare, is it case of 'a rose by any other name …'?

The naming and the renaming is a reflection of continuing care less 'idle talk' and 'curiosity' for the next 'new' idea in HRM. Each name change attempts to align the activities of HRM with the appearance of care for people. No matter what the name, as participants in this inquiry pointed out, there is little or no faith in HRM's ability to 'be' with people. A huge contrast between the appearance of ontic care and the destructive nature of HRM care is revealed. Living the ontic care of HRM is not simply a dichotomy of soft or hard HRM. Soft and hard HRM co-exists in the experiences of caring as revealed in the following participant's story.

> HR do their job in terms of organising interviews etc. If there are new people and I want to I want to talk to them (HRM) about induction, I do that, but I don't have confidence in HR …You wouldn't want to rely on HRM in terms of personal situations

While the function of HRM remains entrenched in the appearance of providing ontic care there will be no significant change in how HRM cares for people in Higher Education. Previously, authors questioned the positioning of HRM, referring to the appearance of ontic care for people as 'a wolf in sheep's clothing'. But rather than simply renaming HRM in order to improve the HRM brand, HRM leaders might reflect upon ontological understandings of HRM care. Moving beyond ontic understandings might reveal taken for granted understandings to inform care full ways of being in the leading and practice of HRM.

• *Should all HR leaders and personnel in Higher Education read philosophy?*

This inquiry reveals HRM as a care that is characterised by rules, legislation, policies, standard practices, scripts and checklists. Leading care in HRM is a play for marketing a 'people product' and risk aversion. There is a plethora of publications and consultants available to provide instruction on what to 'do' in HRM. This inquiry reveals a forgotten-ness of how to 'be' as HRM care. "Knowing … depends on self-knowledge" (Parker J. Palmer, 2007, p. 3). Turning to philosophers to ponder how to be and become might help HRM leaders in Higher Education to shape their ontological knowing and be attuned to being-in and belonging-together-in-the world (Spier, 2016).

This inquiry also reveals the nature of care, as mediative thinking opens up hope full possibilities. Returning to philosophers to meditate, to ask questions and to live with those questions might be a way towards restoring the main purpose of Higher Education, that is, to question the taken for granted.

Strengths and Limitations

The strengths and limitations of this inquiry are considered in terms of both the intent and the design of this inquiry. The intent of this research was to explore the taken for granted understandings of the nature of care in HRM in Higher Education. The research was designed to gain qualitative insights to reveal understandings rather than collect quantitative data that measures and predicts. To achieve this, a qualitative research approach using hermeneutic phenomenology method was used to interpret the nature of care as revealed in the lived experiences of the participants.

Strengths

A major strength of this inquiry is its success in gaining and understanding insights into the relational and subjective lived experiences of the participants. The richness of the stories reveals intricate detail of the nature of the phenomenon. A number of emergent notions surfaced from participants' implicit meanings in the lived experience. As the emergent notions are interpreted though hermeneutic circling, an ever deepening understanding of the Being of care in HRM in Higher Education is gained. This inquiry is not a dispassionate searching for answers of "how we know what there is". The strength of this inquiry is in an impassioned concern with "what there is not", the taken for granted understandings of the nature of care (Warnock, 1970, p. 52).

Limitations

A potential limitation of this inquiry might be the number of stories considered and

interpreted in the inquiry. In evaluating the impact of this limitation it should be noted that this inquiry did not intend to identify correlations or make statistically valid generalisations to generate theory. The phenomenon of care is revealed in the stories and the people telling the stories themselves. Over 100 stories were gathered from transcribed interviews. Restrictions of time and word count meant not all interpretations of the crafted stories are included in this thesis. The crafted stories selected revealed the greatest clarity of understandings and were the most influential on my thinking in the interpretive process.

Another potential limitation of the inquiry is the interpretative depictions of the phenomenon. The emergent themes revealed in the participants' implicit meanings and experiences are my interpretations. The interpretive research positioning is identified as a strength in seeking to open various interpretations of the meaning of the nature of care in HRM in Higher Education. However, a potential limitation is that my interpretations can never be an exact representation of the phenomenon.

To minimise any influence of my own pre-understandings influencing the descriptions and interpretations of participants' crafted stories, I sought regular feedback from colleagues and regular critique by my supervisors. These conversations revealed "new understandings through dialectical use of question and answer" (E. Smythe & Spence, 2012, p. 13). While I have sought to disclose and recognise any pre-understandings I brought to the inquiry in chapter 1, I also accept my interpretations cannot be completely impartial.

Hermeneutic phenomenological intent

For me, in being 'true' to the intent of hermeneutic phenomenology, the strengths or limitations in this inquiry are not about sample size, numbers of words or an arbitrary time frame to complete. It is about the richness of story. The stories reveal taken for granted meanings in experiences as lived. Revealing 'the taken for granted' is a limit less endeavour. There is always something new to disclose. While the writing of this is thesis is complete, the circling thoughts and wonderings continue. There will always be a different perspective to consider. In remaining open, there is always something in the darkness waiting 'there' to be illuminated.

The transformative impact of this phenomenological research

Chapter 1 opened up details of this research journey and my pre-understandings concerning care in HRM in Higher Education. I could not have imagined the profound impact this phenomenological research experience has had on *my entire way of being*. I have grown to understand the notion of care as existing; as always being-in and belonging-

together-in-the- world as I live every day and care is *always* mattering. As I reflect upon my experience as being in the phenomenological research, it truly was a transformative experience in its own right. This has been a deeply illuminating experience. The impact of this phenomenological research has been both life changing and life affirming.

My sense of the importance of care in HRM in Higher Education is unchanged. However, there is a significant shift in my understandings of the nature of care in HRM in Higher Education and the urgency for change. I had taken for granted the ruinous nature of the absence of care. I have come to understand care in the ontological sense is what it *is* to be human. By its absence, HRM care is destroying all sense of humanity in Higher Education. The ontological understandings that emerged as I engaged in this inquiry strengthen my resolve to continue to 'stand for' care full leading in HRM in Higher Education.

Re-thinking my pre-understandings

In chapter 1 I examined my pre-understandings to reveal specific understandings of the phenomenon of care I brought to this hermeneutic inquiry. Now I examine the influences of this phenomenological research on these pre-understandings. Immersed in this phenomenological inquiry, this research experience has challenged and re-shaped my pre-assumptions.

Care as existing

I have come to understand care as much more than a set of character traits and behaviours; as something one does to another person or thing. The nature of care as concern exists as a way of being-in and belonging-together-in-the-world. Care only exists as our being-in-the-world, and the world is always shared with others, "in so far as always one is already an other for oneself" (Nancy, 2000, p. 67). Ontologically, care is what it means to be human.

Care as reciprocity

I had believed care is reciprocal. That in reaching out to another and 'doing' care, the other is 'touched' by their care and responds with care. I now understand the nature of reciprocity is *how* we are as we encounter other beings as existing together the world. There is no exchange or transaction as such. There is only shared meaning as always lived reciprocity and responsiveness as concern as care in each encounter.

I understood growing as developing skills and competences. I assumed care was an antecedent for growth. This taken for granted understanding came from findings in my Masters research. This grounded theory research was developed in the Knowledge

Management Theory (KMT) approaches that attempt to quantify care and replicate care to increase satisfaction in people's work. In this way KMT purports to increase organisational competitiveness. I no longer understand care as a one-dimensional precursor for growth to be applied. I understand the nature of the structure of care as present, past and future being. All three temporalities together, at the same time, *is* care, being towards potentiality for-the-sake-of an authentic existence.

HRM care for people

I believed HRM policies and practices cared for people in Higher Education. The stories reveal HRM does care. But HRM policies and procedures are one-dimensional answers as care for a 'one size fits all'. In trying to care for all in the same way, the care of HRM does not fit anyone. I now believe HRM understands care as a one dimensional something to manipulate organisational outcomes.

Care as influenced by ideology

I believed the HRM function in Higher Education was influenced by a managerialist ideology. The play in the festival of HRM demonstrates not just the influence but the oppressive nature of the dominance of the beliefs and values of the publicness of the 'they'. The dominance of HRM in the play makes it difficult for alternative ideologies to co-exist. Most people are held by the beliefs and values of the HRM and the institution. A few are able to live their ownmost way of being in the play. This reveals "alternative patterns of ideas that (can) co-exist and compete for acceptance" (Meighan, 1986, p. 174). Most people in the festival of HRM are 'at home' with concern for the dominant ideology. A few people turn away, moving towards care for the hearth of self-awareness.

Concluding comments

My task of exposition of taken for granted understandings of care in the context of HRM in Higher Education in this phenomenological inquiry is "more properly felt than judged of" (Warnock, 1970, p. 49). I do not present conclusive answers for that would be a gross misrepresentation of the purpose of this inquiry. My 'concluding' comments attempt to honour the participants who had the courage to speak and share their stories. I hope this thesis gives voice to their stores. I hope their stories are felt, not just heard. This inquiry uncovers that which is rarely spoken of, and that which leaders and researchers of HRM fail to give their attention to, that is, the nature of lived experiences.

The dark edges revealed

In interpreting the lived experiences in this inquiry a light shines on the 'dark edges',

the unseen gaps in HRM theory and practice traditionally influenced by conceptual thinking and ideas of social constructivism or organisational psychology. In shining a light towards the lived experience of participants, taken granted understandings of HRM in Higher Education are illuminated. These once 'yet to be revealed' understandings were not illuminated by researchers and theorists who follow tried and true methods entrenched in rational, technicist thinking. HRM had its beginnings as a concern to improve the lived experience of people working in inhumane conditions in factories. As the designs of capitalism become entrenched, theorists offer new ideas, new practices to keep pace with the economic needs of organisations.

The nature of care in HRM is not something that can be explained away with theory and models 'over there', outside of being. The nature of care is a way of existing as being-in and being-together-in-the-world. The nature of care is embodied in lived experience. Conceptual understandings of care as a means to an economic end has sanitised HRM and dehumanised people in organisations. Practice is reduced to a tool-like application. The original impetus of HRM as 'acolytes of benevolence' who cared for the lives and the lived experience of people at work is lost along the way. Concern as care has given over to need for quantitative data motivated by the notion of care as an economic imperative. The contemporary embodiment of care in HRM in Higher Education as a theoretical concept excludes the actuality of lived experience.

Honouring lived experience

This phenomenological inquiry shines a light on a different perspective and reveals inhumane conditions still exist in the workplace. The stories of the nature of care in HRM in Higher Education need to be told. And the stories need to be heard and felt. One participant was reluctant to tell her story. Instead, she re-played the story-line of the institution. Other participants expressed their gratitude in being given a chance to tell their stories and to be heard.

I was astounded when I heard to the story of the 'hands around the neck'. I wondered at the time of the interview as I listened, how many times the 'hands around the neck' was experienced. I wondered if this was one of the few times this academic manager had had a chance to tell her story, for her story to be heard. I doubt she had told anyone else. It was certainly clear it was never spoken about with others in the work group. One participant took great delight in reading his crafted stories. In reviewing his stories it was as if, even though *he* had lived the experience, he had not recognised his story-line in the context of his work. He thanked me. Another participant was particularly eager to tell his story. At the end of the interview he congratulated me for undertaking this line of inquiry and said even if the thesis

is never published, the most important thing was that he and others who participated in the inquiry were able to share their story. This is the taken for granted value of the lived experience in the lineage of care in HRM.

A different way forward? What is at stake?

This phenomenological inquiry reveals possibilities as glimmering lights of care full encounters. When participants recount ontological care full experiences, it reminds me that in every moment, the choice is 'there'. The nature of care changes moment by moment as the phenomenon of care is always 'there' in its presence or absence. The stories of care full mattering reveal the nature of care in its presence. Care full mattering opens possibilities as hope in the unseen that goes beyond the robotic like enactment of HRM policies and procedures. The experience of care full mattering plays out as the nature of the trinity of care: as the fullness of being-in-the-world-together, past, present and future as one. Care fullness, experienced as the all-in-ness of self and others, reveals HRM as enacted by people who always have the potential to *be* care full. These glimmers of hope reveal possibilities of grace and fellowship are always 'there'. To take for granted the possibilities of the wholeness of the nature care is to ignore the transformative nature of the humanity of care.

Phenomenology shines a light on a very different path as to where the genealogy of care in HRM is leading and what the nature of care in HRM is moving us to be and become. This inquiry illuminates an alternative legacy for HRM care in Higher Education. Just as when Alice asked the Cheshire Cat, 'what road do I take?', leaders and researchers in HRM in Higher Education face their own fork in the road. And just as with Alice, their decision on which path to take depends on where they want to end up.

What is the vision of HRM leaders and HRM researchers for the future? Do they take the safe, familiar road of care less mattering, continuing to lament the loss of a meaning full life and end up waiting "inauthentically as anticipation" until death for a care full future that will never appear (Heidegger, 1962, p. 387)? Or will leaders and researchers of HRM take a risk and resolutely trek the unknown road.

Along this dark and mysterious path, economic imperatives yield to care full mattering as "human beings must take precedence of abstractions, ploughing machines and spindles" (Barry, 1871, p. vii). The path of care full mattering illuminates 'dark edges' to uncover meaning in lived experience. This path leads to possibilities and circumstances for potential ways to be and become care full beings belonging and being-in-the-world-together.

APPENDICES

Appendix A   Ethics Approval Notice

Dear Christine,

The Chair of the Social and Behavioural Research Ethics Committee (SBREC) at Flinders University considered your response to conditional approval out of session and your project has now been granted final ethics approval. This means that you now have approval to commence your research. Your ethics final approval notice can be found below.

FINAL APPROVAL NOTICE

Project No.: 7210

Project Title: Care in Human Resource Management (HRM) in higher education: a phenomenological inquiry

Principal Researcher: Ms Christine Edwards

Email: christine.edwards@flinders.edu.au

Approval Date: 25 May 2016   **Ethics Approval Expiry Date:** 31 December 2020

The above proposed project has been **approved** on the basis of the information contained in the application, its attachments and the information subsequently provided.

RESPONSIBILITIES OF RESEARCHERS AND SUPERVISORS

1. **Participant Documentation**
   Please note that it is the responsibility of researchers and supervisors, in the case of student projects, to ensure that:

   - all participant documents are checked for spelling, grammatical, numbering and formatting errors. The Committee does not accept any responsibility for the above mentioned errors.

   - the Flinders University logo is included on all participant documentation (e.g., letters of Introduction, information Sheets, consent forms, debriefing information and

Appendix B Letter of Introduction

Professor David Giles
School of Education
Faculty of Education, Humanities and Law

Room 4.69, Education Building
Sturt Road, Bedford Park SA 5042

GPO Box 2100
Adelaide SA 5001

Tel: 08 8201 2521
Fax: 08 8201 3184
david.giles@flinders.edu.au

www.flinders.edu.au/ehl/education/

CRICOS Provider No. 00114A

<<Date>>

LETTER OF INTRODUCTION

Dear <<Name>>

This letter is to introduce Christine Edwards, a doctoral student in the School of Education at Flinders University. Christine will produce her student card, which carries a photograph, as proof of identity.

Christine is undertaking research leading to the production of a thesis or other publications on the subject of the experience of care in the context of Human Resource Management (HRM) in universities.

Christine is inviting you to assist with this project by agreeing to be involved in an interview where she will ask you to recall stories of your experiences of this topic. One interview of no more than 45-60 minutes, plus approximately 30-40minutes for you to review and approve the edited stories from your interview is required.

Please be assured that any information provided will be treated in the strictest confidence. None of the participants will be individually identifiable in the resulting thesis, report or other publications. You are, of course, entirely free to discontinue your participation at any time or to decline to answer particular questions.

As Christine intends to make a recording of the interview, she will seek your consent, on the attached form, to record the interview and use the recording or a transcription in preparing the thesis, report or other publications, on condition that your name or identity is not revealed. Christine may make the recording available to other researchers with the same assurances of confidentiality and respecting your privacy and anonymity. It may be necessary to make the recording available to secretarial assistants or a transcription service for transcription. If this is the case, please be assured that such persons will be asked to sign a confidentiality agreement which outlines the requirement that your name or identity not be revealed and that the confidentiality of the material is respected and maintained.

Any enquiries you may have concerning this project should be directed to me at the address given above or by telephone on 8201 5187 or e-mail david.giles@flinders.edu.au

Thank you for your attention and assistance.

Yours sincerely

Professor David Giles
School of Education
Flinders University

This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project number INSERT PROJECT No. here following approval). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au

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Appendix C   Information Sheet

Ms Christine Edwards
School of Education
Faculty of Education, Humanities and Law

Room 4.69, Education Building
Sturt Road, Bedford Park SA 5042

GPO Box 2100
Adelaide SA 5001

Tel: 08 8201 5672
christine.edwards@flinders.edu.au

www.flinders.edu.au/ehl/education/

CRICOS Provider No. 00114A

INFORMATION SHEET

Title: The ontological nature of 'care' as experienced in HRM within the context of higher education: a phenomenological inquiry

Researcher:
Ms Christine Edwards
School of Education
Flinders University
Ph: 0412 229 953

Supervisors:

Professor David Giles   Dr Michael Bell
School of Education   School of Education
Flinders University   Flinders University
Ph: 8201 5187   Ph: 8201 2266

Welcome. Are you employed within a public university? Have you experienced HRM in your role in the university? Are you interested in contributing to our understanding of care in HRM in higher education? If you have said 'yes' to these questions, then I invite you to consider participating in a research project that intends to explore phenomena associated with the stories we recall about the nature of our experiences working in a university. This research project is part of a doctoral degree.

Description of the study:
This study is part of the project entitled '*Care in HRM in higher education: a phenomenological inquiry*'. This project will investigate the phenomenon of care in the context of HRM in higher education. This project is supported by Flinders University School of Education, Leadership and Management.

Purpose of the study:
The purpose of the research is to document stories associated with the experiences of care in workplace relationships in university. Your experiences of genuine concern for your welfare and well-being when working for the university will be sought for analysis. Your experiences will be analysed for underlying meanings.

What will I be asked to do?
You are invited to attend one face-to-face interview where I will ask you to recount experiences that relate to concern for your welfare and well-being in workplace relationships. As you recount these stories and in order to capture the fullest description of your story, a digital recorder will record your contribution. I will make notes and may ask additional questions as they appear from

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your dialogue. I will transcribe and edit your stories and then return them to you to review and approve for me to use in further analysis.

I will also ask whether you would be willing to refer peers who may also be interested in participating in this research study. You are under no obligation to provide a referral. Whether or not you provide a referral will not affect your participation in this study in any way.

Stories from other participants will also be recorded and analysed in a process known as hermeneutics. The purpose of a hermeneutical analysis is to uncover the meanings within the texts.

The interview will take about 45-60 minutes. In addition, reading and reviewing your edited stories will take approximately 30-40-minutes of your time. The transcription of your interview and your edited stories will be stored as a secure computer file at Flinders University as outlined below. Your participation is voluntary and you may withdraw at any time.

What benefit will I gain from being involved in this study?
My hope is that this research might uncover phenomena underpinning the concern for the welfare and well-being of people in workplace relationships in universities and reveal HRM in action. That is, our stories might give understanding to the way and depth to which HRM is concerned for people working in universities.

Will I be identifiable by being involved in this study?
I do not need your name and you will remain anonymous. Your anonymity is assured as your name and personal details will not be used in this research report.
The information you contribute will be transcribed, edited and shown to you in the first instance for your approval to use your story in the analysis.
After this, only my research supervisors will view the transcripts in their capacity of overseeing the analysis of the data. On completion of the research, the data will be stored securely for a period of up to five years, after which the written documents will be shredded and digital recordings destroyed.

Any identifying information is removed and the typed-up file is stored on a password protected computer at Flinders University that only I have access to. Your comments will not be linked directly to you.

Are there any risks or discomforts if I am involved?
I anticipate few or minimal risks from your involvement in this study. At times, you may choose to recount workplace experiences that, for you, did not have a positive outcome. In the process, you may find this uncomfortable.

Alternatively, you might find the digital recorder intrusive at first. I apologise for this in advance. My interest in the research is to focus my attention on you and your stories. The digital recorder will help to achieve this. I trust that we can work together to lessen the impact of the recorder.

If you have any concerns regarding anticipated risks or discomfort, please contact me.

How do I agree to participate?
Participation is voluntary. You may answer 'no comment' or refuse to answer any questions and you are free to withdraw from the project at any time without effect or consequences.

Your participation in this project is complete upon
1. reading this *Information Sheet*,
2. clarifying any questions you might have,
3. deliberating on the cost to you personally, and
4. signing the *Consent for Participation in Research* form.

2

I have attached a *Consent for Participation in Research* form with this Information Sheet. If you agree to participate please read and sign the form and return to me by email at christine.edwards@flinders.edu.au.

How will I receive feedback?
I would welcome the opportunity to discuss the outcomes of the research with you if you wish. When the research is complete, I am keen to present the findings through conference presentations and publications.

Thank you for taking the time to read this information sheet. I hope that you will accept my invitation to be involved.

Yours sincerely

Christine Edwards

This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project Number 7210). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au

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Appendix D   Informed Consent

Flinders
UNIVERSITY

CONSENT FORM FOR PARTICIPATION IN RESEARCH

(by interview)

Care in HRM in higher education: a phenomenological inquiry

I ....

being over the age of 18 years hereby consent to participate as requested in the
.... for the research project on ....

1. I have read the information provided.

2. Details of procedures and any risks have been explained to my satisfaction.

3. I agree to audio recording of my information and participation.

4. I am aware that I should retain a copy of the Information Sheet and Consent Form for future reference.

5. I understand that:

   - I may not directly benefit from taking part in this research.
   - I am free to withdraw from the project at any time and am free to decline to answer particular questions.
   - While the information gained in this study will be published as explained, I will not be identified, and individual information will remain confidential.
   - I may ask that the recording be stopped at any time, and that I may withdraw at any time from the session or the research without disadvantage.

Participant's signature...Date.......................

I certify that I have explained the study to the volunteer and consider that she/he understands what is involved and freely consents to participation.

Researcher's name: Christine Edwards

Researcher's signature..Date.......................

6. I, the participant whose signature appears below, have read a transcript of my participation and agree to its use by the researcher as explained.

Participant's signature...Date.......................

Appendix E   Letter to Participant

Christine Edwards
School of Education
Faculty of Education, Humanities and Law

Room 4.69, Education Building
Sturt Road, Bedford Park, 5042

GPO Box 2100
Adelaide SA 5001

Tel: 08 8201 5672
Fax: 08 8201 3184
christine.edwards@flinders.edu.au

www.flinders.edu.au/ehl/education

CRICOS Provider No. 00114A

[date]

Dear <participant>

Greetings again. I trust this letter finds you well and happy.

Firstly, I am very grateful and deeply appreciate the opportunity to interview you for my doctoral studies. The transcripts have provided me with substantial material that I am presently interacting with. The methodology I am using requires me to work with each transcript before moving on to the next person's transcript. As you might imagine, this is a lengthy process.

I have attached the stories I have drawn from our interview for you to read. Please note, for anonymity purposes, I have changed the names of all those mentioned in the interview, including your own. Please read these stories with the view to
   1) confirm the information, and
   2) allow me permission to formally work with these stories in an interpretive way.

If you are in agreement with what you have read, please initial each story as a sign of your permission for me to continue to work with the stories as part of my research project.

Alternatively, if you wish to edit any story, please make your notes on that particular story.

If you have concerns over a story, please note this on the particular story so I can contact you and we can discuss.

Please return the stories in the stamped addressed envelope provided.

Also, I am asking your assistance to locate additional participants for my study. If you are able, would you consider others I might contact to participate in this research. If you are able to provide me with names and contact emails, I would be keen to send these people information about the purpose of the research and invite them to participate. The participants for this research must be someone who is working in a public university in South Australia and has experience interacting with HRM processes. You are under no obligation to refer any potential participants to me. Whether or not you share referrals will not affect your participation in this study.

Thank you for your consideration and participation in this research project. Please contact me if you have questions, comments or concerns.

Best regards

Christine Edwards
P 08 8201 5672
E christine.edwards@flinders.edu.au
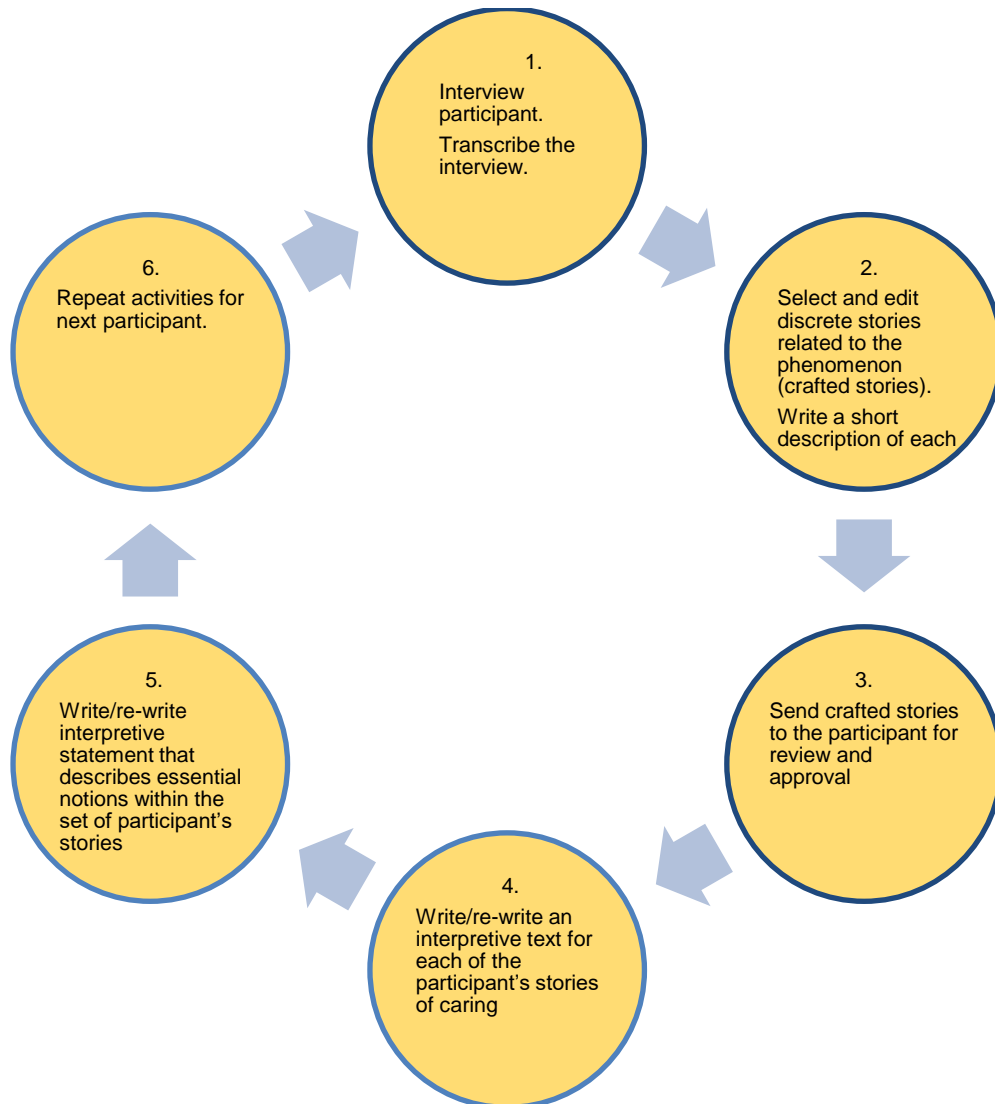
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Appendix F Interview questions

Project Title: The ontological nature of 'care' as experienced in HRM within the context of higher education: a phenomenological inquiry		
Research Question My study explores the taken for granted meanings and understandings of the lived experience of the phenomenon of care in HRM in higher education by asking the question:	**Initial research questions** The initial research questions to provide the focus of my inquiry and which guides the formation of interview questions are:	**Interview questions.** The participants will have had experienced the phenomenon of care from working with and interacting with HRM processes in a university.
What is the ontological nature of the phenomenon of 'care' as experienced in interactions with HR processes the university?	*In what ways is care experienced in your interactions with HRM processes in the university?*	*Tell me about your current experiences with HRM practices (policies procedures or tools). It could have been your experience of induction, participation in a performance and / or peer review, application for a position, workload.*
	In what ways is the absence of care experienced in your interactions with HRM processes in the university?	*Tell me about a time when you experienced support for your personal and/or professional development in the university.*
		Tell me about a time when you felt the needs of the organisation where given preference above your development needs.
		Tell me about a time when you felt supported (lack of support) by HRM processes in your work.
		Tell me about a time when HR policy and/or practice interfered with your ability to do your job.
		Tell me about a really positive experience you have had in interactions with HRM processes.
		Tell me about a time when you felt your educational values were compromised due to HRM policy and practice.

Appendix G   Hermeneutic circling

A summary of the stages of hermeneutic circling for this inquiry

1.
Interview participant.
Transcribe the interview.

2.
Select and edit discrete stories related to the phenomenon (crafted stories).
Write a short description of each

3.
Send crafted stories to the participant for review and approval

4.
Write/re-write an interpretive text for each of the participant's stories of caring

5.
Write/re-write interpretive statement that describes essential notions within the set of participant's stories

6.
Repeat activities for next participant.

Appendix H   Sample transcript into crafted story

Extract from transcript interview with 'Mary' followed by crafted story.

[   ] comments have been inserted.

Strike through is deleted in the crafted story.

Transcript Interview with 'Mary'

3:01

M This is the good part, the rich part, getting people's stories.

3:31 CE have you been here for a while?

M I've been with xx for over, about 20 years. But only in a continuing role since 2009 so 7 years.

CE So have you noticed changes in that …

M Massive changes. So I suppose for us with umm, we've gone, well within any higher education setting you know, that policy changes. (Interrupted by door knocking and person entering) Umm so, where do I start? Umm I suppose some of the significant changes that are happening have been happening have stemmed from changes in leadership within the organisation so umm very umm … driven within the university where education has always been a real, you know, it brings in lots of students and whatever, but because of brining in research money and whatever, it's harder to that research funding in comparison to your more sciency, sort of thing. And so we have had leaders who have been very focussed on, you know, education's there, but it is not prioritised. And then we had a major change of all of our programs, having lots of teaching programs and then with all the cost cutting, umm and streamlining, possibly what your organisation might be experiencing now. Is how we've had to combine all of our programs under one umbrella. And so the process of managing that was really criticised in not being consultative, ummm very top down 5:38

M So I was umm yeah just course co-ordinator at that point in time across both our undergraduate and post graduate major programs. So we had early childhood, primary, middles, secondary programs and that now all comes under one umbrella. We still have the strands, but that means lots of staff were cut, you know, increased workloads, umm more generic, huge core courses, so that whole process was really tricky for people. And there was a lot of negativity, umm around how it wasn't consultative, umm and it was really driven by financial ….

[I was course coordinator when the university went through a massive change.] M ~~Umm, there~~ [After the changes were implemented,] ~~was a review that came through and that was~~ an external review [was conducted.] ~~, yeah and so that review, it~~ [It] was a very quick~~, umm quick~~ review ~~and p~~[with a] ~~retty much a~~ one off invitation [for staff] to contribute [and give feedback] . ~~For me, p~~[P]ersonally, ~~umm …..~~ ~~Yeah~~ I was, ~~you know,~~ really upset by the whole process. I am ~~because I'm~~ all about collaboration. ~~You know w~~ [W]orking [with people], taking ~~people~~ [them] with you. ~~Ummm~~ [I understand] you still ~~need to make~~ decisions [need to be made] ~~and things like that~~ but ~~ummm, yeah,~~ it was the way our higher, ~~umm~~ senior management , ~~umm~~ did not have core education principles driving the decision making. ~~7:30~~ It was very much, ~~and~~ it's a business, we understand the business side, but it's about how ~~that~~ [our core education principles] ~~wasn't~~ [weren't] melded [in the process~~.~~] ~~So that's where~~[That is what I] personally ~~you~~ grapple with. [The] ~~, you know, the~~ way you educate and the principle of leading core courses and course development ~~it isn't~~ [was not] being modelled through ~~the, you know, through~~ the structures of your institution in that process. ~~8:00~~ So then that puts lots of strain on your colleagues as well. So everyone [is]~~'s~~ feeling undervalued. ~~, you know, so~~ [P]ersonally, ~~you do feel undervalued and~~ I have always been a worker who~~, I~~ try[s] and fly under the radar. ~~because m~~[M]y core business in my students~~:~~ ~~, you know,~~ quality teaching, quality learning, all those sorts of things. [B]~~but~~ then that ~~been~~ is

contradicted by the way you are being managed. ~~In a way so. 8:37~~ It's a really tricky space. ~~Umm b~~[B]ut I suppose there are different way[s you can react] ~~, as a, you know (sighs)~~ as an academic you can take. [I looked at the whole process as] ~~, so I took that~~ more as, ~~you know,~~ so what can I control and influence? ~~Umm you know so ...~~[I believe] ~~So~~ you [can] make a positive out of ~~, umm,~~ what you've been told you must do~~.~~ ... So [I asked myself], how do we move forward? ~~Umm a~~[A]nd [that] takes a ~~lot of, (sighs)~~ a lot of effort, ~~. Umm~~ especially when you are surrounded by people who are really~~,~~ feeling bad about what's happening. [B] ~~b~~ecause it's on a personal[level.] ~~, you know, all~~[All] the core business ~~that~~ you've, ~~you know, you've~~ worked into really [hard to] integrated ~~, you know,~~ good ways of educating and then, ~~you know,~~ you [are] ~~'ve~~ basically told, ['W] ~~w~~ell that doesn't fit anymore'~~.~~ ~~9:33 and it not about~~[And the decisions for change are not] ~~, it's~~ not based on any educational value, [they are] ~~it's~~ based on external factors.

9:45 So we've actually moved through that period of, umm so that happened umm 3 years ago where all of these got amalgamated into one big Bachelor of Education program and one big Master of teaching program. And so now we are going through accreditation processes and we've got new change of Head

Crafted story

I was course coordinator at a time when the university went through a massive change and restructure. After the changes were implemented, an external review was conducted. It was a very quick review with a one off invitation for staff to contribute and give feedback.

Personally, I was really upset by the whole process. I am all about collaboration: working with people and taking them with you. I understand decisions need to be made but it was the way our higher, senior management did not have core education principles driving the decision making. It was very much, it's a business. I understand the business side, but it's about how our core education principles that were not melded in the process. That is what I personally grapple with. The way you educate and the principle of leading core courses and course development was not being modelled through the structures of our institution in that change process.

So then that puts lots of strain on your colleagues as well. So everyone is feeling undervalued. Personally, I have always been a worker who tries to fly under the radar. My core business is my students: quality teaching, quality learning, all those sorts of things. But then that is contradicted by the way you are being managed. It's a really tricky space. But I suppose there are different ways you can react as an academic. I looked at the whole process as more as, what can I control and influence? I believe you can make a positive out of what you have been told you must do. So I asked myself, how do we move forward? And that takes a lot of effort, especially when you are surrounded by people who are really feeling bad about what's happening. Because it's happening on a personal level. There is all the core business you have worked really hard to integrated into good ways of educating and then, you are basically told by senior managers, 'Well that doesn't fit anymore'. And the decisions for change are not based on any educational value; they are based on external factors.

Appendix I   Sample Story, Description and Initial Interpretation

Head in the sand. A bold confession.

Story

A couple of years ago, in a PDM I had two people complained saying, 'Look I feel like I am doing extra work because of a person who is not doing their job.' I decided I needed to start the process of getting this person to perform. They did perform well for the 8 weeks that we were going through the performance improvement process. And then their performance slipped again. In my role, it's just unbelievably busy and I only had a limited amount of strength to undertake certain things and performance managing someone is a big thing. If you have the strength to do it, you do it. But otherwise, it's just like, I am just going to have to live with it. There was a certain level of having to live with these things. I leave my team to do their job and when things get overwhelming, I think that they all feel that they can talk to me. I feel they can come in and have a chat with me, talk to me or call me. Mostly I just leave it to them to do their work and that's the way I like to be treated, I feel that they like it too. But they would probably want more recognition and feedback from me. Which is something I don't do well and I know that I don't do it well. I know that.

Description

This the story about a manager who instigates a performance improvement process following complaints from other staff members in the annual performance view process. Through the performance review process he was able to get her to perform but after a short period of time 'their performance slipped again'. He is frustrated, [even angry?] because he is 'unbelievably busy and I only had a limited amount of strength' to deal with such things. As he reflects upon the individual needs of his team members, he come to the realisation that they need more attention from him, but he admits, [confesses] to himself, he is not very good at doing that.

Initial interpretation

In this story an understanding of self, and a way of being with others is revealed and questioned by the story teller. In the first part of the story he is heavily reliant on *doing something to* this person to get their performance to improve. Going through the performance review process. He acknowledges that this approach was unsuccessful. While he doesn't say it in the story, it is clear that he understands that 'performance managing someone is a big thing' and tales a lot of time and effort. But with competing priorities and 'limited strength' he can only do so much. When things get too hard to deal with, close to [his] breaking point, he knows he is in the hot seat, and it's just like, I am just going to have to live with it.' He feels alone. He doesn't seek

help from others, indeed he separates himself from his team. 'I leave my team to do their job …'
He leaves them. Lets them go. Breaks the ties. Sends them adrift, just like he is … lonely and
alone. [He like it that way? It appears he does not.] He abandons *his* team, leaves them to their
own devises, leaves them alone to get on with it, just like he is left on his own to get on with his
job, just like he has been abandoned and no-one cares if he is 'overwhelming' busy, hasn't got
enough time and resources or doesn't have enough strength to carry on. In his reflecting does
he come to the realisation that, hang, no, its not so great being [feeling] alone, left to cope on
your own. Feeling like you don't matter. Maybe instead of waiting for them to come to me,
maybe I should get closer to them and give them the attention. Would like some attention, I
would like to feel that I mattered. Has he taken for granted the strength and resilience of hos
team members? Maybe they would feel that they matter too? He is pondering a different way of
being with his team. But I can't do that, that's not who I am. He acknowledges, getting close to
others relationally [Which] 'is something I don't do well and I know that I don't do it well. I know
that'.

The is a lot of communicating is at a distance in this story and there is a lot of and when things
get overwhelming his withdraws further from the team. I am only human I can only do so much!
Help me!

<aside>
Commented [CE1]: What does Strength mean? Is it take for granted that we all have the strength to get on with the job even in
</aside>

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