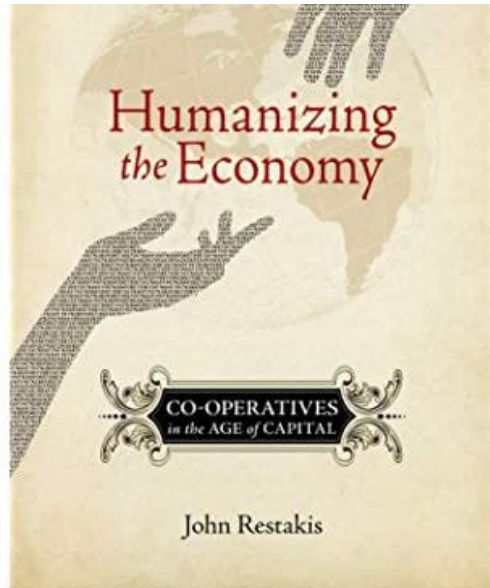# *"IT'S ALMOST LIKE THEY ARE INDIVIDUALS!"*

JANETTE HURST

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**J.HURST@SHU.AC.UK -   HTTPS://WWW.SHU.AC.UK/ABOUT-US/OUR-PEOPLE/STAFF-PROFILES/JANETTE-HURST**

UKSCS 2020 ONLINE
OPEN STREAM SATURDAY 3/10/20

- "As humans, we are always "imperfect, unfinished, incomplete beings, who exist in and with an ever-changing world" (Freire, as cited by Roberts, 2000, p. 41).

- Or, also in Freire's (1998) words, "No one is born already made. Little by little we become, through the social practice in which we participate" (p. 79). We are, he argues, always "becoming more fully human" (Freire, as cited by Roberts, 2000, p. 51).

- This is what humanization is—the infinite process of becoming more fully human.

- This happens when a person is dehumanized, that is, made less human by having their individuality, creativity, and humanity taken away, as when one is treated like a number or an object."

- Paris (2011) asserts that researchers "can humanize through the act of research"
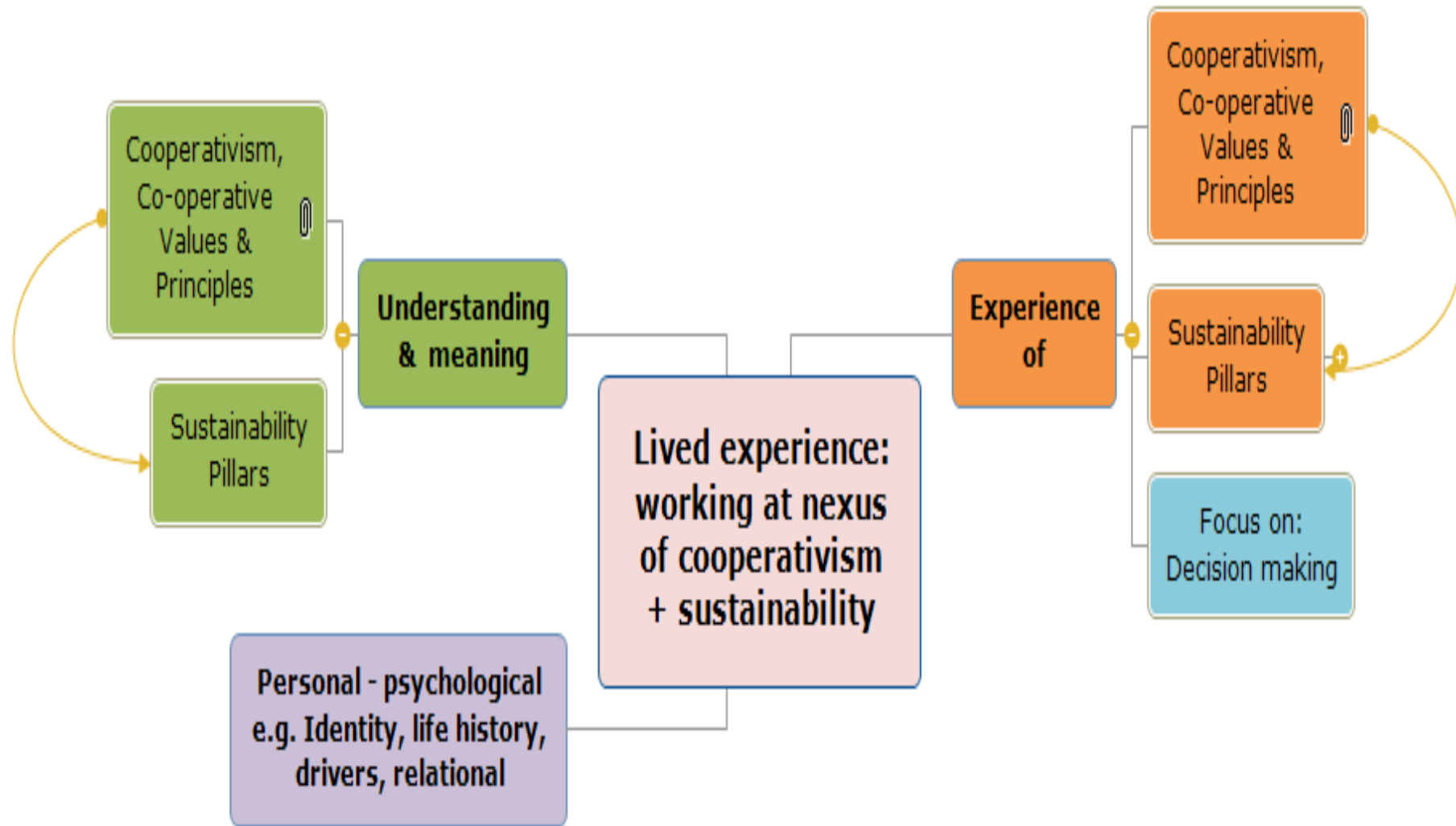
Blackburn, 2014 (in Paris, 2014)
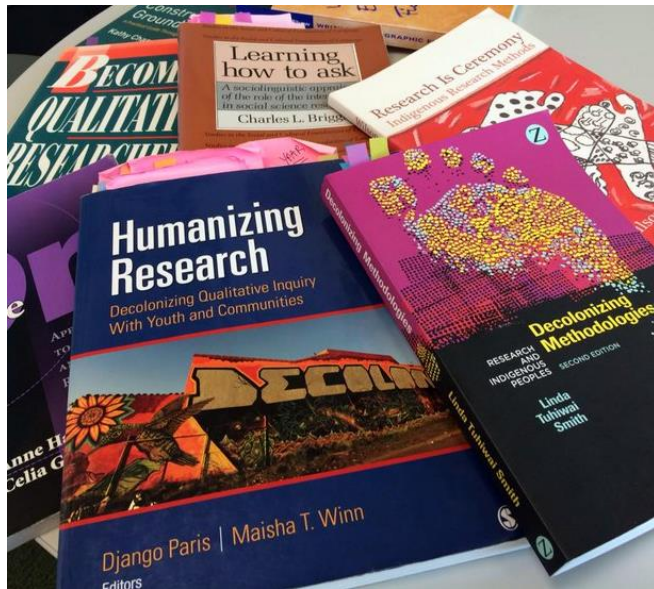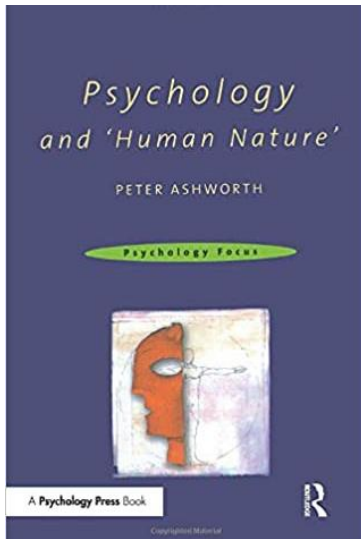
Ashworth – human lived experience is more than an intersection of variables

Ashworth, 2000

"We are ourselves the entities to be analysed" and "we *are* it (Dasein), each of us, we ourselves"

Heidegger, 2010

"Dasein" as referring to a person, or consciousness, or self-consciousness (Scruton, 2010)

"Phew, It's not just me"

"This points in the direction of case studies of specific sustainability issues with individuals and organizations as actors. How do these actors interpret "sustainable development" and how does such interpretation influence their actual behaviour and actions? How do they perceive their context and their own power position and options to behave in ways more compatible with sustainable development?

Approaches to science focusing on the subjectivity of actors, such as hermeneutics, narrative theory and analysis then become relevant."

(Soderbaum 2014)

How to?

Interpretative
Phenomenological Analysis

Theory, Method and Research

Jonathan A. Smith
Paul Flowers
Michael Larkin
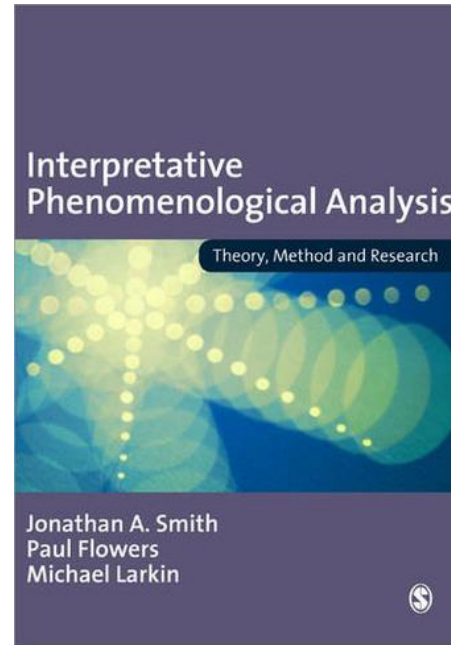
Phenomenological focus	Hermeneutic analysis	Idiographic unit

Smith, Larkin & Flowers (2009)

1. Freedom and choice
2. **Authenticity**
3. With the tribe
4. Values into practice
5. Eudaimonia

Themes

Mainstream approaches to Authentic (Leadership) in organisations

Intrapersonal

- Based on leader's self knowledge, self-regulation and self-concept
- exhibit genuine leadership
- lead from conviction
- are originals, not copies

Interpersonal

- Leadership is created by leaders and followers together
- express strong values
- concerned with others
- have to get "buy in" from followers

Developmental

- Can be nurtured
- not a fixed trait
- develops over a lifetime
- can be triggered by major life events
- behavior grounded in positive psychological qualities & strong ethics

Northouse (2015)

Behavioural characteristics of authentic leaders

Self-awareness

- Reflecting on one's core values, identity, emotions, motives

- Being aware of and trusting one's own feelings

Internalized moral perspective

- Self-regulatory process using internal moral standards to guide behavior

Balanced processing

- Ability to analyze information objectively and explore other people's opinions before making a decision

Relational transparency

- Being open and honest in presenting one's true self to others

Walumbwa et al., 2007

Authenticity Theme

Participant	Subthemes (7)							Total
	Values as master	Individualised values	Congruence between values	Natural way to be	Centrality of values to work life	Can be self at work	Own strong identities	n =
Andy	✓	✓	✓	✓	✓	✓	✓	7
Helen	✓	✓	✓	✓	✓	✓	✓	7
Julie	✓	✓	✓	✓	✓	✓	✓	7
Bev	✓	✓	✓	✓	✓	✓	✓	7
Scott	✓	✓	✓	✓	✓	✓	✓	7
Lott	✓	✓	✓	✓	✓	✓	✓	7
Dani	✓	✓	✓	✓	✓	✓	✓	7
Max	✓	✓	✓	✓	✓	✓	✓	7
Chris	✓	✓	✓	✓	✓	✓	✓	7
Will	✓	✓	✓	✓	✓	✓	✓	7

Andy

- *"I want to be in a position where I <u>can</u> (emphasis) do that where I can say, "we're not going to do that, we're gonna miss out on X number of pounds but we want to do that because ... er, it's where our values tell us to go."*

- *"But the personal [values] are kind of all wrapped up in the cooperative and the sustainable" [values]*

- Interviewer: "Just to reflect back to you ... you are trying to wrap it all up?"

- *"Not even trying to, it is wrapped up"*

Chris

- *"It's kinda like tryin' to close the shop on it all. It's like, why can't I support the Tory Party.. as a member of a coop if I want to? Or a fascist group. Or KluKluxClan? You know, it's kind of like 'I am an individual'."*

Max

- *"...and just to purely...er... selfish reasons like it would be very difficult for us to work. We could probably work at OTHER-COOP-IN-CITY (SUPPLIER) cos, I think they have a policy that you don't have to do anything, obviously, that.. you're uncomfortable with. Er..but yeah, in terms of employment, it would` be very difficult for us to, to do work like this anywhere else 'cos erm.. we'd only be able to do things that..er..adhere to the vegan ethos."*

Helen
- "...so I feel comfortable here."
- ..."it feels to me like a coop model, reflects my .. much more closely my values around how, how I think society should, could potentially be run."

Bev
- *(after trial of membership) "You can just sort of relax and just be then, be yourself and just get on with your job."*
- "Um, I am what I am."
- ..."it means a lot that I'm part of that in my own, my own way."

Julie
- "I'm also a Christian, um and a church-goer, so that links really very closely kind of with that and with my fairness and equality aspirations for humanity, really. ...And I think being here fits in really nicely with that. If I didn't believe in it, then I think I would find it far more difficult."
- "I can't commit to something that doesn't make me feel comfortable, and I think it's the fact that I'm probably comfortable with the values and things that there are here."

Scott

- "...well it's, it's kind of ... it's who I am. It puts into practice ... you know so much of like my life and my values.."

- "... and I don't really separate my sort of personal values with my lived kind of day to day experience of working because .. the separation is a false one and I think we you know generally it's one created as a product of the lack of meaning and substance in peoples working lives ... We are we are meaning-seeking beings and you know our work, whatever that is, we'll find meaning.... ... So, yeah, it's its yeah, there's not really a distinct separation"

Dani

- "... you asked me do you feel like you can be yourself? Well this is pretty much the basis of, um, the co-op I think: allowing members to be *people as well as workers.*"

- "Yeah, it's, it's a bit difficult to explain because it's very much a *feeling inside* that it's just like ... It's really, really strong. Yeah, it kind of feels really obvious to me that this is what I need to be doing ..... It is, it's very positive! ((Laughter))"

- "yeah, it appeals to, yeah, some of my core values. Um, and so it's difficult to get your mind off of that..."

- "Everything is really linked"

Joining the conversation

- When swimming about in the data….

- A potential eureka! moment = authenticity breeds freedom and freedom breeds authenticity …..

- Found existential and Sartrean take on authenticity … …

Lawler, J., & Ashman, I. (2012). Theorizing leadership authenticity: A Sartrean perspective. *Leadership*, *8*(4), 327–344.

- "There is a need to consider context, and subjective and inter-subjective experience to understand and to practice authentic existential leadership"

- '…paucity of empirical data'

- Propose a Sartrean take for authenticity in organisational actors in leadership positions
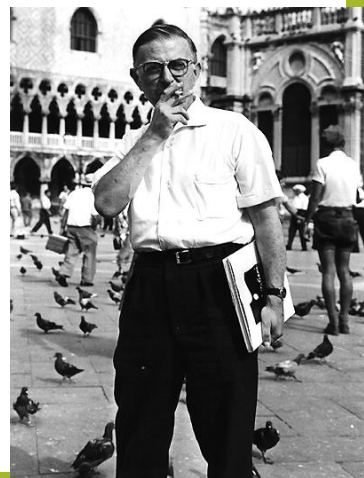
ACTING *TRUE TO SELF* IS CORE OF AUTHENTICITY

FREEDOM TO MAKE CHOICES AND ACT IN *'GOOD FAITH'*

ACTING IN *GOOD FAITH* FOR SELF IS ALSO ACTING FOR ALL HUMANKIND

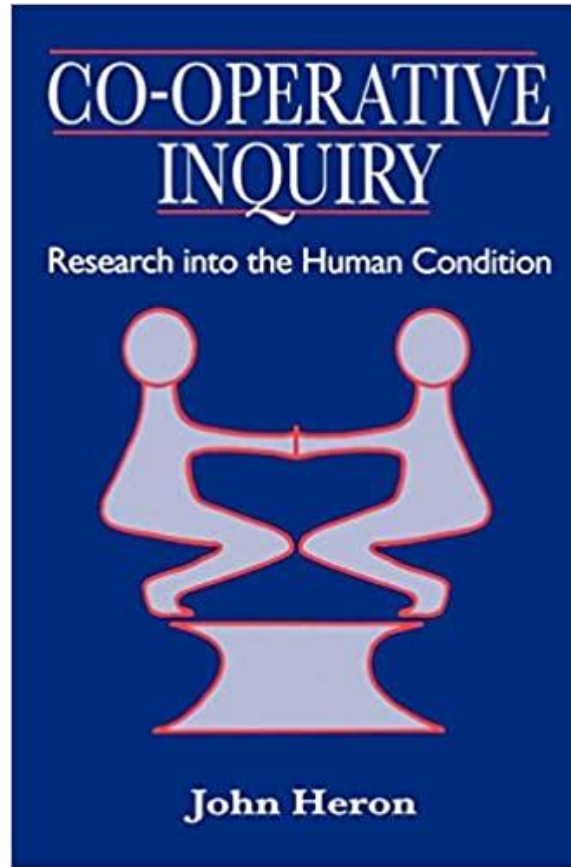COOPS AS A SPACE AND PLACE TO BE ONE'S AUTHENTIC SELF WITHIN A COLLECTIVE

Sustainable Develop-ment

Cooper-ativism

Empirical phenomenological data + pre-existing theory
→ new insights and understandings
via interpretation

CO-OPERATIVE INQUIRY

Research into the Human Condition

John Heron

PARTICIPATORY ACTION RESEARCH

Alice McIntyre

QUALITATIVE RESEARCH METHODS SERIES 52

A SAGE UNIVERSITY PAPER

THANK-YOU

Comments, ideas & questions

Janette

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