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**Career Development and the Vitality of Academic Women in an
Era of Intensifying Globalisation**

A thesis

submitted in fulfilment

of the requirements for the degree

of

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at

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by

Sheeba Rosaline John Asirvatham



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Abstract

Globalisation is a term used by authors such as Korten (2015b), Klein (2016), Kelsey (2016a), Maxton (2011), Stiglitz (2014) and Shiva (2016) to denote the greater integration and intensification of capitalist ideas globally. The form of globalisation under critique has been characterised by Seo and Creed (2002) as embedding hegemonic control, ultimately achieving what Kobrin (2009) calls a post-Westphalia world order. This order is sustained by a form of institutional logics critics find rife with contradiction and paradoxes.

Gender dynamics are crucially entwined with globalisation. From my review of the literature, I came to think neoliberal feminist ideals and projects have rewarded a limited number of women at the cost of the wellbeing of people and planet. To target simple equality between men and women seemed increasingly inadequate for transformation of the trajectory of globalisation if the thriving of all humanity and restoration of Earth is to be achieved. To enquire more deeply into this reflection, I shaped my fieldwork around conversations with twelve academic women who hold senior positions in business or management schools in the North Island of New Zealand. New Zealand has been at the vanguard of neoliberal [re]organisation and, given its size and seeming geographic isolation, curiously influential in global affairs.

From a rich set of literature, field-notes, stories, and self-reflective journaling, I crafted five themes for further reflection: i) career depictions, ii) vitality, iii) radical feminist theory, iv) globalisation, and v) critic and conscience of society. Examined separately these themes allowed for a particular view into aspects of participants' lives with confluences and divergences of ideas within and among the women, and between their experiences and the literature. Seen together our conversations provide insights into the complexity of women's lives, their commitment to their values, the opportunities and constraints of an academic career, and their hopes for the future. I examined what dynamics were reported as enhancing or diminishing their vitality. Most participants implied a commitment to women's authority that I would call 'feminist' - some more explicitly than others. Notable was the fluid movement from neoliberal observations and strategies for their own careers and a more radical analyses brought to reflection on the seeming intractability of many issues that concern them.

My research contribution through this work covers overlapping fields of organisational and critical management studies. Through the Education Act (1989), New Zealand public universities are mandated to contribute as a critic and conscience of society. A similar mandate is variously expressed by universities across the Organisation for Economic Cooperation and Development (OECD) countries. To enact such a mandate, scholars need to be critically aware of self and one's potential as an influence on the future. My participants showed a great sensitivity to this self-awareness and expressed a commitment to such service as integral to a career that enhances vitality, self, others, and Earth. Their insights, many of which I would call feminist, hold much of value. I advocate for greater inclusion of radical feminist orientations to teaching and research for a transformation of the trajectory of globalisation for the betterment of society. To do so would strengthen the position of scholars as always activist, unable to position our influence as politically neutral, and more conscious of the part we play in the preservation or transformation of the degrading dynamics of globalisation.

Dedication

I dedicate this thesis:

To my ever loving father John Asirvatham, mother Margarete Kamala and brothers, Isaac and Danny.

To my Chief Supervisor, Associate Professor Maria Humphries

To my Second Supervisor, Dr Paresha Sinha

To the many participants who gave generously provided their time and were open and frank in their conversations with me.

To all women who struggle to sustain vitality in the world.

To all humanity and species in the universe who help to build a better tomorrow that is fair and just for all.

Acknowledgement

Praise the Lord.

I give all glory and honour to my Lord and Saviour, Jesus Christ.

This thesis is dedicated to my parents John Asirvatham, Margarete Kamala and my two younger brothers; Isaac and Danny whose immense love and continuous support has helped me do my PhD.

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CHAPTER ONE

Career development and vitality

1.0 Introduction

An abiding interest in the relationship between career experiences and vitality of women formed the starting point for my research project. My decision to focus on ‘vitality’ generated the hope for in-depth conversations with a small number of purposively selected women academics as participants in this project. Each is a senior scholar with a professional focus on organisational studies. Their seniority attests to their career success in conventional terms. All are employed in public universities in New Zealand. The openness and sometimes intimacy that was demonstrated in our conversations was both surprising to me and humbling. Overall, the project has culminated significant insights into deeply embedded paradoxes and contradictions in the relationships between the aspirations of these scholars and the mandate of their employment to work as a critic and conscience of society. In the most general sense, their critical concerns might be characterised as a desire to contribute to universal justice and environmental responsibility. In this introductory chapter, I explain my research orientation and its potential for generating fresh insights into the ways in which career theories, pragmatic life decisions, personal values, professional commitments and actual opportunities are manifest at a personal level and how together, insight into their entanglement contributes to an understanding of vitality of people and planet.

As a necessary aspect of the interpretive approach I have chosen for my work, I make explicit my position and visibility as a researcher in the undertaking of this study and my attraction to radical feminist perspectives. I next lay out my aims for this research followed by an explanation of the intentionally fluid questions, I drafted to guide my research process and build the form of relationships with my participants. To situate my field work, I provide the background information about the responsibilities attributed to public universities in New Zealand. The significance and contribution of the insights generated from my research is explained in the next section of this chapter. The implications of my research processes are then summarised to affirm my chosen social constructionist and radical feminist orientations to my project. I conclude this chapter with an explanation of the flow of the chapters that together form this report.

1.1 Careers, justice, responsibility and vitality of people and planet: an outline of my research

In the trajectory of globalisation as it is predominantly conceived and directed, western liberal feminists have for decades called for the equality of women with men across all occupations and in all positions of leadership and authority. An increase in the numbers of women in all organisations and at all levels is seen by them as a step towards equality, freedom and justice. In this work, I take the word globalisation to refer to the intensification of global markets and the socio-political dynamics that support this. Advocates for this form of globalisation believe it to be the means of productivity that will lift the world out of poverty and, with its enabling form of political democracy, emancipate humanity. Increased productivity and democracy combined are seen as the force for greater global integration of diverse constituencies and world peace. Increasingly this combination of values and actions can be thought of as the prevailing institutional logics called on also to channel universal responsibility for the wellbeing of all.

In contrast to the optimistic views of advocates for the dominant form of globalisation, critics view contemporary market-driven development as a cloak for the systemic privileging of elite at the depletion of the vitality of others and of the very planet on which all life depends. These critics observe that depletion of vitality in the form of various degradations may be justified by its advocates as a necessary compromise required securing the sustainability of the economy. The sustainability of the economy – often referred to as necessary economic growth is promoted on a conviction that the wealth thus generated will trickle down according to merit. So long as unfair obstacles are not in the way of competition among individuals, this doctrine explains inequality of outcomes as the just rewards for personal dedication, prudence, wit and skill. Critics of this doctrine however, emphasise that the benefits of this system have accrued disproportionately to a very small number of people and that many of the marginalised cannot be held personally to account for the systematically generated outcomes of their engagement in the competition. The system, they posit is designed to generate winners and losers with disastrous consequences for many people and the planet. There is growing alarm at the idea that more than half of the world's wealth is currently concentrated under the control of 1% of the world's population (Korten, 2015b; Krugman, 2014). The more radical among

critics of this system of privilege identify this situation as a form of imperialism (Pilger, 2001).

Leading authors, such as Korten (2015b), Klein (2016), Kelsey (2016a), Maxton (2011), Stiglitz (2014) and Shiva (2016) provide deep and wide ranging discussions of the dynamics and implications of the dominant form of globalisation. I consider strengths and limitations of liberal and radical feminist perspectives on such critiques. As I discuss more fully in Chapters Two and Four, such perspectives provide me with an opportunity to gain diverse insights into the opportunities, issues or barriers that women face in developing their careers in the context of this form of globalisation. I am interested too in considering how their responsiveness to this context strengthens or challenges this global trajectory.

Through the range of feminist perspectives I reviewed in the early phases of my project, I was motivated to expand my orientation from the typically liberal feminist perspectives that dominate literature and practice with regard to gendered and gendering organisational processes and outcomes. The liberal feminist supposition is that increased female participation in employment, and enhanced and better managed career opportunities will be emancipatory and thus enhance justice. A number of women have indeed reached positions of authority and levels of income not available to many of their grandmothers nor the majority of women and men, the world over. A radical analyses of the situation for women, men and planet in the trajectory of the dominant form of globalisation draws attention to many questions about the endemic privileging of a few at the expense of the many. My interest in this research is however to explore the seemingly intractable gender dynamics of globalisation and their implications from radical feminist perspectives.

To generate insight into persistent gender disparities, I enquire into the ways in which women's vitality may be enhanced or diminished in the context of career considerations. Liberals would explain globalisation as a means to women's emancipation through enhanced career opportunities. By working to achieve a playing field devoid of sexist dynamics, they posit women would be free to compete with men for the benefits provided by economic participation. Rewards purportedly distributed according to merit, can be unequal but considered just. Radicals on the other hand, view the form of competitive individualism and faith

in merit as problematic. They suggest that the intensification of economic liberalism creates conditions for women's survival in the competitive labour market that is exploitative and counter-productive to aspirations of vitality. Radical feminists posit that any sort of gendered dominance where exploitation of women occurs is a form of patriarchy, and they criticise men for taking advantage of this system to suppress women. Radical feminists posit that women are oppressed and issues of exploitation are aggravated. They assume that male supremacy and female subordination are the key dynamics for women's oppression. They call for a radical reordering of society (Willis, 1984). Such radical perspectives on the patriarchal and exploitative dynamics of globalisation have far reaching implications for the very desirability of liberal ideals.

My research questions began with my abiding interest in the relationship between career experiences and vitality. These questions have created an inquiry into the form of globalisation that channels career aspirations and practices to the consolidation of a system of privilege and degradation. Among those who acknowledge that the system of globalisation is generating issues of human and planetary degradation, there are those who believe that these issues would be managed differently if more women held positions of authority and power as posited by United Nations administrator, Helen Clark (2004). However, as my exploratory reading expanded, it was not clear to me that merely appointing more women to the helm of a system designed to maximise economic growth would automatically address social injustices and environmental degradation. The uncritical uptake of privileged and service positions in the system by some women and men, and the acceptance that other women and men accept positions that diminish their personal vitality, may compromise their health, or even take their life does not sit well with me.

Remedial attention to systems that are now widely recognised as exacerbating the gap between rich and poor and intensifying environmental degradation by directing attention and resources to what may ultimately prove to be system-preserving interventions now have my attention. I have thus taken the starting position for my research from the work of those analysts who connect systemic processes with unjust outcomes – despite claims to the contrary. I came to consider that success in many jobs requires significant tolerance of systems of

production and consumption that exploit people and planet, sometimes dangerously, in the service of economic growth on which so many career trajectories are said to depend. This form of global development stands in contradiction to simultaneously extolled democratic notions of universal freedom and inclusiveness.

Pertinent to the change in the direction of my inquiry at the early stages of my PhD process, was my reading of critical organisational theorists. In their analyses of the prevailing notions of globalisation or global development, women and men appear to be considered primarily as labour market entities secured or disposed of as the economy demands. My attention was drawn to the more radical of feminist analysis, including the ideas of eco-feminists, and of indigenous women. For them the western feminist ideas cannot be separated from the complicity of their ideals with the ongoing project of colonisation and the associated degradation of alternate world views. My research constitutes an investigation into experiences and applications of feminist thought about the extent to which women believe that they are making progress towards achieving their own wellbeing and that of their direct dependents and the extent to which they may or may not also feel an obligation to restore the Earth to vitality as the very basis of our mutual survival. From my initial concern with the career opportunities of women, my study came to include the phenomenon of globalisation, the intensification of capitalism and a concern with the form of global organisation that critics associate with selective privilege and significant degradation of people and planet.

1.2 Researcher background and positioning

According to Trauger and Fluri (2014) researchers may position themselves in forms of service research where there is an intention to be affective in some specific way. In this form of research activity, making explicit aspects of a researcher's identity and values are seen as pivotal to good practice. I declare my research to be in service of a changed trajectory for globalisation as necessary for effective impact on justice and environmental sustainability globally as necessary condition for gender equality and thus the career opportunities of women. I do so through my focus on the impacts on vitality experienced in career opportunities and constraints reported by my participants. Of equal significance are the threads of co-inquiry woven throughout our conversations about the significance of

personal vitality in relation to universal wellbeing and environmental restoration, as a symbiotic relationship. Who I am in these conversations has created impact on the levels of trustworthiness sensed by my participants. My openness and the willingness of participants lead the conversations in directions I may not have thought of. My identity thus is a significant aspect of this work. I therefore describe not only parts of the participant conversations with me and in subsequent parts of this work, but I also weave in aspects of my position that might affect - or have been affected by - the research process.

I come from the state of Tamil Nadu in India. I was born and brought up in a liberally educated family. My dreams of higher education have been imbibed by inspiration from my family. I completed my Master's Degree in Business Administration with specialisation in Human Resource Management. With work experience in academia as a lecturer, I have a strong passion for research and teaching. While I was undergoing my Bachelor Degree, I began to think about how I might contribute to the betterment of society through my career activities. At that time, I was also engaged in community extension services as part of my job as training associate. I handled entrepreneurial courses under women's development project. I realised my keen interest to support and enhance the vitality of women through my research. I became even more committed to the idea of making a contribution to a better society. My motivation is to contribute to the transformation of aspects of life's opportunities that may be degraded by gendered dynamics or by ways of being that diminish the ideals of justice and environmental responsibility. To be affective requires influential intent. I associate this commitment through my aspirations to be an academic and researcher in organisational and management studies.

1.2.1 Why I chose the topic - a journey in framing my research

I enjoy learning, teaching and research and this fuels my aspirations to strengthen my contribution to the world as a scholar. My passion towards teaching and learning has driven me towards the pathway of doing research. My attendance at a seminar on the empowerment of women in 2001 enhanced my abiding interest in career development of women. I remember my Chief Supervisor (2011) saying "Sheeba, a PhD is a marathon not a sprint". Indeed, I found this to be so!

The deeper thought on doing a PhD in one of the New Zealand universities well known for research excellence emerged in 2011. By 2012, I began my PhD with the thought that I would study the relationship between personality traits and career choices in a rather conventional form of positivist inquiry. Later my attention was drawn towards interpretive approaches to research that would allow far deeper inquiry into the career experiences of women. I submitted the revised project proposal to the Postgraduate Higher Studies Committee for confirmed enrolment and received approval to conduct the research in 2013. This revised proposal was awarded the Wilf and Ruth Malcolm Postgraduate Scholarship, an award that assured me that the elaboration of my concerns was deemed valuable in the wider scholarly community.

My research pathway has been an amazing and interesting journey to me. Initially I did not really understand what was meant by the betterment of society but I knew that my work would entail the consideration of fairness in the lives of women. It seemed that creating a good society would entail the opportunity for all to flourish. Creating the conditions of such flourishing may be said to be a responsibility for everyone. I take it as part of my responsibility to strengthen my scholarship as my contribution to the betterment of society.

1.3 My aims for the project

The aims for my project are

- to examine ‘in-use’ concepts of ‘vitality’ and ‘career’ in women’s lives;
- to review the strands of protean career theory that have both entrenched and challenged the very notion of ‘career’ and the trajectories of diverse theoretical strands in practice with a specific interest in the career experiences of women;
- to explore the extent to which liberal and radical feminist orientations are used to address both the complexity of human experiences, hopes and aspirations, and the realities of exacerbating competitive pressures on jobs and life chances in the intensifying globalisation of capitalism, and;
- to explore career opportunities and constraints that enhance or diminish personal vitality and as fuelling vitality in the work of enhancing social justice and environmental restoration.

1.3.1 Fluid research questions

In explaining ways of knowing, Yanow and Schwartz-Shea (2006) recommend asking questions not as much by way to finding answers to pre-set research questions, but for clarification of ideas under discussion. I prepared some fluid research questions pertaining to my study to guide my thinking:

- How is career understood, aspired after, and expressed by the participants [senior academic women employed in organisational disciplines in public universities in Aotearoa/New Zealand] in my field work?
- What issues arise from our research conversations that may have a bearing on the direction of career theory and practice?
- How do the participants assess vitality in relation to their notions of career?
- What feminist orientations, if any, are explicitly or implicitly expressed by participants?
- What concerns, themes, or issues relating to globalisation are evident or embryonic in the conversations with research participants?
- Do participants have any opinions with regard to broader social, economic, environmental and political context of their career perceived opportunities and responsibilities?
- What mutual transformations in thinking/beliefs that maybe anticipated through my research-[in me/in my participants]?

To contextualise the employment background of my participants, I provide a short section on New Zealand Universities.

1.4 About New Zealand universities

“A university is characterised by a wide diversity of teaching and research, especially at a higher level, that maintains, advances, disseminates and assists the application of knowledge, develops intellectual independence and promotes community learning” (Education Act 1989, p. 349).

The Education Act of 1989, under Section 162 4(a) defines a University as having the following characteristics:

- (i) They are primarily concerned with more advanced learning, the principal aim being to develop intellectual independence;
- (ii) Their research and teaching are closely interdependent and most of their teaching is done by people who are active in advancing knowledge;
- (iii) They meet international standards of research and teaching;
- (iv) They are a repository of knowledge and expertise;
- (v) They accept a role as critic and conscience of society (Education Act 1989, p. 278).

The legal mandate to act as a critic and conscience of society attracted my attention.

There are eight state publicly funded universities in New Zealand. They include Auckland University of Technology, University of Auckland, Massey University, Lincoln University, University of Otago, University of Canterbury, University of Waikato and Victoria University of Wellington. I describe the situation I found at the University of Waikato, where I am enrolled for my PhD studies.

The motto, *Ko Te Tangata*, means "For the People" and reflects the University's philosophy that people are central to the institution and are our most valued resource. The outside red border is a stylised fern frond or pitau that symbolises new birth, growth, vitality, strength and achievement. The open book surrounded by the four stars of the Southern Cross is a symbol of learning. The Coat of Arms design is in the University's colours of black, red and gold. (The University of Waikato, 2016b, p. para 2)

The University of Waikato is a member of Equal Employment Opportunities (EEO) Employers Group and Women's Empowerment Principles, a collaboration of United Nations Women and United Nations Global Compact (The University of Waikato, 2013). The University of Waikato was the first in New Zealand university to offer a course on Women and Psychology and eventually the full programme of Women's Studies. The University of Waikato has the highest proportion of women professors and associate professors (26%) in New Zealand (The University of Waikato, 2016a). The Faculty of Arts and Social Science has a Women's and Gender Studies Department, an interdisciplinary subject related to women's lives and their status in society to develop critical thinking and to bring changes in gendered social issues.

1.5 Significance and contribution of my research

Patterns of employment have been changing the world over, and so too in New Zealand. Part time employment is common and the casualisation of many jobs is being intensified. Women's participation in paid employment is much affected by these changes. The contribution of women to the flourishing of society depends on how well women are able to utilise their full potential and talents in employment and many other responsibilities vested in them. New Zealand has been in the vanguard of many efforts to assert gender equality. New Zealand was the first country in the world to grant women the right to vote in parliamentary elections in 1883 (Elections, 2013, p. para 1). The education of women has had a strong influence on the social organisation of this country. In this regard, the achievement of women as academics and all this entails in professional, personal, family, and community vitality is of interest to me. Through the Education Act of 1989, Section 162 (4) (a) (v), Universities in Aotearoa/New Zealand are required to serve as a critic and conscience of society (p.372). In Chapter Four, I review critical consciousness as necessary to research studies and other professional commitments that meet this mandate.

In the light of this mandate, I explore career experiences of academic women and their potential to contribute to enhanced human and environmental vitality. This explicit commitment makes it appropriate to explore the extent to which wider social and environmental concerns are interwoven with the career aspirations of participants. Women academics in Aotearoa/New Zealand who have achieved job success could be expected to possess the talents and to recognise the responsibility to educate their students and to create awareness about the social issues of inequality, poverty and environmental effects of globalisation, as this pertains to their own fields of expertise. I lay out enhancements or transformations in thinking that have emerged during conversations with women academics as they reflect on their contribution to society and environment in relation to their career experiences and commitments. My research contribution is in the field of organisational and critical management studies. I have made an effort to make a significant contribution to feminist theory and career theory and vitality concepts. I have chosen my PhD project entitled 'Career development and the vitality of academic women in an era intensifying globalisation' as a way to disseminate research from a radical feminist perspective.

Radical feminist orientation towards activism in terms of systemic transformation is a central idea around which my research evolves. I use opportunities to present my work at both theoretical and applied research conferences and to generate research publications where possible. Academics, researchers, students and women and men more generally would be the expected audience of my research reports and presentations. Feminist research is about and with but not only for women. I understand that conversations can influence women and help in transformations, the situations that concern them and the world we are shaping. My conversations with co-inquirers include formal research participants, my Chief Supervisor, and fellow PhD students. These conversations have expanded my outlook and continue now to enable me to contribute to existing knowledge through the development of my own career, and the opportunity for shared learning and co-creation that this development entails.

1.6 Research design implications with a social constructionist approach

My field work is based on deep reflective conversations that provided in-depth insight and generated impetus for new or revitalised engagement within careers, community and family. Based on my preparatory reading, deep conversations with purposefully chosen participants were anticipated to generate refreshed lines of research and action into redressing degradation of people and planet deemed by radical feminists to be endemic in the prevailing competitive and hierarchical systems infused with patriarchal values that drain rather than sustain all life justly. My research methodology and methods are informed by radical feminist perspectives that seek to change unjust circumstances. I use a social constructionist approach with a radical feminist orientation for thematic analysis.

To explain my attraction to a social constructionist orientation to my research, I review aspects of the scholarship of sociological theorists, Berger and Luckmann (1991), who in *'The Social Construction of Reality' A Treatise in the Sociology of Knowledge*, are concerned with the use of terms of 'reality' (i.e. what can be considered as real) and 'knowledge' (i.e. what we trust to know). According to Berger and Luckmann (1991), society exists as both objectively knowable and subjectively experienced reality. They posit that any sense of reality is "socially constructed" (p.13). People construct meaning together. "Everyday life is not only taken for granted as reality by the ordinary members of society in the subjectively

meaningful conduct of their lives. It is a world that originates in their thoughts and actions and is maintained as real by these” (Berger & Luckmann, 1991, p. 33).

They emphasise the need to include notions of social contexts in exploring the processes of reality construction. Humans generate ideas which they come to assume or trust as knowledge through their engagement with other people and through engagement with aspects of the society they identify with: initially the community one is born and raised in, and later, the communities of choice and circumstance through which new ideas can be considered (Berger & Luckmann, 1991). This sharing of meaning is termed as ‘common sense reality’ (Berger & Luckmann, 1991).

Human thinking and thus ways of being human are influenced by social settings and historical, background, biological or any other identifiers that may influence the future social settings. What we think we know may be more fruitfully understood as a process of accumulation of beliefs, customs and habits studied in the disciplines of the ‘sociology of knowledge’ (Berger & Luckmann, 1991, p. 15). Such sociology of knowledge studies that which “constitutes the fabric of meanings without which no society could exist and the sociology of knowledge therefore must concern itself with the social construction of reality” (Berger & Luckmann, 1991, p. 27). As a person becomes more aware of notions of reality that differ to those they were socialised into, one’s reality becomes more dynamic. There is a myriad of ways of exposure to other realities that may come into view. People are always part of networks and communities. Their communications and interactions in day-to-day life provide opportunities to influence the social world as they perceive it and be influenced by each other.

Even with the recognition of diverse depictions of perceived reality, there seems to be one more pervasively held than any other. This dominant social reality is called by Berger and Luckmann (1991), as social reality of ‘par excellence’ (p.35). Repeated human activity that becomes institutionalised or routinised are significant in the establishing of a given social reality (Berger & Luckmann, 1991). In the process of the objectification of routines and institutions, human subjectivity becomes normalised and appear as real and are perhaps as normal or even a natural. However, no social circumstances are fully stable. Individuals challenged by everyday life problems or inconsistencies may disrupt a routinised

and objectified sense of reality. Such a disruption to what was once considered normal or even natural may prompt individuals to keep moving to and fro from a paramount reality to sense-making opportunities provided by exposure or participation in the multiple realities available to them.

Individual identity may initially be formed through their “location in a certain world” and is achieved through processes of socialisation (Berger & Luckmann, 1991, p. 152). “Identity is formed by social processes” and “reshaped by social relations”(Berger & Luckmann, 1991, p. 194). Through socialisation process, individuals may see themselves in relation to significant others who may influence individual’s sense of self and place in the world. Any of life’s vagaries may challenge long taken for granted ideas about the internalised self or the perception of social reality as established through the dominant institutions for sense-making. Socially shared meanings are thus constructed through joint or collaborative efforts.

Critical to my work are the social constructions of gender, career and vitality including key concepts that form the grand edifice of neoliberal world view which are further explained in Chapter Two. Further reading suggests support for the proposition that “human beings in relationship to environment seem to shape self in a broader social context” (Berger & Luckmann, 1991, p. 70). Social interactions may be involved through conversations in the process of meaning-making. There are possibilities of transformation of subjective realities where individuals can influence each other’s worlds. During the process, individuals make an effort in understanding the subjective world of another person so that they come to share in the shaping of the world with others. Through enhanced mutual understanding and with internalisation of the shared values, individuals become functioning members of a society.

Social and individual change and transformations are ongoing. They are never ending. Thus an identity is never fully formed or static. We are never totally socialised although there are situations where total formation appears to have taken place. However, a totally closed system is rare. Contradictions in values or experiences inevitably arise. Interruptions to what can be taken for granted provide the opportunity for addressing new problems, transforming what may become undesirable social structures that were acquired and built through primary

socialisation (Berger & Luckmann, 1991). As with social structures, the ‘self’ can be transformed incrementally or more suddenly in an epiphany of some kind. In other words, individuals can reconstruct themselves and the world they create through their social interactions (Berger & Luckmann, 1991). This awareness of self as a contributor to the creation of self, others and society (or reality) generates possibility of change from what is deemed as normalised or routinised in a person’s thoughts, behaviour or attitude. During the process of change, “social world will be in process of construction, containing within it the roots of an expanding institutional order” (Berger & Luckmann, 1991, p. 75). Therefore “radical changes in the social structure may result in concomitant changes in the psychological reality” (Berger & Luckmann, 1991, p. 200) accompanied by social situations that seem to pave way for innovations leading to new social order.

1.6.1 Trajectory from institutional logics to new social order of transformation

Seo and Creed (2002) concur with Berger and Luckmann (1991) that social interactions may become normalised as routine and accepted as the informing logic underpinning (or giving seeming substance to) perceived social reality. They call this informing logic an ‘institutional[ised] logic’. They question the prevailing institutional logic, they connect with social degradation, the embedding of power and the need for change. Seo and Creed (2002) focus on the need to be aware of four aspects of social reality as integrated and necessary for achieving institutional change: i) social constructionism; ii) totality; iii) contradictions; and iv) praxis. Social constructionism is an understanding that an orderly social process and predictable human actions occur where institutions are established with set of norms readily followed. Totality involves viewing institutions as being interconnected, emphasising an integrated or systemic approach to understanding. Contradictions refer to inconsistencies in the social construction process that may not just generate tensions but aid to “shape consciousness and action to change the present order” (Seo & Creed, 2002, p. 225). Praxis is presented as the freewill and creative action of individuals undertaken to produce changes in the institutions, acting as change agents. Such individuals insist on changes in the totalistic, historical and dynamic nature of institutions. Human engagement with institutional contradictions that may initiate change to the institutional stability desired by the beneficiaries of advocates or apologists for any system is of interest to critical or radical social constructionist and structural functionalist studies.

Seo and Creed (2002) concern themselves with the contradictions they notice in institutions and people controlled by seemingly consistent rules and regulations. They are concerned with an imbalance of power. They are concerned with hegemonic control that contradicts the values of emancipation. Seo and Creed (2002) argue that:

where oppression is evident, transformational change is required. The development of social contradictions is a necessary driving force for praxis, because contradictions enable a shift in partially autonomous social actors' collective consciousness from a unreflective and passive mode to a reflective and active one. (p. 231)

They derive links between institutional context and human agency for creating change. The tensions in contradictions can be systemic that occur slowly with political action arising from institutional embeddedness leading to institutional crisis and initiating change (Seo & Creed, 2002). Change in the institutional system is considered to be action oriented praxis. Emphasising praxis, Seo and Creed (2002) suggest for awareness about the social world, mobilisation, reflective moments and action to bring changes in the institutional settings. While human behaviour tends to be routine, habitual and unreflective, a disruption to what is taken for granted transform a given social pattern and arrangement. Change agents use gradual reshaping of consciousness or revolutionary means for generating institutional change. During mobilisation and reconstruction, individuals look or challenge the existing structures to look for model to create a new social order. The process of creating entirely new structures may be difficult but gradual transformations are liable to happen (Seo & Creed, 2002).

At times, deeply embedded difficulties may become apparent but their transformation seems unachievable. For this observation, I will draw on the encouragement by Bauman and Donskis (2013) to not 'look away' – to encourage myself and others to 'hold our gaze' – as this is the ethical gaze that is needed to bring unacceptable contradictions to transformation. My interests lie in how far an analyses as presented by Berger and Luckmann (1991), Seo and Creed (2002), Bauman and Donskis (2013) can be manifest in management education, the career context I hope to develop. I am further interested in how far those women who have opened this path to me may share or differ on many matters that

concerns appear to concern us. I am curious about how energies are deployed and vitality is experienced. My research addresses many interconnected strands woven into an analysis that places globalisation as the large context of my work, concerns about the degradations associated with this form of human organisation, and the potential of radical feminist ideas to contribute to the transformation of those degradations to a world worth working for.

1.7 The layout of my thesis

Chapter Two

In this chapter on *'Bringing radical feminist theories to the transformation of gendered injustice in an era of intensifying globalisation'*, I review selective aspects of globalisation as presented by advocates and critics of globalisation and my growing interest in the potential of radical feminist perspectives to contribute to its necessary transformation.

Chapter Three

This chapter is on *'My research methodology and methods'* where I explore the interpretive research paradigm, I have chosen for my research. The snowball approach to the selection of my participants is explained and so too is my decision to use conversation as my primary fieldwork method. Notions of self-reflections as transformational intent are elaborated. The ethical considerations for my research, descriptions of my actual fieldwork, and my selection of thematic analysis are detailed in this chapter.

Chapter Four

'A critic and conscience of society' is the chapter where I explore the education mandate and notions of critical consciousness in research studies with regard to the significance to my research. Chapter Four, thus explains the paradigm shift in the transformation of management education, I seek to contribute to as my career allows.

Chapter Five

'Establishing a protean approach to career development and management' places career research in the field of 'Organisational Studies'. Here I provide literature review on careers with regard to earlier limitations to the application of this

concept to liberal notions of professional development. I move towards my understanding of protean career theory as the most elaborate of contemporary career theories that appear to confluence smoothly with the ideals of a neoliberal view of life.

Chapter Six

In Chapter Six, '*Vitality as a life force and a force for life*', I explore the complexity of vitality concepts to be found in various literatures. Influencers connected to enhanced and diminished aspects of vitality of women in an era of intensified globalisation are explored in this chapter. Vitality as related to environmental wellbeing and vitality in contributing to society are also detailed in this chapter. Work-life balance and creativity are discussed in context of their association with Organisational Studies.

Chapter Seven

Chapter Seven is about '*Imaging and imagining careers*' relevant to fieldwork discussion on career experiences insights shared by my participants. The different notions of career as shared by the participants are compared and contrasted with those prevailing in the literature reviewed in Chapter Five. I lay out the subthemes I chose to use for my deeper reflections.

Chapter Eight

'*Depictions of vitality from my fieldwork conversation*' are provided in Chapter Eight. Interconnections between vitality and career are elaborated in this chapter. Notions of creativity and work-life balance are the themes that are interwoven with the vitality concepts.

Chapter Nine

Chapter Nine on '*Participants' experiences in academia reflected through radical feminist orientations*' frames the implications of radical feminist considerations, I have given to my work. Criticisms of prevailing gendered aspects of academia from a radical feminist view point are presented in this chapter. Limitations of liberal notions of equality are questioned with a detailed look on the leadership responsibilities and opportunities in the university.

Chapter Ten

The fieldwork and radical feminist analysis enhance Chapter Ten that is entitled '*Participant responses to globalisation*'. Based on the viewpoints of the participants, the advantages of globalisation include emphasis on diversity and technology. Fieldwork discussion and radical feminist analysis of the negative effects of PBRF, casualisation and global impacts on women are discussed in the latter section of the chapter.

Chapter Eleven

This chapter explores the mandate to '*Being a critic and conscience of society*' as expressed by my participants in the study with interwoven self-reflections. This chapter on critic and conscience offers a fruitful opportunity to revisit radical feminist orientation that informs my activist intent. In response to the call to critical consciousness, the chapter flows through the ideas of participants with their aspirations to contribute to society and environment.

Chapter Twelve

I explain the '*Overarching insights, impacts and implications*' in Chapter Twelve of my thesis. The contribution of the thesis to the field of critical management studies especially to theories and practice of career management and development, vitality and radical feminist theory are brought together in Chapter Twelve. Impacts and implications based on the transformational intent of my research are laid out in the various sections of this chapter.

1.8 Summary

My research focus is on associations made by my research participants between their career experiences and their sense of personal vitality. I noted their desire to contribute beyond their personal and professional achievements to a world of universal justice and environmental sustainability. The focus on the vitality of the participants flowed easily into conversations and reflections on the implications of individual professional and collective contributions to enhancing human and environmental vitality in a deep way. The conversations endorsed my feelings formed in my early readings of feminist literature that liberal ideas taken up in the governance of many institutions over the past 30 years have been of limited success in bringing about greater equality between women and men. Gender

inequality remains deeply entangled in the social, political, and economic context in many nations. Issues of equity and sustainability that arise are said to require an intensified liberal response by advocates of liberalism. Critics claim liberal ideals are an inadequate response to the degradation they are concerned about and many remedies offered by liberals are seen as system-preserving adaptations. Where these degradations have endangered dimensions, such critics call for a more radical feminist perspective. My choice is to see what radical feminist orientations can bring to the examination and transformations of inequity.

Radical feminists posit that the prevailing liberal view of contemporary gender inequalities in career opportunities is inadequate for the transformation of society if the thriving of all people and the restoration of environment is to be achieved. I take my stand with them. My interest lies with the potential impact of radical feminist perspectives on the capacity of academic women to engage with issues associated with enhanced personal, societal, and environmental vitality. I am interested in the extent to which they feel a responsibility to contribute to transformations that address the current destructive trajectory of globalisation. I want to see if in talking together our sense of this responsibility is deepened in some ways and if commitments and actions may be impacted. In the next chapter, I set out my interpretation of the intensifying global context in which career related discourses so central to my research come to make sense. I am curious about seemingly intractable gendered career inequality and inequity. In the next chapter, I thus document my reading of the potential of radical feminist theories in the transformation of gendered injustice in an era of intensifying globalisation.

CHAPTER TWO

Bringing radical feminist theories to the transformation of gendered injustice in an era of intensifying globalisation

2.0. Introduction

Artisans, theologians, economists, politicians, cultural researchers, and others posit various emphases on the dynamics of globalisation. They interpret the opportunities and risks of globalisation in different ways. Many, but not all, recognise that gender dynamics are always entwined with any processes of globalisation. There are several entwined threads in the discussion of globalisation as these appear to affect women. In my early literature reviews, I noticed the constant reappearance of attempts to address gender issues even where these had attracted decades of attention and commitment to change. Gendered inequalities and inequities (among other injustices) seem intractable. As indicated in Chapter One, my aspiration is to contribute through my work as a scholar towards a world of justice that ensures quality of life for not only women but for all humanity and generates a respectful relationship with the Earth who sustains us. This chapter thus sets out my interpretation of the intensifying global context in which career related discourses - central to my research - come to make sense. I begin the chapter with an examination of economic aspects of globalisation often referred to as 'global development'. I elaborate my preferred social constructionist orientation to my analysis. I then review concerns about the predominant form of market-driven global development generated by some advocates and later by prominent critics. I extend my review of literature to critiques of neoliberalisation in New Zealand. This jurisdiction was a leader in the voluntary application of neoliberal principles and a historic leader in the promulgation of the rights of women. New Zealand is a small country geographically situated far away from the rest of the world but is creating a significant impact on the world. It is also the location of my field work. I begin my exploration of feminist theories related to my field of inquiries noting the prevalence of liberal feminist contribution to this discourse in both the discussions of globalisations and those of career management and development (my applied field). Through the preparatory work I describe in this chapter, I became curious about what a more radical feminist

orientation may contribute to my concerns about seemingly intractable gendered career inequality and inequity.

2.1. Globalisation as [economic] integration

Economic globalisation is the historical process, the result of human innovation and technological progress. It refers to the increasing integration of economies around the world, particularly through the movement of goods, services and capital across borders. (IMF, 2008, p. para. 7)

The contemporary form given to such integration is commonly referred to as neoliberalisation. Advocates for the process of economic globalisation as defined by the IMF posit that the pursuit of market oriented directives will spur on economic growth from which all other aspirations can be funded. Central to this form of globalisation are notions of free trade, deregulation and privatisation. Competitive individualism is assumed to ensure the rewards for efforts are distributed according to merit. Meritocracy underpins ethical rationalisation of unequal outcomes of supposedly minimally regulated market processes. These ideas are readily assumed in the direction of global development and with it the policies directed towards the wellbeing of women and their dependents. I explore notions of liberalism, neoliberalism, and free trade, for my later inquiry into what these ideas promise in terms of the wellbeing of women - a central theme in the human emancipation thesis implied in the liberal doctrine.

2.1.1 Liberalism

During 1800's liberal notions in the political, economic, social, cultural and religious aspects of nations merged and were collectively known as liberalism. Liberal policies in the political and economic realms became associated with capitalism through the writings of Adam Smith. In *The Wealth of Nations*, Smith (1776) argued that through the endorsement of privately owned wealth spurred on with a profit motive, individuals, free to pursue their own interests, would inadvertently serve the wellbeing of all. Government intervention was to be minimised to legislative enabling of actions and protection of freedoms. The idea of the pursuit of individual wealth, cumulatively enhancing the common wealth – (The wealth of nations) was reverberating through Europe along with a range of tensions in relation to the proper influence of the state. The minimal influence of

the state found its most radical expression in the American Dream – expressed as America loosened its bonds from England (Smith, 1937). Earlier work on moral sentiment by Smith (2008) continues to receive far less attention than his treatise in *The Wealth of Nations* as widely taught in Anglophone education in economics.

In modern times, the ideas of liberalism found voice in the influential work of Milton Friedman, and the Chicago School of Economics (Ebenstein, 2007). The Great Depression of the 1930's however brought this way of thinking into stark critique. The collapse of markets and the human misery this entailed was challenged by Keynes (1937) who called for full employment to support the growth of economy with emphasis on intervention by government and banks to achieve social stability. The failure of Keynesian economics reinvigorated liberal ideas led to their neoliberal articulation. Regardless of the ongoing challenges to economic liberalism, its tenets have been promulgated the world over through directives of intensification of globalisation. I understand liberal values to have been generated from a commitment to individual rights. Aspects of liberalism are the belief that governments “ought to abstain from intervening in the economy, and instead leave as much as possible up to individuals participating in free and self-regulating markets” (Thorsen & Lie, 2010, p. 2).

2.1.2 Neoliberalism

The term neoliberalisation or classical liberalism in the contemporary context indicates the support for economic liberalisation or classical economics in the formation of the social and political policies preferred by its advocates. Neoliberal ideas inform patterns and processes of trade, invite ever more deregulation and encourage privatisation (Boas & Gans-Morse, 2009). The re-emergence of liberal ideals became dominant in various parts of the world-voluntarily in the UK as Thatcherism, US as Reaganism, and as Rogernomics in New Zealand (Hazledine, 1998). These ideas were imposed also on Latin American countries such as Chile, and Peru and in what came to be called developing countries such as China and India. Across the regions where this form of economic influence holds sway, outcomes are generally reported as GDP statistics (Gross Domestic Product i.e. gross accumulation of wealth in a particular country). Critics of the neoliberal agenda tend to report on negative social and environmental indicators demonstrated to accompany economic outcomes narrowly reported.

The espoused intent of economic globalisation is to bring all market activities under the guidance of various Free Trade Agreements under negotiation in diverse parts of the world (WTO, 2015). Free trade may be termed as ‘laissez-faire’ or ‘unregulated market’ or open ‘economic systems’. They are characterised by preferred minimum government intervention. Ever more activities as diverse as the provision of child, elder and general health care, the incarceration of criminals, the governance of the arts, the direction of science and environmental stewardship can be morphed into market products and services to be controlled by the same logic. The neoliberal economic agenda was adopted in New Zealand from the early 1990s and today dominates organisation practice well beyond trade and exchange.

I present neoliberalism as an institutional logic that, from the critical perspective of critical organisational theorists, has taken the significant dogmatic character. Through the application of this logic the rights and opportunities of the private sector are privileged over the interests of the public sector. The selective unregulated flow of capital is promoted as is the flow of goods and services where such flows suit powerful beneficiaries. Critical theorists argue this selective application of the principles of ‘freedom’ takes little account of the hidden subsidies and privileges benefitting a small portion of world’s people serving an even smaller elite at the expense of the many (Noon, 2016). I am interested in the tolerance of this narrow but dominating economic logic as contradicting the democratic principles of inclusiveness and universal justice.

When viewed in the light of unfulfilled emancipatory ideals of western democracies on almost all socio-political and economic dimensions, the inequality of women and men remains an entrenched injustice within and across these two and inadequate categorisations of humanity. The weakening nation state, hybrid governance regimes, gaps in transnational regulation, ambiguity of borders and jurisdictions, the blurring of separation of private and public spheres, and the politicisation of non-state actors as depicted by Kobrin (2009), each have gendered dimensions and gendering dimensions. The redress of numerical inequality between women and men in all these realms is a necessary but not sufficient concern with justice. This observation invites closer attention to be given to gender equity in the realisation of a world to be characterised by universal justice and planetary wellbeing. In the next section, I set out my

attraction to a social constructionist orientation so my work initially as it pertains to my understanding of globalisation and subsequently as it informs my work as a whole.

2.2 Social constructionist perspectives of globalisation

Berger and Luckmann (1991) examine the routinisation and normalisation of selective ideas to be perceived by a given people in a given time and place as fact, truth, or reality. From a social constructionist perspective, individuals construct meaning through their engagement with each other. What one comes to trust as knowledge is embedded through institutionalisation and normalisation of a specific set of ideas. But no form of knowledge is uncontested. There can be change and transformation even in seemingly well-established forms of knowledge when individuals are confronted with novel ideas, or when inconsistencies or paradoxes become evident and no longer acceptable. The strength of this social constructionist insight is the view that what is accepted as knowledge or truth at a given time or place is a human convention. Such a view of knowledge as meaning-making encourages us to think beyond the currently known to the yet to be known in the creation of meanings. And so it is where we assess justice and fairness in a world where the fates of all people and the vitality of Earth is increasingly entwined – but not homogeneously expressed.

From a social constructionist perspective, there are always new ways of interpreting and organising our humanity. Dyer, Humphries, Fitzgibbons, and Hurd (2014) posit “all social systems of organisation are fabrications of the human mind” (p.2). They consider institutional logics as those taken for granted beliefs and routine behaviours followed in organisations - the stories we tell ourselves and each other about what is ‘good’, ‘real’, and ‘true’ - stories told in families, churches, governments and all forms of recreation and employment. The intensification and immersion of a specific story, a story that becomes the prevailing institutional logics may be so normalised it seems to hamper transformation. Dyer et al. (2014) argue that the stories that “sustain global capitalism” is one such example that “warrants the critical attention” (p.4).

The strength of a social constructionist perspective can be seen in the work of renowned global economist and activist, Korten (2015b) who argues that “we humans live by shared cultural stories. They are the lens through which we view

reality. They shape what we most value as a society” (p.1). Applied to social and organisational research, a social constructionist orientation brings emphasis to the ways in which the stories we tell ourselves and each other contribute to or challenge well established ways of being. It is at moments of noticing paradoxes or contradictions in the stories we tell ourselves and each other, that an established way of being might come under challenge and be transformed.

I next apply social constructionist approach to stories we are told about the opportunities and risks of economic globalisation with a view to look closely at the ways which stories by and about women are embedded. With the diversity of opinions, I have decided to review a selection of thought leaders who are strong advocates of a neoliberal direction and those who are avid critics. These two positions are offered as a heuristic frame to show the contrast in the stories told by various global leaders. To examine the voices of advocates and critics is a reasonable interpretative task. My intention is to 'view' those positions from a radical feminist point of view and I thus explain what such a radical feminist orientation may bring to our attention.

2.3 Advocates of globalisation

International financial institutions such as the International Monetary Fund (IMF), the World Bank (WB) and international organisations such as the World Trade Organisation (WTO) and the Organisation for Economic Cooperation and Development (OECD) are among the advocates of globalisation. The IMF and the World Bank originated as the Bretton Woods institutions established in 1944, for international economic cooperation and to build post war economy. The IMF is an international organisation now consisting of 188 countries committed to maintaining international financial stability. With its headquarters located in Washington, D.C., member countries contribute to the fund so that countries facing financial crisis can borrow for economic stability and improvement. The IMF identifies itself as an international monitoring body of financial policies of countries. They are mandated to help in economic progress of developing countries to reduce poverty and to bring stability during global financial crisis (IMF, 2015).

The World Bank consists of five organisations namely the International Bank for Reconstruction and Development, the International Development Association, the

International Finance Corporation, The Multilateral Investment Guarantee Agency and the International Centre for Settlement of Investment Disputes (World Bank, 2015). It provides loans for developing countries with the stated responsibility for reducing poverty. The General Agreement on Trade and Tariffs (GATT) was created to manage the global economy and the General Agreement on Trade in Services (GATS) was devised to expand this mandate to the delivery of goods and services. World Trade Organisation (WTO), headquartered in Geneva, Switzerland, is intended to be an international governing body to orchestrate trade related rules and regulations to be framed among its 161 member nations. WTO is involved in creating policies, negotiating agreements, removing barriers and regulating international trade rules between countries for import and export of goods and services (WTO, 2015).

Organisation for Economic Cooperation and Development (OECD) was established in 1961. It is an international economic organisation consisting of 34 member countries for economic development and trade. It has a stated commitment to the principles of democracy and market economy based on supply and demand (OECD, 2015). The OECD emerged from the Organisation for European Economic Co-operation (OECC) for the rebuilding of Europe after World War II. OECC included only European countries whereas OECD includes both European and non-European countries with high income economies. The mission of OECD is to “promote policies that will improve the economic and social wellbeing of people around the world” (OECD, 2015, p. para 1). The OECD acts as a platform for countries to share experiences with an intention to solve the issues of shared concern and to set standards in trade. The OECD measures productivity of economies with an aim of improving the quality of life for its member nations (OECD, 2015). The OECD is entwined in the United Nations Global Compact (UNGC). The UNGC is a United Nations initiative to encourage business worldwide to adopt sustainable and socially responsible policies and their implementation. The impetus and direction of [economic] globalisation are significantly influenced by the work undertaken through these organisations. Their combined mission involves the expression and remedy of social and environmental concerns. Matters of justice and sustainability are extended towards non-member nations and developing countries. I have chosen to

prioritise my focus on several aspects of globalisation to lay a strong contextual foundation of my research project.

2.4 Critics of globalisation

From a critical point of view, the definition of economic globalisation provided by the International Monetary Fund (IMF) obscures layers of critique by those who are concerned about the privileged interests of a minority and the degradation of social and environmental conditions that appear to arise wherever this form of globalisation prevails. Critics see a contradiction in principles of democracy and social justice as guaranteed by OECD. I take my stance with critics of contemporary economic forms of globalisation such as Korten (2015b), Klein (2016), Kelsey (2016a), Maxton (2011), Stiglitz (2014) and Shiva (2013) who consider this form of globalisation to be more accurately considered as the greater integration and intensification of capitalist ideas globally, privileging an elite while degrading many people and placing at risk the wellbeing of the planet.

Korten (2015b) argues that globalisation is the complex global power depicted in the form of money centred free trade. According to Korten (2015b), “economic globalisation has greatly expanded opportunities for the rich to pass their environmental burdens to the poor by exporting both wastes and polluting factories” (p.31). Korten (2015b) criticises globalisation as a system by which the people are harnessed to serve the corporations. Development in this context may be more accurately expressed as ‘corporate colonialism’. His views on economic globalisation are on par with New Zealand’s prominent academic and critical commentator Jane Kelsey (2002) who remains at the vanguard of critical analyses of economic globalisation. Kelsey (2008) terms the global trade agreements such as the Global Agreement on Trade and Tariffs (GATT) and the Global Agreement on Trade in Services (GATS) as the extension of imperial powers of nations and a contract between the financial institutions. Kelsey (2008) identifies global corporates as the ultimate beneficiaries of globalisation and global agreements. She is critical of the dominance of economically powerful and strategies of structural arrangement of neoliberalism. The tariffs to import and export goods and services were reduced and New Zealand “did everything globalisation required of it” (Kelsey, 2002, p. 40). Writing about the period of neoliberalism, which intensified in New Zealand during the 1990s, she documented the effect of

this direction as intensified poverty, increased unemployment, and growing demarcation between rich and poor. Such effects are now the concerns of critics wherever this form of economic development is implemented.

Globalisation is condemned by its critics. In the words of Kelsey (2002) global capitalism “destroys the enduring relationships and balance between economic, social, cultural and spiritual life and denies responsibility as the guardians of that world” (p.10). The opinions of Kelsey (2002) are similar to those of Deetz (1992) who argues the corporate form of development amounts to the colonisation of the life world. Deetz (1992) argues “the modern corporation has emerged as the central form of working relations and as the dominant institution in society in neoliberal economic ideas of free trade where democracy is market driven.

Social activist, Klein (2007) identifies globalisation with the intensification of the neoliberal market that has negative impacts on the world through exploitation of people and planet. Klein (2014, April 22) argues that the environmental and social adverse effects of globalisation are ‘deregulated capitalism’ through which corporates and governments silence the voices of people with an intention to protect the interests of elites. Echoing the arguments of Korten (2015b), Klein (2015, June 1) posits that globalisation exacerbates job insecurity, justifies layoffs, increases employment casualisation, and tolerates poor safety conditions at work as among those dynamics destroying the livelihood of people. Contemporary influential economic thinker, Nobel Laureate, Paul Krugman (2014), believes that recent global financial crises was fabricated by the elite to help the elite in deflecting democratic values. Further, critique of this capitalist system has broadened recent insights by Ostry, Loungani, and Furceri (2016) who argue that the neoliberal agenda has increased inequality by its limited focus.

Radical activist and environmental thinker, Shiva (2000) argues that globalisation increases poverty and that the so-called growth indicators of the country recorded as GDP are composite indicators that camouflage the benefit and growth of the wealth of the elite at the cost of the vitality of many people and of the planet who sustains us. Shiva (2000) indicates globalisation as the rule of commerce and economic globalisation that has created disparity against nature and people. She argues sustainable livelihoods and the survival of species is possible only by following the rules of the biosphere. Shiva (2016) criticises the environmental

degradation caused by multinationals corporations as an effect of globalisation, and insists on revitalising the pulse of life by following the indigenous practices. Shiva (2008) argues that the international organisations like WTO are the agents of corporate unilateralism a conflation of elite interests normalised as a hegemonically controlled state of affairs.

Contradictions and paradoxes are considered by Seo and Creed (2002) and by Dyer et al. (2014) as the starting point of transformation in the hegemonic system. Contradictions in the claims of economic globalisation advocates are noted by global economist, Maxton (2011) who argues that the increased competition intended to enhance efficiency and grow wealth instead generates life threatening conditions for many individuals, communities, and whole nations. Maxton (2011) argues that social responsibility is neglected and that is the reason why modern economics has failed. Pilger (2001) considers the World Bank and IMF as creating the poverty they are mandated to alleviate and increase the disparity in the distribution of wealth. Dyer et al. (2014) posit that this “is not a new world order as such but an intensification of the trajectory towards the world order” preferred by elites (p.64). The contradictions between the views of advocates and critics have alerted my attention. I take my stand with the critics of neoliberal globalisation whose work I have reviewed in this section. I consider that globalisation must not be considered as merely an economic process but as a complex economic, social, political, and cultural process. I explore the hegemonic impacts of neoliberal ideas in countries committed to values of universal emancipation, justice and environmental responsibility. New Zealand is one such country. I became curious to learn more about the impacts of globalisation on New Zealand.

2.5 Neoliberal New Zealand: economic transformation and its impacts

New Zealand is considered to be country with egalitarian ideals expressed through democratic values embedded in numerous domestic and international commitments. A dramatic transformation of New Zealand economy has taken place since 1984. The New Zealand government adopted policies of deregulation during 1984-1995 (Hazledine, 1998; Kelsey, 2008). Economic growth with an aim to increase the GDP was the policy priority. This economic directive was intensified from 1991. New Zealand is now considered as one of the most open

economies in the world. In *'Taking New Zealand Seriously, The Economics of Decency'*, reformational economist, Hazledine (1998) denotes modern New Zealand in two phases moving rapidly from “most to least regulated economy in the OECD” (p.19). The first phase occurred during thirty years after World War II. These are considered to be ‘years of external shocks’ (Hazledine, 1998, p.20). In this period, there was low employment driven by exports of primary agro based products and secondary manufacturing industries. During the second phase of economic restructuring in New Zealand is often called as ‘years of internal shocks’, increased unemployment, high government expenditure, deteriorating services, and reduced economic performance. Hazledine (1998) argues the period as “ruthless shocks to economic and social life in the name of a so-called free market dogma” (p.3) and critiques the free trade based economic system as “economic rationalisation or neoclassical economics, the currently dominant doctrine” (p.9).

Despite the concerns and recommendations of critics such as Hazledine (1998) and Kelsey (2008), neoliberal ideals continue to be promoted in New Zealand. In 2016, the New Zealand government signed the Trans Pacific Partnership (TPP) considered to be the largest free trade agreement in Asia Pacific Rim of countries including: New Zealand, Australia, Brunei Darussalam, Canada, Chile, Japan, Malaysia, Mexico, Peru, Singapore, the United States and Vietnam (TPP, 2016). The advocates of globalisation claim that TPP promises public policies to endorse the values of a free and prosperous society through an emphasis on economic development, more employment opportunities, and alleviation of poverty.

TPP consists of trade negotiations that reduce taxes on import and export of goods and services, homogenises regulations and increases patent rights. Critics argue that there will be an increase in the cost of food and medicines. Stiglitz (2014), for example, argues that TPP will increase unemployment and income inequality and only elites will benefit. Stiglitz (2014) considers that the “TPP are only one aspect of a larger problem: our mismanagement of globalisation” (para, 5). Striking on the same chord, Kelsey (2016b) highlights that TPP affects local government and regional development in economic terms. Kelsey (2016a) criticises that the government is quick in making decisions without considering the implications of TPP. Critics caution that people are working towards the ‘wrong side of globalisation’.

At the beginning of this chapter, I outlined the starting point of my research to be the literature pointing to a growing convergence of opinion from across the political and scholarly disciplines that the prevailing mode of global development is exacerbating social inequality and environmental degradation. Those so convinced argue that these dynamics are putting the future of humanity and the viability of the planet at risk. I take my stand with these authors. I argue that there are challenges for those seeking universal inclusiveness, justice, and environmental thriving as they must address the reduction of significant inequalities in economic and social opportunities for all people. My interest lies with the gender dynamics of the neoliberal project. This focus is further refined by my interest in the economic engagements of women, largely framed in terms of employment. I am also mindful that such demarcation between employment and life are never purely conceived or enacted. Life for women, as it is for men, is complex – but differently so. Given the complex ideas and responses to globalisation, the economic aspects in particular, my focus is on the aspirations, experiences and responsibilities of women that may be impacted. Therefore, I next explain my understanding of feminist ideas and my infusion of these theories into my reading of the critique of globalisation.

2.6 Underpinning my research with feminist theories

According to Marshall (1996) “feminism is a living and lived out perspective” (p.289). According to Stanley (1990) feminism is not only a perspective and epistemology but also an understanding and commitment to ontology, a way of studying our being in the world. Calás and Smircich (1996) posit that “by using feminist theories as conceptual lenses we believe a more inclusive organizational can be created, one that brings in the concerns of others not just women, who are affected by organizational processes and discourses” (p.218). Feminist theories are by definition critical and political and are directed towards social change (Harding, 2004). Diverse feminist orientations however, may be more accurately viewed as the portfolio of movements [political/social/economic/cultural] that aim to establish equality between women and men. Underlying concepts of feminism include gender inequality, gender politics, gendered power relations, patriarchy, oppression, women’s rights, discrimination, sexual objectification, sexuality and discrimination to economic dependency. Within these topics there are striking differences in perspectives. According to Spencer (2015) “feminist pedagogies

necessarily exist in tension and paradoxes, fraught with opportunities and challenges” (p.195). Spencer (2015) recommends opening up discussions, reading from different perspectives in understanding the importance of diversity and social justice in the process of collaborative learning. This reminds me of my social constructionist applications of my research. I understand paradoxes and contradiction exist in all lives and ways of thinking and being. And so it is amongst feminist ideas. I first review liberal feminist theory to explain how it came to be that I chose a more radical feminist orientation for this work.

2.6.1 Liberal feminist theories

The first wave of feminist theory in its present form emerged during the 19th century in industrialised societies that harboured liberal political ideologies of universal emancipation and equal opportunities in markets. Campbell and Wasco (2000) posit that liberal feminists demand equal rights for women and focused on suffrage rights and equal rights to access to resources in society. Liberal feminists aim for a fair and just society which according to them is one in which individuals share autonomy and rights. The focus on freedom of women and attainment of political rights [women’s suffrage] are viewed as a key to gender equality by liberal feminists. Political and legal reforms are insisted by liberal feminists as a way to tackle the problems of women’s discrimination. By establishing equality in social, economic and political areas, liberal feminists believe women can be liberated from suppression.

According to Tong (1989) liberal society urges individuals to use their autonomy, and liberal feminists believe in providing individuals with equal opportunity to do so. Tong (1989) proclaims gender stereotyping has to be eradicated so as to reach the objectives of equality. A tri-fold public emphasis on equal accessibility to education, employment, and equal pay achieved through changes in the legal system may be influenced by private spheres that can either diminish or increase such equality. Liberal feminists emphasise equality in the private spheres extending the responsibilities of childcare to be shared by both women and men in family matters. Liberalism and neoliberalism endorse individualistic approaches to relationships which in the public arena manifest as fundamental ideas on competitive individualism and meritocracy where unequal outcomes can be attributed to unequal investment or commitment supposing the playing field is level(led). Thus liberal feminist theory can be considered to be a portfolio of ideas

directed towards achieving economic, social and political equality of women through which they can engage in the competition for life affected by 'globalisation'. Critics caution that in this trajectory some privileged women may thrive (or attain vitality) at the expense of many – as is the pattern critics depict of the neoliberal form of globalisation more generally. Humphries and Verbos (2012) argue that the mere comparison and equalising of life/employment circumstances between women and men will only suffice to embed the liberal institutional logic with its suspect claim to universal inclusiveness. This critique of liberal feminist views in the light of a common feminist commitment to the achievement of human thriving and universal inclusion requires a widening feminist perspective which is the reason why I explore radical feminist theory with my starting point of the ontological and epistemological perspectives. Liberal feminist perspectives are criticised by radical feminists for accepting the system.

2.7 Radical feminist theories

What is referred to in the literature as 'the second wave feminism' arising in the 1960's is considered to provide the conceptual foundations for the current era of neo-liberal feminism. Echols (1989) explains the history of emergence and transcendence of radical feminist theories in '*Daring to be bad*'. Echols (1989) provides key themes of radical feminists as outlined in this milestone book that may be depicted as patriarchy, political activism, social constructionist and participatory approaches. By the end of the 20th century, Gatenby and Humphries (1999b) argue that "feminist aspirations to improve the circumstances of women universally have clearly not been addressed by the predominance of the liberal feminist approach to change" (p.288). A more radical perspective is called for. From a radical perspective, Calás and Smircich (1996) suggest ways to gain gender equity are more worthy of consideration than the attempts at the simplistic focus on gender inequality. Gender equality is necessary but not sufficient for universal economic justice. The idea must be related to fairness and equity in political, social, cultural and environmental dimensions. The notion of equity came alive for me with the question: What is gained in terms of justice if women and men are 'equally' distributed in the many negative outcomes associated with globalisation? Calás and Smircich (2006) criticise liberal feminist ideas and insist on radical feminist views on gender equity to solve the issues of oppression as they present them. An outspoken radical feminist, Steinem (2012) questions the

established categorisation of feminist theories and calls for a more inclusive form of feminist orientation. Steinem (2012) considers shared vision and the transformational potential of stories of people as ways to empower not only women but all humanity. The amplification of competitive individualism so central to contemporary globalisation and the doctrine of Equal [Employment] Opportunities overtook the notions of the common good even though Epstein (2002) suggests the sense of collective power to be the strongest contribution of women's movement. When radical feminism [re]emerged, as a force to be reckoned with, its revolutionary approach differed from the liberal feminism, that has been but has (to date) not succeeded in challenging the systems-preserving promotion of a small number of women's whose personal career success has been largely system preserving.

2.7.1 Radical feminist ontology-study of existence(s)

Ontology is the study of existence(s). Ontology includes the study of the worldview or the being(s) or meaning(s) or concepts that are assumed to exist and shape a world view. My intention is to understand the assumed entities posited in radical feminist theory. Patriarchy is the primary focus of radical feminist orientations. It is presented as an existence that might be further expressed as 'a form of power' or as 'a system of control through the domestication of women'. These seemingly material entities are the conceptual objectification of processes that entail widespread practice. Of relevance in my chosen radical feminist world view for my study are the supposition of a patriarchal system, sexism, oppression, political activism, participatory and collaborative approaches to relationships and human organisations, critical thinking, self-reflection, consciousness-raising, transformation and change. I explain radical feminist world views in which the notion of Patriarchy is central and the related notions of sexism, oppression, political activism, transformation and change in society become necessary, and acquire specific direction. In my thoughts on the activist intention of feminist action and activist oriented participatory and collaborative methods of co-creation, critical thinking and self-reflection, I now turn to the justification of my understanding of the theory by accentuating feminist epistemology.

2.7.2 Radical feminist epistemology: how do we know what we know

Yanow and Schwartz-Shea (2006) define ontology as 'reality status', and epistemology as 'know ability' (p.19). Epistemology concerns the question of

how we know what we assume to know, supported by theories that justify our world view. Epistemologically, Butler (2005) suggests we understand how we come into being and how we actually live our lives based on a set of norms. Women's life experiences are a great source of epistemology (Campbell & Wasco, 2000). I gathered my understanding on the radical feminist theory underpinning my research through various sources of knowledge, intuitive, authoritative books, logical reasoning and empirical knowledge gained through conversations. Epistemology is the study of how knowledge is understood and justified. My understanding of how knowledge is constructed and maintained is informed by the work of Berger and Luckmann (1991).

Through a self-directed study I was required to undertake before the submission of my PhD proposal, I developed an initial understanding of liberal and radical feminist perspectives. Through this background work, I was drawn to an epistemological perspective that explains all human activity as 'knowledge making'. Researchers thus influence what can be known. With a conscious reflection on my intention to contribute to universal justice through my work I was drawn to the action or activist orientations within my focus on careers of women. The literature reviews and my own experience demonstrated much inequality and inequity in employment that liberal feminist attention appears to have impacted only marginally. I was thus attracted to radical feminist perspectives with an epistemological orientation that suggests the research process itself might contribute to women's career development and the enhancement of vitality in the world. Liberal ideas of just adding the number of women in professions will not suffice; here I take a stance for radical views on women's career development and vitality.

I explain my standpoint through justifications that endorse my choice of radical feminist ideologies. Ontological and epistemological implications, explicit or implicit, are drawn from deeper visioning of my thoughts, not only as an observer but considering self as a part of the research. My intuition began with my intention to support and empower women that led to my reading of feminist literature. Radical feminists considered patriarchy and the oppression of women as the root cause of gender inequalities. Their perspective resonated with me. According to radical feminists, women are oppressed due to their sex and patriarchy is the most fundamental form of women's oppression. Fraser (2012)

indicates that radical feminist movements “challenged male domination in state-organized capitalist societies” (p.4). Radical feminists oppose any hegemony as contrary to the ideas of human freedom - but focus specifically on the system of patriarchy they consider to be hindering women’s emancipation.

My intuition emerged from my intention to contribute to a positive trajectory of globalisation that ensures justice for all. I became more interested in the idea of looking at the root causes of issues as a way to solve problems, leading me to radical feminist theories. I was able to realise and make sense of the patriarchal system of dominance as oppressing women, based on the diverse stories of women’s oppression /subjugation that I had come across to date. I chose radical feminist orientation to contribute to the necessary bring about changes through transformation and action/activist. I like the collaborative efforts of radical feminists. Radical as root, patriarchy, transformation, collaboration and action/activist are the key words that come to my mind when I think of radical feminists. My intuition led me to read radical feminist theories. This reading enhanced my capacities in critical thinking. The implications of my desire to contribute to change woven into my reading of radical feminist epistemology generated my interest in co-inquiry as collaborative action in meaning-making. I recognised early on in my reading, that in this process of intentional change through the process of research, I too would change. Indeed, even the early conversations with co-inquirers through email, Moodle, and with research participants, helped me to understand radical feminist theories. I use the photos of myself and my Chief Supervisor throughout this report to depict the process of mutual learning and reflections taken from my research journal. Email conversations with my Chief Supervisor, helped me to generate an understanding of ontology and epistemology. As an example:



The study of what (we think or believe) exists (as real existences) in a world view - e.g. the existence of 'angels', 'grace', or 'sin' may make sense within a certain world view but not in others. There are thus assumptions about what exists. The study of these assumed existences is what I think of as ontology. Then there are theories about ways to study what is assumed to exist, of their 'legitimacy', of how we can

know/validate those assumed existences and what we can know about them. This is what I think of as epistemology (Chief Supervisor, Email communication, August 18, 2015).



In response to the email above for example I reflect Ontology can be the study of the concepts, entities, living or non-things, tangible or intangible phenomena I assure to be real that I use to understand and form my world view. Epistemology is the evidence I use to show how I justify my beliefs about the entities that make up a world and their relationship to each other. A world view generated from radical feminist theories may include the notions of 'patriarchy' and 'gender' as ontological elements/entities most often grammatically expressed as nouns when, on reflection, they may be better posited as verbs. Political activism, participatory and collaborative approaches are the ways to know of patriarchy (as noun or verb). Justification is through theory - books, conversations and experiences. I am still in the process of learning (Email Communication, August 20, 2015).

2.7.3 Patriarchy (the rule of the father): the most fundamental form of women's oppression

According to Echols (1989) "radical feminism had established itself as the most vital and imaginative force within the women's liberation movement" (p.3). The term radical may indicate root used for the advocates of radical movements in the 18th century that originated in UK as a liberal orientation for political liberalism such as reform in electoral system. Radical feminists such as Willis (1984), Echols (1989), and Marshall (1996) assume that male supremacy and female subordination are the fundamental dynamics of women's oppression. They portray women as a social group subjected to distinct forms of exploitation. Understanding and challenging the social order(ing) and control of humanity they name as patriarchy. Overthrowing patriarchy is considered to be essential for the transformation of women's oppression and exploitation.

According to Willis (1984), radical feminists see patriarchy - the rule or domination of males - as the cause of women's oppression. Echols (1989) believes that radical feminists argue overthrowing patriarchy by the challenging of gender roles, calling for a radical reordering of society. Radical feminists criticise

men for taking advantage of this system to suppress women. Willis (1984) posits patriarchy to be a system that organises a society that oppresses women. Women are marginalised and viewed as ‘other’ from the male norms. Through the domination of women (male supremacy), men receive benefits. Marshall (1996) posits there are diverse feminist perspectives that work with the intention of combating patriarchy. Marshall (1996) argues social power structures were claimed as reasons for oppression. Radical feminists argue that traditional institutions such as family or workplaces are under structures that are male dominated. Social structures and practices are routinised and maintained to resist social change. For this reason, Marshall (1996) argues that the increase of women in organisations does not “affect the predominance of male values” (p. 281). Hence there is a calling for a more radical perspective in organisations. McAvinue (2013) reports on patriarchal systems in academia. Gatenby and Humphries (2000) notice that women’s lives are affected by “a patriarchal world” (p. 98).

According to radical feminists, women are oppressed due to their sex. From a radical feminist perspective, Barry (1991) considers that “gender is socially constructed or shaped to form sex classes indicating women are not oppressed [only] individually but as a sex class” (p.83). The word gender came to be used in the latter part of the feminist movements that occurred during 1960’s. Until then terms such as women’s movements and sexism were used. Gender and sex are seen as two different things. Sex is considered to be physical, psychological and biological and the rest is gender (Barry, 1991, p. 84). Biological characteristics may be referred to as sex, and gender may refer to the characteristics that a culture or society informs one as feminine or masculine (example – gender responsibilities in a culture). “Gender meant the possibility of change, self-determination, even liberation” (Barry, 1991, p. 83). Marshall (1995) suggests viewing gender as a process rather than as a noun. Calás and Smircich (2006) distinguish sex as “biologically based” and gender as a “product of socialization and experience” (p.287). From a feminist perspective, gender is seen as the major driver of different forms of social domination. Race and class are also viewed as the impact of male supremacy (Echols, 1989). Sexism and racism are inextricable or cannot be separated (Barry, 1991, p. 83). Undertaking this review, I realise that my understanding of sex and gender and also the seeming need to classify or

categorise 'individuals' into 'classes' or 'groups', can be understood using a social constructionist orientation.

Radical feminists consider patriarchal gender relations to be the root cause of women's oppression as opposed to legal aspects (addressed in liberal feminist theory) and class conflicts (discussed in social feminist theory). The rejection of patriarchal systems can be considered as grounds for radical feminist thought. Calás and Smircich (2006) argue that radical feminists question male domination and the gendered status quo. These are positioned as multiple oppressions wherein social change is sought. Radical feminist movements are believed to be focused on social and cultural inequalities as political inequalities that are vested in the system. Maynard and Purvis (1994) argue that radical feminists intend to bring changes in women's lives by transforming patriarchy.



Along with my Chief Supervisor and another PhD friend, I attended a Writer's Festival in Auckland on 16.5.2016. Gloria Steinem, renowned feminist spoke about patriarchy as a system that affects women. This was the first feminist live interview that I attended. At the end of the meeting there were announcements of feminist meetings and about the launching of new websites to support women as an action component of the meeting. The event filled the very large theatre to capacity. At the end responding to Gloria's talk, many audience used the networking opportunity as an encouragement to act (Personal Journal, May, 16, 2016).

2.7.4 Work- life balance: Women's work is undervalued

Marshall (1996) comments that individuals plan their lives in such a way that they maintain work-life balance. The essentialist perspective of women critiqued by feminists of all orientations is that women have a set of defined characteristics and these manifests as connections with institutions such as family. Coltrane (2004) observes that family work is divided by gender and more time is spent by women in the household chores. Women juggle dual responsibilities at work and home. Cinamon and Rich (2005) suggest that family responsibilities can be considered as either taking care of family members or providing economic support through income. This essentialist view of women is rejected by radical feminists who oppose gender roles based on biology and instead focus on issues of family,

workplace and sexuality to rethink what is meant by family responsibility. Stringer (2006) argues that women are marginalised in the domestic spheres due to 'structural discrimination'. To effect changes in work-life balance, radical feminists suggest understanding the fundamental structure of private and public life are important in women's lives. When patriarchy rules, the structure becomes hierarchical and competitive. They advocate for restructuring of society in ways that are collaborative and non-hierarchical. Earlier research by Willis (1984) suggests that radical feminists insist on equal sharing of household activities between women and men. Stringer (2006) suggests better framing of community set up, along with the recognition of this work in valuing women's responsibilities. More recently, Schmitz (2012) has suggested that these traditional responsibilities at home ought to be valued. Tucker (2002) posits that gender neutral approaches can help people to think beyond maternal boundaries. Co-parenting or gender neutral family configurations are identified as essentials for women's emancipation by feminist scholars. These ideas drew me further in thinking about my research methods. In literature on conversations/narrative research methods, Hallstein and O'Reilly (2012) recommend on working collaboratively on strategies such as rendering support to fellow women by creating a strong community of academic mothers for balancing academic tasks and motherhood under the conditions of masculine norms of academic cultures.

Bailyn (2015) is critical of the term work-life balance and suggests that work and life should not be considered as separate but understood as being interconnected. An invitation to rethink of the use of the vocabulary of work life balance endorses social constructionist perspectives to the process of meaning-making. It is recognition that the meaning of social constructs is always open to re-negotiation. While I could not know how much motherhood would be expressed as impacting on careers by my participants, I did know that I wanted to generate a research process that might demonstrate my willingness to be collaborative and transformative of intent.

2.7.5 Participatory approaches to feminist research and networking

Feminist participatory action research by Gatenby and Humphries (1999b) "involves participating with the women in reflecting on their careers and critically analysing the social institutions including management practices and management

education” (p.281-282). Gatenby and Humphries (2000) consider that “participatory action research (PAR) and feminist research have been developed by researchers aiming for involvement, activism and social critique for the purpose of liberatory change” (p. 89). Gatenby and Humphries (2000) emphasise the necessity to contribute to communities for social change. Participatory research initiates a response to question myself around the strength of my commitment to social change.

Consistent with my commitment to radical feminist research, I chose activism, and an action-oriented component interlinked with a participatory approach as detailed in the next chapter on research methodology. When I explore such participatory approaches, they seem to have overlapping themes of networking. Research studies by Gatenby and Humphries (2000) attest that networking in participatory action research is imperative for building communities.

Gatenby and Humphries (2000) view networking as a:

place we can gain a sense of relativity, have a good cry if we need to, share experiences, encourage each other that we were not alone and perhaps most importantly (and unusually for NZ culture), openly acknowledge, congratulate and celebrate each other’s successes and achievements. (p. 97)

In their critical research on Maori women, McNicholas and Humphries (2005) notice role models, mentors and networks as liberal feminist strategies for career development. They recommend networking with critical researchers and activists to enhance not just one’s own life but the lives of others. The recommendation is auctioned in practice for example in PhD lunch meetings which are networking events organised by our Chief Supervisor to discuss our research in an encouraging and supportive environment.



I always like to attend as it helps me to share my work and also learn a lot through the collaborative and participatory aspect of research (Personal Journal, October 29, 2013).

At these meetings we are encouraged to make strong links between our particular projects and wider/global notion of justices.

2.7.6 Transformation and social change through self-reflections and political activism

Gatenby and Humphries (2000) highlight the importance of feminist commitments to transformation and social change. Stringer (2013) argues feminist activism is increasing in the academic environment. As part of a transformation process, consciousness-raising is considered to be one of the key approaches in feminist research by MacKinnon (1982). Consciousness-raising and transformational changes can catalyse women's emancipation process. Following a narrative approach, Calás and Smircich (2003a) project reflexivity on knowledge in academic field. Reflexivity renders to how far an individual is influenced or influences society. In *'Giving an Account of Oneself'*, Butler (2005) insists on being accountable to self with regard to ethical or moral values. She draws attention to live a life of good conscience in the society and a need to justify one's response from an ethical point of view. The first person 'I' is emphasised in responding under certain situations. Butler (2005) observes the challenges in being critical to self in relation to the so called 'truth'. In the journey of questioning self, there is an area of opacity within self that remains unexpressed (Butler, 2005). In the process of accounting to oneself, there can be multiple reasons for such opacity that cause distress in self (Butler, 2005). They include an inability to narrate self or primary relations, a normalised history creating a partial opacity to life, a subjection to norms that are not created by one self, and a compliance with structures that interferes with self.

Following a narrative approach, Calás and Smircich (2003a) project reflexivity on knowledge generation in academic field. My intentions to encourage self-reflection among my participants during field visit and through my willingness as part of this research have emerged through my radical feminist orientations of self-transformations. I explore in detail the aspects of self-reflections deeper in Chapter Three on research methodology. Supportive of this analysis, I undertook research on academic women's vitality and contribution to go beyond academia to be cognizant of a global context encompassing social and environmental aspects. Radical feminism is considered to be the most influential social struggle in the cultural and political regime of society. Radical feminism envisions a new social order where women are not subordinated to men. According to Calás and Smircich (2006), feminist theories are "considered to be political" (p.219). The

authors state that transforming ability can be considered for bringing changes in the society. Radical feminist theory includes the notion that ‘the personal is political’, a perspective in which women’s cultural and political inequalities helped them to understand their personal lives as politicised (Echols, 1989). Male supremacy and male dominated norms are seen as the root of systemic problems faced by women (Jaggar, 1983) and not as an individual problem as seen by liberal feminists. Radical feminists posit not only legal and political transformation but also social and cultural institutional transformations including family, church, academy (Tong, 1989).

Radical feminists view changes in society and the overthrowing of patriarchy as solutions to problems of gender problems. They focus on collaborative potential of women rather than the more individualised remedies of liberal feminist ideologies on equality. They require institutional remedies for women’s issues. Engaging with these ideas requires a significant amount of self-awareness. Calás and Smircich (2003b) elucidate radical rethinking of development in organisational and management studies in a global economy. They highlight the hegemony of institutional policies as barriers to transformational changes. Calás and Smircich (2003b) argue that the very success of women in this system embroils them in sustaining a patriarchal order that works against not only the wellbeing of most women, but against much of humanity and the wellbeing of the planet itself.

Calás and Smircich (2001) enunciate the hope of wellbeing for academics and quest for social justice. The ‘personal is political’ epitaph used in earlier 1970’s radical feminist women’s movements means that the personal and political lives of people are intertwined and systemic (Hanisch, 2009). Furthermore, Fraser (2012) encourages the building of political identity rather than political equality. Larner, Fannin, MacLeavy, and Wang (2013) conceptualise gender in the politico-social context, emphasising the transforming potential of feminist projects on globalisation through initiatives and activism for creating universal justice.

According to Calás and Smircich (2003b), a renewed institution is one that undergoes transformation of its traditional institutional existence in the interests of knowledge production. Radical feminists in academic professions look towards the hybridisation of modern and traditional/indigenous practices in teaching and

research. Lather and Lather (1991) suggest that emancipatory research can aid in “building a more just society” (pp. 50-51). The responsibilities and commitments of feminists in academia are explained in detail with underlying implications of the paradoxes of privilege in the hegemonic system of hierarchy, a radical feminist perspective of the current situation. As part of consciousness-raising aspiration for my fieldwork and in consideration of the political activism of radical feminist orientations, I invited my participants to reflect on their professional mandate of being a critic and conscience of society. As a way to understand the various concepts of radical feminist theory, I use a word puzzle or grid (Figure 1). This idea has emerged from my discussion with one of my participants during the fieldwork conversations. I depict the oppressions of patriarchy through exploitation, domestication, and sexism that needs to be transformed for women’s emancipation.

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Figure 1 Concepts of radical feminist theories as a puzzle



I attended the guest lecture by Calás and Smircich during the Gender Work and Organisation Conference at Keele University, UK. I could relate my framework to the radical feminist theories they presented (Personal Journal, June 24, 2014).

2.7.7 Feminists' responses to globalisation

Drawing on my attraction to a social constructionist paradigm, I chose key entities assumed in a radical feminist analysis of globalisation that invite a closer scrutiny. The notion most pertinent to radical feminists is that of patriarchy. Given my critique of the dominance of neoliberal ideas in the dominant organisation of our humanity as argued in the beginning of this chapter, other key ideas pertinent to radical feminist reasoning are capitalism, markets, justice, and women. These are just some of the 'entities' that are called upon in a variety of feminist problem formulation, analyses and related remedies. Liberal feminists have been criticised for not deeply challenging capitalism but inadvertently supporting the strengthening of capitalist mentality, which according to a radical perspective, is an inequitable system. Radicals and new liberals have a limited critique, focused mainly upon adding women to existing positions. In support of this argument, Fraser (2012) reports radical feminism is about anti-capitalist struggles. Neoliberal aspects of economic liberalisations and free trade pertaining to globalisation are opposed by not only radical feminists but many critics. Globalisation harnesses women from one patriarchal society to another (Parrenas, 2008). Global economic restructuring has been criticised by feminist radicals for further exploiting women and underlining their vulnerability. Thomas (2013) in her thesis on '*Empowering Ni-Vanuatu women*' draws from a radical feminist perspective that "paid employment creates severe hardships for [Vanuatu women pressed by supposedly emancipator policies] because they must work extremely hard to continue to survive in the market economy" (p.177).

According to Calás and Smircich (1996) gender equity is a more fruitful area of exploration than the numerical equal representation of women this equity cannot be considered without a broader consideration of the exclusions and discriminations that are generated by the economic and organisational systems for both women and men. Stringer (2009) calls for political change and

transformation by changing the directions of the trajectory of the neoliberalism for betterment of all. Stringer (2014) questions the “gendered structural subordination of neoliberalism” (p.161), going on to critically analyse the neoliberal hegemonic thought of personal responsibility in context to women’s suppression or victimisation. Humphries and Verbos (2012) argue that the contemporary academy in the shape of the neoliberal university is an example of the pervasiveness of market orientated logics driven by managerial interests that may not produce favourable conditions for both women and men.

Klein (2011) recommends taking collective radical action towards the transformation in the trajectory of globalisation. Klein (2014) suggests a radical transformation of capitalism by “changing everything about how we think about the economy” (p. 95). Klein (2014, April 22) insists on collective action to curb global issues in shaping the future. Claiming that environmental crises are the adverse effects of globalisation, Klein (2014) suggests global leadership in tackling environmental problems. Recently, Klein (2016) calls for radical changes in public policies, while insisting on democratic steps to follow an integrated approach to solve the issues of social injustice and environmental degradation.

Larner and Craig (2005) recommend partnership in governance, in order to face the challenges of a post neoliberal era. Larner and Craig (2005) consider partnership as the third phase of neoliberalism in the unification of services in New Zealand. Partnership-based programmes and social enterprises are recommended for collaboration of academics and policy-makers and stake holders for mutual benefit. These partnerships include linking at central, local and community levels to solve both social issues. Larner (2015) reports on the internationalisation of research scholars in the context of globalisation of universities. Collaborative activities across the world through global networks of academics can be seen as an opportunity for diasporic academics to reposition themselves in universities across the globe. In a neoliberal system, Larner (2015) calls for wider implications of the challenges in the global research with regard to career development. The complex global academic environment leads to the necessity for critical decisions to be made between public good and service of the current beneficiaries of globalisation. Larner (2006) argues that “economic globalization has long been associated with the feminization of the labour force” (p.45) and suggests a better understanding is needed, regarding “how

globalization has been shaped by and is shaping gendered processes” (p.52). Larner (2006) invites other stories to be told that involve women’s work and globalisation. My research involves such stories of women academics in an era of globalisation.

I stand with those analysts such as Korten (2015b), Klein (2016), Kelsey (2016a), Maxton (2011), Stiglitz (2014) and Shiva (2013) who attribute the dominance of economic neo-liberal influences on contemporary globalisation as contributing to an increase in the gap between the rich and the poor such as, the social and environmental impacts they associate with this, and the associated degradation of the vitality of all human beings. In the context of employment, women tend to accept part-time jobs that are deemed to affect their income earning capacity and opportunity for promotion. The intensification of such globalisation adds pressure in maintaining a work-life balance when women are held responsible for meeting the challenges of insecure or inequitable employment contexts and in the gendered responsibilities attributed to their personal life. Liberal feminist ways to empower women will not be sufficient for a better life of all people and the planet if the system of globalisation continues radically unaltered but perhaps with more women in a position of privilege or authority than has been the case to date.

2.8. Summary

My research intention is grounded in my growing understanding of the impacts of aspects of globalisation on the vitality of people and planet. I give priority to the consideration of globalisation in this research to fore-ground the context of my locally focussed work in the light of explicit commitments to universal justice and environmental sustainability on which human wellbeing is dependent. This is particularly important as I thread my work to the aspirations for global influence of the United Nations led PRME and my professional aspirations and activist intent to engage with these principles. Radical feminists consider patriarchy to be a global force suppressing, oppressing, and subjugating the wellbeing of women in diverse ways (Calás & Smircich, 1996; Echols, 1989; Marshall, 1996).

Radical feminist theories encourage actions that may bring transformations and changes that are directed not only to women’s enhancement but to the vitality of all life. I sought engagement with women employed in some form of organisational studies, in the professional field in which I hope to work for many

years. I sought women who were recommended to me because they are known to have articulated similar concerns and aspirations to those that occupy my mind. I have thus chosen PhD project entitled '*Career development and the vitality of academic women in an era of intensifying globalisation*' as a way to disseminate research from a radical feminist perspective. With a greater emphasis upon how academics respond to the issues of concern, I explore past, current, and anticipated global effects of influential ideas and organising patterns on humanity and the planet to understand the issues that need to be addressed. My understanding is that such address must be achieved 'dialogically'- through conversations. Along with such thought leaders as Freire (1997) and Butler (2005) I believe deep changes of the human spirit cannot be imposed. This belief informs my choice of conversations as a form of action/activism in my fieldwork. In the next chapter, I explain this research dynamic as part of methodology and methods of the transformational aspirations of radical feminists.

CHAPTER THREE

My research methodology and methods

3.0 Introduction

According to Harding (2007) “methodology is justification” (p.2) of the research method used. In this chapter, I explain my methodology. I lay out why I have chosen to do my research this way and how this is linked to the ontological perspectives, I give regard to in this work. I provide a review of key differences between interpretive and positivist research paradigms. I explain my attraction to the interpretive methods with a focus on action or activist orientations. My activist orientations are generated from my interest in the social constructionist focus on the processes of social fabrication and the entities generated from this process that come to be experienced as real things. These seemingly real things include the socially structured ways of organising our world that are sometimes so normalised in everyday practice they come to appear as material entities. These normalised practices have material outcomes that further embed the sense of their materiality. An overlay of critical theory directs my attention to the uncovering of paradoxes and contradictions in the manifestations of emancipatory aspirations common to western democratic values - particularly as they relate to the espoused value of gender equality. I engage with radical feminist ideas to examine these values and aspirations.

My research orientation includes the rejection of the notion of researcher objectivity in the observation of a purportedly objective social reality, a notion central to positivist paradigms. Alert to the influence of observer orientation, I explore autoethnography as an explicit exposure to researcher positioning and the reciprocal impact of research on researcher and participants. I then explain the ethical considerations for my fieldwork. I discuss my invitation to conversation to twelve senior women academics with a reputation for a commitment to justice and sustainability employed in organisational studies in public universities. This invitation to conversation rather than a request to respond to pre-set questions exemplifies feminist preferences for engaged and interactive processes. An activist orientation in these conversations is derived from social constructionist perspectives - the idea that our social reality is created through engagement and that any conversation may endorse, challenge, or transform a given status quo.

Every conversation thus is an opportunity to endorse or reshape social phenomena and our interpretation of such. As my hope is to strengthen my own confidence and commitment to transformational organisational research and education, I explored with my participants the mandate to serve as a critic and conscience of society – a matter I take up more fully in Chapters Four and Eleven. I anticipated that I would learn much about personal career relevance in making this choice. I explain my choice of using thematic analysis for my fieldwork. I round off this chapter by providing a synopsis of the strengths and limitations of the way that I have conceptualised and conducted this work.

3.1 Methodology: the ‘why’ of my chosen method

Sudbury and Okazawa-Rey (2009) posit activist scholarship as “the production of knowledge and pedagogical practices through active engagements with and in service of progressive social movements” (p. 3). Activist scholarship is deemed critical in the sense that research and political action rests on the recognition of the construction of knowledge as a political process. Hale (2008) argues that scholars can work towards knowledge-making political processes through their research. I decided to enquire into and support the opportunities of academics that might strengthen their contribution as critic and conscience of society. Consistent with my social constructionist research orientation and activist intent, my research process was chosen to:

- i) bring into question ideas taken for granted as truth at a given time and place;
- ii) look for an enhanced understanding of the meaning attributed to commonly accepted concepts and their manifestation in practice: ‘career’, ‘vitality’, ‘creativity’, and ‘critic and conscience of society’ among them;
- iii) link my social constructionist orientation to radical feminist perspectives that invite research processes that value participant engagement in inquiry and interpretation.

I used a snowball method to invite potential research participants who were known to share some of my social and environmental concerns to engage in conversation (face to face, telephonic, and email) with the intention of seeking opportunities for collaboration and transformation. Autoethnography is woven

into my research method as a means to reflect on all that I am learning. Analysis of interwoven themes would allow for an interpretation of the reviewed literature, of my fieldwork notes and my journal reflections.

3.2 Contrasting positivist research genres from interpretive orientations

Within the different genres of positivist, interpretivist, critical and post-structuralist of qualitative research paradigms as posited by Lather (2006), I chose an interpretivist orientation to explore social fabrication in the process of meaning-making. I lay out the differences between positivist and interpretive paradigms.

Positivists

According to Yanow and Schwartz-Shea (2006) positivist research may involve hypothesis-testing using quantitative methods and statistics for analysis. Positivists seek objectivity and use rational or logical approaches in their research (Carson, Gilmore, Perry, & Gronhaug, 2001; Hudson & Ozanne, 1988). The 'objects' of their focus can range from living to non-living phenomena. Positivists commit to observation, description and validation of supposed cause-effect relationships. According to Carson et al. (2001), positivist research genres often follow quantitative approaches such as surveys or questionnaires to collect what they perceive as data and impute these into calculations for statistical analyses to test facts.

Hudson and Ozanne (1988) believe that in positivist research, researcher and participants do not influence each other. Carson et al. (2001) consider that a positivist researcher is deemed separate from the research participants so as to be emotionally neutral and to differentiate between reason and feeling. In positivist research genres, the researcher is considered to be differentiated or distinct from the researched under investigation – a proposition criticised by Goldbart and Hustler (2005). Positivist research generally begins from pre-established meanings, manifested and vindicated through historical reproduction of experiments and hypothesis-testing of pre-established facts. There is an increasing tendency toward using qualitative processes in positivist ways by turning qualitative statements into countable facts presented as data. I distance myself

from this tendency by treating all information as fluid and open to further interpretation.

Interpretivists

Interpretivists posit that the social sciences (or people studies) cannot be identical to those of related to natural science. The positivist mode of hypothesis-testing is deemed not to be a meaningful concept in the study of human beings. Interpretivists suggest there can be no necessary relationships established between preconceived variables and there are no useful predictive or generalisable equations to be formed. There are no abstract or objective outcomes to be proposed as ‘fact’ or ‘truth’. There is only understanding and insight to be generated. Insights gained from interpretivist inquiries are necessarily subjective in nature. Interpretivist inquiries are therefore also subjective in nature. To differentiate positivist and interpretivist research, I deliberately avoid using the word data. I use the words ‘fieldwork’ or ‘fieldwork information’ instead of ‘data’ in my research project.

Pinnegar and Daynes (2007) emphasise the shift from “one way of knowing the world to an understanding that there are multiple ways of knowing and understanding human experience” (p. 25). Respect for such difference is a corollary that challenges the imposition of a single or homogenised point of view. Pinnegar and Daynes (2007) draw attention towards the relationship between researcher and researched in qualitative studies. Positivist separation of researcher and their supposed objectivity is challenged by interpretivists who may consider perceived knowledge as an ongoing process of meaning-making in contrast to the positivist production of assumed objective knowledge or truth. My intentions for activist or action research with a social constructionist approach have generated my choice of interpretive paradigm for my research. It is to the interpretivist perspectives that I now turn my attention.

3.3 Interpretive research paradigm in meaning-making

Yanow and Schwartz-Shea (2006) posit that interpretive research involves meaning-making. Bevir and Rhodes (2015) argue “interpretivists share several commitments, most predominantly the concern with meaning-making in human experience” (p.228). How people construct, invest, impose or challenge prevailing

meanings is a valid topic of inquiry for interpretivists. A humanistic viewpoint seems to occupy a key position in interpretive paradigms for social research. Researchers committed to this genre, set out to show how people feel, think, behave, act, and report their experience of everyday life. According to Garrick (1999) interpretive research is considered to be shaping the epistemology of lived experiences. Human beings can interpret people and environment, and can and do engage with the processes of change. Researcher and research participants are interdependent and interactive in interpretive research (Hudson & Ozanne, 1988). Interpretivists posit that people do not merely react to stimuli but interpret situations variously and that they impute meaning to the situations and bring these meanings into their actions.

In interpretive research, human behaviour is assumed to produce meaning as human beings construct meanings in life experiences (Dik, Duffy, & Eldridge, 2009). Interpretivists seek to understand how and why people behave in a particular situation. Interpretivists use different lenses to explain and defend their understanding of the fabrication, imposition, maintenance or challenge of knowledge assumed valid in a particular time and geographic or cultural location. Researchers in this genre are sensitive to their own identity as being fluid, and its impact on relationships. There are no starting points and no ends in interpretive research as the process of sense-making is a spiral of continuity. Perceived interpretations and consequences are posited for exploration rather than asserted as causal facts. They posit that by and large people engage in conscious, intentional activities and attach meaning to actions. The different meanings people attribute to their lives or their environment can produce different outcomes. It is in this way, that 'meaning-making' affects the fabrication and eventual routinisation of knowledge, established regimes or realms of taken for granted knowledge that may be expressed or experienced as normality.

Interpretivists explore how and why meanings are constructed. Hudson and Ozanne (1988) posit that interpretivists world view (ontology) is that there are no absolute truths to be posited as reality. There can be multiple and subjective realities, an amplification of social constructionist orientation as suggested by Berger and Luckmann (1991). Hudson and Ozanne (1988) suggest the researcher remains open to new ideas without any preconceived notions allowing for the development of insight along with the participants. The researcher and ideally the

participants are open to the reinterpretation of the taken for granted as truth. Interpretations are understood as necessarily subjective and valued as such. Carson et al. (2001) consider knowledge as socially constructed from an epistemological point of view. The related research methods are to engage with others in the meaning-making process and to illustrate their insights and interpretations of the processes.

Interpretivist researchers listen with great care to research participants to try and understand how they see the entities with which they populate their world view and endorse in their everyday conversations and actions. Interpretivist researchers may be encouraged towards critical reflections that may impact on the research (Finlay & Evans, 2009). Tams and Marshall (2011) suggest that in interpretivist research “social interaction is intentional, yet unpredictable, influenced by people’s awareness to themselves, their relationship to others, and the meanings they assign to experiences” (p.116).

Deetz (1982) identifies interpretive research as a rigorous approach to acquire knowledge and suggests generative research as moving beyond the traditional representative forms of research. Rather than reflecting and interpreting life, generative researchers actively engage with others in life to develop reflective thought and insight. Generative research involves unravelling the process involved in the experiences and how we position ourselves. In-depth inquiry of meaning is provided in the studies by Kathy and Monique (2008). They consider that “the reflections on the relationship of the researcher with the participants help locate the research gaze and articulate the practices of creating, not simply finding meanings” (p.353.).

From a social constructionist perspective, making sense of the world through meaning-making process is both interesting and inspiring to me. It reminds me that there are different ways of thinking and being. In this interpretivist work, I made an effort to examine the words being used in the literature and by my participants and to explore the meaning attached to such words. I use an interpretivist approach with a social constructionist orientation for my study to reflect and understand meanings from my participants’ perspectives through shared life experiences. Along with my participants, I have explored the process of meaning-making through our understanding of the concepts of career and

vitality. Critical theorists challenge established assumptions presented as knowledge. I have made a commitment to overlap critical theory with an interpretivist paradigm in my research in order to invite social change and transformation in terms of gender equity and justice. Marshall (1995) illuminates the notion that “much gender and management literature has an overt or covert change intent” (p.8). Fonow and Cook (1991) report a “tendency of feminists to reflect upon, examine critically and explore analytically the nature of the research process” (p. 2). Lather (1992) posits that interpretive frameworks are viewed as a radical feminist action in feminist research that does not interrogate participants, but engages them in conversations that can flow comfortably and naturally.

Twine, Humphries, and Kearns (2006) identify an echo approach in delivering the participant’s perspectives with integrity to represent accurately their expressions during a project. In this work, I echo the voices of women academics that were heard through conversations in my study. Lived or living experiences of women through conversations are imprinted through my study. My chosen method for fieldwork is conversation that can allow free flow and sharing of information between me and my participants. My intention was to encourage a collaborative and participatory process consistent with my chosen radical feminist orientation in this work.

3.4 Autoethnography

Interpretivist methods of research invite scholars to be critically aware of self and use their potential to influence the future. In the many dimensions of research choice, design, process and dissemination, I have chosen to include autoethnography and the use a self-journal to record my insights about my understanding of career experiences and vitality, weaving active mutual and self-reflections into my research process. According to Pace (2012), autoethnography is considered to be a “qualitative method that combines characteristics of ethnography and autobiography” (p.2). Roth (2009) posits autobiography as writing about self, and ethnography is about people, culture and society accompanied with a consideration of human relations called ethics. Wall (2008) explains autoethnography as a qualitative research method of inquiry that Sparkes (2000) calls “highly personalised accounts that draw upon the experiences of the author or researcher for the purposes of extending sociological understanding” (p.21).

In terms of inquiry or a quest for more learning through the process of questioning, autoethnography is viewed as the “use of self-observation as part of the situation studied to self-introspection or self-ethnography as a legitimate focus of study in and of itself” (Ellis, 1991, p. 30). Wall (2008) emphasises that “autoethnography also challenges traditional writing conventions that attempt to validate empirical science” (p.4). Wall (2008) argues that reflexivity is a part of autoethnography, where the “researcher pauses for a moment to think about how his or her presence, standpoint, or characteristics might influence the outcome of the research process” (p.3). I consider reflexivity in auto-ethnographical style of writing as not only as a way of expressing my own perspectives but also being critical enough by the support of my co-inquirers in my study during the process of construction of meaning. Self-reflections are interwoven in my document as part of my research. I include the notions of reflexivity in this section that may help not only to reflect, but also have a transformative impact.

3.4.1 Notions of reflexivity: Reflection, transformation and action

According to Tracy (2010) “one of the most celebrated practices of qualitative research is self-reflexivity, considered to be honesty and authenticity with one’s self, one’s research and one’s audience” (p. 842). My motivation is to contribute to the transformation of global degradation through my aspirations to be a teacher and researcher in organisational and management studies. Wall (2008) asserts “using self as subject is a way of acknowledging the self that was always there anyway and of exploring personal connections to our culture” (p.11). Tracy (2010) considers the use of the first person voice ‘I’ effectively, and appropriately reminds readers of the “researcher’s presence and influence in participating in and interpreting the scene” (p.842). I am learning to make myself more visible in my writing as an orientation I was not prepared for in my previous tertiary studies. ‘I’ is being used as a first person from the researcher’s point of view that includes my reflections, my personal transformations and my actions as part of my research. Gergen, McNamee, and Barrett (2001) express the concept of transformative conversations as consisting of self-expression and reflexivity that can bring the intended aims of research to impact. Braun and Clarke (2006) recommend “ongoing reflexive dialogue on the part of the researcher” (p.82). According to O’Reilly (2008), reflexivity and research positioning are valued as they help in understanding the influences of the researcher and the participants during the

course of fieldwork. Reflexive ethnographers tend to be self-critical and learn from experiences of themselves and others. Digging deeper on the notions of reflexivity, I became interested on the research of Marshall (2001). In *'Living Life as Inquiry'*, Marshall (2001) who states the process of inquiry is dynamic in the sense that researchers make judgments on when to be receptive and when to be focused. Marshall (2001) posits the inner (self) and outer arcs of attention are the essentials of inquiry.

3.4.2 Inner arcs: intra-Inquiry (questioning self)

Inner inquiry is considering the self in meaning-making, understanding and analysing situations. Marshall (2001) describes self-inquiry as an example of action research in professional practice or where a skill needs to be crafted. Tracy (2010) suggests researchers practice “self-reflexivity even before stepping into the field through being introspective” (p.842). Inspired to be much more involved in the research, I decided to use a self-journal. I began to practice the art and craft of self-inquiry to use throughout my research. I started reflecting about my project well ahead of my fieldwork. I use self-inquiry process to fine tune my mind, soul, and body so as to stay vitalised. The core of my research includes ways to enhance and sustain vitality for me and my research participants. Diary, self-journal, and post-it notes are my self-reflective recording devices that I have used for my study. I kept adding the emerging ideas every now and then in my diary. I also used a self-journal document in my laptop to record my reflections on the impact and influences of my research. Self-reflections are now part of my day-to-day life.

3.4.3 Outer arcs: inter-inquiry (questioning others)

According to Marshall (2001), self-inquiry processes are not only methods to test self and others but an ‘opportunity for learning’ (p. 434). The core of reflexivity is one in which the person may influence or be influenced by others. Researchers keep moving to and fro within the two phases of reflection and action in the process of mutual transformation (O' Reilly, 2008). Conversely, an individual may thrive in a single phase for a long time when it becomes necessary to revisit the other phase (reflection or action) suggesting a balance inquiry or a way to be critical about the process of inquiry itself (Marshall, 2001). I used guidelines offered by Marshall (1999) in the process of self-reflection through thematic approach to narrate the happenings, I have focused on for this work. Independence

and communion with others were identified as two contrasting coping strategies for dealing with life issues. Co-inquiry, a part of radical feminist ideology is an important aspect in my research methodology. The conversations between my participants and myself, and between my Supervisor and myself, provided opportunities for my own development in a form of scholarship, I was previously unaware of. Tracy (2010) suggests transparency in research through clear documentation and disclosure of challenges in research. I have made sincere endeavours to record and transcribe entire conversations that I had with my research participants during my fieldwork. I incorporated the various challenges that were part of my research journey through my self-reflective sections. Reflecting on how emotions are connected to researcher, Gatenby and Humphries (2000), argue that “our emotions are invested in this research and in the women involved and that some of the moments of illumination happen precisely because of that investment” (p. 99). As a researcher, I understand how my emotions, and those of my participants, are related to the project. I recall moments of illumination in my study that emerged every now and then, that I call mutual-reflections including self, directing my understanding of my project with my research participants, co-inquirers and all others involved in my research. I take a stance in considering conversation as a platform/process to call for change from the educators. I lay out the research methods of autoethnography and conversations in the following flowchart.

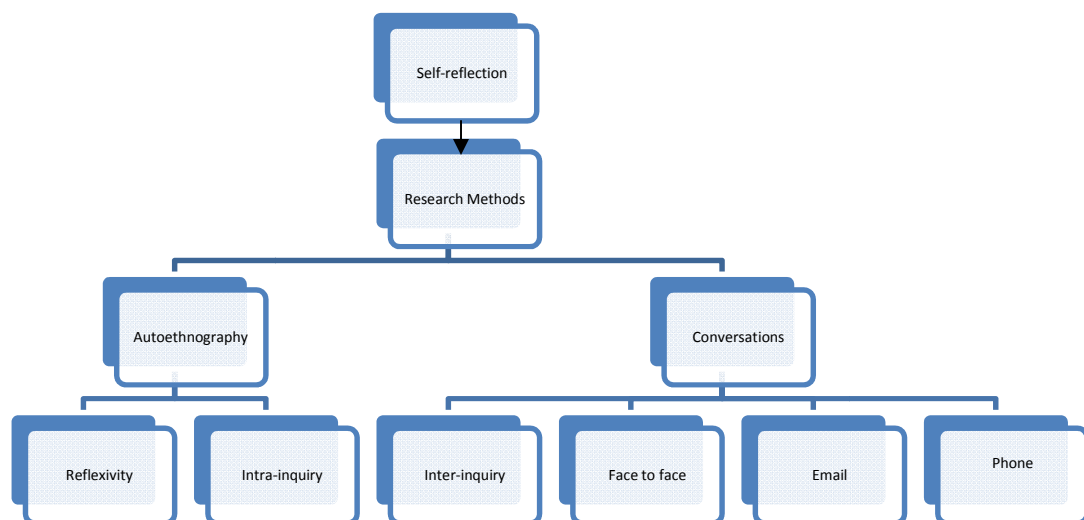


Figure 2 My research methods

As Roth (2009) proposes, ethical issues arising in such personalised research require consideration. However, in the context of university based research, there are also institutional requirements to be attended to. I explain the ethical considerations as an institutional requirement to my fieldwork, followed by an exploration of the ethical issues that arise from my chosen research orientation.

3.5 Ethical considerations

Ethical considerations of research are always necessary. This section is in two parts: i) the requirements and guidelines of the university I have followed, and ii) the deeper ethical issues that arise when engaging with other human beings with an intention to generate change in self/others/institutions.

3.5.1 Institutional requirements

The ethical applications that were submitted to the Waikato Management School Ethics Approval Committee before the fieldwork are enclosed in Appendix I. I received approval from the University of Waikato Ethics Committee for both preliminary ethical proposal and final proposal stages. Prior to the study, I sent an email containing the information sheet, cover letter, introduction script, to my participants for consideration before asking their consent to participants. As the confidentiality of participants is a crucial issue in research (Cinamon & Rich, 2005), the identity of the participants have been kept confidential. As New Zealand is a small community, and there are relatively few senior women academics, my priority was to ensure their privacy and anonymity as far as possible. Participants were provided with the option to opt out from research within a month of the commencement of my field work. The best way of recording our conversations was discussed and using a voice recorder turned out to be the most accepted way. I was careful not to ask such questions that might cause stress and/or emotional distress. Reporting on perhaps painful disclosures was kept separate from association with a particular participant should such a reporting of a disclosure risk their identification. I sought the consent of the participant regarding the disclosure of the information that may identify them and how the information might be withdrawn from the study under certain circumstances.

All participants had open access to me through email. Participants were given the opportunity to read my reports and draft chapters. The material collected from my

research participants were seen only by me and my supervisors. Field notes are secured in such a way that the notes remain available only to the researcher and supervisors. The field notes will be preserved carefully for a period of seven years and the information collected from the participants will be safeguarded. I ensured that there will be no deception in my research. Reports produced for thesis and journal publication will have participant's consent.

Muff et al. (2013) argue that “ethical sensitivity in action goes well beyond ethical awareness of issues” (p.77). For this PhD research, I was domiciled in New Zealand. Being an international student I made a significant effort to learn the cultures that constitute this community. I did all that I could to generate a culturally sensitive process for each of the women involved in my research. As I come from academic background and the participants are also from the academic environment, all participants can be assumed to be encultured in the ways of academia – perhaps a place of cultural convergence. Inviting reflections on transformational research processes into the participant's lives may be considered as a sensitive issue. For this reason, I have not provided individual stories but tried to integrate the experiences of the women in a way that they are not identified. I used the name of a flower for each woman as a way to protect the confidentiality. The ethical considerations discussed above are what I would consider standard practice in the style of engaged research process. However deeper ethical issues that have arisen for me, I discuss these below.

3.5.2 Relational ethics

“Ethics requires us to risk ourselves precisely at moments of unknowingness, when what forms us diverges from what lies before us, when our willingness to become undone in relation to others constitutes our chance of becoming human” (Butler, 2005, p. 136). Ethical and moral questioning by Butler (2005) suggests being responsible to self and others and for the actions that follow. Butler (2005) claims ethical relation can be infinite that connects to others. According to Tracy (2010) “relational ethics involve an ethical self-consciousness in which researchers are mindful of their character, actions and consequences on others” (p.847). Verbos and Humphries (2015) quote the values of “relational ethics as pertaining to interdependence and interrelationships” (p.34). In context to relational ethics, Gonzalez (2000) posits researcher to respect other and allow

participants to set up the research. Being mindful to such calling, I tried to be more flexible during the whole process of my research. In keeping with the value of respect for all participants, I had an open invitation for guidance and feedback on my research. I kept reminding myself of what I say or do with regard to my research through my day-to-day reflections and actions.

3.5.3 Activist choices pertaining to ethics

I have made a sincere effort to protect the confidentiality of the participants during the process of fieldwork and also while writing my thesis. But there is always a risk of exposure. I have chosen not to include some stories. Particularly sensitive aspects of conversations may seem to have been ignored. But I am not unresponsive. As a researcher I remain keen to act on what to do with sensitive materials – as this is often the platform for transformative actions. This tension between exposure and privacy is a challenge for activist research in particular. Using the discussion of the ethical mirror or gaze by Bauman and Donskis (2013) discussion, I have given utmost attention to whatever has been said or shared that may be risky to present. While I have kept some direct recording of information out of the research report, I have sought other ways to bring important matters to attention.

Speaking through the silences of confidentially, Gatenby and Humphries (1999b) report that research can serve

as a safety value in giving women a place to speak which then allows the silences in other places to continue andmay encourage small positive changes.....silences which need to be attended to for what they tell us about the lives of the women. (p. 291)

The confidential, silenced, or still silent stories of my participants are not dormant. They inform my thoughts at all times in this work. They may become more visible in safer ways as time progresses. It seemed wiser to leave the bubbling thoughts arising from some conversations for future actions.

3.6 Conversation as research and research as conversation

I chose conversations as my research method in the sense that they can be transformational. A conversation can take place between two or more people with a collaborative effort. Goffman (1974) defines conversation as a “casual talk in

everyday settings or spoken encounter” (p. 36). But conversations may extend much beyond such casual talk or chat. Conversations may include non-verbal aspects which are considered to be important in interactions among people. Fenves (1993) explains conversation as a sustained exchange of views. Chapman and Routledge (2009) report social interaction as one of the primitive ways to share meanings and build unity among people. Face-to-face interaction or conversation is considered to be a strategic method to analyse people’s actions. Mutual trust and understanding between speaker and the listener may be an important requirement in conversations to produce collaboration of meaning and actions in society. Conversations can take direction that may be intentional or unintentional (Shotter, 1993). Collaborative action can be established in the communication process (Brennan, 1998). Feldman (1999) names conversation as a critical inquiry, and Gadamer (2004) considers it to be hermeneutic - a process of interpretation. Conversation is viewed as a process that may involve common understanding between the participants and there are possibilities for the participants to reach a tangency where they come to new understanding according to the direction of conversation (Feldman, 1999).

Grounding in conversation is a concept developed by Clark and Brennan (1991) which involves mutual sharing of information and understanding about the content of communication. Communication grounding may be found to be the basic platform for successful communication to take place between two individuals. It is desirable that the content and process of communication needs to be coordinated. For a better mutual understanding on my research topic with my participants, I sent an information sheet to the participants explaining my research in detail. I understood that the prior information about my study would provide a way to build common ground on the content of the research. According to Clark and Brennan (1991) grounding seems to be quicker in spoken conversation than in other media. It became critical to understand how my participants responded to my conversations, both email and face to face during visits. Conversations may hold the possibility of embedding or challenging what has been taken for granted. Conversations may have the potential to move towards a form of action research (Marshall, 2000; O’ Reilly, 2008). I anticipated conversations that might offer an opportunity to challenge or transform the prevailing liberal feminist notions that

appear to have made only marginal impacts on gendered injustice. Such a conversation would manifest the transformation intent of radical feminist theory.

3.6.1 Recruitment of participants through snowball approach

My research participants are women academics from five New Zealand universities. I chose participants whom I believed could tell stories that might challenge the negative trajectory of globalisation on social injustice and environmental degradation. I chose a purposive method of recruitment called a snowball approach for my study. This is a technique where the researcher selects the participants based on the appropriateness to the study. In a snowball approach method, the first respondent introduces another respondent and so it goes on. It helps in greater sympathetic participation. It is also cost-effective for ensuring a conversation that must be both focused and free-ranging. A snowball method is used when a small number of participants are chosen from a large population on sensitive topics that the participants are known to have their views (Beauchemin & Gonzalez-Ferrer, 2011). In a small country like New Zealand, academics know each other well. It was therefore a good way to find participants with shared concerns that would allow for relatively immediate and deep conversation.

My intention in meeting a limited number of participants was to have in-depth conversations up to three visits per participant. Wall (2008) argues that “knowledge does not have to result from research to be worthwhile, and personal stories should have their place alongside research in contribution to what we know about the world in which we live” (p.11). My research topics involve personal stories of women academics that need to be approached in a way that reduces risk. I present a journal excerpt depicting reflections on snowball technique.



Feedback discussion at the Waikato Management Student Research Conference captured my thoughts on prospects and constraints of the snowball technique that I have chosen. I took my concerns to a meeting of fellow PhD candidates. We discussed how snowball technique may have bias but this disadvantage can be used in a positive way for collaborative action of the research (Personal Journal, October 18, 2013).

3.6.2 Selection of participants

Based on the significance of the notion of critic and conscience of society mandated in the New Zealand Education Act (1989), I chose women academics in publicly funded New Zealand Universities. Due to time and budget, I chose five public universities situated in the North Island: University of Waikato, Auckland University of Technology, University of Auckland, Massey University (Albany campus) and Victoria University of Wellington. Twelve participants were selected for my research. This small size was intentional so as to invite and resource a deep and reflective process in the participants and in myself. Women in New Zealand from two cultures, Maori and Pakeha, were my study participants. In my newness to New Zealand, I was unprepared for the complexity of relationships between Maori, the indigenous peoples of this land, and the loosely grouped non-indigenous people popularly known as Pakeha. With the advice of my Chief Supervisor in mind, I was able to invite two women who consciously identify as Maori and are actively engaged in the advancement of Maori world views. Based on the Principles of Responsible Management Education (PRME) Charter and bearing in mind my hope to progress my career in some form of organisational studies, I chose women academics in New Zealand universities who are employed by Schools of Business/Management Studies. In my intention to explore understandings of career experiences over some length of time, to include participant's institutional aspirations, and in order to demonstrate a good understanding of the responsibilities of academics in general and the university employment context specifically, I selected only senior women academics in terms of overall work experience (both in industry and academia) irrespective of age. Participants are working as Professors (2), Associate Professors (3), Senior Lecturers (6) and Lecturer (1) across departments/disciplines within management/business schools (Human Resource Management, Strategic Management, Accounting and Finance, Economics and Maori development, Communication and Law) in the five chosen New Zealand universities. To depict the geographical location of my fieldwork, I used Maps (Googlemaps, 2016). I also used photographs in my presentation as the use of visual materials are encouraged in qualitative research (Coffey, Holbrook, & Atkinson, 1996; Crang, 2002). It is also my way of making myself more visible in the research process – initially a foreign and intriguing concept for me.



Figure 3 Universities in North Island of New Zealand

3.6.3 From Moodle to face to face conversations: Transition after pilot study

Initially I thought I could use a Moodle format as an online process between research participants and myself – and perhaps as a means to a conversation on specific topics among research participants. I previously had a very positive experience of this process as part of my pre-PhD preparation. Moodle is an online platform available through the University of Waikato’s webpage. Setting up a new discussion for the participants in Moodle Muddle was done with the help of Moodle administrator at the University of Waikato. There are five types of forums in Moodle. I chose the standard forum with general discussion where any of my participants could start a new discussion and post their views. Outlines of topics

were created so as to invite participants for further discussion. This, however, was to prove somewhat premature and unworkable as I explain below.

I conducted a pilot study in 2013. I received appointments from three participants and discussed their willingness to be involved in my research with suggestions on research method and time to participate in conversation. We had initial discussions on career development, vitality, globalisation and radical feminist methodology. The main focus of the conversations during the pilot study was to introduce ourselves to each other and for me to explain my research project. My hoped-for Moodle process received a definite rejection! Participants in the pilot study preferred face-to-face conversation. While I had anticipated these busy women to prefer an on-line process, they suggested it would be more convenient to meet and talk. They suggested a face-to-face process would save time as it involves less technology, and creates a better relationship with the researcher. Thus, face-to-face conversation as my research method emerged out of my pilot study. Participants suggested using a voice recorder to make the environment easier for both participants and the researcher. Participants in the pilot study were comfortable in sharing their life experiences and expressed their willingness to be involved in my research.

Transition from the initial research method of a Moodle platform to the face-to-face conversation was an outcome of the pilot study. Fieldwork was spread over 17 months from July 2013 to November 2014 (including the pilot study). I sent and received supplementary comments by email for the initiation of the fieldwork project. Participants were contacted through emails to fix appointments. An information sheet detailing my research was provided to the participants. Participants were provided with a consent form to attest their willingness to participate in my research. Conversations with participants were conducted through face-to-face meetings. Revisits were done with space between each visit to allow time for reflection and transformation after each conversation. Follow-up emails and some phone conversations were used to contact the participants to prepare for revisits. There were 25 face to face conversations, three phone and several e-mail conversations, altogether a total of 33 conversations including three during the pilot study. Flexibility in time of appointment and methods was necessary as the research went on. I came to be more open and flexible as a researcher.

3.6.4 Mapping of conversation guide in my fieldwork

The conversation guide used in my fieldwork is included in Appendix II. Questions in the conversation guide were used as a reference, common to all the participants during the first visit. Unique questions were prepared for subsequent conversations with each participant to give close attention to their personal stories. Major themes of my research such as career, vitality, radical feminist ideologies, globalisation and critic and conscience of society were discussed. Participants spoke about topics that ranged across and within different themes. I learnt to be engaged and to be present in the moment as part of my fieldwork. My Supervisor, herself a senior academic, told me “Sheeba, I was delighted to hear from several participants what a thoughtful and respectful listener you are” (Personal Communication, November, 2013).

In my study, the information shared by my participants was recorded using a voice recorder. More in-depth topics that emerged from first conversations, sometimes unique to a specific woman were discussed during the second visits. There was a gap of two months between the visits so as to encourage reflection and transformation as part of my research. In between visits, participants were contacted through emails. Some conversations were conducted through phones. The third visit with each participant was more intense which was based on the earlier two visits. The questions I prepared for this visit were more specific and unique to individual participants.

As part of their participatory approach Gatenby and Humphries (2000) invite “self-reflection about their (participants’) aspirations, relationships and experiences of institutions” (p.93). Considering writing as method of inquiry (Richardson, 1994), I use my self-journal to write and record my day-to-day reflections that seem to be intertwined with my research and life. I understand that there were significant opportunities to reflect on self before during and after conversations. I noted down such reflections before and after the conversations in my journal. Retrospectively (thinking about the past), Gatenby and Humphries (2000) consider “participation depends on what is going on emotionally for the women involved and how they see the research integrating with their lives at particular times” (p. 95). They report “sharing our own career happenings and reflections is part of the mutuality developing in the research” (p. 96). Taking guidance from their work, I sought to share my reflections through my journal

writing. I had follow up emails with the participants regarding updates of my research and any publications that emerged out of my project.



Photo 1 Field visits to Auckland, October 2013



Photo 2 Field visit to Wellington, May 2014

Auerbach and Silverstein (2003) recommend having a log consisting of theoretical framework, research questions, objectives and fieldwork journals with the recorded conversations that will be helpful for analysis. I prepared a flexible table of content for my thesis and used it as a log for recording my field notes and writing my thesis. My field notes reflected ideas of similarities and differences. Consistencies, contradictions and paradoxes were based on the perceptions of the individual participants from within a conversation, across conversations with a single participant, and between all participant conversations.

3.7 My way of doing research through thematic analysis

I chose thematic analysis for reflection on interpreting information shared by my participants. Braun and Clarke (2006) describe thematic analysis as a method in

which themes and patterns derived from fieldwork and interpretation are used in qualitative studies (Bland, Seaquist, Pacala, Center, & Finstad, 2002). Braun and Clarke (2006) define thematic analysis as a method for exploring and grouping of themes. I collated all the information shared across the methods of face-to-face, telephonic, online (emails) and conversations in analysing individual themes about a particular topic. Braun and Clarke (2006) explain that themes are the important information collected from fieldwork, which seems relevant to fluid research questions used in the research project. Transcription, a written form of the conversation, is highly recommended by interpretive researchers (Bird, 2005, p. 227; Braun & Clarke, 2006). Lapadat and Lindsay (1999) consider the process of transcribing to be an interpretative act. Meaning is created and time spent in transcribing is considered to be helpful in earlier analysis.

I transcribed the conversations by listening to the recorded conversations. For clarity of speech I installed voice recorder software in my laptop. I recorded the conversations and then transcribed them manually by listening to the conversations again and again. I spent nearly 7-8 hours transcribing each field visit conversation generating a depth of analysis which allowed for re-calling of non-verbal communication, such as cues of emotional tones, gestures and facial expressions. Braun and Clarke (2006) recommend reading the transcripts to get familiar with meanings and patterns. Coding is considered to be a part of thematic analysis that may involve production of themes derived from fieldwork. I conducted coding manually as I believe a software programme may not be able to capture the deeper insights of research. Listening carefully, several times in certain places of the recording allowed me to remember facial expression, tone of voice, and the many other ways meaning is conveyed in more complicated ways than words. I crafted themes and I experimented with coding of transcripts manually so as to capture the aspects of the conversations in a lively way and to be more connected deeply to my research. My research themes have emerged from fluid research questions and fieldwork by deductive and inductive process. I integrated the stories of women academics under each theme and subthemes. I chose five key or major themes of career, vitality, radical feminist theory, globalisation and critic and conscience of society as being constant across literature reviews and fieldwork. Coding of the themes and grouping them into categories was a continuous process as I kept reading and revisiting the

transcribed field notes every now and then for reflections. Auerbach and Silverstein (2003) recommend having a log consisting of theoretical framework, research questions, objectives and fieldwork journals with the recorded conversations that will be helpful for analysis. I prepared a flexible table of content for my thesis and used it as a log for recording my field notes and writing my thesis.

Delamont (1992) identifies interpretation as a systematic exploration of meanings by not only identifying patterns of themes but also understanding comparisons, contradictions and paradoxes. My field notes reflected ideas of similarities and differences. Consistencies, contradictions and paradoxes were based on the perceptions of the individual participants from within a conversation, across conversations with a single participant, and between all participant conversations. For the next phase of thematic analysis, Braun and Clarke (2006) suggest reviewing and recoding the themes. In the next step, they suggest building or interweaving stories or narratives within each theme and between themes to have an idea of how overall themes fit together. I demonstrated this by first attending separately and then attempting a tighter interwoven of themes. I chose thematic analysis, which can be used along with other analytic methods instead of being a standalone analysis, as inferred by Hunter, Emerald, and Martin (2012). Thus my research analysis has an overlapping of critical analysis using a radical feminist lens, which I utilised for my fieldwork insights and discussion.

3.7.1 Soundness and trust-building in meaning-making

As an interpretivist researcher, I explored the notions of career and vitality along with my participants in the process of co-learning and building ideas collaboratively. Such research engagements are themselves opportunities for changed understandings of self, others, and universe, drawing a thread towards activist/action component of research. To a large extent, I was required to rely on self-report in the process of soundness and trust-building in meaning-making as part of my research. The self-reflections and reports helped me to provide depictions through which to engage with the existing literature. Tracy (2010) argues that reliability (accuracy) and validity (consistency) are most commonly used in positivist research. The hypothesis posed and the method of testing will follow specific rules often with a view to the potential of generalisability of the findings. Interpretive research is differently considered. Tracy (2010) argues that

the notions of interpretive validity considers the viewpoint of the subjects in the research rather than holding formulaic assumptions. Therefore the aim of my study was not intended to validate findings but to interpret the insights from participant's perspectives. Revisits were made not for inter-rater reliability which is common in thematic analysis but to find out if there are any additions, deepening or changes in thinking of my participants during the course of my research.

3.8 Strengths and limitations of my methods

The strengths of my work may include the activist and action intentions of my research. My research is an opportunity for me and my participants to bring about transformation in the restoration of justice for all. Self-reflections, a key part of my research, have helped in greater implications for me and my participants. Critical inquiry from my Chief Supervisor and fellow PhD students has enhanced social constructionist perspectives in my project. Given the limitations associated with geographic location, mobility and time, I conducted my research only in the North Island of New Zealand. Due to the confidentiality of the participants, some of the direct quotes could not be used. My research includes only women academics in universities employed in some form of organisational studies. All academics are mandated to be the critical consciousness of society. Furthermore, the research may consist of elements specific to New Zealand. The interpretive approach that I have followed does not so much provide a new truth but serves as an encouragement for more researchers to work with this exploration of self in conversation with others.

3.9 Summary

My choice of research methodology and methods is generated from my reading of the transformative opportunities in all human interactions. My research is expressed in the fluid notions of perceived reality typical of the social constructionists and with my concerns about justice and sustainability. I follow a nexus of theory and practice through combinations of methods that explain my chosen framework of radical feminist theory. The conversations brought to light a number of themes discussed more fully in Chapter Seven to Eleven. I have also used a variation of autoethnography to explore my reflections on the conversations with my participants. These reflections provide an opportunity to

make changes in my life- an indicator that I too am changing in this process. In the next chapter, I explore aspects of the notion of critical consciousness to prepare the way for the discussion of what might be taken from the mandate to act as a critic and conscience of society as mandated for in New Zealand by the Education Act of 1989 and for my consideration of values in universities globally.

CHAPTER FOUR

A critic and conscience of society

4.0 Introduction

As in all OECD countries, New Zealand exemplifies a jurisdiction where equality between women and men is espoused but where gender differences in organisational influence and outcomes are still marked across all occupations and within all hierarchies. By law, all employers in this jurisdiction must work towards meeting equal employment opportunities (EEO). Yet such equality is far from being realised. In Chapter Two, I explained the seeming limitations of liberal approaches to achieving gender equality. This observation inspired my commitment to a radical feminist orientation to my work. I reviewed aspects of radical feminist theories and their associated research methodologies to inform my chosen paradigm as described in Chapter Three. In this chapter, I explore the mandating of scholars employed by many public universities the world over to contribute to the betterment of society. I next examine the notion of critical consciousness as it relates to be(com)ing a critic and conscience of society. I then provide insights on calls for radical changes in management education by those who are concerned about what they see as a dangerous trajectory in system-preserving orientations of some business schools. The threads of my early reviews of liberal values, the meanings vested in the notion of career, and the radical feminist orientation I have chosen to work with are drawn together as I conclude this chapter by interweaving the long standing and broad ranging calls for gender equity aspired by all OECD nations, and as encouraged by the United Nations as these pertinent to the influence of Principles for Responsible Management Education (PRME).

4.1 Contributing to the betterment of society

Tams and Marshall (2011) call for ‘responsible careers’ to contribute to the betterment of society through debates and actions. Through their research on social responsibility, they reveal that the formulation of an idea of responsible careers can help individuals to use their positions to influence or create an impact in the wider community. Tams and Marshall (2011) connect the individual’s concerns about society and environment as having the “potential to have an impact in the world” (p.118). While a sense of responsibility can be integral to

many career orientations, my interests lie in the ways this might be understood in the context of the careers of scholars. While many universities around the world express commitment to social and environmental values, New Zealand is a fruitful jurisdiction to examine such claims more closely. Here, this commitment is specifically mandated by legislation. The Education Act of 1989 states that academics in New Zealand are mandated by law to act as a critic and conscience of society. The importance of this is highlighted by Jones, Kerry, and David (2000) in the monograph prepared for the auditing of institutional fulfilment of the education mandate. Jones et al. (2000) emphasise that academic freedom is necessary to act as a critic and conscience of society. They suggest academics position themselves to think, rethink, and respond to the world. By this mandate, academics are vested with the responsibility to work towards the transformation forms of societal injustice. To meet such a mandate with integrity, academics need to be critically engaged within and beyond the boundaries of their universities in the process of understanding the world and their impact on it. Universities thus must provide the conditions for scholars to enquire deeply and to comment freely as a necessary aspect of a 'responsible career'- and through such a career, contribute to the betterment of society. Parkes and Davis (2013) for example, inculcate responsible behaviour in the field of Human Resource Management. In their research studies with HR professionals, they derive the insights that social responsibility in organisations needs to be considered as personally driven courage to challenge unethical behaviour. My alignment with authors concerned about the unethical aspects of the trajectory of globalisation was set out in Chapter Two. Kelsey (2002) was an early advocate for the transformation of this trajectory. She works for a future where thinking beyond economic growth is directed towards equality, social justice and environmental sustainability. With regard to such transformations in the society, Korten (2015a) insists on creating a new story accomplishing goals that give:

life meaning and purpose. It must give us reason to believe that the necessary changes are possible despite powerful opposition. It must address the claim that we are by nature individualistic, greedy and competitive. Finally, it must point the way to a viable human future (p.4).

Korten (2015b) advocates for ways of living that may enhance peace, justice and sustainability through the crafting of a new story to be told for the development

of people for a better world. In New Zealand, the responsibility of universities to contribute to a better world falls within the mandate to be a ‘critic and conscience of society’. Such a mandate requires a form of service from employees of publically funded universities and thus must be an attribute of a scholarly career in this context. One aspect of a responsible career as articulated by Tams and Marshall (2011) can be framed as a ‘duty to serve’. Kathy and Monique (2008) articulate this service by researchers as a giving back to the community. My intention is to make such a contribution through service by reflecting with my participants on the mandate to contribute to the betterments of society through our privileged opportunities as successful in the fields of organisational and management scholarships and to reflect on my own potential in this regard.

Along with all academics in New Zealand public universities, my participants and I are explicitly charged with responsibilities to serve as a ‘critic and conscience’ of society. To do so with integrity, we must have some understanding of what is inferred in the notion of ‘conscience of society’ that directs an inner sense towards right action. We must be critically aware of ourselves and the influence we have. As I declare in Chapter One, I aspire to contribute to the betterment of society through becoming a scholar in the field of management education. To be affective in bringing about the desired changes, I interweave my intuitive response to the mandate to contribute to wider society in the latter part of Chapter Eleven. To examine the notion of ‘critic and conscience’ and its link to the tertiary environment, I next review the notion of ‘critical consciousnesses’.

4.2 Critical consciousness

According to Mustakova-Possardt (1998), critical consciousness is not only viewed as a “particular way of being but as a life-long pathway” (p.27).

Critical consciousness is conceptualised as the

ability of individuals to take perspective on their immediate cultural, social and political environment to engage in critical dialogue with it, bringing to bear concerns for justice and equity and to define their own place with respect to surrounding reality. (Mustakova-Possardt, 1998, p. 13)

Critical consciousness involves the process of meaning-making to taking “actions in the larger social world” (Mustakova-Possardt, 1998, p. 13). The works of Mustakova-Possardt (1998) finds its roots in the well published work of Paulo Freire (1921-1997) who uses the term critical consciousness, as a concept comprised of perceptions made about social, economic and political aspects of the world. A social constructionist orientation to research aligns with Freire’s assertion that individuals recreate the world in the process of dialogue. In *‘Pedagogy of the Oppressed’*, Freire (1997) explains critical consciousness as an understanding of the world that emphasises empowerment and taking action against injustice and exploitation. A concern with critical consciousness entails such notions as ‘consciousness-raising or as ‘conscientization’ as Freire (1992) uses the term. Identifying contradictions between espoused values and actuality, creating awareness to one’s own participation in the maintenance or transformation of inequality, and taking actions where one can, are considered to be aspects of a critical consciousness. Freire (1997) emphasises radical transformation of the conditions that generate oppressors and oppressed in a system of organisation.

In the pedagogical sense, Freire (1997) establishes the relationship between learner, teacher, and society. Strongly questioning the hegemonic impact of education, Freire (1997) argues reflection and action are pre-requisites for transformation to occur. Freire (1997) insists on the need to learn to question self and others through problem posing education in which “people develop their power to perceive critically the way they exist in the world” (p.64). In bringing out the contradictions between the espoused values and actuality invites the exploration and shaping of the world in a different way. The importance of critical thinking, creativity and critical reflection accompanied with action in the process of new transformative education is emphasised. Freire (2005) calls for a critical awareness in the understanding of the world from subjective opinions to the consideration of the actual circumstances as systematically enabled or constrained.

Dyer et al. (2014) review Freire’s concept of ‘conscientization’ as an opportunity for the “critical examination of long and deeply held truths” (p.18). They posit that “critical management scholars bring a diversity of perspectives that broaden the range of questions that can be probed by teachers and students of management

and the ways in which these can be explored” (p.265). They consider taking initiatives in developing perspectives on management education as a ‘soul work’. Verbos and Humphries (2015) argue “western economically driven instrumental ethics fuel the dominant institutional logic in many business schools and are associated with the negative social and environmental situation widely linked to the mode of global development” (p.24). Conscious of their privileged position as academics, Verbos and Humphries (2015) call for responsible management education for the transformation and betterment of the society. Their stance is a radical positioning in the light of the functionalist orientations prevailing in most business schools - but a radical position emerging in a number of fields of organisational and management studies. Such calls for a radical change in management education have attracted my attention as this is a field my participants are employed to work in and to which I aspire to contribute. I next thus turn my attention to calls for radical transformation of management education

4.3 Radical changes in management education

In the *Management Education for the World [as] a vision for business school serving people and planet*, Muff et al. (2013) call for management educators to work towards common good. Muff et al. (2013) recommend an expanded ethical and value based education system in business schools. Muff et al. (2013) suggest extending the purpose of management education and research “enabling and developing globally responsible leaders, enabling business organisations to serve the common good and engaging in the transformation of business and the economy” (p.57). Considering their academic profession in management as a calling for justice, Muff et al. (2013) propose imagining a world worth living in.

Muff et al. (2013) argue that:

current global development model is unsustainable, not only environmentally but also socially and economically....These crises highlight the urgency to fundamentally rethink and rebuild the economic system, to make it work for the long term in favour of sustainable development, for adequate employment and social justice. (Muff et al., 2013, p. 3).

Based on this understanding, Muff et al. (2013) address the need to connect business to society in efforts to solve the societal problems through economic

activity and the creation of shared values. They recommend viewing business as social institutions thereby developing global social responsibilities for transformation of the world that would be better for all. A redefined globally responsible leadership is emphasised by Muff et al. (2013). Leaders may need to enhance their cognitive skills of reflective awareness and critical thinking directed towards change. Some leading business schools indeed emphasise the need to educate leaders for the wellbeing of society. The mission of Harvard Business School for example includes “We educate leaders who make a difference in the world” (Harvard Business School, 2016, p. para 1). The Massachusetts Institute of Technology’s (MIT) Sloan School of Management includes in its mission “to develop principled innovative leaders who improve the world and to generate ideas that advance management practice” (MIT Sloan School of Management, 2016, pp. para, 1). This call for social leadership and contribution to community can be seen in the statement of the University of Waikato: “Ko te Tangata” (For the people) (The University of Waikato, 2016b, pp. para, 2). In such contemporary leadership initiative, dynamic and collaborative interactions are encouraged in scholarly careers.

Muff et al. (2013) highlight the importance of a collaborative approach to creating a better future for humanity through the contributing work of management schools. They suggest three E’s: i) ‘Educating’ at the individual level; ii) ‘Enabling’ at the organisational level; and iii) ‘Engaging’ at the societal level. These ‘E’s are interlinked by collaborative action at local, regional and global levels. Educating for globally responsible leaders may involve transformative learning that seeks to develop a holistic development of individuals: mind, soul, heart and body (intellectual, spiritual, emotional, and physical). Enhancing personal responsibility, deep questioning, and an enhanced understanding of self and others is encouraged in transformative learning process. Muff et al. (2013) emphasise issue-centred learning by following a systems, trans-disciplinary, interdisciplinary or integrated approach to addressing complex problems.

Much of the currently delivered management education is critiqued by Muff et al. (2013) as of ivory tower character lacking engagement with practical concerns of daily life. Interactive collaboration between academia and the professional world is deemed to be important in bringing about transformations by bridging the gap between management researchers and practitioners. They argue that management

institutions need to recognise contributions by academics based on fundamental rethinking of principles and practice. Hands-on experiences based on real-life situations with emphasis on responsible and ethical behaviour are recommended for students in management institutions. They inspire individuals to be reflective and conscious of self. They advocate research work to be related to societal needs rather than [mere, or only] scholarly based personal or professional career interest.

At the organisational level, Muff et al. (2013) advocate for a paradigm shift from a focus on profit maximisation to co-creating a sustainable value-based society for common good. Common good is defined “as the greatest possible good for the greatest number of individuals: a world where all citizens live well and within the limits of the planet” Muff et al. (2013, p. 62). They argue that “to serve the global common good and address the challenges of our time, creativity needs to be repurposed” (p.20) and insist on organisations to “direct their economic and technical creativity towards societal progress” (p.62). They argue not for recreation, or systemic reproduction, but press for processes of new creation (creativity) through co-creation and courage as the values needed for the future.

Transformation in management education and practice, and more widely in the economy is encouraged by Muff et al. (2013) through harnessing all dimensions of human potential. Human progress is articulated in terms of six dimensions which include: “The quality of their personal relationships, being in or part of a community, doing meaningful work, learning something new, service to others and their degree of connectedness to nature” (Muff et al., 2013, p. 19). Academics are encouraged to engage not just with other intellectuals but to communicate to the public. Muff et al. (2013) suggest that academics need to be ‘public intellectuals’ who are believed to be involved in their use and dissemination of knowledge in addressing societal issues by writing or speaking through mass media. However they caution, under the current regime of career management scholars employed in universities, “addressing the public does not usually help an academic career and may even damage an academic’s reputation amongst their peers” (Muff et al., 2013, p. 111).

Muff et al. (2013) provide suggestions for transformations of management schools to value-based education. Their recommendations include action-oriented initiatives generated from radical courageous approach to implementing a

different future. Determination, passion, co-learning, creativity, courage, risk taking behaviour and collaboration are posited by them as values that are mandatory for bringing changes in the management education for a better world that is just for all. Yet, they argue, current organisational pressures on the careers of scholars are driven by quite counter rewards. Rewarding the publishing in a very selective list of journals that take a significant amount of scholarly focus is perhaps a necessary but not sufficient form of career development to meet the aspirations set out by Muff et al. (2013). The pressures on scholars to remain narrowly focussed on publishing and to provide a functionally orientation education to their students contrasts markedly with the ideals called for by Muff et al. (2013). Current management education is considered to diminish the necessary development of a critical consciousness in future leader but if values of justice and sustainability are to be realised, we have a state of paradoxes or contradiction.

Giocalone and Promislo (2013) position themselves in the value-based education. They emphasise that the “purpose of education is to leave students with broader perspectives, to see beyond one-sided arguments and the limitations of their socialized thinking” (p.89). They posit ethics of care among students as thread to enhancing goodness in humanity. They suggest that developing interconnectedness and giving importance to people and human relationships is necessary for the flourishing and wellbeing of all. They argue against being critically unreflective. In *Moral blindness-The loss of sensitivity in liquid modernity*, Bauman and Donskis (2013) urge the readers to consider the failure in moral responsibility of individuals and organisations as “failing to react to someone else’s suffering, in refusing to understand others..... eyes turned away....” (p.9.). In the era of liquid modernity, Bauman and Donskis (2013) argue that individuals are shaped by globalisation. The intrusion of global capitalism on education is questioned as Bauman and Donskis (2013) criticise the university structure as “academic capitalism without freedom, a species of technocratic and bureaucratic tyranny implemented in the name of freedom and progress” (p.137-138).

Paradoxically, the institutions most explicitly mandated to preserve freedom of speech, to enable creative consideration of our humanity with a view to its betterment is subtly driving an agenda hidden under a cloak of meritocracy. Critical of the ways liberal values of equality, competitive individualism and

meritocracy are entangled, Bauman and Donskis (2013) question the narrow way of assessment of staff (the attribution of merit) in academia. The restructuring of universities as consistent with the reshaping of all major institutions as system-preserving entities is seen by them in the:

never-ending reform of academia under-taken by the political class, or the inability to exist otherwise than through changing or reforming others, rather than oneself, and thus stripping scholars and academics of a sense of safety and security, has become an inescapable part of the power discourse. (Bauman & Donskis, 2013, p. 156)

While considering the dynamics of globalisation, Jamil, Humphries, and Jordan (2016) consider the conditions for humanity as volatile, uncertain, complex, and ambiguous. In such an atmosphere of insecurity and uncertainty, being critically conscious of society is quite challenging. Certainly it is not far-fetched to view much tertiary education as a system-preserving medium. In calling for restoring social responsibility and the importance of media in restoring social responsibility, Bauman and Donskis (2013) comment that in the current era of modernity “media is indeed the message - and the message of the digital media is the ‘information curtain descending’ and thereby uncovering a new planet-scape of people power and universal human rights” (p.56). They consider social media such as Facebook as platforms for building identity and social connections an opportunity to share individual’s insights, community cohesion and political activism. Their call for taking action in the political system is consistent with my radical feminist perspective on the mandate of scholars to act towards a better future. This perspective opens the possibility of connecting concerns about global trajectory to that of women academics employed in public universities. A direct connection of my fields of interest to a significant formal influence in the area of university governance position more widely- and thus an impact on the careers of academic women - are the United Nations led Principles for Responsible Management Education.

4.4 United Nations led Principles for Responsible Management Education

A focus on the United Nations led Principles for Responsible Management Education (PRME) allows me to deepen a global perspective to my work. New Zealand is an OECD nation and often in the vanguard of United Nations

initiatives - particularly on gender issues and on many educational and career ideals. My intention to contribute to the transformation of social injustice and environmental degradation has drawn these principles to my attention with a focus on gender and environmental issues.

Eight international goals of development to be achieved by 2015 were set up during global summit in 2000 of 193 member states: eradicating poverty; achieving primary education for all; promoting gender equality; reducing child mortality; improving maternal health to combat diseases; ensuring environmental sustainability; and enhancing global partnerships for development. My research aligns with these goals in aspects of gender equality and environmental sustainability. The United Nations goals of gender equality are targeted through fairness in education and employment and to increase seats held by women in parliament. Achieving these targets are necessary for the development of careers of women in tertiary institutions and the capacity of women to influence the trajectory not only of education, but the betterment of the society they are mandated to serve.

The work of coordination of the UN Global Compact Office is considered to be the world's largest platform for corporate initiatives intended to support the realisation of the Millennium Development Goals (MDGs). PRME is a direct connection from Global Compact to management education. Framed in 2007, PRME is a global initiative in connecting business schools around the world for building responsible leaders for a sustainable world. The expressed mission of PRME is to inspire responsible management education, research and leadership globally (PRME, 2013). The principles are generated from the Global Compact, a United Nations led agenda based on ten principles that are broadly classified under human rights, labour groups, environment and anticorruption (United Nations Global Compact, 2014). PRME operates around the six principles of purpose, values, method, research, partnership and dialogue (included in Appendix III). PRME encourages and supports initiatives for the improvement of management education that moves towards inspiring leaders to solving now well recognised societal and business degradations. The aim is to facilitate social responsibility through universal values in the form of curriculum, teaching and research. By sharing the progress in PRME activities, participating universities

can bring the collaboration of good practices to the table of co-creation (PRME, 2013).

The call to business and management schools to take part in the realisation of universal justice and environmental sustainability for creating greater impact and solving the global issues is amplified well beyond the explicit work of the PRME. The global forum for Business as an Agent for World Benefit (BAWB) for example, a forum that has met in 2006, 2009, and 2014 seeks to unite management scholars, executives, leaders and government to bring about positive changes in the world. Through its formal location at Case Western University in Ohio, BAWB calls for reimagining business and taking collective action in creating a better world of wellbeing (BAWB, 2016a). BAWB is, in some sense, an activist group. Its leadership recommends paying attention to “what IS working, what IS good and valuable and build on those positive elements, behaviours and procedures” (Rimanoczy, 2014, p. 3). BAWB promotes ‘appreciative inquiry’ – a focusing on desirable strengths that can be amplified. The vision of the Global Forum of 2006 included the opportunity of business to be creative in changing the global world. Global Forum of 2009 involved the theme of “Manage by Designing in an Era of Massive Innovation’ with emphasis on uniting business and education (BAWB, 2016b). PRME was created during the Global Forum of 2009 for imparting responsible management education with innovative and sustainable business (PRME, 2014). The third global forum of 2014 was aimed at bringing stakeholders of business across the globe for inculcating innovative solutions for changes in the world. Radical innovation in business to impact the world is considered to be the lines of prime focus on the anticipated global forum of 2017. Consistent with the call by Giacalone and Promislo (2013), BAWB stands with those who call for an education for business leaders that reaches beyond the immediate technical job requirements.

The PRME is considered to be a connecting bridge between United Nations and Business or Management Schools in Universities. There are now 644 PRME signatories worldwide. Many business schools are signatories of the PRME. The Waikato Management School is a signatory to the United Nations’ led Principles for Responsible Management Education (PRME). The Waikato Management School has submitted reports in the UN database in the accountability process called of Sharing Information on Progress “SIP”. PRME enhances its signatories

to position themselves as innovators and leaders in not only implementing their social responsibility and sustainability agenda but also creating a platform of global sharing and learning (PRME, 2013). As a response to the call to the PRME initiatives, I share my research agenda as an opportunity for creating gender justice and environmental sustainability. A focus on the potential of PRME strengthens the connections I make with regard to the careers of senior women in leadership in the organisational disciplines in New Zealand universities - mandated both by the NZ Education Act and through New Zealand's prominent participation in the activities of the United Nations. Certainly New Zealand boasts a proud history of female leadership that I explored in earlier chapters.

4.5 Summary

My chosen radical feminist theories include political activism and critical thinking embedded as their orientation. Drawn by my activist intention, I discussed the education mandate to serve as a critic and conscience of society articulated in various ways by many universities the world over. In New Zealand, this mandate takes a specific legal form. I have an abiding interest in how academics and students in such universities may be(come) channels to realise this responsibility. Many leaders and practitioners as part of United Nations led UNGC and PRME may be among those who are interested in such greater contribution to society. I have provided the background understanding of New Zealand universities as groundwork for my field work in Chapter One. Invoking critical consciousness of self and my participants through conversations has been my transformational intent. My participants' perspectives of their responsibility towards being a critic and conscience of society are presented in Chapter Eleven. I explore the meaning vested in various concepts of career in Chapter Five. My focus is on the more recently articulated and far reaching changes in values and practices for employees and organisations encapsulated in the protean career metaphor as one that could provide the means for transmitting and acting on the values of transformation.

CHAPTER FIVE

Establishing a protean approach to career management and development

5.0 Introduction

The historic movement of responsibility for the career management and development of employees from a duty of employers and the state to the primary responsibility of all individuals is reviewed in the first part of this chapter. I document specific changes in the metaphors guiding career considerations from ‘ladders’, ‘pyramids’ and ‘paths’ to the promotion of the ‘protean’ career. This chapter then explores the related implications of these changes as they are expressed in New Zealand as a jurisdiction that is identified as a global leader in the intensification of neoliberal values and practices. I review the career guidance policies of the OECD to which New Zealand is a party and where neoliberal ideas are variously enacted. I explore the implications of this movement of responsibility to the individual as an aspect of the neoliberal ideas being infused on all aspects of life in the form of globalisation intensifying the world over since the 1990s. In the following sections of this chapter, I explain the implications of these changes to the very idea of career on the opportunities and challenges in the context of intensification of neoliberal ideas in particular as these have manifested in the lives of women in general and for women in academia in particular. At the latter part of this chapter, my focus is on radical feminist responses to the various conceptualisations of careers of women in the globalised economy.

5.1 A genealogy of ‘career’

Images and metaphors depicting the notion of ‘career’ have become common in the consideration of occupation, employment, and life broadly defined in recent decades. Many of the ideas embedded in this notion however can be found across time and in diverse social settings - perhaps using a different lexicon. Diverse notions of inherited, assigned, elected, chosen, or imposed responsibilities relating to meaningful occupation and wider life consideration can be seen historically and geographically in asserting the lineage of royalty, the selection of spiritual leaders by divine guidance, the election of representatives to do the will of others, and the particular forms of recruitment, tenure, socialisation and training of people to fill certain functions in any society. The social norms for this allocation of related entitlements and responsibilities will be specific to a time and place. ‘Career’ in

this broad sense may also be variously thought of as vocation, calling, and typically in contemporary western style economies, as employment. It is associated with social status, identity, and income and typically has a hierarchical notion of progress or advancement.

Education is integral to the engagement with career by whatever lexicon we consider the dynamics of work/life/fulfilment/duty to group. While early advocates regarded education as a value in its own right and a necessary aspect of universal emancipation, many policy leaders in industrial and post-industrial jurisdictions regard education as necessary prerequisite for preparation for the jobs employers need to be filled. Radical critics of such an attitude to education see it as a means of class reproduction and/or in the service of ‘the system’ rather than about the emancipation of the individual. Regardless of the theoretical orientation towards the purposes or outcomes of education, the connection between education and employment and the waves of diverse career theories are closely linked.

In the international context, particularly in those nations combined as the OECD, the concept of career and its management have been closely linked to wider ideas of economic development and the appropriate development of the ‘labour force’ at a given time and place. The concept of ‘career’ has varied to reflect or achieve the changes in the wider economic, education/training and social context. Social philosopher and political economist, Max Weber (1947) traced the principles and processes of how occupational categories are established in organisations. For a long time, careers were associated with the professions based on organisations (Hall, 1968). An organisational or traditional career is argued by Sullivan and Baruch (2009) as involving employee-employer relationships with progression up the career ladder, and the management of the process largely in the hands of the employer. Their work is among others in the examination of the conditions of work, employment and careers – including the work of those who sought to demonstrate that in the typical hierarchical arrangements within organisations and across industries and occupations, women and men had demonstratively different experiences and outcomes. Over time, this concept of careers came to be expanded in many ways. Considering the objective and subjective aspects of work and related attitudes and behaviour, Hall (1976) provides an early insight into the

expansion of the concept of career to include a “series of lifelong work-related experiences and personal learning that will never die” (p. 1).

Echoing the voice of Hall (1976), Professor Jeffrey Greenhaus (1987), agrees that “anyone engaging in work related activities is, in effect pursuing a career whether or not” (p.7) they are aware of it. Greenhaus (1987) reviews changes in the notions of careers from organisational focus to an individualised perspective. Taking an organisational perspective, individuals are provided with career counselling, workshops and training programmes by the employers. A ‘career’ in this orientation can be seen as a sequence of positions held by a person in a particular organisation. In the hierarchical university structures for example, a tutor may become a lecturer and eventually a professor. To ensure fair employment in the workplace, this form of career orientation can channel employment policies that endorse specific values. A pertinent example in relation to my study would be those policies intending to comply with employment laws with regard to Equal Employment Opportunities (EEO) programmes [and diversity issues considered more broadly]. Other examples might include workforce planning activities expressed as the attainment of consistency or stability in occupations or professions, occupational advancements with improved salary status that are aimed to ensure security for both the employer and the employee.

The shift to greater individual responsibility for the patterns and outcomes of a career, places the responsibility for education, training and personal development on each person. Each person is responsible to assess and achieve career opportunities in the midst of changes in the economic and technological environment (Greenhaus, 1987). This responsibility requires significant understanding of the shifting of opportunities with changing environments affected by the many impacts of intensifying globalisation. Greenhaus (1987) emphasises self-awareness as important in an individually focused orientation to career management. By exploring opportunities and obstacles within self and environment, individuals are deemed to be able to make decisions that fulfil both their work and life aspirations. The responsibility of the employer or state might be framed in terms of guides or incentives to individuals so that they can make appropriate choices. What is less evident in the work of Greenhaus (1987) is a critical evaluation of the extent to which individuals can assess or influence the

wider circumstances of their career, the trajectories of opportunities or control embedded in the structural constraints of any given situation.

Greenhaus (1987) differentiates career management from career development: “career management as a process by which individuals develop, implement and monitor career goals and strategies” (p.7); career development is understood as an “ongoing process by which individuals progress through a series of stages, each of which is characterized by a relatively unique set of issues, themes or tasks” (Greenhaus, 1987, p. 9). Greenhaus (1987) explains the early career stage as an establishment period, mid-career as period of growth also referred to career plateau when work progress is stagnated and late career stage of productivity and a preparation for retirement in a person’s course of life. The model assumes an orderly and uniform process that may reflect the structures of opportunities rather than the actual diverse ways in which people might choose to live their lives if the institutional processes were not so binding. In his review of the changes to the notion of career, Greenhaus (1987) suggests that there has been shift in the view of traditional career success that may include occupational status and rewards related to wealth to self-actualisation: learning new skills and abilities, achievement of goals, having freedom, feeling good about self. Once well established as a very broad concept, the elaborated notion of career is further consolidated by Arthur, Hall, and Lawrence (1989) as “the evolving sequence of a person’s work experiences over time” (p.8).

Super (1990), elaborates the different life stages of growth, exploration, establishment, maintenance and decline with a related pattern in career development. Revisiting traditional career theories allowed researchers such as Greenhaus, Parasuraman, and Wormley (1990) to report recognition that much career theory and practice had relied on empirical studies, mostly related to white professional men and some blue collar workers. It was not till much later that differential treatment in organisations along with career experiences and outcomes were reported by individuals from races, markedly different implications of the diversity for equal opportunities at workplace issues from which equity and equality came drawn into career considerations.

My literature review on careers with regard to a contemporary global labour market framework traces the metamorphosis from traditional notions of careers to

protean and boundaryless career concepts. In *The career is dead; long live the career*, Hall (1996) traces specific historical changes in the notion of career and notes that by the mid-1990s, a significant shift had been achieved. To demonstrate this metamorphosis, Hall (1996) argues that the concept of career has changed from earlier career representations portrayed as externally focused perspectives to internally focused orientations. Hall and Moss (1999) explain the title of the above book as meaning “organizational career is dead; while the protean career is thriving” (p.31). Contemporary research on careers reveals the emergence of concepts such as ‘boundaryless career’ an adaptation that found traction during a period of widespread restructuring of organisations (Arthur & Rousseau 1996). Changes from traditional employer-employee concepts of demarcated responsibilities were being transformed to emphasise the idea of self-managed careers in keeping with the protean depiction of careers provided by Hall (1996).

5.2 Imaging careers from institutionalised responsibility to protean career ideas

The metamorphosis of career theories from occupationally or organisationally focussed careers to individually driven protean career ideas (Hall, 1976; Hall, 1986). This shift is emphasised by Hall (2004) as “the need for people to be more protean in our current business environment” (p.3). The new type of career, is the one in which the person is the driver to form of success called psychological success. The ability to be a continuous learner and to redirect one’s life and career is known as a ‘protean career’ (Hall, 1976).

According to Hall (1996), proteanism is considered to be a process of exploring and developing identity. The protean form involves horizontal growth – by expanding one’s range of competencies and networking with other people. It is differentiated from the traditional vertical model of success understood as upward mobility. Careers are viewed as the series of learning cycles in which people adapt to change and accommodate with respect to emerging trends. Careers may involve psychological contract with an employer as explained by Hall and Moss (1999). The protean career is a process in which the person, not the organisation, is managing. It consists of all of the person’s varied experiences in education, training, and work in several organisations and changes in occupational field. The protean career choices and search for self-fulfilment are the unifying or integrative

elements in his or her life. The criterion of success is internal (psychological success), not external (Hall & Moss, 1999, p. 4). While comparing and contrasting characteristic features of protean with traditional careers, Hall (1976) describes that person is in charge rather than organisation. Freedom and growth are the core values. Work satisfaction comes through professional commitment. The degree of mobility is considered and the degree of mobility is considered to be higher than in traditional careers (Hall, 1976).

Driven by curiosity, I further develop my understanding on career development with a protean approach. Protean career brings the differentiation in the notion of career from organisation to self. Research studies indicate that “career development occurs as the career sub-identity becomes larger and more differentiated in terms of skills, knowledge, abilities, values, experiences and motivation” (Hall, 1996, p. 25). “Career of the future is the continuous learning process” (Hall & Moss, 1999, p. 36). Career development may take place in a self-reinforcing spiral of success experiences and subjectively attributed rather than objectively assessed by an individual’s position and salary as important for success in traditional careers (Hall, 1976; Hall & Foster, 1977). Making use of the opportunities provided in the work arrangements and holding the advantage of autonomy to develop continuous learning process may be helpful in the development of new skills and network (Hall, 1996). Although an individual is considered to be responsible for professional growth, organisations may be required to provide resources and opportunities for core employees to grow and develop in their careers in the process of continuous learning (Hall & Moss, 1999).

Motivators are generated from ideals of autonomy, feedback and support (Hall, 1986). Individuals have a strong chance/opportunity of making a successful career transition and also achieving a good career fit in a new environment (Arthur, Claman, DeFillippi, & Adams, 1995; Hall & Mirvis, 1995). Self-learning aspects of career are metaphorically depicted as moving of pieces in a game of chess by Arthur, Inkson, and Pringle (1999). Concept of self refers to the vocational related attitudes or traits and style referring to individual’s mode of perceiving and responding to decision-making (Held, 1999, pp. 6,7). Hall (1996) projects the importance of self-awareness and a sense of self-identity to put an individual on the career path with a heart. Individuals with the ability to self-

reflect, who engage with continuous learning about oneself or others, are deemed to be able to meet changing requirements in behaviour and attitudes. Self-concept and style are considered to be the necessary characteristics for decision-making. Hall and Moss (1999) suggest developing new competencies linking self and career in alignment with organisation and the necessity to provide space for self-reflections by individuals. Such process of exploring self and environment helps an individual to make informed career choices (Martell, 2010).

5.2.1 Value driven protean career as a calling or vocation

Hall (2004) emphasises “the need for people to be more protean in our current business environment” (p.3). In the context of protean careers, individuals are assumed to determine their life path according to how meaningful various values of employment and other commitments and aspirations are in their life. Value driven, self-directed individuals are deemed to be adaptable to unstable employment situations in a constructive way. Hall (2004) recommends that “as society, we need for all members to grow, achieve and contribute to their full potential, in ways that serve others, as there are so many needs to be met and so much work to be done” (p.3). His ideas invite the reconsideration of career as a calling depicting meaningfulness or purpose of living or vocation that entails finding of suitable jobs by individuals to meet their aspirations in employment and beyond. Opportunities for learning, mentoring or an avenue for developing one’s thinking (critical thinking) and expanding knowledge are opportunities to create change, a way to impact or influence the world that is value driven. According to Ip (2011), career development is based on the opportunities available to individuals that has a sense of purpose or meaning and produces value for the world. When an individual experiences psychological success after achieving it. Psychological success is the feeling of personal accomplishment that shows that that one has done her or his personal best (Hall, 1996). Hall and Chandler (2005) depiction of psychological success based on career as a calling denotes a sense of purpose that one would like to contribute. The notion of individualised responsibility for career success also entails the finding of new jobs (Briscoe & Hall, 2006) – a vexed issue in the volatility of employment opportunities the world over.

Hazledine (1998) suggests thinking beyond “economic dimensions of career of work and job, appreciate social, psychological, even moral significance to our

lives” (p. 162). Apart from the bounded benefits of career such as income and job satisfaction, Arthur et al. (1999) focus on reciprocal benefits like influencing organisational changes and valuable contribution to society. In the literature, calling and vocation are interchangeably used although there seems to be slight variation in their usage. While deriving the definition on vocation and calling, Dik et al. (2009) recommend finding meaningfulness in job and life that Hall and Chandler (2005) call the reasons for satisfaction and psychological success. According to Dik et al. (2009), calling and vocation are used to refer to a sense of purpose or direction that leads an individual toward some kind of personally fulfilling and/or socially significant engagement within the work role, sometimes with reference to God or the Divine, sometimes with reference to a sense of passion or giftedness. In particular, careers in education were expressed as a calling (Loder, 2005).

Dik et al. (2009) differentiate calling as having external source of motivation whereas vocation being both external backed up by internal self-motivation. In other words “individuals with callings perceive the impetus to approach work in this manner as originating from a source external to the self” (Dik et al., 2009, p. 428). There seems to be a linking thread of spirituality along with calling in the professional and life zone of people’s lives. Lips-Wiersma (2002) reports the importance of spirituality as being connected to meaningful career. Dik et al. (2009) demonstrate the source or motivation of calling could be single or multiple that may range from God to serving the needy in the society. Dik et al. (2009) explain the necessity to be “mindful of the purpose and meaningfulness of one’s activity within a particular life role and how one’s efforts may fit into a broader framework of purpose and meaning in life” (p.427). The idea of calling is extended by the researchers towards the betterment of society (Dik et al., 2009).

Spirituality has been viewed as not only influencing work values but also considered to be one of the coping strategies in career struggles (Royce-Davis & Stewart, 2000). While considering the notion of calling, research work on career communities of practice carried out by Parker and Arthur (2000) report groups of people with strong shared values of service are called ideological communities. These people have strong identification towards their purpose of work. Such ideological communities tend to exhibit the same spirit as that of the persons with a calling.

Maori culture pertaining to New Zealand is woven somewhat nascent in my fieldwork. My exposure to this world is very recent. My early readings suggest the compatibility of holistic values treasured by Maori and indigenous values finding space in the organisational literature more generally denotes a seeming compatibility of the idea of career as calling/vocation/spirituality and community and the broadened protean concept. The literature I reviewed early in this thesis suggests looking at the bigger picture of social cohesion, rather than personal aspiration.

According to Kellner (2002), career is a constant process of trying to get promoted in order to reach the valuable end; the greater good. They deem a calling to that which people feel put on the Earth to do. Higher numbers of career as calling can be assumed to be found in certain occupations such as the teaching profession as “people like their work and think they can contribute to make world a better place” (Giddens & Skinner, 1985, p. 2). Tams and Marshall (2011) draw attention to responsible careers where individuals seek to impact the wider world. Through my research, I express that academics have the opportunity and responsibility for creating a life of justice and fairness for all. I use vocation and calling as a sense of purpose for the calling of significant values through an enhanced critical consciousness that may extend beyond self-satisfaction and entail the consideration for a greater contribution to society and the planet. Through this reading of the literature, I position myself in relation to others to enable me to interweave the idea of reflecting on my job and life aspiration as part of a calling and what others may refer to as a career.

5.2.2 Boundaryless career, an extended protean career

A turbulent economic environment has forced organisations to become more flexible to remain competitive. As a result of ever-increasing market pressures, organisations have become leaner, psychological contracts increasingly transactional and long-term linear careers within a single organisation have been replaced by boundaryless careers. (Greenhaus, Callanan, & DiRenzo, 2008, p. 277)

Moving up the career ladder, an important attribute of traditional organisational career is increasingly presented in the career literature as outdated and giving way to protean and boundaryless career images that may involve inter-organisational

mobility and a reconsideration of the physical or psychological aspects of work (Arthur & Rousseau, 1996). “A continuous upwardly mobile linear career within a single employer is not a dominant career pattern. Employees now pursue an increasingly wide range of career patterns, many of which have boundaryless or protean elements” (Greenhaus et al., 2008, p. 284). Decoupling the concept of career from a connection to any one organisation or to paid employment has led to the new career which is boundaryless (Arthur, 1994; DeFillippi & Arthur, 1996). Mirvis and Hall (1994) ascertain that elastic boundaryless concept may comprise of work and non-work responsibilities overlapping and shaping a person’s identity and sense of self. They consider complexity and diversity as requirements for varied work experience, flexibility, and self-direction that allow the individuals to self-design their personal and professional development. Mirvis and Hall (1994) suggest various forms of protean flexibility in terms of the use of time and space to provide new ways to think about notions of boundaryless career. Working at home or in an informal or a formal environment are examples for space flexibility.

Boundaryless careers are considered to be one of the modern careers that take several meanings according to the situation at hand. Although there are several ideas behind the boundaryless concept, primary focus is on the physical and psychological perspective. Greenhaus and Beutell (1985) draw attention to the less boundary between work and personal life. People move in and out physically and psychologically of many spheres of attention during course of the work day. This enlarged definition of career space enables “people to consider the time seriously to spend with growing children and take care of aging parents under the rubric of attaining psychological success” (Mirvis & Hall, 1994, p. 369). Arthur (1994) clarify that boundaryless careers are initiated by individuals and they may be inter-organisational.

Arthur et al. (1999) elaborate boundaryless careers as of variety and mobility across different occupations rather than the typical career progression in a particular job that is being reimagined in the new economy. Boundaryless careers may have no or dissolved boundaries leading to acquiring of new skills. The blurring of traditional boundaries including hierarchy, status, skills, responsibilities of home and work happen in boundaryless career approaches. According to Gatenby and Humphries (1999a) “boundarylessness is identified as

disconnection from any one organisation (or to an organisation period) and even from its exclusive association with paid employment” (p.257). Gatenby and Humphries (1999a) note that “boundaryless career provides an opportunity to move away from the shortcomings of definitions which were organisationally based and controlled” (p.264). Drawing lines on the earlier works of Arthur (1994), Rodrigues and Guest (2010) consider permeability or fluidity of boundaryless career to provide a rich and wide understanding and re-conceptualisation. The literature suggests broad meanings of boundaryless career that range from job mobility across employers and networking and changes in the organisational structures have in one way contributed to the origin of boundaryless careers. In the era of globalisation, the boundaryless career concepts may include not only working beyond geographical boundaries but also psychological boundaries. From a social constructionist perspective, I explore the reimagining of careers in the following section.

5.2.3 Career as a social fabrication

Berger and Luckmann (1991) explain the routinisation and institutionalisation of ideas as part of the process of constructing what comes to be perceived as social reality. Collin and Young (2000) regard the changing depictions of careers as a useful example of a social construct. Careers understood as a profession, a job, or work in terms of employment where there is employer-employee relationship and roles designated as part of work is an example of such routinisation and institutionalisation. Professional aspirations, professional progression, climbing the occupational or organisational ladder as success or achievement are central to this image.

Writing well after the work of authors such as Hall (1996), Greenhaus, Callanan, and Veronica (2000) and others concerned with the morphing of career related concepts. Inkson (2004) suggests metaphors of careers as images of ladders, pyramids, paths, plateaus, journeys were still being used at the turn of the 20th century. Inkson (2004) uses different metaphors: inheritance, construction, cycle, fit, journey, encounters and relationships, roles, resources, and story. These images, Inkson (2004) argues serve to support recruiters and managers to prepare fit-for-purpose workforces motivated and controlled with guidance and incentive. Thus despite a challenge to the idea of career as professional aspirations,

professional progression, climbing the ladder and success or achievements such dynamics may still be central to common images of career.

While examining the metaphors used in career theories, Rodrigues and Guest (2010) suggest expanding the understanding of contemporary career dynamics and emphasis the need to go “beyond the dominant imagery” of traditional organisational career models (p.1160). The use and congruity of career metaphors in the ‘taken for granted’ in OECD countries certainly allows for some diversity that earlier depictions of careers did not allow for. Gatenby and Humphries (2000) use the word “career to include paid and unpaid, public and private, employment and non-employment aspects of our lives” (p. 91). While much of the traditional ideas remain pertinent, there are indications that the protean image is desirable.

A protean concept of careers and of individuals is compatible with neoliberal ideas of the human being as free, equal, autonomous, and capable of making decisions that are compatible with their values. People are thus deemed to be responsible to shape their activities according to their values. In such a consideration of the human being, a career must necessarily be self-managed and must include not just professional or employment activities but cover other aspects of life - family, community and society. Only with such flexibility can the diverse range of values of free and equal humans find expression. This depiction emphasises individual responsibilities in different spheres of both paid and unpaid employment and life. In other words, individuals are required to shape their career and be accountable for its outcomes. A boundaryless context suggests freedom of movement. Flexibility in jobs and in life allow for free flows between work and other aspects of life. While theoretically interesting, this model is light on the seemingly intractable issues of gendered constraints to this ideal view of the world.

Regardless of the ideas of individualised responsibility and control, Sabelis and Schilling (2013) argue that construction of career is gendered and is socially constructed. They assert the “prevalent logic of career making is still linear and cumulative” (p.127) and this logic “assumes a linear process of reaching an optimal position in terms of the hierarchical order of positions and jobs” (p.128). They argue that even the boundaryless and protean career follow a somewhat

linear fashion. Critical of this hierarchical organisational idea, Sabelis and Schilling (2013) argue that the traditional notion of career ignores the changes in the contemporary world that is problematic for not only women but everyone. Moreover, the issues in life courses limit the linearity of careers. They posit frayed careers as relating to “irregularities as experienced in a life-world perspective of a multiple and complex understanding of career over a life course” (Sabelis & Schilling, 2013, p. 129).

Multiple perspectives of career as viewed from an inter-disciplinary approach of a psychological, sociological, socio-psychological and economic perspective are found in research studies by Khapova and Arthur (2011) who suggest collaborative thinking and understanding in meaning-making of careers. There is a paradigm shift from career enhancement to development in all aspects of human experience that includes family, culture and life roles is evident in the literature (Niles, Herr, & Hartung, 2002). An extension towards protean concept of careers seems to be its trajectory. I chose to see how far this trajectory is expressed by my research participants through my fieldwork. To prepare for this inquiry, I next review employment policies and career services in particular in New Zealand, a small country with a relatively broad influence – on global stage as a recognised leader in the OECD with regard to career policies as further discussed below.

5.3 Career services and employment policies in New Zealand

In New Zealand, career specialists have been a leading voice in the changes to career ideas since the 1990s. Occupational training and guidance was once administered under the Department of Labour, a government department established to strengthen the economy to improve the performance of labour market and to enhance the standard of living in New Zealand. Under the Education Act 1989, Careers New Zealand (previously Career Services) was established with a vision of developing careers in New Zealand (Ministry of Justice, 2015). Headquartered at Wellington, Careers New Zealand is an integrated organisation set up pertaining to OECD that links employment-related education and training (CareersNZ, 2015). In late 2012, the Department of Labour was integrated with ‘The Ministry of Business, Innovation and Employment’, comprising employment, labour market and workplace safety, with health, compensation and labour issues (Ministry of Business Innovation and

Employment, 2015). From its location in the Department of Labour, job advice came to be divided between public service (Career Services or Career New Zealand) and increasing numbers of private providers such as Seek and Trade Me.

With a move to a neoliberal orientation the arrangements and directions of government departments morphed to infuse neoliberal ideas in all aspects of the government services. Greater fusion of education and labour policies were crucial for implementation of neoliberal ideals. With the career emphasis still on employment and the responsibility to individuals, government influence is more hidden in policies. In New Zealand, Equal Pay legislation began with the Government Service Equal Pay Act in 1960, introduced equal pay to all government positions occupied by women and men, and also pay equity between occupations held predominantly by women and those held by men (Coalition for Equal Value Equal Pay, 2004). The Equal Pay Act of 1972 introduced equal pay for employees in the private sector with an aim to eliminate gender pay discrimination, in order to narrow the gender gap. This Act legislated the same pay rate for both women and men but its lack of guidelines for equal pay rates was a drawback. The Employment Equity Act 1990 included a focus on pay equity, equal employment opportunities, and the institutional arrangements for setting up the Employment Equity Office. This Act was however replaced by the Employment Contracts Act (ECA) of 1991, an Act that reduced the involvement of unions by advocating for a direct relationship between employees and their employers (Morrison, 1996).

While analysing the actual achievement of equity in employment, Humphries and Grice (1995) report women continued to occupy low status and low paid jobs in organisations under each legislative regime. Segregation based on gender continued to exist. The ideas of Equal Employment Opportunity (EEO) and Affirmative Action (AA) underpinning the original Employment Equity Act of 1990 was in need of stronger commitments. The New Zealand Employment Relations Act 2000 is a parliamentary statute that replaced the Employment Contracts Act with an expressed purpose to strengthen the relationship between employer and employee based on fairness, mutual trust and confidence. Employment contracts are now termed as employment relationships governed by Employment Relations Authority (Coalition for Equal Value Equal Pay, 2004). The effects of this Act were to improve women's employment conditions but

appear to have narrowed to a focus on the competition for jobs on an open labour market where gender ought not to make a difference.

Concerned with the entrenched sexism of their era, Humphries and Grice (1995) recommend thinking beyond liberal ideas where the idea of meritocracy is riddled with gender bias. Fairness in the global world they argued even then, may require a conscious commitment to moral values of equity rather relying on capitalist principles of EEO and their business implications. Liberal labour market policies may not necessarily address issues of unequal distribution of employment where gendered stereotypes and sexist regimes persist. But even if gender equality was to be achieved, the marginalisation of people endemic in the capitalist system remains an issue of concern to me. It seems no victory for justice if a system that excludes many people from the where-with-all to a means of a sustainable livelihood is governed, led, or managed by an equal number of women and men.

From a radical feminist view, the EEO doctrine may be attractive to women aspiring to succeed in their profession but it has not addressed gender gaps under the various forms of legislative intervention nor market driven individualised competitiveness. When people are considered as resources, there is less likelihood of them being treated well in a capitalist economy, a point made by Humphries and Grice (1995) and worthy of reconsideration two decades later where the growing gap between rich and poor has been exacerbated, negative impacts of this on many women has remained significant – even as some women have found significant career opportunities. Hall (2004) reports that New Zealand transformed “from a planned socialized economy to a free economy” (p.10). For whom this freedom is a blessing is a point I will return to. I next review the career guidance policies of OECD as New Zealand is part of this collaboration of nations and has at times provided significant leadership in its considerations.

5.4 Career guidance policies of OECD

At the turn of the 21st Century, the OECD is headquartered at Paris. It is an international organisation that prioritises economic and social wellbeing of member countries. Career guidance policies of OECD are noted for different countries with a focus on enhancing standards of living (OECD, 2015). While reviewing OECD policies, career guidance policy consultant and influential global analyst Professor Tony Watts (2003) posits “career development services as a

public good as well as a private good” (p.2.). In such career development services, such public policy goals of improving efficiency through training to achieve learning goals, improving supply and demand of labour market and equal opportunities, and social inclusion for social equity are considered for the development of countries. Watts (1994) refers to the threats and opportunities for individuals in the new forms of career development accompanied with changes in the relationship between organisations and individuals in the trajectory of globalisation. Watts (2003) remarks that trends in career development as a shift from organisations to self-help approaches of individual learning and related changes in behaviour and attitudes. The introduction of individualised approaches to career development in the form of making career choices is emphasised through concepts of lifelong learning and autonomy, an implication of protean careers. Career services in OECD jurisdiction are a good example of state intention and power to influence the symbolic universe which must always be understood in a wider context. I review the neoliberal aspects of career development in the next section.

5.5 Neoliberal ideas infused career development in an intensifying global economy

Over two decades ago, Greenhaus and Callanan (1994) noted that the “world is changing rapidly and dramatically and these economic, political, technological and cultural changes are having profound effects on the world of work” (p.8). The impact of such changes on the notion of career was explained by Arthur et al. (1999).

Reframing or revising new career theories in an unstable, restructuring economy, Arthur et al. (1999) question “how much has the study of careers changed to accommodate the transition to the New Economy?” (p.10) – or more provocatively: “What kind of economy do the new careers develop?” (p.13). They suggest the development of career competencies in which knowing why (knowing organisational mission), knowing how (technical and management skills), and knowing whom (network) are necessary questions for career advancement. They note the subjective means of life connected to work and the dynamic interplay of work and economic environment are ignored in the interpretation of the traditional career. Hence they argue that “there is a need for new kind of inquiry into careers

to show what traditional theories on careers have failed to show. Such an inquiry will help to focus on how to consider the ignored 'subjective side of the career' (Arthur et al., 1999).

Greenhaus et al. (2000) recommend individual initiatives towards career management in order to survive in the global work environment. The responsibility for providing career opportunities has moved from the employer to the individual. This individual must be flexible and self-directing. The employer's responsibility has been subtly reshaped merely to provide the conditions of service as jobs for which individuals could compete. In the contemporary situations of global economic changes generating ever more unpredictable work conditions, new approaches to careers are deemed necessary but the unpredictability of opportunities foisted on individuals are screened from the debates and thus perhaps, the meaning-making of the future.

In their research studies on 'career management and development in New Zealand organisations', Humphries and Carr (1999) report that part-time or casual employees, a style of employment enabled under the conditions created by the Employment Contracts Act of 1991, are deprived of opportunities for any employer or state engaged forms of career development. The global economic changes have resulted in the growth of part-time and contract based employment. Research studies indicate "we are also increasingly placed in competition with one another for the decreasing stable, well paid jobs available in globalising economies" as noted by Gatenby and Humphries (2000, p. 91). The global labour market demands high flexibility and adaptability from individuals (Greenhaus et al., 2000). Employment flexibility is believed to be one of the major adjustments that individuals are deemed to make in order to sustain employment in the era of globalisation. Commenting from their vantage point in the 1990s as decade of radical economic reform in New Zealand, Dyer and Humphries (2002) review labour flexibility, introduced to fit during times of restructuring and downsizing of organisations in the global market at that time. Dyer and Humphries (2002) argue that individuals are not called to challenge the system but rather, individuals are "invited to plan their career within a wider context of economic change" (p.3.) and to take personal responsibility for the outcomes.

Dyer and Humphries (2002) address the greater implications of globalisation and flexibility on unemployment, poverty, and widening of the gap between rich and poor that was exacerbating even at that time. They note the paradoxes of organisations and governments being able to influence or manage the re-shaping of individuals as radically atomised individuals at competition with each other on a market not in their control. Such subtly reshaped individuals are to take sole responsibility for career outcomes - perhaps through self-help practices or seeking counselling. These influences, in which the New Zealand Career Services provided significant support, are argued as ways to normalise the reshaping of career discourse in a global era (Dyer & Humphries, 2002). They argue the structural constraints that affect career opportunities require individuals to recreate themselves in new images involving flexibility so as to fit in the contemporary world. This requirement adds pressure on individuals to upgrade their skills and prepare to be absorbed in the global labour market. Thus day-to-day life is normalised in a formative notion of career by the effects of globalisation and this normalisation affects wellbeing of individuals differently.

Even flexi-time has not improved the equality stakes related to work demands. Twinaime et al. (2006) report that flexible employment conditions for employees can be counterproductive where lower incomes or increased productivity demands increased pressure to accept extended hours of work. Work-life balance may be well enhanced for some by access to more flexible work practices. For others, the need to commit to two or even three jobs to sustain their families is now common for even more New Zealanders. The situation provides little real flexibilities in their lives (CPAG, 2016). The value of revisiting this research could be used to fuel a discourse of the real impact of greater employee flexibility – including the idea of work/life balance – in which each employee are required to take responsibility for preparing themselves for job opportunities and outcomes and for the allocation of family duties within the ever changing family dynamics, global impacts on local and regional economies and thus real job opportunities.

Enache, Sallan, Simo, and Fernandez (2011) observe that changes in the global economy seem to reshape the fascinating concepts of careers. In times of employee surplus, or the desire to reduce labour costs or increase the productivity of remaining workers, or in contexts where hierarchies are flattened, career ladders are shortened and the spaces on them less accessible for many. Who

should have access to those spaces was, and still is, contentious. This form of globalisation has invited diversified career constructs and perspectives. As the participants in my research project are women academics, I review below the neoliberal implications of career in academia.

5.6 A neoliberal approach to career development of women in academia

Gender equality is considered to be important in terms of education, health, employment and the political arena (World Economic Forum, 2014). Gender gap index is a measure to gauge the trend to equality between women and men. The World Economic Forum covers 144 economies to measure gender [in]equality. Women's representation in strategic positions is considered to be the benchmark for women's career development. According to Thompson Reuters Report (2013), women academics make up to 34.6% in about 48 UK institutions in their research. In the US it is 35.6% for 111 such institutes.

According to Human Rights Commission New Zealand (2012), the percentage of female senior academic staff is 24.38% in the New Zealand universities. Among eight New Zealand Universities, although the highest percentage of senior female positions is occupied by University of Waikato with 28% (2015), the ratio between male and female in lecturer-professor group is 56:44. Winchester and Browning (2015) critically reflect on representation of academic women in senior (31%) and academic staff positions (44%) employed in Australian universities. Reports show few representations of women in the top positions in academia.

Glass ceilings, "the unseen and unbreakable barrier that hinders women and minorities to reach top positions in corporate irrespective of their achievements and qualifications" (Federal Glass Ceiling Commission, 1995, p. 4) seem difficult to break. Research conducted by Neale and White (2004,) in New Zealand and Australian Universities depict that women have difficulty in reaching academic senior positions due to demands in teaching, research and a greater share of administration than their male counterparts. Most women are reported to be occupying lower hierarchy levels with responsibilities for academic teaching and mentoring of students, and less representation in research and leadership roles (Chesterman, Ross-Smith, & Peters, 2005).

Stringer (2013) states that fixed term contracts are an issue in academic career development of women academics in New Zealand and Australia, adding that

women academics are ‘contractually segregated’ with an overrepresentation of clever women on fixed term contracts. Exploration of the reasons further identifies lack of mobility, interruptions in career due to family responsibilities, and lack of transparency as difficulties faced by academic women in New Zealand and Australia in getting promotions (Neale & White, 2014). In research on equity and diversity in Australian tertiary institutions, Max (2013) reports low levels of EEO and a lack of transparency in gender policies of tertiary institutions, implying a liberal suggestion by following state based legislation. Stacey (2014) explains the impact of global crisis or recession and disproportionately low numbers of graduate women and their jobs as reasons for the declining of number of women in senior positions in New Zealand. Based on the criteria such as income, health, education and representation, McGregor (2016) reports that New Zealand has fallen to 10th position in the best countries for women according to Global Gender Gap report. She quotes inequality in pay, violence against women, less representation in politics and inequalities as reasons for such gap.

Overall gender became a focus of attention brought about by much feminist work on the relative employment conditions of men and women, emerging in two different but related streams: Equal Employment Opportunities (EEO) and Employment Equity (EE). Policies to mitigate against seemingly intractable gender discrimination may include Equal Employment Opportunities (EEO) for women. Affirmative Action (AA) seems to be off the agenda. In the realms of the EEO debates, the issues of opportunities and outcomes were contested. The work done by women in and out of the paid workforce was an issue. Since rapid liberalisation in New Zealand from 1984 that promised new opportunities for women, the gender gap remains.

5.7 Careers of academic women in a globalised economy

In the globalised economy, women face intensifying competition in the employment context. A comparison of full time and casual academics depicts women are occupying more casualised positions. In casual positions employees work for long hours with limited remuneration with no proper pay and rights for leave. Career interruptions such as leaving a tenure position for supporting their family or due to shifting to other places hampers the professional growth of women (McElrath, 1992). Lobodzinska (1995) notes an interruption in the flow

of employment to more casual and unpaid jobs during times of recession, as immediate side effects of globalisation. A casualised workforce is characterised by short term contract variously portrayed as providing the required employment flexibility for employers and as attractive to some care-givers, who happen to be mostly women. This flexibility, however, is experienced as a form of instability and insecurity by those needing secure and regular employment. Gender gaps include male/female differences in terms of job security, working hours, salary, and job satisfaction, persist in academia (Baker, 2009).

Stringer (2006) argues that the gender pay gap has increased although there has been increase in the participation of women in paid employment. The vertical and horizontal segregation by gender in the labour market is brought into focus. Women are occupying low paid jobs thereby entering into a vicious cycle of gender inequality and inequity. Stringer (2006) reasons that “women’s work attracts less pay than men’s work because outside the sphere of paid work it is performed for free, not recognised as real work” (p.86). Stringer (2006) comments on women taking up “part-time work (thirty hours or less per week) in order to juggle their unpaid workload with participation in paid employment” (p.87). This is amplified by Hart (2008) who quotes lives of academic women as complex, revolving around professional and personal lives. While sharing the stories of leaving academic women physicians, Levine, Lin, Kern, Wright, and Carrese (2011) report the experience of feeling undervalued and due to the struggles faced in meeting the demands of work and home. Women do not push themselves for promotion, the existence of sexism at the workplace, and having children – balancing work with family - are reasons enumerated as affecting women’s progress, and many women tend to change their work to part-time or resign their jobs to take care of the family (Judith & Fergus, 2015). Increasing numbers in government positions, paid employment and supporting women through paid parental leave are considered to be the aspects to improve the socio-economic status of women. Women face particular challenges in work and life. In New Zealand the conditions of paid parental leave are about 18 weeks for the primary responsibility of the baby’s care (Employment New Zealand, 2016).

Major implication of neoliberal policies on employment and careers in academia are the performance based systems. Performance Based Research Funding (PBRF) is a system followed by universities worldwide. For scholars in university

jobs, these systems may have various titles but have similar intent and impact. They are typical of the industrial model of many services exemplified in the move of career services in New Zealand to the Ministry of Business, Innovation and Employment. The New Zealand version of PBRF was introduced in 2003 as a research performance assessment by New Zealand Tertiary Education. The aim of PBRF is to evaluate and reward universities for research excellence, in the form of funding. Criteria for evaluation are fixed by the Tertiary Education Commission (TEC, 2015). TEC manages and produces interim reports on the PBRF evaluation of the Tertiary Education Organisations (TEO) (University of Otago, 2015). Quality Evaluation is given high score of 60% weightage to peer review of research outputs. About 25% of the funding is based on Research Degree Completions (RDC) and 15% funding is for External Research Income (ERI). PBRF quality evaluations were held in 2003, 2006 and 2012. Academics are required to submit a portfolio of evidence, comprising their research contributions. They are categorised as A with a grade 5 international standing, B – 3 National, C - 1 Local or R - Research Inactive (TEC, 2015). Major criticisms have risen on how PBRF is used not only to measure and attract funding, but as a performance tool to govern and reduce academics in universities. There are concerns that this system is also being used to reduce the number of academics in times of organisational restructuring. In this conceptualisation of universities as output regimes, PBRF points are a form of currency - as profit is in a wider context.

Research studies indicate women are being affected by the Performance Based Research Funding (PBRF) system of patriarchy as there seems to be more of a gender gap in the PBRF scores (James, 2007). PBRF affects Maori research and especially women in particular (Roa, Beggs, Williams, & Moller, 2009). Thornton (2014) criticises the judgement factors of Key Performance Indicators (KPI) that are used for grading academics. According to Thornton (2014), this managerialist approach to governance inevitably undermines ethical conduct; it tears away at the civic fabric of collective academic life, eroding the ethical sensibilities of individuals” (p.85). University culture under the influence of globalisation has to meet the research demands. Managerial practices are against the democratic and collaborative practices and provide priority to individualism and productivity.

Academic feminist McRobbie (2015) argues that women [women - differently] are put under the pressure by the research assessment system to publish in top journals. Korten (2015a) argues through intensification of the economic form of globalisation “our academic institutions have become factories” (p.121). According to Morley and Crossouard (2016), neoliberal policies of economic development are considered to be dominant when the focus is on profit alone and social responsibility is excluded. The currency are output scores in the industrial model of universities Morley and Crossouard (2016) argue that neoliberal values cannot be transformed if individuals continue to preserve the global capitalist system. PBRF generates competition, individualism, and meritocracy, deemed to be counteractive values supporting the neoliberal system. Far from being in the vanguard of a post-industrial form of organisation, overly simplistic notions of outputs, products, product and efficiency appear endemic. Such perspectives invite a journey into radical feminist perspectives of critical thinking to examine the institutional critique they bring to the discussion.

5.8 Changes in academic career and impact on women: An intuitive response from radical feminist perspectives

In my research, I use radical feminist theories to inform my interest in the iterations of career theory and practice. According to radical feminists, the “masculine nature of academic institutional culture is a collection of decisions that are managed by people who are currently present” (Hallstein & O'Reilly, 2012, p. 89). The system expects the staff to conform to the institutional expectations, norms and values which radical feminists posit as patriarchal. This depiction stand in radical to the context necessary for self-directed careers as implied by Hall (1996) and other advocates of protean careers and in the purported emancipated individual that serves as a centre piece for the neoliberal ideal.

Critical discourses on radical feminist theory revolve around overthrowing patriarchy in all forms. Vasil (1996) criticises the liberal feministic approach to the position of academic women with its emphasis on the equality of access and opportunity of women, as overly simplistic negligent in considering the impact of the structure. While discussing the gendered nature of academia, (Fotaki 2012) expresses patriarchal barriers as reasons for underrepresentation of women

academics in the current academic arrangements. According to Gatenby and Humphries (2000) while feminist theories and methodologies open up “powerful possibilities for a deeper, richer and more valid understanding of the notion of career” (p.103). Efforts to change gender inequality “have not had a dramatic impact on the overall position of women” (Gatenby & Humphries, 1999b, p. 282). They caution that merely adding more women to senior positions will help only “few at the expense of a majority” (p.287.).

Questioning gender issues, Marshall (1995), argues that women are required to “adjust their career patterns and manage the practicalities of multi stranded lives. This individualised emphasis in sense-making is unlikely to foster radical change in organisational or social cultures and practices” (p. 7). Taking the stance of critics of liberal feminist theories, I argue for a more radical perspective for justice and fairness in not only women’s lives but also for all. From a radical feminist perspective, women’s development may not be just about economic empowerment of women. I raise critical questions of ‘how have the notions of careers changed in the current global environment? And can liberal notions of increasing number of women in strategic positions in organisations change the ways they operate and bring about justice in women’s lives?’

5.9 Summary

From my exploration of the literature, I suggest key aspects of career development including those posited by Hall (1996), as self-driven and value driven processes of both personal and occupational development. A protean person is said to have an ability to reform oneself (morphing) by changing attitudes and behaviours that respond to the demands of an increasingly globalising labour market. There seems to be a perceptual emphasis on personal and professional achievement as suggested by Sullivan and Baruch (2009). The historical, hierarchical, professionally oriented, and state and employer controlled notions of career were challenged by critics who drew attention to the absence of recognition of specific family responsibilities carried largely by women, and the persistence of various forms of institutionalised sexism and other discriminations that an individual may not have the power to overcome.

Protean career ideas and practices indeed may facilitate thinking about employment, parenting and social commitments beyond jobs to consider all other

aspects of life. In many ways, as I will discuss in subsequent chapters, this morphing of the notion of career is well demonstrated in the conversations with my participants. Career development is expressed through career progress, career trajectory, career pathway (though still heavily job focused) with an overall protean approach where other aspects of life are given consideration. Given the issues arising from the intensification of neoliberal orientations to human organisation, and with it the morphing of our notions of career, the control and distribution of employment, privilege and responsibility, feminists and women of 'conscience'- my focus is drawn to how senior women academics, perhaps privileged through the very neoliberal achievements of the past, now see their responsibilities. With my thoughts on these privileges and the still unachieved equality aspired under the neoliberal trajectory, I describe the narrated stories and use radical feminist orientations to observe, understand, and analyse notions of career from my participants' perspectives in Chapters Seven to Eleven. To open a reflection of this depth and complexity, I needed a conversation opener. I came to think of vitality as the idea I anticipated many participants could relate to. Fluctuations in vitality are subjectively noticeable and can be explored. They can even be consciously impacted. To be able to describe how the participants and I engaged with this notion, I explain the conceptualisation of vitality that I became interested in the next chapter.

CHAPTER SIX

Vitality as a life-force and a force for life

6.0 Introduction

The recently articulated and far-reaching changes in values and practices for employees and organisations encapsulated in the protean career metaphor have found some traction as the context of employment was increasingly moved towards neoliberal economic directives. Women and men are required to compete on the (still to be made level) playing-field we call the employment market. Competitive individualism is intensified. Overt discriminations are to be attended by ‘good practice’ and the doctrine of meritocracy explains unequal outcomes generally as the result of unequal or inappropriate commitment. The contrast between liberal and radical feminist orientations to the achievement of a just society is a writ large in this notion of merit as justice. How to gain insight into and perhaps contribute to the engagement of women with career orientations that contribute to justice was sparked by my own experiences of fluctuating energy generated from deeply embedded gendered social and employment experiences, and my observations of variously inspired energetic people. These energetic people appeared to be brimming with vitality. The notion of vitality seemed to offer me a way to think about the fluctuating energies I experience. I was unlikely to be alone in this regard. But I was not familiar with any research on this idea. I set out to find what had been written about vitality.

Human vitality is both overtly and implicitly explored in many forms of literature and art. In this chapter, I review the representation of vitality as a life force. I reflect on various conceptualisations of vitality in preparation for my inquiry into the overall wellbeing of women and in particular, the women academics who participated in my research. I also explore notions of creativity that seem to be connected to vitality in a symbiotic relationship. This overview is refined by a focus on how I have come to understand vitality as experienced through work-life balance.

6.1 Vitality as a life force

Vitality is a term refers to an energetic state that can fluctuate under various circumstances. The idea has been examined from a variety of perspectives. I chose

to explore those notions of vitality that were interesting to me and seemed a good fit for my study. Vitality is conceptualised by the authors I selected for closer reading as the drive or energy within oneself that may be connected to psychological and physical conditions. I start my review with psychological perspectives offered by Ryan and Frederick (1997) who refer vitality as the “specific psychological experience of possessing enthusiasm and spirit” (p. 530.). In this depiction, vitality is a subjective experience and explanations of the experiences and what may impact them can vary from one person to another. Ryan and Frederick (1997) explain “subjective vitality as the positive feeling of aliveness and energy that may reflect the wellbeing of individuals” (p. 529.). Subjective vitality is considered to be “one of the indicators of subjective wellbeing” (Baruch, Grimland, & Vigoda-Gadot, 2014, p. 518). Deci and Ryan (2008) redefine the concept of vitality as “the energy available to the self that is considered to be exhilarating and empowering and allows people to act autonomously and persist more at important activities” (p.184). Taking my position from these authors, I craft my understanding from the notion of vitality as a life force that invigorates one’s most energised self.

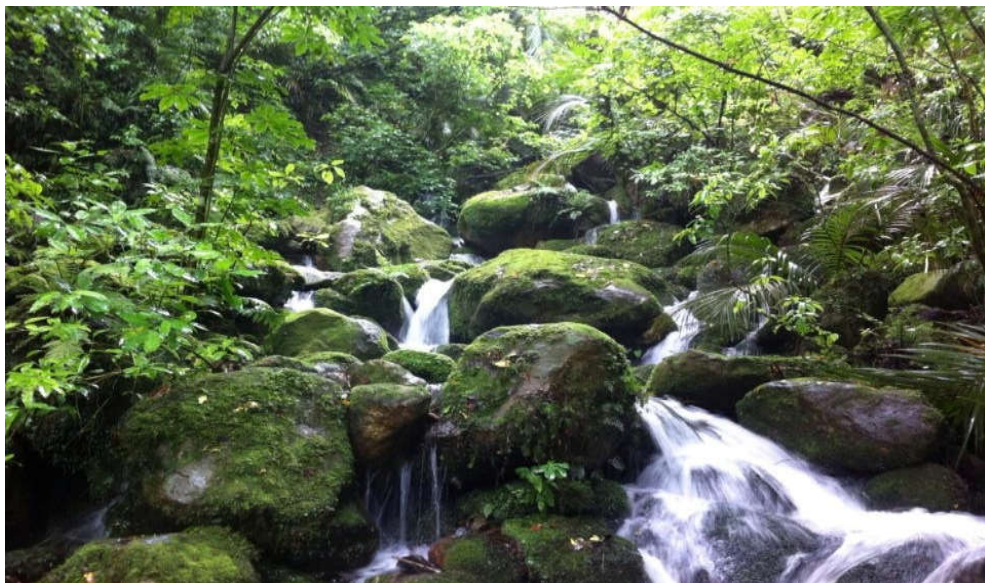


Photo 3 Vitality in nature (Wairere falls, New Zealand)

Self-identification with nature is connected to vitality in some research studies. For instance, Ryan et al. (2010) claim nature as an influential entity for vitality of all life. The presence of fresh air, sunlight and a sense of openness increase the experiences of human vitality. The impact of human activity on Earth’s vitality is

among the concerns raised by critics of the dominant form of globalisation I reviewed in Chapter Two. The state of Earth's vitality impacts human wellbeing. Capra and Luisi (2014) depict interconnections of life with nature.

Ryff and Singer (2008) introduce the notion of 'eudaimonia', i.e. physical and spiritual ways of exploring self. They posit that an environment integrating psychological constructs of autonomy, self-acceptance, personal growth, positive relationship with others, purpose in life and social responsibility are considered to be influencers in determining aspects of vitality. I incorporate the work of Reyes-Gonzalez (2007), who perceive vitality as a positive quality or attribute that is defined as the "essential, yet intangible positive qualities of individuals that "enable purposeful production" (p.86). Similarly, Brown (2011) suggests vitality can be experienced as a sense of purpose. This provides an action component of vitality that is drawn from my radical feminist theoretical orientations. Thus vitality is not only energy derived from life but also energy leading to actions for purposeful living. A systemic approach to vitality (life) is suggested by Capra and Luisi (2014) in *'The systems view of life: a unifying vision'*. In contrast to the dualistic ideas of much western theorizing, Capra and Luisi (2014) consider human body and mind to be integrated rather than separate entities. They extend the notions of a systemic approach to the exploration of our humanity and the interwoven relationships with each other and with earth. In their view, interconnections of life's biological, cognitive, social, ecological, spiritual and philosophical dimensions through an integrated approach can help people to flourish and overcome global issues. According to Schiuma (2014), aesthetic experiences in organisations, such as wellbeing and quality of daily work activities and engagement, can be helpful in making employees feel happy, inspired and energised (p.353).

Medical academics, Dankoski, Palmer, Laird, Ribera, and Bogdewic (2012) focus on vitality as a contributor to professional life and exemplify a strong link between career, life management and vitality. According to Harvey and Donaldson (2003), professional vitality may comprise "passion, vigour, facility and satisfaction". Passion is considered to be a "sense of purpose", vigour as the "mental, physical and emotional energy to do the job", facility is "skill at the job" and satisfaction as "a sense of pleasure, accomplishment and fulfilment" (p.30). Reyes-Gonzalez (2007) suggest notions of "meaning, purpose and satisfaction" to

help principals overcoming the situations of difficult conditions at the workplace (p. 110).

Faculty vitality is defined as Dankoski et al. (2012) “the synergy between high levels of satisfaction, productivity and engagement that enables the faculty member to maximise his/her professional success and achieve goals in concert with institutional goals” (p.635). Professional vitality is termed as vigour by Shirom (2011) as “individual’s feelings that they possess physical strength, emotional energy and cognitive liveliness at work” (p.61). Viggiano and Strobel (2009) define vitality “as the optimal capability of the individual to make significant and meaningful contributions to their career goals and the institution’s missions” (p.82).

Baruch, Grimland, and Vigoda-Gadot (2014) link professional vitality to career and life satisfaction, depicting an extended notion of career as reviewed in Chapter Five. Vitality however, is not confined to professional considerations alone. I elucidate my understanding of vitality in professional life to encompass aspirations and achievements of goals in the workplace; to embrace varied interconnections to life that open up new vistas of understanding career in which vitality can be considered as a complex energy that may be enhanced or diminished in a variety of ways. From the reviewed literature, I articulate vitality as integrated with the life source of energy which produces meaningful action. Driven by curiosity, I move towards exploring links between vitality with another life force: creativity.

6.2 Creativity as vitality and vitality as creativity

In my reading of the literature on vitality, I was struck by the strong connections made between vitality and creativity. Fortuitously at this time, I became aware of an international conference on gender, work and organisation at Keele University in the United Kingdom. It was an opportune time for me to bring these ideas into greater confluence. I presented the paper on creativity and vitality of women academics for the 8th Biennial International Interdisciplinary Conference on Gender Work and Organisation.



Photo No 4 Paper Presentation on creativity and vitality of women academics at Gender Work and Organisation Conference, Keele University in Staffordshire, England, June 25, 2014.

Various conceptualisations of creativity can be helpful for further engaging of notions of vitality. According to Sternberg (1999), creativity is considered to be the making of something new which has value. Pink (2004) suggests that creativity may lead to innovation, creating a competitive edge for business. In recent studies, Bilton and Cummings (2014) argue that creativity is not only about production but also consisting of new services and experiences. Research studies explore organisational creativity and environments in which creativity is fostered. Purser and Montuori (1999) suggest changes in organisations through enhancing “cognitive capabilities to improve creativity” (p.354). Kung (2014) suggests more research is needed to amplify insights into “organisational contexts that influence creativity and what kinds of environments best foster it” (p. 205). Schiuma (2011) suggests that a creative environment is considered to be the one in which employees of the organisation are encouraged to be intuitive, imaginative, resilient, creative and adaptable. According to Bilton and Cummings (2014) in a creative environment, people discover and express their potential in the creative process and “the ability to be intuitive and imaginative” (p.347). Environments conducive to creativity may support people to be “engaged in thinking and

developing new ideas that can make an impact on the organisations” (p.351). According to Baruch et al. (2014), a sense of professional vitality seems to be related to creativity, a notion which resonates with the earlier links between vitality and energy posited by Ryan and Frederick (1997). Driven by my interests and curiosity, I explore in Chapter Eight the interconnections between creativity and vitality. I became interested in understanding how far academic environment is creative enough for my participants to enhance their vitality.

My email conversations with my Chief Supervisor on creativity to our contribution are as follows.



If you are interested - see if you can make a quick link between intuition/creativity and scholarly/scientific contribution (Chief Supervisor, email communication, June 1, 2016).

My response:

Intuition \rightleftarrows Reading \rightleftarrows Thinking \rightleftarrows Co-inquiry \rightleftarrows Analysis (Scholarly Contribution)

I understood that creativity can occur at any stage of the process, from the intuition followed by thinking and analysis to contribution process. In the context of my study, my intention to invoke critical consciousness led me to look at the values these creative pursuits may generate. I became curious to make sense of earlier research studies in the 90's which explore value-driven creativity. Boden (1996) identifies two types of creative values such as 'P' creativity, valuable to the individual, and 'H' creativity, valuable to the world. I sought to understand such dichotomies of creativity in my research, such as creativity which is available for self, and creativity which contributes to others. In a broader context, I encountered creativity being connected to leadership in some studies of creativity. However, Hazledine (1998) suggests that “energy, creativity and leadership” (p.137) are three attributes in successful people. According to Kung (2014), “intrinsic motivation is central to organisational creativity and transformational and charismatic leadership” (p.204). Kelsey (2002) insists on “liberation of human creativity by ensuring that all people in all countries have the opportunity to develop their innate potential, to innovate and to contribute to the diverse communities to which they belong” (p.125). Further studies have emerged, linking creativity to social values. Hewison (2004) posits that creative

pursuits can be used to add social values. Sawyer (2011) suggests “creativity will lead to a more creative society and will enhance the creative potential of our families, workplaces and our institutions” (p.5). From a critical perspective, Christian, Alf, and David (2013) argue that the “scholars of creativity need to be open both to the radical openness of creativity and to the manner in which notions of creativity can be positioned and utilized for ideological ends” (p.150). In creating a world worth living in, Muff et al. (2013) argue that “to serve the global common good and address the challenges of our time, creativity needs to be repurposed”(p.20). Muff et al. (2013) urge organisations to “direct their economic and technical creativity towards societal progress” (p.62). According to McIntyre (2013), creativity is dynamic and action oriented. Korten (2015a) resonates the notions of social values to creativity as:

Among all the species known to us, we humans are clearly distinctive in our capacity for agency and thereby our ability to shape with conscious intention both our own future and that of Earth’s community of life. Used with a sense of creative responsibility, our distinctive human talents can be a blessing for all (Korten, 2015a, p. 64).

Enriched by the understanding of literature and inspired by my radical feminist orientation to bring about transformations, I am interested in understanding whether there are any interconnections between the notions of vitality and creativity, to values in my research to influence the world. My thesis suggests that women’s vitality must be seen in a much broader context as it pertains to protean careers. I examine the fluctuations of vitality under the situations of maintaining work-life balance.

6.3 Enhancing vitality through work-life balance

I am drawn towards exploring fluctuations in vitality through variations in experience of work-life balance. My early literature reviews indicated that sustaining women’s vitality seems to be a huge challenge for those meeting the demands of work and family responsibilities. My review of related literatures in Chapter Five indicated the quest to consciously balance life and work is superficially addressed in the career and related fields of inquiry, often with little real transformational impact in the work/family dynamic. In earlier research

studies such as that by Greenhaus and Beutell (1985), work-life balance was considered to be work-family conflict.

Later Greenhaus (1987) reports that “the level of work-family conflict experienced is largely a product of the pressures that arise in work and family roles and the importance attached to each role” (p.125). Coney (1997) argues that juggling work and other responsibilities contributing to overload can cause work-life family conflict. The demands on time and energy over multiple responsibilities can hinder life fulfilment/satisfaction (Higgins, Duxbury, & Johnson, 2000). Doucet (2000) considers that socially constructed norms continue to attach women to domestic responsibilities. Women experience difficulties in the areas of so called gender focused responsibilities, causing them to feel pressurised in balancing their jobs, and draining their vitality. While a focus in gendered ‘roles’ provides a useful paradigm for describing observed gendered patterns of responsibility, it is a social constructionist orientation with a radical feminist overlay that invites close inspection of the power dynamics vested in and perpetuated through specific gender inscription.

The term ‘corporate athlete’ is used by Loehr and Schwartz (2001) as a parallel to sporting athletes who prepare themselves for competition and apply particular strategies in work. According to Loehr and Schwartz (2001) athletes and corporate athletes need balance with three critical dimensions including ‘mind and body, performance and development, and exertion and recovery’. To borrow the term in my consideration of work-life balance, there is an explicit call for balance between work and life. Loehr and Schwartz (2001) suggest ways to enhance the work-life balance calling it high work-life athletes. They suggest ways to sustain energy such as balancing mind and body by eating and sleeping well, exercising and reflecting/meditating/praying, and interacting with friends and family. From studies on mature working class women by Reay (2003), it can be understood that lack of time to care for oneself is the cost paid by women’s juggling with their multiple responsibilities. Schmid (2006) argues that reduced quality of life when it comes to managing risks in all walks of life such as work, family and education and improper balancing of work and life, can be counterproductive to vitality.

Through their study on academic motherhood, researcher Hallstein (2008) quote that the choice to become mothers by academic women is directed by conditions

such as tenure and promotion in job that puts pressure on women. Resonating with their earlier studies, Hallstein and O'Reilly (2012) suggest working on strategies such as rendering support to fellow women by creating a strong community of academic mothers in order to balance academia and motherhood in an culture where masculine academic norms predominate. In their examination of the struggles of contemporary women who are balancing academia and motherhood, Hallstein and O'Reilly (2012) clarify that spending time and energy for nurturing, child and elder care may be immediate requirements when compared to other life obligations. Guerrero et al. (2012) argue that in the context of intensifying globalisation, women not only struggle to hold their jobs and maintain a safe work and home environment, but also seeking to enhance their capabilities to increase their job and life options. In such situations, women need to plan and build strategies to overcome hurdles to cope with demands from work and home. Demerouti, Peeters, and van der Heijden (2012) posit that an integrated life-career perspective provides possibilities for an enriched life among demanding roles of family and work. There is ongoing research on work-life balance or conflict to date. Boushey (2016) suggests on finding time to solve the work-life conflicts is necessary for individuals, families and everyone. Kimura (2016) reports that work and life are interconnected and it is necessary to take care of self to make a contribution through work.

From a radical feminist perspective, I reflect the emergence of radical ideas of changing societal settings. I intend these ideas to be helpful to women in reducing their responsibilities in the private spheres of family while making fruitful contributions to the public spheres of work, or vice-versa, with a view to maintaining balance. Literature investigating life courses of women suggests there is an ongoing struggle to reconcile the demands of work, requiring deepened consideration of the possible extent of such demands. Women experience a predicament in which they juggle dual or multiple roles in their lives. In every situation, there are possibilities for women's vitality to be enhanced or reduced. In this context, vitality is often seen as being a dynamic entity as it can increase or decrease in day-to-day life, with the individual being the one who can explore available strategies and practice tactics which can promote vitality. Intending to address these bombarding questions, my research directs me to a more robust understanding and development of radical thinking. When probing into the root

causes of this issue, I am led to consider how vitality is diminished in day-to-day walks of life. I extend my thoughts beyond myself, seeking to understand women's experiences of vitality when we take up responsibilities intending to make a contribution to social issues, and to help fellow women. Community based services may be assumed to be a way to empower women. Social responsibility in a form that is collective can help in upliftment of other women in society.

6.4 Conclusion

From the review of accessible literature, my working definition of vitality includes vitality as positive energy relating to life. The very exploration of this literature inspired me. The notion of vitality has emerged for me as the energy to engage with life's challenges and to remain motivated within spheres of life that I believe to be important and interesting to me. What may impact upon vitality will vary from one individual to another. My abiding understanding is that wellbeing of women must be considered not only with regard to their potential for self-improvement in the narrow competitive sense, but also its necessity to the wellbeing of their dependents and society as a whole. It seemed like a good idea to invite discussion on this with a group of senior academic women known to have expressed concerns about the state of the world, known too by their institutional position as successful navigators of the neoliberal employment context, and known by reputation to be active in a number of endeavours to create a just and sustainable society for all. Chapters Seven to Eleven bring aspects of these conversations to view. I begin in Chapter Seven with the broadest of conversations about what the idea of career means to my participants.

CHAPTER SEVEN

Imaging and imagining careers

7.0 Introduction

My interpretation of career theories and practice as found in the literature are reviewed in Chapter Five. I elaborate my choice of working in an interpretive research paradigm and thematic analysis for this research in Chapter Three. It is through a growing awareness of the rich tapestry of career depictions that I came to examine how careers are understood and experienced in New Zealand, an OECD country now with a strong commitment to neoliberal values and practices as outlined in Chapter Five. In this chapter, I explore more deeply the aspects the conversations about careers I have had with my participants. I prepared myself to listen deeply for similarities in the images the women called on in the stories I hoped they would tell me. I was aware of how much more fluid my own ideas of career had become. I looked forward to conversations with women for whom this very observation might resonate in some ways.

With reference to the fieldwork, I explore explicit and implicit ideas and definitions of career as a research theme in this chapter. From the conversations, I chose five sub themes: i) career as a social fabrication: imaging careers; ii) academic profession as vocation or calling; iii) imagining careers: career aspirations of women academics; iv) flexibility in academia; and v) mentoring in academia. I narrate and interweave stories, incidents, and opinions as shared by my participants. Interesting consistencies and inconsistencies in the use of the word 'career' within and across conversations were evident as they were too between the women's use of the word and its diverse use in the literature are notable. I review these diverse uses of the word and its related concepts with my interest in critical theory and radical feminist orientations to the fore. Comparisons and contradictions that I noted in the career notions raised in my fieldwork are explored by making connections to Chapter Five where I examined the changes in the concepts of protean careers, protean career theory and the related fluid notions of career to the situation of women in academia.

7.1 Career as a social fabrication

The depiction of a protean career is one of the more fluid notions I came across in the literature. Protean careers are depicted as processes that can be shaped and controlled by individuals whose values are the primary generator of personal and professional development. The depiction marks a shift from organisationally controlled careers to self-oriented aspect of careers concerned with a wider range of considerations associated not only with matters of employment. Family concerns, wider commitment to community, and the satisfaction of intrinsic values are emphasised. These have gendered and gendering dynamics. In keeping with the call by radical feminists to actively engage with gender disparities, my intention was to open conversations that might lead to a reflection and perhaps actions on the well-documented disparities in the career trajectories of women in general, and of academic women in particular as reviewed in Chapter Five.

In this chapter, I share the insights of my participants around the views of careers. This chapter flows into a consideration of paradoxes of academic profession as both a privilege and pain. Sub themes of privilege and flexibility form a major part of this chapter. Thoughts on academic profession as vocation or calling are explored. My passion for my research as elaborated in Chapter One, I reflect on my perspective of careers. Career aspirations as imagined by my participants are illustrated as part of my writing in this chapter. Career aspiration to contribute to Maori community is detailed in Chapter Eleven. A shift in trajectory from career aspiration to personal vitality and mentoring in academia is elaborated in the latter part of this chapter. The research that was generated from this analysis was refined to an action/activist project with a small group of academic women as explained in Chapter Three on research methodology. Following are excerpts from my conversations with the research participants on considerations of their concept to careers. While having conversations about career with my research participants, the academics talked about their job, positions and work.



I went out and worked in the real world for a while. I had three main jobs, and three different positions (Bromeliad, 2014).

Different participants shared various career stories with regard to their educational background.



I was accepted into a Master's programme at the university which really opened up the world for me. So I started to feel it was probably one of the best years and giving myself that time to explore the world to read and understand my writing skills better in an academic sense (Tulip, 2014).

While reflecting their pathway to academia, participants compare their work in corporate life and academia and considered academic profession as meaningful, purposeful and valuable in terms of exploring the world.



I guess for me, you know the corporate job, I was good at that corporate job but I didn't feel like that it was meaningful and I feel like my academic job is meaningful (Dandelion, 2014).



When things got really uncertain and tough, the idea of PhD was something that I could really hold on to. It was something really important to me in my life at that time. It was really valuable that's when I started thinking about seriously having an academic career (Tulip, 2014).

Passion to teach, variety, creativity, flexibility, passion, intellectually stimulating and challenging aspects of academia are the driving entities or motivators for them to choose an academic job. Drawing attention to their job responsibilities, another participant declared the nature of academic profession as a wider than a job - complex with involving multiple responsibilities that require attributes of being autonomous.



I like variety. I like mobility and flexibility and that is where pursuing different objectives has been useful for me. I like the danger of it (Periwinkle, 2014).



Working in academia is a complex and a mixed role job. This is an autonomous job and freewill to be anywhere other than when you are lecturing your course you have to be in front of the class (Pansy, 2014).

A boundaryless career approach in terms of physical and psychological mobility is expressed by one participant who shared her experience of travelling and

working around the world having a rich and varied life. Paradoxically many participants expressed their willingness to have a boundary between their personal and professional life.



... in career terms I have boundaryless career. I have been working, travelling, and doing different jobs. It took me to fantastic places and I had a rich and varied life before the University (Periwinkle, 2014).



I do like a difference between my profession and my personal. I do have a boundary (Pansy, 2014).



The boundaries between work and life are very strong for me. I don't bring my family into work. I like to keep that very private and separate (Alstroemeria, 2014).

One participant agreed that women's work is of protean approach to career as work and life are intertwined. Along with my participants, I reflected my understanding of career notions and express my pathway to academia. I add my reflections from my personal journal.



I completed my Bachelors and Masters in Science and worked as training associate in organisations. Due to my interest in human resource management, I decided to shift to the field of management. My career path to academia began with my keen interest in learning and teaching. I worked for some years as lecturer when the idea of doing a PhD emerged out of my passion and commitment to research (Personal Journal, August 20, 2012).



My earlier notions of career were much related to professional jobs. I was introduced to protean career concept when I was preparing my research proposal. I see career as a major part of my life now. Changes happening in my career are linked to my life. Till the beginning of my PhD, my perception on career was more traditional (job oriented). More lately, I have started understanding my career in a wider way. Career has become an inseparable element in my life and it is hard for me to distinguish career and my life. From then onwards, I have

started realising my career as being connected to all aspects of my life. Overall, I have a protean approach to my career concept as I am self-driven and value driven in terms of my profession (Personal Journal, July 5, 2015).

7.1.1 Imaging careers

From a social constructionist perspective, following an interpretive paradigm with an overlapping radical feminist theory, I analyse the insights from my fieldwork. My research purpose is to expand my understanding through the wider process of interpretation. I elaborate and interpret based on what is deemed as significant or meaningful to each person. I understand how my participants give meaning to careers. Work and life experiences of participants seem to shape the perceptions of their careers. This is in congruence with the insights of Greenhaus (2003) who expresses that individual's perceptions define careers. From participants' views career is expressed in terms of work, job, profession, positions and paid employment opportunities. The perceptions of career notions seem to be traditional as depicted in the history of early literature studies by Greenhaus (1987).

Most of the participants in my study exhibit boundaryless implicitly in terms of psychological mobility although they prefer to have boundaries with respect to their professional and personal life, as in the work of Greenhaus and Beutell (1985) who depict less psychological boundary between work and personal life. Work based career notions are in contrast to protean career as posited by Hall (1996) as the supposed 'enlightened' notion – suggesting a much more fluid notion of work and life. Although participants explicitly have a traditional approach to careers they implicitly have a holistic perspective that complies with self-oriented protean career approach rather than organisation based traditional career. There seems to be a shift in self from organisational career fostering a protean career notion in complicity with research by Niles et al. (2002), referring change from (professional) career enhancement to development that includes family, culture and life responsibilities providing a bigger notion of career. Career development is entwined with different aspects of life depicting the wider notion of careers set out by Hall (1996). Most of the participants shared their insights about interconnections between their profession and life aspirations depicting the wider notions of protean careers (Hall, 1996). These overlapping

ideas that flow between protean and boundaryless career are expressed in research studies by Briscoe and Hall (2006) who compare and contrast protean and boundaryless career. When career becomes boundaryless there is a great challenge to balance professional and personal life that may affect women. From a radical feminist perspective, the patriarchal system views career of women only from a paid employment perspective is under question. Using radical feminist theories for analysis, it can be understood that protean career concept emphasises individuals to be responsible for career choices rather than organisations adding pressure to women. Academia is viewed as a complex and big environment with rules and regulations involving bureaucracy and from a radical feminist perspective it is the system of patriarchy that determines and oppresses women. Radical feminist analyses imply a fair and just workplace to be created for all.

7.2 Academic career as profession, vocation or a calling

Underlying implications of the way participants give identity and add value to their profession are assumed to be based on their experiences and positions that they occupy in the universities. All the participants agreed that working in academia is an amazing privilege in the sense with a lot of autonomy to pursue intellectual interests and able to make a significant positive contribution in the world. For them, an academic career is seen as an opportunity to help in changing people's lives through their teaching and research.



I view it as a privilege. I can't believe that people pay me to read which is just fantastic. I think the variety and the autonomy make it such a huge joy for me to work in this area (Pansy, 2014).



I feel it is a privilege and I see it as an opportunity to make a difference (Lavender, 2014).

With an interest to widen the insights participants on the implications of such privilege, I drew attention to the wider notion of careers as a calling or vocation. In the context of academic privilege, I sought to explore if my participants view their profession as a calling or vocation as part of their commitment. One participant shared teaching through the dissemination of knowledge and the skills as the vocational part of being an academic.



I think people who come to teaching see it as a vocation. So I see teaching as a calling and I am quite pleased I ended up finding it as a calling. It is ratifying and satisfying on a whole range of different levels besides just being engaged and paid employment (Periwinkle, 2015).

Recalling on her earlier leadership position as PhD director of business school, one participant considered working in academia as a great opportunity to be able to make a positive change in making a difference and contributing to the better world. Most of my research participants reflected their notions of academic profession as vocation or a calling. They affirmed their calling to teaching, research and service and shared greater aspiration beyond self, to contribute to society and environment. Most of the participants attested their passion for teaching as a way to make a change and influence students.



I just feel immensely privileged with the opportunities that I have got to learn, to research to teach to work with students the areas that I am particularly interested in. I would may be call it half a calling (Lavender, 2014).



My profession is probably an avenue for creating change. Through teaching and supervision we are constantly talking about creating change and trying to do some work and have some implications in terms of trying to change people's lives around equality which is what I am interested in it (Foxglove, 2014).



I am inspired when commitments to positive change in the world coincide with my work and so I am very involved in the union sort of passionate about contributing to people's working life out there in the world (Daylily, 2014).

There were some participants who did not claim to have a vocation or calling:



I don't think I have found my true vocation in life (Rose, 2014).

One of the activist participants calls her profession an avenue for creating change:

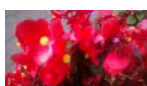


My profession is not a calling or vocation but probably an avenue for creating change through teaching and supervision... trying to change people's lives around equality which is what I am interested in it (Foxglove, 2014).



I perhaps don't see it as a calling in the very spiritual vocational way, I see it as an opportunity to make a difference and increasingly so. I feel that within the environment that I am working in and finally I am able to teach and research the areas that I love (Lavender, 2014).

One participant shared a paradoxical view of academic profession being a privilege and a pain. I noticed contradictions when some participants remarked working in academia as a pain due to constraints existing in academia that affects autonomy such as intellectual expression.



Being an academic is a privilege because I have a very high degree of autonomy and the ability to pursue my intellectual interests where I want and that is a very precious privilege that I wouldn't have in other although sometimes it is a crushing burden (Begonia, 2014).



I always know that I am very privileged, very privileged indeed. Even though in some ways being an academic and working in the university is now is quite painful and constraining. I don't feel as intellectually free as I would like to be. In other ways it is a privilege. It is very paradoxical because academics in New Zealand right now are probably among the more highly educated of any women in history really and yet there are things about having to be at the University that are very painful (Gerbera, 2014).

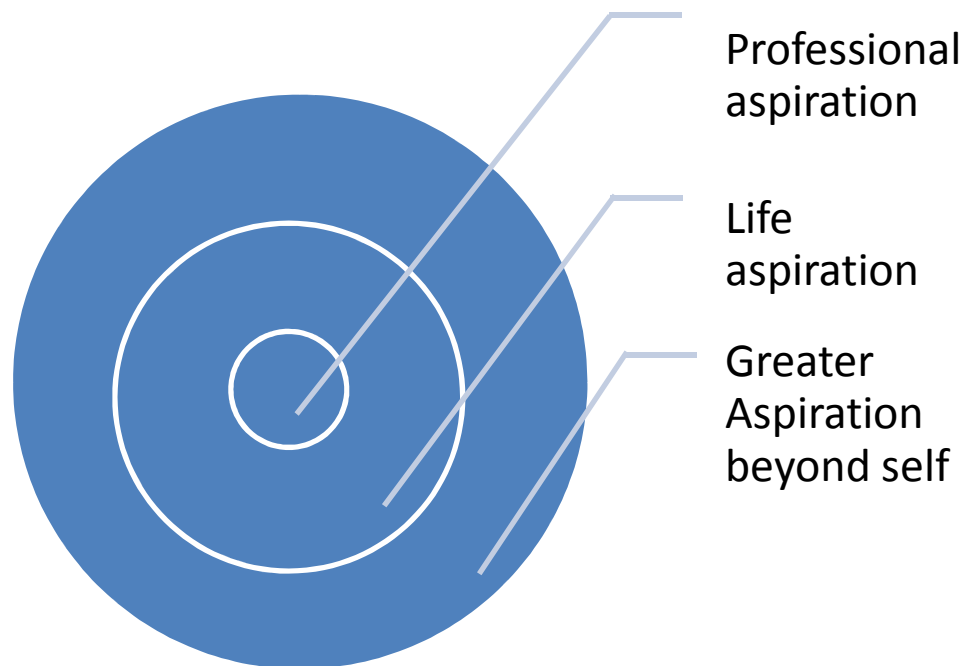
My insights on career as calling or vocation



I would like to express career as a calling and with a meaningful purpose in my life. I aspire to be an academic who would like to make significant differences in students' lives. I can

sense my own faith in God that directs my ultimate purpose of calling. I align myself to the professional commitment with the greater calling of life. I consider my purpose in profession is to bring changes in student's lives (especially in women's lives). I would like to extend the scope of vitality towards bettering of the society and planet. My professional aspirations are to complete PhD and contribute to women's empowerment by becoming an academic (Personal Journal, January 16, 2016).

In reflecting on my expanding thoughts about my career, I created the image below:



- Professional aspiration is to enhance vitality through learning, teaching, research and service.
- Life aspiration is a calling to change the lives of people
- Greater aspiration is to create a positive impact in the world

7.2.1 Paradoxes of academic profession as privilege or pain

From the perspective of profession as a calling, I articulate overall career experiences or career development as contributions to the individual's quest for

purpose in life. All the participants remarked academic profession as a privilege. The reason is that most of the participants believed that their academic profession to be a calling or vocation that is meaningful and purposeful as implied in the research studies by Dik et al. (2009). As an attempt to make connections of individual's identity with larger framework as insisted by Dik et al. (2009) and Giddens and Skinner (1985), I draw the attention of self towards individual's calling (professional and life) in alignment with the bigger picture of positioning in the universe. The integration of social commitment and individual responsibilities seem to flow from the participant's aspirations. Academics relate their position to their level of satisfaction towards professional commitment that is internal. Critical inquiry suggests how far this privilege can be used to influence in changing the world from the significant academic position. From a radical feminist perspective, it is critical to note the privilege is being provided to some elites at the expense of others as noted in global studies by Korten (2015b) and (Krugman, 2014).

7.3 Imagining careers: career aspirations of my participants

Most of the participants reflexively claimed that their academic profession has many aspects such as a researcher, teacher, analyst, professional writer and producer. A Maori participant identified herself as a researcher and analyst, from her core position of being an academic and works in the periphery by educating people in becoming a writer and a producer.



I am a researcher and analyst who has made a career out of the industry. So I have been on the periphery and how to support and nurture the industry and now educate the people for the industry as supposed to be a writer or producer (Periwinkle, 2014).



I think part of our job is that we are professional writers because that's what we do (Pansy, 2014).

Curiosity driven to develop a wider approach to career success, my fieldwork discussions emerge from career aspirations and achievements. Climbing up the career ladder is viewed as success in terms of a traditional approach to careers. I was curious to know how my research participants view their career aspirations and success. To my surprise most of the participants declared not being interested in moving up the professional ladder.



I don't have terribly many professional aspirations; I am not a particularly ambitious academic. So I don't have very strong professional aspirations to climb the ladder (Periwinkle, 2014).

Some participants spoke about their professional aspiration like one participant explains her career aspiration as related to publications and research. To my surprise most of the participants disagreed about being interested in moving up in the strategic professional positions.



I think that many people in academia are career driven by external measurements of success, professor, associate professor how many posts that you have got - those kinds of things. That's the definition of success in academia at the moment. So redefining success for me is not about the career ladder. What is much more important to me in making a difference (Lavender, 2014).

With regard to her career achievement, a senior academic would not like to be called an overachiever as she sees no difference between work and rest. One participant reported her ambitions are not high in reaching the top positions but being valued and recognised for fulfilling her responsibilities. Rather than climbing up the hierarchy, a research participant commented about her aspiration towards having a good, fulfilling, satisfying job that is interesting and keeps her excited and passionate in her work.



My main sort of interest is to construct a career where I can do interesting things that keeps me excited. That is my aspiration. I want to do all of that in alliance with my family, my desires about what my family and life will be and so it is not much that I want to achieve a particular height in the hierarchy (Daylily, 2014).



I am more interested in just being in a fulfilling and satisfying part of my life than in rapid career progression (Pansy, 2014).

Many participants also reflected a shift in their aspirations from professional progression to personal wellbeing, to live a good life. A professor in strategic management position expressed that she would not apply for promotion anymore

as she is concerned about her wellbeing. Similarly, another participant also agreed on not having ambition as working towards it may cost more in terms of losing vitality.



Health and wellbeing have become more important to me. Now I probably changed my focus on career more to focus on personal wellbeing because it is more important to me to be healthy than it is to be a professor. It was a wakeup call to look after myself (Bromeliad, 2014).



My aspirations now are that I am really looking after my wellbeing the one thing that is really important (Gerbera, 2014).



In terms of ambition to go further no it's not worth. The cost is too high (Alstroemeria, 2014).

Maori participants considered their academic position as a privilege in giving back to the community. Participants from Maori background explained their contributions to Maori community through teaching and doing research related to Maori development as their career aspirations.



Being a teacher in a University has allowed me to gain skills to contribute back to my community. My profession had given me a clear idea that my key passions are to serve my community, to be able to teach which is inspirational as a job, and to research which allows me to find out new things (Periwinkle, 2014).



For me the biggest reason to be in the university is to be contributing to the Maori community in our own way (Tulip, 2014).

7.3.1 Analysis of imagining careers

Most participants position themselves as researcher, teacher, writer and analyst based on their responsibilities in the workplace. Meaningfulness and satisfaction in their job are expressed for their continuation in academia. This complies with the idea of protean career approach that focuses on psychological success rather than career success that is subjective, internal pertaining to internal self and not by external that is organisational (Hall, 1976). Participants explain academic career as a continuous learning process as quotes as protean career (Hall, 1996). My

participants are driven by internal motivation to succeed in their professional life as quoted by Hall (1976). Individuals in my study are self and value driven as they view academic profession as a privilege and meaningful showing aspects of protean career approach as depicted in literature (Briscoe & Hall, 2006; Hall, 2004).

Paradoxically, participants have different images of career aspirations when compared to traditional professional aspirations. Fieldwork conversations suggest career success can be subjective as posited by Hall (1976). Shift in professional aspiration to personal wellbeing are expressed across participants. Overall participants claimed not to be ambitious but having greater aspirations to make a difference in academia. Implicitly, protean career approach is being endorsed by my participants. There is interweaving of career threads with life to a wider community. Participants who are Maori relate their career aspiration in their contribution to Maori community. Self-awareness and self-identity as depicted in research studies by Hall (1996) seem to motivate women to develop their aspirations, attain success and develop their identity. Participants' views are consistent in a way of attesting their earlier argument on remarking that career is calling or vocation. The career images are fluid, innovative, transformative and creative. From a radical feminist perspective, the images of careers as rooted in the neoliberal academic model of success are under scrutiny.

7.4 Flexibility in academia

According to most of the participants, academic profession is viewed as an amazing job involving lots of opportunities to travel, variety and flexibility. All participants agreed that the flexibility in academia is available in terms of place, time and task.



The beauty of academia is that there is a lot of flow and I think that is one of the best things about academia is this flexibility (Tulip, 2014).



I really realise it is an amazing job in terms of flexibility with lots of variety that you can alternate your tasks (Bromeliad, 2014).



I think the one thing about academia that we are very fortunate that it is flexible. So as long as we do the work as long as we

are here for teaching and meetings and other things a lot of the work can be done away from the university campus (Alstroemeria, 2014).

Recalling their earlier working experience in corporate, participants considered flexibility is suitable for women in terms of maintaining work-life balance. Opinions of women being good at multitasking and doing well in an environment that not only allows flexibility around work and life were shared. From a gendered perspective, some participants expressed that women use the flexibility to fit around the family responsibilities.



We have enormous flexibility in terms of where you are and when you are in the office. Other than for teaching, no one is chasing down to see why that you are not in your office (Pansy, 2014).



The academic position gives me flexibility. I think that is really useful because all the women I have known flourish in environments that allow flexibility. I think there is biological evidence that we multitask well and so to be able to work in an environment that allows us to multitask provides a good career pathway (Periwinkle, 2014).

Contradictions of flexibility being accompanied with demanding job responsibilities were shared by my participants. The paradox on the flexibility that academic work never completes leaves with the feeling of guilt of not being able to finish the job. Due to demanding nature of work there is a struggle to maintain balance in work and life. Although facilities such as working from home are available, they can be challenging.



Women may find organisations like universities flexible but also at times bit demanding (Bromeliad, 2014).



I doubt a 40 hour per week is normal for anybody. With teaching there is always preparation to teaching and always marking to do. We work very hard. I typically will work every weekend. I certainly work every evening. It's just never ending (Alstroemeria, 2014).

As a co-inquirer my Chief Supervisor, reported the implications of extra working hours.



I am working many more hours than I am paid. I am now expected to pay from my salary ever more parts of my work the University then counts as its outputs for its auditing and ranking exercises. This is money/time stolen from my family. It depletes not only my vitality when I let it get to me – but has moved my institutional good-will to an all-time low in a 30 year career as an academic (Chief Supervisor, September 12, 2015).

7.4.1 Contradictions of flexibility with demands

All participants expressed that nature of flexibility helps them to take up both professional and family responsibilities. Flexibility in academia with respect to mobility and space both in physical and psychological context provides an opportunity for participants to follow a boundaryless approach to careers, as expressed in reviewed research studies by Mirvis and Hall (1994) who emphasise that flexibility and self-direction help individuals to self-design their personal and professional development. From the contradictions on flexibility, it becomes insightful that demanding hours adds pressure to women. The time management strategies that become an individual's sole responsibility is a drawback from protean career. Greater implications for reconsideration of such granted flexibility. In the neoliberal world, flexibility is seen as an element to suit the hegemonial system of corporate globalisation that paradoxically adds more pressure on women for work that is discussed in Chapter Ten.

7.5 Mentoring in academia

Mentoring is highly recommended by most participants so as to make connections and overcome isolation. Many of the participants accept that mentoring is an excellent concept if practised with proper training. Experiences of formal mentoring with a PhD Supervisor and informal mentoring of a colleague from overseas are shared by participants. One participant received feedback and encouragement that helped her in publications and attending conferences with an overarching mentoring experience as valuable. Mentoring is considered to be helpful in receiving guidance in making decisions and doing research work in a collaborative way. Supporting people outside the faculty in academia is one of the

ways that mentoring has worked for most participants. Many consider mentoring as valuable in terms of feedback, encouragement, decision-making, collaboration and informal mentoring with regard to receiving support from peers. Some participants considered inspiring moments by storytelling and shared experiences by women can empower peers. Mixed experiences are shared by other participants who find their mentors are hard and critical. One participant recollects being a mentor to a woman in helping her improve public speaking skills. A participant in a senior management position explained her vitality connected through her mentorship with people whether student or other academics mentor. She shared her notion of being able to flourish and being fully alive at work. A Maori participant recollects how mentors have influenced her in being a greater contributor to the Maori community.



I think mentoring is an excellent concept but the practice of mentoring has to be very well done. I think that would be a better way to mentor people on a practical sense rather than just giving advice (Lavender, 2014).



Mentoring enhances my vitality. I mean I do like the idea of - and beyond the idea of people being able to flourish and being able to be fully alive at work (Rose, 2014).



When they put me on the post-doctoral fellowship we were each given a mentor. Mentoring was so valuable. My mentor recognised me and my work and gave me very valuable feedback (Tulip, 2014).



I receive guidance, feedback and immense support from my Supervisors. From a mentee perspective, I see mentoring as very helpful. Mentoring is an important aspect of my learning and thinking process (Personal Journal, March 9, 2013).

Paradoxically two of the participants agreed of not having a mentor or having mentored in the university. They argue mentoring does not exist as people are too busy and lots of time and commitment needs to be spent towards mentoring. Ant-narratives regarding the dangers of mentoring in academia are alerted in the sense that being unempathetic and impatient behaviour can diminish the vitality.

Recommendations of having a practical proper training and sponsorship for mentoring system are encouraged by participants.



From my experience mentoring doesn't exist. People are too busy. They are too focused on their own career. They too are in silos and it takes lot of time, energy, and commitment to truly mentor somebody. I have not seen it nor have I experienced it. I was very fortunate as you are that I had a very supportive and caring Supervisor who advocated for me (Alstroemeria, 2014).



When you have formal mentoring programmes for women there are lot of difficulties and dangers with those sorts of programmes. I think they can be quite damaging if the mentors are not trained properly and if they don't understand their role properly. I don't think there is enough training. I think sponsorship is a thing that is probably just as important (Lavender, 2014).

7.5.1 Critical analysis of mentoring in academia

Different perspectives of mentoring have emerged out of discussions: mentoring as a support mechanism and dangers out of mentoring. Many participants consider mentoring as very important for professional growth. Participants alert to the dangers of mentoring that is counter-productive affecting their wellbeing. Proper practical training programmes and sponsorship for mentoring are recommended that can help women to support each other for professional and personal wellbeing. Radical feminist ideology of participative and collaborative learning of collective strategies in the form of mentoring can be encouraged in academia as insisted by Gatenby and Humphries (2000). Critical view on ethical gaze by Bauman and Donskis (2013) is depicted when individuals don't find time for mentoring.

7.6 Social constructionist perspectives of career notions

Intuitive inquiry into my understanding of self, participants and co-inquirers in my research adds to the fabrication of meaning-making as insisted by Berger and Luckmann (1991). I sense the multiple realities in fabricating meaning to career concept from the social constructionist point of view. In collaboration of my interpretive research paradigm, I analysed from my participant's viewpoints.

Their pathway to academia seems to influence their thinking and understanding around careers as a way of objective reality within their realms of thoughts. Ideas around careers kept changing during several consecutive discussions adding to the mutual common sharing of our understanding on the career concept, theory and practice. I elaborate career as not only pertaining to jobs but a wider perspective of protean and boundaryless notion. Socially constructed images of career may range from job, professions, work, boundaryless, protean, privilege, calling, and vocation. Participants commitment to their academic profession and contribution to meaningful life is related to responsible careers as depicted in literature (Tams & Marshall, 2011). Although there are several threads relating to career theories, research participants objectify among the several realities of career from their knowing that is considered to be par excellence by Berger and Luckmann (1991). During the process of meaning-making, they construct meaning to careers through their life experiences. Their educational background, work experience, their career pathway to academia and the way they are socialised in the university affect their understanding of careers. My fieldwork insights do not explicitly follow as the protean theory in career discourse as suggested by Hall (1996). Although they reflect and express career in terms of job, they widely and implicitly shared their views on career as being connected to different aspects of their lives including family, community and society. Seo and Creed (2002) consider the routine practices that are normalised as institutional logics. Contradictions and paradoxes as highlighted by Seo and Creed (2002) within the theoretical perspectives and practical insights help in understanding the extended notions of careers.

Protean career as good it may sound, is adding pressure on the individuals for taking up all responsibilities and moulding career by self in the midst of adverse global conditions. The question is how far an individual [can] morph to cope up with such situations. Self and value driven aspects of protean career may become subtle when intrinsic motivation is reduced during the time of challenges in profession and life. The protean metaphor obscures significant paradoxes. I also understand how emphasis on co-learning and critical thinking is undermined due to the mechanistic process in the system. One way of learning or doing research, as encouraged in the institutional logic, may be an obstacle to the continuous learning process as seen in a protean career. Change in institutional logics are required as insisted by Seo and Creed (2002). Career aspirations are viewed as

professional success in the world established reality. In the worldview of my participants, life aspiration or personal wellbeing overtakes their imagining of careers. Encouragement of participation, innovativeness and creativity as of radical feminist ideologies can be considered for bringing about change in the system. From a social constructionist orientation, different realities of career have emerged from my study. There are greater implications for career theories that are outlined in the last chapter of my thesis.

7.7 Summary

In this chapter, I have documented individuals' career conceptualisations through my exploration of career stories of my participants. I have come to think that for the protean career ideas to be used to its maximum potential beyond employment related considerations, career notions are yet to take a great leap in the ways they are normalised in our routine talk, action and lives. Given the global scenario of downward conditions of service in many occupations and the prospect of no job at all for many people, the protean career holds risks and opportunities for not only women but all. The structural analysis of both the persistency of gendered opportunities - even in the lives of these senior scholars, but the constraints on their creativity exacerbated by the regime of control now being intensified in many universities appear to be beyond their control. The power of the institution is increasingly wielded through the intensified administration of a selective outputs regime. The seeming acceptance of this regime – even by those who sense its inadequacy in relation to their personal career considerations or to the purpose of the university as a social institution suggests a form of complicity a more radical analyst might name as a domestication of the creative spirit – a limitation on the creativity that might be unleashed as enhanced vitality under an alternative mode of organisation. In the next chapter, I detail various depictions of vitality concepts as the women talked of connections made by weaving different threads of life into our conversations.

CHAPTER EIGHT

Depictions of vitality from my fieldwork conversations

8.0 Introduction

In Chapter Six, I reviewed the literature on vitality as a life-force and a force for life. Vitality was presented as a complex term which is portrayed largely as a subjective phenomenon. Reflection on various notions of vitality and deepening attention to my chosen themes encouraged me to explore fluctuations in vitality and careers in a reciprocal way. In this chapter, I explore my participant's views on vitality, their reported perceptions about what influences and diminishes their vitality, and what strategies they follow to sustain their vitality. I illustrate also the effectiveness of my chosen research process in my own life through the inclusion of a poem I created when reflecting on the many conversations I participated in. In section 8.1.2., the choice of a social constructionist orientation to my work is highlighted by reviewing the conversations as a process of sense-making rather than truth-seeking. In section 8.2, the moments of enhanced vitality in profession; 8.3., diminished vitality; 8.4., vitality in work-life balance; 8.5., exploring strategies to sustain vitality; and 8.6., creativity and vitality are explained. Even as the focus in this chapter is on conversations about vitality, participant conscious and perhaps unconscious ideas about careers also come into view. Such noticing endorses my choice of social constructionist ideas as it is sometimes in the 'taken-for-granted' use of words we can observe and negotiate meaning-making.

8.1 Vitality as a life source of energy

When I first used the word 'vitality' in my conversations with participants, the concept seemed unfamiliar to them – or at least surprising in the context of a meeting intended to discuss their careers. When probed during the conversation they engaged easily and comfortably with the word to explore the complexities of their values and their commitments in terms of their ideas about careers. A composite of ideas and articulations on life courses emerged and it seemed that most of the participants shared their ideas on vitality as being related to life, liveliness and energy. Consistent with much of the literature, I reviewed in Chapter Six, vitality was depicted as a subjective experience. They discussed vitality as being internal such as stillness in a more spiritual sense, being happy, feeling motivated and having a sense of personal wellbeing.



I think of vitality in terms of life force (Gerbera, 2014).



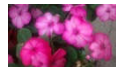
Life, liveliness, energy - that would be what I think of as vitality (Begonia, 2014).



It is a great concept. It is kind of a wellspring of energy actually, isn't vitality great sense of nourishment as well excitement (Foxglove, 2014).



It has something to do with motivation and wellbeing and just being in a good place (Bromeliad, 2014).



Vitality is life. Vitality is just being alive. I can't think of anything else vitality. Being alive at 60 is a privilege in my family. Vitality means life literally being alive (Periwinkle, 2014).

These participants linked it to the personal internal sense in a positive way as a force for living and differentiated it from concepts such as well-being and resilience. On the contrary, vitality is expressed as being external while making a positive impact on other's lives.



I am thinking about living life with vitality. So someone who is vital or someone who lives their life with vitality will continually put energy into contributing to positive change through every aspect of their lives (Daylily, 2014).

Vitality as life-giving energy paradoxically Alstroemeria stated, who considers it as a negative force due to her experiences of sapped vitality in academia.

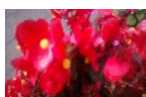


To me vitality is synonymous with energy because you can't have vitality if you have got no energy. I find academia increasingly energy sapping. There is always that underlying sense of not just exhaustion but weariness. The only word I can think about is not extinguished but it is depleted and I am very aware of that (Alstroemeria, 2014).

The need to maintain vitality was identified by a number of participants who spoke about vitality from a health perspective. They connect vitality to nourishment, excitement associated with physical, psychological and emotional health aspects. Healthy diet, exercises, meditation and yoga were the entities of enhanced vitality that enrich their life. Almost all the participants considered their family members such as parents, husband, children, teacher, mentor and medical practitioner as supporters of enhanced vitality.



Vitality is to be healthy.....family and friends and is where I get a lot of vitality from and that's an important part of my life (Dandelion, 2014).



Some of the most vitalising and energising moments which have given meaning to my work have extended me intellectually and emotionally. He aha te mea nui? He tangata. He tangata. He tangata. What is the most important thing? It is people, it is people, and it is people (Begonia, 2014).

Many participants described nature as their source of vitality. Interconnections with nature give them peace, serenity and a renewed and rebalanced life. Most of the participants reenergised themselves by visiting natural places, engaging in outdoor activities such as gardening, kayaking and being in nature.



Nature is probably a source of vitality for me. Just getting into sunshine, forest I find rebalancing. In my experience nature is the ultimate creativity and I think vitality comes from being part of this world and seeing my role in it and connecting to it (Tulip, 2014).



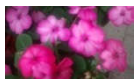
Going out in nature and really reconnecting at the very soul level quite deeply. I think in an ideal world we would see ourselves as part of nature (Rose, 2014).

Most participants expressed their vitality as being connected to a physical and spiritual sense. Their interconnections with spirituality seem to be in the form of meditation or prayer. For one participant, the interconnections are viewed as strategies for striving and coping to be a fully alive and authentic human being.



I think spirituality and vitality are the same thing. The world is a source of vitality alive in it animated or static the lifeless world we live in. I think the source of our vitality comes from spirituality. So for me in any way my own vitality comes from how I practice my own spiritual expression. Spiritual, economic, social, cultural, environmental wellbeing is interwoven. They can't be separated (Tulip, 2014).

Different dimensions of spirituality emerged that included having reflections beyond self, understanding the people around and trusting in universal peace and serenity. Giving a different dimension to spirituality, one participant in my study understood spirituality as a recovery mechanism against alcoholism. Another participant considered living a life with gratitude and kindness to others as a way to spirituality. Maori participants shared their vitality links with Maori culture by engaging in activities such as waiata (New Zealand folk song) and haka (Maori traditional dance of challenge) both also considered as an expression of spirituality.



What energises my vitality is participating in Maori activities with my people. I am energised when I watch a haka and I listen to waiata. I need to have that synergy between the things that I care about and the things that I teach and research which you know adds value to my life (Periwinkle, 2014).

A shift in trajectory from professional aspiration to life aspiration as vital was shared by almost all participants. Most participants agreed their life aspiration are to live a fulfilling life, to live a balanced lifestyle, to do interesting things and to contribute to a wider world full capacity by using talents and skills. For many participants professional and life aspirations are interwoven.



Feeling alive, being happy and motivated with yourself at work and personal wellbeing. I think the two are intertwined (Bromeliad, 2014).



I can say that vocation and life come together for me and they are interwoven. I don't see them as separate. I see the

opportunity but also the challenges to have them flow into each other. I see the two deeply interwoven (Tulip, 2014).

But within professional achievement, greater aspirations related to their work are to make a difference. One participant claimed to have a conscience life that makes her to feel more human being than a human doing.



My life aspiration our main purpose is to have a fulfilling and satisfying life (Pansy, 2014).



My life aspiration is something that relates to work but it is to have a conscience life (Dandelion, 2014).

Base on my participants' ideas, I depict the various notions of vitality through the following diagram.



Figure 4 A holistic / integrated / systemic approaches to vitality

The conversations impacted me profoundly. I was prompted often to think about vitality in a much deeper sense. To me vitality is the good feeling that energises my mind, soul and body. The positive energy resonates with my reflections on vitality. I have represented my understanding of vitality through the poem I

created during my PhD journey. I explored connections of my vitality to nature, relationships, creativity and critical consciousness.

My song of vitality

Along the journey of exploration in search of vitality,
I look forward to
amazing peaks to climb and wonderful air to breathe,
healthy food to survive and pure water to quench my thirst.

Is this vitality?

I call it 'vitality in nature'

Here I go, searching deeper and wider.
I look to my own life,
to my family, to my professors and friends
who motivate and bring out the best in me.

Is this vitality?

I call it 'vitality in relationships'

In understanding and expanding my horizons of thinking
I realise innovative ideas
are the ones that enhance my energy and aspirations.
They bring creativity into every walk of life.

Is this vitality?

I call it 'vitality in creativity'

I see a connectedness to spirituality
The relationship between God and my inner self
Being renewed in my life each day
filled with life of eternal happiness

Is this vitality?

I call it 'vitality in spirituality'

Through my relation with society
I ask: Where we are
in our thinking, deeds, callings, and commitments?
We are the people, we make the world.
Are we alert enough to notice our levels of consciousness?

Is this vitality?

I call it 'vitality in critical consciousness'

(Personal Journal, December 7, 2015).

8.1.2 Social constructionist approaches to vitality

Applying social constructionist orientations to my research helped me in exploring different perspectives of vitality. Meanings given to vitality tend to be

subjective that vary between individuals. Such socially constructed subjective realities as suggested by Berger and Luckmann (1991) are well depicted in my research. The participants understood and expressed a holistic approach to vitality as life source of energy, vitality being related to health, vitality connected to nature, life aspiration as vital, people as source of vitality and vitality in community. The view that vitality is a positive energy is supported in the earlier research by Deci and Ryan (2008), and Reyes-Gonzalez (2007). Vitality in environment reminds us of nature being enhancers of vitality by Ryan et al. (2010) and the deep ecological concept of human connectedness of environment by Capra and Luisi (2014). Overall, the integrated ideas of vitality seem to endorse systemic thinking by Capra and Luisi (2014). The various life experiences, life styles, challenges in life, culture, their attitudes towards life, educational background, professional pathway and struggles in workplace seem to shape the understanding of my participants' vitality. Threads of critical consciousness seem to be connected to vitality that enabled me to understand how my participants aspire to contribute to society and environment. Meaningful contribution in life, expresses moral obligations as suggested in literature by Capra (1997). Negative impacts on this life force as experienced by my participants are not visible in the literature I was able to locate. The literature I found largely depicts vitality as a positive energy. The negative impacts on vitality were readily attributed by my participants as resulting from the neoliberal context of the system increasingly experienced by them as an intensification of institutional control. Some participants in the study confirmed that the system itself is not helping women to flourish. A radical feminist analysis explains that the vitality of participants is influenced by the dominant system of patriarchy under university structure.

8.2 Moments of enhanced vitality in profession

A feature of my research process was the agreement to meet with each participant several times. My hope for this process was that each conversation might seed ideas for further reflection and deepened conversation. During the second field visit, the ideas of vitality were no longer a surprising topic to engage with. We could quickly and easily focus on experiences that enhanced their vitality. Participants identified the best moments of being an academic relating to their past, present situation, future life and professional aspirations. They shared their

research achievements in the form of projects and publications, acceptance and presentation of the research paper as the best moments in academia.



I had my first book published earlier this year. It is on leadership. This book is a symbol of something that I have always wanted to do (Tulip, 2014).

By the second conversations, some participants started using the word vitality and were clearly thinking and reflecting the awareness of it. One participant recollected the balance of research, teaching and service is bit of a challenge but her vitality is enhanced when she focuses on students and receives recognition from class. Another participant expressed interviewing people as one of the moments of enhanced vitality in profession.



I love interviewing. I love meeting people and talking to them about their work and their lives. To me it just brings everything alive (Daylily, 2014).

Co-teaching with peers was also considered as one of the awesome moments in teaching. Most participants explained vitality enhancing moments are around working with students and peers in a developmental way. Enhancing the thinking capacity of the students was shared as one of the wonderful moments by participants. The relationship with students and helping the PhD students in particular through their journey were expressed as the most rewarding moments of being an academic.



I feel energised and more vital and alive when sharing new ideas. Watching students' mind expand, that's exciting! (Foxglove, 2014).



What influences the vitality? My colleagues inspire and motivate me. I like to work collaboratively on research and teaching actually so when I am working closely with people that absolutely feeds my vitality (Daylily, 2014).

Creating an impact on the students and helping them achieve their goals were regarded as the best moments by most of the participants. They explained their

vitality as being connected to PhD supervision and building long term relationship with students. “Aha” moments of teaching include when students are engaging, participating and asking questions in the classrooms in a more collaborative way. Graduations that symbolises the achievements of students were considered to be wonderful moments.



I think I had really good times at student graduations of my PhD students and I think there is a great value when they graduate. I feel very happy and that’s one occasion (Gerbera, 2014).

A professor with management responsibilities realised that her commitment to the staff as life enhancing moments. Daylily narrated her best moments of being an academic when there are positive outcomes of teaching. For instance, a student changed a decision to use the money saved for cosmetic breast enlargement surgery after participating in an introductory women’s studies course.



I am very satisfied when I see positive outcomes from teaching. So one particular example of that was, I used to tutor an introductory women’s studies course in the UK. At the end of the course, one of my students said she had been saving money for cosmetic surgery since she was 14, but an outcome of the discussions we had had in the tutorials was that she didn’t believe that she wanted it or needed it anymore. I see that as an amazingly direct and positive outcome of education, of the education process (Daylily, 2014).

Attending conferences and seminars were considered to be the sources of enhancing vitality among some of the research participants. Positive arguments that promote thinking and learning, sharing of ideas and meeting people around the world enhanced their vitality.



I think conferences are hugely energising. I think that I have to some of the fringe conferences where I have learnt so much about different areas (Pansy, 2014).

The conversations with participants encouraged me to reflect on some of my own best moments.



I applied for International Doctoral Scholarship to pursue my studies. With continuous support from my professors, I was awarded Wilf and Ruth Malcolm Postgraduate scholarship 2013 in recognition of previously achieving University of Waikato's top doctoral scholar award. I could feel the enhanced sense of vitality. I call it one of the best times in my professional life (Personal Journal, July 2, 2013).

8.2.1 Enhancing vitality in profession

Professional and personal vitality seem to be inter-woven as depicted in studies by Baruch et al. (2014) implying bigger notions for careers as expressed by Hall (1996). Participants' ideas of interconnections with vitality and profession comply with the research studies conducted among medical academic faculties by Dankoski et al. (2012), who suggests a strong link between career, life management and vitality. Although participants considered their vitality connected to their professional life they stated that life aspiration is more vital to them. Therefore I noticed a shift in the trajectory from career aspiration to personal vitality. Participants shared their moments of enhanced vitality in academia. Researchers Dankoski et al. (2012) consider faculty vitality as the synergy between high levels of satisfaction, productivity and engagement to achieve professional success where as my participants consider making a difference in their work as important to them. Their ideas attest with that of Reyes-Gonzalez (2007) who considers vitality as purposeful production. Participants views are coherent with meaningful contribution as stated by Viggiano and Strobel (2009). The connections between career and vitality imply the necessity to make personal accountability for professional and life choices. Critical radical feminist analysis questions receiving positive energy from life and work to sustain the vitality due to the great challenges in an era of intensified globalisation.

8.3 Diminished vitality

Challenges occurring in both job and life affect the vitality of my participants. Difficult times in dealing with people and politics in workplace are shared as vitality depleting moments. Most of the participants agreed that their vitality is sapped due to excessive workload, stress in life along with challenges in balancing work and life. Some participants reflected their vitality sapping times

are due to long working hours that are never ending in universities. The pressurised life style with difficulty in managing job and family hampers health causing sickness and fatal deaths in women. Some participants connected their vitality to age and health.



It is incredibly draining because of the long hours. The work is never finished. It is just constant. For me academia has been a vitality sucking experience. I see so many women get sick and I have seen women younger than me who have died due to stress (Alstroemeria, 2014).



When my vitality is reduced obviously it is because of overwork, I mean tiredness really impedes my energy ... (Periwinkle, 2014).

Contradictorily, one participant recollected her general health issues that she faced in life as one of the depleting moments of life but looking forward to getting PhD was one of the coping strategies in her difficult times. Many participants suggested taking care of wellbeing while working under pressure. The other major vitality diminishing moments included bureaucracy and administration such as entering grades, filling the forms to attend conferences and performance reviews in the university.



There was a time I remember, that these tasks were done by administrators and secretaries! (Chief Supervisor, June 15, 2016).

The unwillingness to accept injustice is remarked as vitality draining by one participant.



Things that drain my energy are mostly the bureaucracy in the University and this is probably partly down to my temperament because I just can't stand injustice. I really don't like unfairness (Begonia, 2014).

Some participants spoke about reduced vitality moments during the preparation to travel for conference overseas and no time after the conference to actually process the research or network with the conference delegates. One of the Maori participants shared facing the greatest challenge of making the Maori programs survive as the difficult moments in the profession. A professor with management

responsibilities explained the university system is designed in such a way that it does not allow vitality enhancement. Most of the participants reported the pressure of publishing in top journals as affecting their vitality. The university monitoring system in New Zealand called PBRF, reportedly saps the vitality of academics is explained in detail in Chapter Nine.



We went through kind of a mock PBRF. This is just the negative extremely unskilful, uncaring and ineffective kind of management (Gerbera, 2014).

8.3.1 Isolation in academia

Most participants reported isolation or loneliness in academia that saps the vitality. They stated isolation as one of the individualistic characteristic of academia and critiqued the narrow ideas of research, self-focused prevailing environment of shutting the doors and working – often long hours due to over workload. Isolation is considered to be one of the challenging natures of academic job with regard to thinking, writing and teaching somewhat helps to overcome these aspects of the job.



I don't know if it is loneliness. Isolation might be a better way of describing it. You can feel alone or nobody actually gets how you are feeling and academia can be still quite lonely. And loneliness saps your pure vitality (Bromeliad, 2014).

Another participant narrated the story of how the university system rewards collaborative research with other universities and does not encourage it within universities. This adds isolation in the day-to-day work. She insists on change in the organisational culture to remove isolation in academia. One participant considered the time of loneliness included during her PhD and the other during her management position while dealing with tough decisions. Most of the participants suggested having a good network with people can be the strategies to overcome loneliness.



I think there are moments that I would feel lonely. I do try and reach out to my friends - but I am also quite different from many of my friends and so lot of issues and problems that I have in my

work-life and work space wouldn't make a lot of sense to those people (Rose, 204).

By contrast to those who feel isolated, some participants experience academia as a social job. Another participant in my study claimed not having felt lonely as she wants more isolation to get the job done. There is a different perspective to isolation that exists in academia as expressed by a Maori participant who related isolation as autonomy. For her the sense of isolation seems to be driven away through relationship and support from Maori colleagues and mentors.



I don't find loneliness. I go find people when I get lonely. You know come on if you are lonely go find somebody (Periwinkle, 2014).

The deep discussion with participants had me reflect on my own experience of isolation, loneliness and the importance of friendships in the sustenance of my own vitality.



I experienced isolation especially with regard to being away from my home. While doing my PhD, I experienced isolation many times when working alone. There were times when I used to catch up with friends to overcome this loneliness. But this isolation has helped me to explore my self and focus on my research (Personal Journal, May 31, 2016).



I believe this reflection and my subsequent practices that enhance or protect my vitality as has been an affective outcome of this research method (Personal Journal, June 29, 2016).

8.3.2 *Diminishing vitality*

High workload, PBRF pressure, imbalance between work and life, administrative overload, pastoral care, gender issues, cultural issues, dealing with too many people and periods of isolation are the different issues expressed by my research participants as diminishing their vitality at times. Drawing on an interpretivist approach, my inquiry is directed intentionally to what influences the vitality for my participants and for me. Participants explained the importance of people and how vitality in academic life is related to students and peers. Issues in balance of supporting colleagues and looking at one's own career growth in relation to our

impact on others invites reflections on what Bauman and Donskis (2013) calls ethical gaze, a call to being sensitive to others. Time constraints and work pressures do not encourage collaborative ways of working in the workplace. Isolation due to the nature of academia adds to the system-preserving ways of doing things – even when these are known to deplete vitality. Expectations of the university functions such as PBRF are experienced as system-preserving and lead to depleting vitality of academics. This reported depletion of energies seems paradoxical in the context of universities whose outputs depend on the vitality of their staff. This observation calls for a radical change in the ways universities are governed and staff are managed. Corporatisation in the global world has made homogeneity of education reducing creativity. From radical feminist analysis, their perceived influencers of their vitality by narrated professional and personal experiences show the underlying impact of the system in the era of intensified globalisation. Seo and Creed (2002) invite reflection on the paradoxes and contradictions this reflection on vitality invites. Power and control seem to be routinised as system-preserving activities as argued by Berger and Luckmann (1991) that at times negatively affect the vitality of participants. These observations invite calls for radical changes in the system for the betterment of the lives of my participants, the university, employees and employers in similar circumstances - not only women but for everyone.

8.4 Vitality in work-life balance

Many participants shared their work-life balance as revolving around their academic profession, family and friends. Most of the participants narrated difficulty in managing both job and family. Work-life balance is considered to be cyclical and is connected to different stages of life. Some of the participants shared responsibilities at home with their husband, parents or children. Most often the participants claimed that they are the organiser of household responsibilities.



The balance part is probably the hardest at the moment and if you hadn't got a balance then you aren't going to have that vitality. (Bromeliad, 2014).

Work-life balance considerations often revolve around the care of children. Some participants worked part time instead of full time to take care of children. Being a single parent, one participant expressed herself as a boss in sharing of household

responsibilities. Paradoxically another participant exclaimed that she does not have a child and that does not make a difference in her work.



Work-life balance is upto the individual. You pace yourself according to your needs if you want to stay alive. It's all about staying alive (Periwinkle, 2014).

Another participant explained that there is no work-life balance in academia due to the nature of the job about overload of things, calling it work-life conflict. She explained how work-life balance is challenging that can affect the health and in turn vitality.



Work-life balance as an academic doesn't exist. But typically I don't know how you find work-life balance truly don't know how (Alstroemeria, 2014).

Most of the participants expressed that flexibility in academia is helpful in terms of taking care of children and parents. Some participants like to have boundaries around their family or borrowing family time to get their work done. Some other participants shared the changing trend in the family - there seems to be a shift in sharing of responsibilities between women and men. They emphasised on valuing women's responsibilities at home and the change in the fundamental structure of the university that might help women in managing the responsibilities both at the workplace and family. I reflected on the aspects of maintaining work-life balance.



When there is a good balance between work and life, I experience enhanced vitality. When I find difficulty in balancing, my vitality is reduced. There was one day when I felt much energised by successful balancing of work and life. I did my studies and then I visited my friends. I had a good walk, cooked well and talked to my parents. I realised that I utilised my time in the best possible way and that gave me a sense of enhanced vitality (Personal Journal, October 12, 2015).

During conversations about conditions of parental leave for academics in New Zealand, participants shared twelve weeks paid leave that may need to be extended for better balancing of family. It has been extended to 18 weeks this year

(April, 2016). Universities have crèche for childcare facilities but there are only some spaces to accommodate children of the academics.

Some participants agreed using the university crèche while other academics claim of not having used the childcare facilities at the university but there was provision to bring the children to the workplace. A professor in strategic management position considered childcare facilities are available at the university along with benefits of receiving tax write off and suggested better planning of flexible working arrangements (FWAs) such as part-time work and support guidelines for proper work-life balance.



This university has a crèche but it is over-subscribed and not everybody can get into it. Although we don't have an eldercare facility, we do have an eldercare network that we have set up in the faculty for men and women staff who are experiencing the demands of eldercare (Rose, 2014).

Most participants reported there are no eldercare facilities at their university. A professor in strategic management position remarked that there is an eldercare network to cater to the needs of the parents of staff and provision of sick leave granted to take care of the elders. Most of the participants recommended more support from university in developing the childcare and eldercare facilities for helping women to maintain work-life balance.

8.4.1 Balancing work and life

All the participants find difficulty in juggling their responsibilities between work and life. For most participants, family comes first when compared to work-life. They considered the flexibility of an academic job is helpful in taking care of family, children and elderly parents. Paradoxes of flexibility in academia that requires long demanding after working hours is under question. Work-life balance is reported as different for individuals according to their life stages as reported in the research studies (Greenhaus & Callanan, 1994; Greenhaus et al., 2000). Most of the household responsibilities are taken charge by women although some participants in my study claim sharing responsibilities at home with husband or parents. Some participants chose to work part-time in order to maintain as part of maintaining work and life. Participants considered work-life balance is challenging, that can affect the health and in turn vitality. Authors such as

Greenhaus and Beutell (1985) describe the difficulty of maintaining work-life balance as work-life conflict. Vitality of my participants is reduced in managing work and life as argued by Schmid (2006). The difficulties in being mothers and academics were expressed by many participants can be seen expressed as a common difficulty in research by Hallstein and O'Reilly (2012) and O' Reilly (2008).

Liberal notion of equality in terms of both profession and personal life is expressed by my participants – a matter of ‘adding’ women in, with minimal systemic adaptations. Women have to find time management strategies to fit the job and home responsibilities. As the academics get older, the issue of taking caring of elders may become necessary, what child care was for them in the past. Notions of equality in employment have intensified obligations and for many in my group of participants, affect their vitality. From a radical feminist perspective, undervaluing of women’s household responsibilities is ongoing and the issues arising ought to be addressed by reframing the patriarchal system of community structure.

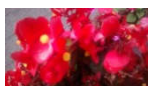
8.5 Exploring strategies to sustain vitality

A portfolio of strategies to sustain vitality was expressed by my participants. Seeking support from a counsellor, trying not to stress, not letting the pressure of work affect personal vitality and having a good sleep for minimum number of hours, focusing on own work rather than looking at the big picture are some of the suggestions provided by research participants for sustaining vitality. A senior Maori participant recommended viewing life as a journey and not a destination with a positive outlook. She suggested using the energy for things that you love. Another participant recommended imagining different aspects of life as a pie-chart.



Let us consider life as pie pieces. There are career and family, exercise and friends, leisure time, your hobbies, and all those other things. If one piece of it is too big, if you get all your vitality from one thing, what happens when that disappears for whatever reasons - perhaps because you get sick. That’s a huge investment that disappears. If it is more spread, if one piece disappears there is lot less impact. So trying to keep some balance is the strategy (Pansy, 2014).

Participants explained their strategies for resilience by having strong personal relationships, support from family, friends and colleagues. Strategies around sustaining vitality include meditation, yoga, exercising, creating space in life, having a day out, visiting church, keeping the house clean, gardening, getting a massage, taking a break, going for a walk by visiting beach and recharging as a way of self-healing type, not to spend too much time in computers, maintaining balanced food, exercise and staying relaxed.



The things that really give me energy is collaborating with other people. I revitalise myself in making connections with people. When we get together, we create something or change something. I find that gives me tremendous energy. I find that quite life enhancing (Begonia, 2014).



Look after your wellbeing. That's most paramount because if you don't look after yourself you can't look after anybody else. You must maintain your wellness and your ability to cope with pressure and stress (Lavender, 2014).

One participant reflected on having time for self to overcome the life challenges by giving an example of safety measures in aircraft – that counter intuitive for care-givers to look after one's own wellbeing as a priority. Another participant spoke about written cards of ideas that remind her to breathe and to use the resources in the universe, being connected in a way. Most of the participants suggest having a positive attitude, looking after one's own well-being, stay calm feel positive, coping with stress, self-motivation and having a sense of enjoyment and relaxation around the work to maintain the work-life balance. Some of the participants suggested passion to sustain vitality in profession and life.

An academic profession is believed to be a complex, unstructured job requiring autonomy where no two days are alike. Many participants suggested time management strategies to sustain vitality. Most of the participants managed time diligently for the preparation and performance in complex array of academic tasks. The recommended strategies include waking up early in the morning, planning realistic deadlines, prioritising things, being organised, strategic, remaining focussed, taking each day at a time, trying to fit in too much into a day,

self-reflections through reminders of messages, prioritising three important things to be done each day, control checking mails and having a research day.



I think it is really trying to be organised. Having said that, meetings are fixed but [various unpredictable] demands come. There are times to be organised when I have got teaching days. I placed my office hours on those days as well (Pansy, 2014).

One participant stated that she has an open door policy for students and responds to emails immediately. A professor in a strategic management position claimed receiving support from a personal coach to manage time. Some participants expressed the paradoxes that exist between trying to balance time in helping out others and focusing on professional growth.



I understand the difficulties to sustain vitality that can be challenging based on enablers and obstacles that I may come across in my life course. Sometimes my health affects my vitality. I feel the connections of physical, spiritual and emotional aspects of life with vitality. I get reminded to take care of my health, and focus on positive things to drive away the negativity that drains my vitality. I ask myself how I sustain vitality in my life. It is the passion that keeps me going in my research. The support from family, professors and friends help me a lot in maintaining my vitality (Personal Journal, June 12, 2015).

Based on time, space and the urgency, importance or relevance of the realities that happen around me, I figure out what is important to me and I am influenced by such things. Time has a greater influence of how I prioritise things in our life and orient my thinking as part of my reflections on social constructionist insights as shared by Berger and Luckmann (1991). For instance, my research is a very important part of my life and I prioritise my study in my thinking coupled by my actions towards my learning.



My time management strategy is to plan, prioritise things and get it done. I try to manage time by preparing a day-to-day plan and trying to fit in some new things that may come up (Personal Journal, September 3, 2015).

8.5.1 Sustaining vitality

The complex notions of sustaining vitality initiated subjective realities in the process of meaning-making as suggested by Berger and Luckmann (1991). Most participants resonated with the notion on how vitality in work is intertwined with vitality in personal life. Notions of passion in profession as reviewed in research studies by Harvey and Donaldson (2003) is reflected in my participants' professional lives. Carpenter (2010) quotes career development (professional vitality) as interweaving the feeling energised in life, involving good relationships and maintaining work-life balance with emphasis on the importance of flexibility and creativity in careers. Self-analysis is highly recommended by research participants in order to follow strategies that work well for individuals to enhance vitality. Most of the participants suggested not letting the pressure of work to affect personal vitality and taking care of wellbeing. Participants recognise their existence with environment which is demonstrated by Capra and Luisi (2014) as self-identification with nature. Participants suggested valuing a positive contribution, set personal goals and not letting the university define your goals. Positive attitude and self-motivation are contemplated as coping strategies to face the challenges in the university and maintain vitality that may comprise of energy, motivation and resilience as suggested by Dankoski et al. (2012).

8.6 Creativity and vitality

Most participants considered creativity as an important component in teaching and research. Many participants expressed their educational background and interests, passion driven, curiosity and the love for learning and reading widely, autonomy and exposure to conferences initiated and enabled creativity in academia. Environment and being autonomous are the influencing entities around creativity.



I think vitality and creativity are connected. Creativity is at the heart of what we do. Vitality like the sense of being able to realise my creativity in my work does give me energy and vitality (Dandelion, 2014).



I think what we do in academia is essentially creative. You know with our teaching and our research you know the foundation of it is sort of proposing ideas that you have about it (Daylily, 2014).



Nature is probably a source of vitality for me. Just getting into sunshine and forest I find rebalancing. In my experience nature is the ultimate creativity and I think vitality comes from being part of this world and seeing my role in it and connecting to it (Tulip, 2014).

Some examples of creative ways of teaching include showing a video in the class, use of computer games, team-based learning and practical examples around the teaching of management, thought provoking case studies, crosswords for key concepts with 10 minute tutorial, importance of exposure to real life situations through cases and the use of three important bullet points, framing codes of conduct for fieldwork, and creating awareness with the regional and world news.



I think the best way to get people to engage with the subject and be enthusiastic about it is to convey that what they are learning is worthwhile and to feel they are actually learning because that gives people confidence and interest. I think people are actually curious and into that curiosity just the love of learning actually will kick (Begonia, 2014).

Curiosity seems to be linked to creativity. One participant narrated an example in her qualitative research class of doing an ethnographic exercise filled with fun. Some participants agreed that it is easier to be creative in teaching than in management positions within academia. Some participants talked about creativity through attendance at conferences in terms of the potential for co-creation. Insights on intellectual creativity such as writing by interweaving of ideas in teaching and research were shared by my participants.



I think teaching gives you a lot of opportunity for creativity. And I try to find it in my research and teaching in the work environment. Absolutely where we can be most creative is through our thinking and our writing (Lavender, 2014).

Creativity is considered as a way to explore different ways of doing things and bringing in together the new ideas to the table of co-creation. The classroom teaching of one participant is oriented to participative approach than a creative approach. Encouraging students to think creatively in the sense with different perspectives and think differently so as to solve the issues in the society with an eclectic mix of technical, practical and theoretical stuff in teaching.



I think we have to get innovative and very creative and how we engage with our students. I think it is about engagement (Pansy, 2014).

According to the participants, academic freedom is present in the workplace but bureaucracy in the university is a matter of significance. Along with the freedom necessary for creativity, there are accountabilities that are expected to be met. Some participants argued that there is lot of freedom around expressing creativity in teaching and community service within the broad spectrum of academia. Academic freedom is expressed through writing and publishing research articles.



There is reasonable amount of freedom in my job to express creativity. I think academics fundamentally need to be creative if they are going to publish well. Particularly in quality research outlet, they need something novel. They need to see the world differently (Rose, 2014).

Some participants expressed that creativity is limited due to resources in the workplace. Most of the participants agreed the narrow ways of research valued by publishers as a constraint to vitality. A professor with senior management responsibilities appreciated the support of encouragement that she receives from her boss who encourages her to think laterally in order to have a creative approach to solving the problems and having a novel approach to see the world differently.

Maori participants expressed the link between Maori culture and creativity in the form of storytelling. One of them shared a unique perspective on creativity that it is connected to one's imagination and it is individual's responsibility to be creative.



I think we are only hamstrung by our imagination. I mean if you work in academia you are able to manifest your own

creativity because the best thing about our universities that they thrive on our reaching our intellectual and creative potential (Periwinkle, 2014).



I presented a paper at Waikato Management School symposium in a creative way. I began my presentation from the last slide explaining the contribution of my research, then descended towards research methodology, objectives and introduction. I gave an innovative presentation with photographs taken in New Zealand at the international conference in UK on gendering the creative: creative work, creative industries and creative identities (Personal Journal, June 24, 2014).

8.6.1 Being creative

All the participants acknowledged that creativity in university is important and it is connected to their vitality. There seems to be significant interrelationships between participants' vitality and creativity. Creativity is linked to vitality as a sense of being alive, curiosity and a source of excitement. Creativity based critical inquiry is declared as essential for student learning that complies on the teachings on critical consciousness by Freire (2005). Creativity can be a pathway to exploring different ways of doing things and bringing together new ideas to the table of co-creation. Most participants remarked that compared to other jobs, a certain amount of creativity is possible in academia. The Maori participants link creativity to storytelling. According to Schiuma (2014), in a creative environment, people discover and express their potential in the creative process.

In my study, academic freedom for creativity exists but perhaps unnecessarily constrained in the way the bureaucratic system operates. Academic freedom is expressed in terms of the one way of thinking that is epitomised as PBRF driven bureaucracy. Critical analysis on creativity draws attention to constraints in the process of publishing expectations from the journals. Notion of creative pursuits can be used for adding social values as suggested by Hewison (2004) and is understood by my participants who would like to make a difference through eclectic mix of creative, technical, practical and theoretical teaching. It reverberates on the notion of creativity having value (Sternberg, 1999). All the participants are more interested in using the creativity to impact the world as that Boden (1996) identifies as 'H' creativity, valuable to the world than 'P' pertaining

to individual creativity. Critical and participatory approaches of radical feminist ideologies were encouraged by the participants. The social values connected to creativity as provided by Korten (2015a) were expressed by my participants. Academic environment can be much more creative facilitating new arenas in the field of research. Analysis of creativity literature on being valuable to the world invites radical feminist perceptions on raising critical consciousness that is discussed in Chapter Nine.

8.7 Summary

The inspiration to use the notion of vitality to open conversations about career ideas and experiences proved to be a fruitful one. Based on my participants' perspectives, I posit the notions of vitality as an energy interwoven through several aspects of life: professional commitments and expertise, family, relationships, connections with friends and community activities that enables us to understand and enact career as protean concept, connected to different aspects of social, political, economic and spiritual life were interwoven in the women's stories and are consistent with the broader definition of career as suggested by Hall (1996).

My fieldwork insights support the holistic idea of vitality by Capra and Luisi (2014) involving interconnections of life's biological, cognitive, social, ecological, spiritual and philosophical dimensions. There seems to be significant interrelationships between participants' vitality, profession, personal lives, creativity, spirituality, curiosity and self-reflections. The exploration of vitality in life and society did not only generate rich insight, but reflection on what enhances and diminishes such energy also has the potential to encourage women to be made accountable for self as Butler (2005) suggests. In doing so might lead to a more satisfying life for each and a better and just life for all. Such focus on the responsibilities and opportunities for individual however, must not come without a rigorous critique of the institutional processes that diminish vitality. Radical feminist orientations provided me opportunities to engage in such critique as part of this work for deeper visioning of ideas that forms my next chapter.

CHAPTER NINE

Participants' experiences in academia reflected through radical feminist orientations

9.0 Introduction

In the light of the guiding principles for interpretivist research, as provided in Chapter Three, researchers are urged to make themselves aware of the impact of the theories they choose to guide their research process. My interest in critical organisational studies added a requirement to consider any aspects of exploitation, domestication, or inequality that might be uncovered through my inquiries. In this way, I sought also to contribute through my work to the enhancement of wellbeing of people and planet as required of scholars in democratically orientated societies such as New Zealand and as aspired to in the model of development of the world referred to as globalisation. In my exploratory reading for my focus on women and their careers, the seeming intractability of gender inequality stood out. Feminist orientations to underpin my research seemed appropriate. In Chapter Two, I reviewed the historical waves of feminist theories. This included various insights on movements towards female emancipation. Reading works of feminist authors drew me to the insights of the more radical among them. My interests grew in the potential of radical feminist ideas to influence change to the patriarchal ways of organising our humanity that are central to their analyses. This review prepared me to elect a radical feminist methodology for this work. In practice this suggested a form of co-inquiry, of conversing rather than interviewing; of mutual engagement rather than disassociated observation. I sought to engage in conversing with my participants to explore with them their career experiences and mine, and how these are career experiences are understood to be entwined in the shaping of personal and professional opportunities and together, the social world articulated as 'reality'.

In keeping with radical orientation of my research, I sought a way to engage with my research opportunity to make a difference to the understanding and enactment of careers in the lives of women. I chose the notion of 'vitality' to explore the many ways the literature depicts the persistence of sexism and patriarchal values. In this chapter, I interweave the stories of my participants with these themes. Issues around gender such as discrimination and bullying experienced by

participants are elaborated. I present my participants' views on gender issues that are related to the numerical representation of women in the institutional hierarchy. I depict insights participants give for the dearth of women in senior positions. I argued that the networking and leadership of women is an explicit institutional aspiration in all New Zealand universities. Unequal representations in senior positions are well recognised in the literature reviewed in Chapter Five and variously illustrated in many of the stories told to me by the participants. I round off each theme with an observation of the limitations of liberal feminist responses as potentially re-visited as in a system-preserving complicity. My thoughts about the stories I was told draws me into self-reflections in my part of this chapter to consider the responsibilities and opportunities for active engagement for all members of the academic community to act as a critic and conscience of society. Based on my field work, I crafted five subthemes for this chapter: i) patriarchy and gendering in academia; ii) the disproportionate number of women academics in the institutional hierarchy; iii) identifying as feminist; iv) networking and leadership initiatives; and v) self-reflections. A radical feminist spectrum provided me with a critical focus to analyse these themes.

9.1 Patriarchy and gendering in academia

I began my conversations on a general topic of gendering in academia with senior academics in universities who are committed to gender equality. To my surprise my participants shared many experiences of patriarchy in their workplace. They spoke of sexism, the seemingly wide-shared belief that one sex is superior to another. Although only one participant used the phrase, all gave substance to the idea of the patriarchal dividend, an articulation of the processes through which men benefit from sexist attitudes and institutional arrangements.



There is quite a lot of old fashion sexism [where I work].

This is the thing that I notice in the University. The idea of a patriarchal dividend expresses that men of a certain generation get privileges just by being men. The University as I see it is currently dominated by white male professors. These men are reaping the benefits of the patriarchal dividend. I think there are ranges of sexist practices right across academia (Begonia, 2014).

Addressing the issue of the male dominated systems they experienced, participants reported that sexism is rife across the disciplines and in the institutional hierarchy. Many participants call the dominant system as the game that male counterparts play to be at the senior positions. Many participants observed that women are made vulnerable in many institutional situations. For instance they considered the challenges that women face in academia and the ways they tackle it is to do twice the amount that men do. Another participant reported the gender discrimination around appointment in academia. An activist academic narrated her story of being discriminated around the dissertation of feminist writing.



I wrote a dissertation that was a feminist dissertation about men and women's language. It was very ground breaking and successful but I was told I had to change it (Gerbera, 2014).

Some of the participants criticised one way of doing research. Quantitative research of positivist work is dominant in the competitive model in academic environment. The female dominated research such as work and life balance are considered to be less valued. Participants identified female dominated disciplines such as gender studies and social enterprises in academia as being undervalued.



I was working for 3 years in a research centre and doing quantitative survey work which I enjoyed but through the process I felt the lack of critical and feminist theory and approach (Daylily, 2014).



I am interested in work and family research. I am really stereotyped as being in that area. I think areas that women dominate are valued less. Some disciplines are more female dominated and so I think the dynamic there may be slightly different - like nursing and teaching perhaps (Begonia, 2014).

This may translate into occupationally specific gendering where female value may be differently evaluated.



My subject area that isn't necessarily recognised as a real discipline by some of my colleagues and the colleagues that

don't recognise it are typically men. Gender definitely influences your research interest I think (Bromeliad, 2014).

Some participants agreed that gender is generated from the ways women and men are socialised. They understood that women are socialised to be more caring, relational, and to defer to men.

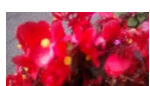


The values and capacities of men and women are seen quite differently. That may be through not only of who we are biologically but also whom we are socialised to become (Rose, 2014).

My participants reported that women and men behave differently in the workplace. Some participants reported having to deal with the domination and aggressive behaviour of male academics in meetings, professional or public events such as seminar presentations and conference related responsibilities. They narrated stories of meetings with male academics when relational values are diminished and male ways of communication prevail.



I have come across some males who just press their advantage through noise; who dominate through the use of their voice (Lavender, 2014).



I have seen senior male academics dominate meetings. I have also witnessed very aggressive questioning and criticism of women by male academics in seminar presentations (Begonia, 2014).

When their achievements are considered, women tend to be harsh on themselves. This is so even where, on many institutionally defined outcomes, they may perform better than male equivalents. The participants recognised this as a part of socially imposed traits supporting the perpetuation of patriarchy. One participant identifies the behaviour of male academics' capacities and opportunities to isolate themselves in professionally or self-serving ways as a self-centred behaviour associated with male traits.



Women aren't very good or as good as men at promoting themselves and saying, "I am really good at this and I deserve a promotion" (Gerbera, 2014).



Men are able to isolate themselves more. Men are certainly able to rise up and say I am too busy, go away. For some reason women are not. So I think if women could learn perhaps to adopt that more self-centered masculine trait may be we would survive better. I don't know. Let's face it, it is the males that end up in all higher positions (Alstroemeria, 2014).

Some participants reported the hierarchical system prevailing in the university - some calling it the factory that negatively affects human flourishing. They also share the granted attitude of their male counterparts who insist on working during weekends. One participant brings out people's perception of being a mother in the workplace that can hinder the performance of the staff.



If you are a mother then definitely you are not taken as seriously. They don't rate your intellectual or your potential they as they would if they have this picture of you as nurturing sort of person. So I think that is hard for academics, women academics in particular (Begonia, 2014).

Research participants shared their views on the gendered nature of the academic environment. Participants shared experiences as targets of bullying at the workplace. They call it painful when it becomes difficult to voice or stand up against such behaviour. Bullying seems to be targeted at older women and especially targeted at women in a particular culture. Another participant spoke about of the bad teasing behaviour of a male academic at a conference.

Alstroemeria claimed that the reason why such people get away with the behaviour that it is not confronted in the university structure.



I work in a college with cultural bullying and it is typically directed against older women and it runs from the very top right through. It is behaviour which is supported by the hierarchy and it is very destructive (Alstroemeria, 2014).

She suggested women stay united and support each other as to curtail the gendered activities of the hierarchical system.



The biggest thing to me is we must always try to be mindful

that women must support one and another. Women must stay together in academia because the system tries to split those kind of support and relationship (Alstroemeria, 2014).

Most of the participants agreed that women in academia are required to do the low administrative and nurturing job of service and pastoral care that are valued less in the academic department. Incidents of the behaviour of male managers explicitly or implicitly adding more workload and service jobs to women are reported in my study.

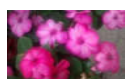


Women are required to do more of the administrative roles that aren't so highly valued (Gerbera, 2014).

On the contrary, there are dynamic views around gender issues. Two of the twelve participants disagreed that they have faced any gender issue personally but accepted that there are ideological issues related to Maori rights.



There are no gender issues personally for me but there are ideological issues related to rights of Maori with regard to institutions (Tulip, 2014).



I don't think gender is big an issue in this faculty and this is probably also true in Maori faculties around the country. I can only talk about the Maori experience; we tend to be treated reasonably well in the communities (Periwinkle, 2014).

Both Maori participants claimed they are treated well in their communities. One of them claimed that encouragement, support from other peers, good relationship with senior academics and opportunity to be in senior management projects makes her feel that there is no chauvinism in the workplace. At the global level, a Maori senior academic who has travelled widely, worked and has networks around the world, spoke on behalf of other women of colour globally who are not treated well.

9.1.1 Patriarchy as informing ethos

That patriarchy is considered to be the root cause of problem; a radical feminist position was expressed during fieldwork conversations with my participants. Sexism and patriarchal dividend imply women's oppression due to gender. These

dynamics were explicitly named at times but implicit in most conversations about gender. Most of the participants stated that they are oppressed due to their sex. They suggest there has been minimal change in the work in this regard since such dynamics were reported by Barry (1991) 25 years ago. Similarly the work of Calás and Smircich (2006) differences between sex and gender are well depicted in my study. Gender discrimination and bullying in academia were declared as painful. Such gendered behaviour as being a part of the hierarchal system of environment in the workplace diminishes the vitality of my participants. Contrasts among the participants were observed when cultural dynamics than gender issues may be are dominant. Thus diversity of opinions was observed across cultures, teaching and management positions, the seemingly intractable oppression of sexism reviewed in Chapter Two are evident. Patriarchal systems of dominance can be seen in research arena. Certain areas of research such as topics related to gender, work-life balance are marginalised and undervalued as related to research by Spencer (2015).

The vitality of my participants seems to be sapped as they become disengaged or lose motivation due to the gendered issues. Difficulties shared as part of motherhood are consistent with the studies by Hewlett (1987). People's views on women as mother can impact performance of women implying attitudinal changes in the society. Radical feminist theories inform us about the different realms of dominance of ideas that mitigate against equality. My objectification of principles has emerged from my understanding from the wider notions of radical feminist theories that inform patriarchy as oppressing women. Patriarchal system needs to be overthrown for sustaining the vitality of my participants. Gender from a social constructionist perspective of Berger and Luckmann (1991) is emphasised while assuming the job responsibilities at work and home. Based on shared narratives and instances there seems to be differences in behaviour between women and men. Compassionate, caring and being harsh on selves are viewed as assumed at times linked to the traits of women. Different behaviour of women and men in workplace are explained through biological differences. Social constructionist notions around gender do not encourage generalisations on such approaches but informs more varied perspectives on human behaviour. As theory suggests radical feminists aim to challenge and overthrow patriarchy, most of the participants in

my study would like to make changes in the existing dominant system as suggested by Willis (1984).

9.2 Issues of disproportionate number of women in academia: liberal notion of fairness

Gender issues are connected to the disproportionate number of women academics across the strategic positions with universities. Regarding the proportionate number of women in academia, participants agreed that there are not enough or only some women occupying the strategic positions. Most of them believed that women are under-represented in academia whereas there are more male academics in the senior positions.



If you look at the fact that there are far more women academics than men. In the top positions however, there are far more men than women. So clearly there are gender issues (Bromeliad, 2014).



I think that we still have in academe many positions that women fill but still we are still struggling when it comes to professorial levels. It is still way underrepresented in those levels (Pansy, 2014).



As we moved into University status and have become an accredited business school, there have been fewer women in the top positions (Lavender, 2014).

In contrast to what most participants reported on gender representation, Periwinkle observes Maori women are well represented in academia in her faculty compared to Pakeha women. Maori women academic elaborated the consideration of gender balance and diversity in different faculties. She claimed Maori women are more proportionately available and the proportion of women academics in her faculty is balanced.



The gender balance is lensed towards women. There are more Maori women in the PhD's we have, there are Maori women teaching at all levels. If you look at the gender balance in this faculty, it has a proportionate number of women. Women academics in the Maori world I think are way better off than Pakeha women and females are at the highest levels in this faculty (Periwinkle, 2014).

9.2.1 Reasons for fewer women in strategic academic positions

Several reasons for some women in strategic positions were indicated by the participants. One participant argued that there is not an absolute barrier to climbing the high positions but women face a kind of labyrinth with multiple blockages on their way. Women academics have to dedicate more time for lower administrative jobs and pastoral care that are less recognised and overlooked for promotions. Women are not good at promoting themselves as men in the workplace and do not tend to put themselves forward when it comes to promotions. A professor in senior management position regarded women's work as unseen and that this invisibly hinders their promotion. Research is seen as important in academic environment and women who follow the given or prescribed model are able to thrive in the environment whereas women who enter late in the profession might find it hard to attain the strategic levels in academia. Women who mostly occupy the lower rank or entry level such as lecturers and senior lecturers are targeted at the time of layoffs and redundancy, so it becomes an obstacle for them to reach the strategic levels.



I think the hierarchical nature makes progression difficult into the very senior rank difficult (Pansy, 2014).



The people who get to the top of masculine patriarchal organisation will have [compatible] characteristics and be rewarded well in that structure (Foxglove, 2014).

Some participants expressed that women would not like to be promoted as they may need to borrow more time to fulfil their household responsibilities. Women's mobility across cities and countries is tied to their responsibility at home of being caregivers of children and elders. Women who are mothers are targeted in a way that can affect their confidence levels. Women are more concerned about their vitality rather than climbing up the ladder.



There are lots of reasons for that. A big thing is when women have children. That slows them down. I would have to say honestly that it did slow me down. So I think having kids is a big factor (Begonia, 2014).

Some participants spoke about the benefits that male counterparts have regarding permanent jobs, promotions and less workload, patriarchal dividend as quoted earlier by the participants. One of the participants considered the attribute of masculine nature and playing the game as the key to occupying the high positions.



Because it is one of the most gender biased environments and there is good reason for that because the whole system conspires against them. There is an old boy's network in academia and it is alive (Alstroemeria, 2014).

Lavender expressed the view that women in the top positions behave in such a way to comply with the institutional logics of the neoliberal university that affects other women. The bureaucracy or hierarchy impedes the progress of women to attain senior positions. The university is seen as following an entrepreneurial model and the decline in women in senior leadership positions as such positions are becoming very competitive.



There has been a decline in senior leadership. I don't think that the entrepreneurial University model where universities are 'big business' sits well with many women who have got families and even when your children are grown up. It is very hard to get to the top but in a neoliberal university the people who get to the top are the people who are expected to behave in certain ways and that doesn't allow for anything other than a neoliberal perspective (Lavender, 2014).

9.2.2 Power and responsibilities

While speaking about strategic positions in academia, conversations flowed to power and responsibility. Participants explained the imbalances between power and responsibilities when it comes to implementation.



Some people have a lot of power and take very little responsibility. Some people think they have power and they act accordingly when they don't actually have the power. I don't think power and responsibility are balanced equally. No! (Bromeliad, 2014).

Some participants argued that decision-making power is not available to those who have more responsibilities. They believed power vests among the academics in strategic positions when compared to responsibilities shared within those in

lecturer or senior lecturer cadre. Power of the system emphasises complying to the norms and constraints the way of doing research and teaching in academia.



I think a lot of the power sits with the Professors and HOD's too. I don't think people like senior lecturers and lecturers have any power. They have responsibilities but it is a different sort of role (Lavender, 2014).

Lavender's opinion stands in contrast to the opinions of Rose, a professor with administrative responsibility. Rose narrated her instances about when she notices the differences in assigning and assuming responsibilities. She does not claim to have a great power in her management position but rather considers being a participatory approach.



In terms of power, being a senior administrator, this is not a big power job in a University. You have got a body of staff who can tell you pretty quickly if they don't like what you are doing, you can't really make a decision that is not a consensual one. You have to take people with you (Rose, 2014).

'Noticing' and attention to contradictions within and between institutions, and the very institutional logics that perpetuate injustice provide seed for change. Praxis is done through social construction process, change in social settings and through collective human action as suggested by Seo and Creed (2002). Power is found to be important in determining the institutional logics. Resistance to dynamics of power can be a starting point for change in the system. Mandated by the Education Act in New Zealand, and guided by diverse calls to social values and environmental sustainability expressed in numerous University Mission Statements, academics are the agents of change.

9.2.3 Suggested ways to enhance the number of women in strategic positions

Rose recommended the women's staff networks, dedicated workshops and mentoring systems as ways to help women in career development.



We have a committee that is appointed by the Dean which is drawn from different parts of the School. We have been of different ages and stages and we have terms of reference that

orient us to doing activities that promote the advancement of women. We have had some events to look at career development and career enhancement for women. In the past we have done sort of promotion type workshops. We have workshop CVs. We have set up a mentoring scheme (Rose, 2014).

Recommendations included increasing the number of women in senior levels as a way to empower women and more women need to put up self to be in such positions. Other suggestions to improve leadership consisted of building women's attributes that include courage and initiatives. Some activist participants suggested that academics need to be political to be able to reach the high positions. One participant advocates for a change in attitude rather than in numbers when it comes to more women on top positions.



I don't think it is about raising the number of women in any profession I think it is still about attitude change (Pansy, 2014).

Some of the participants insisted for changes in the system rather than just talking about inequality and generalising gender. This is in contrast to some participants who reject the idea of just adding more women on the top. These call for more equity in the university structure. While speaking about the broad construct of equity, a participant insists on reviewing the criteria for promotion. A fair and just process in recruitment and promotion is suggested to help more women to get to the top levels. Another participant implies that women need to be trained for the required skills exclusively for raising more women in higher academic cadre.



I think we need to start regarding equity as a broader construct. You know what equity means if the job is open to both males and females and the best candidate against these criteria will get the job. I think in that way we would naturally get more women into the roles (Pansy, 2014).

While quoting research around inequality, a participant narrated that in companies, business agenda becomes first when compared to other social agenda of equality or justice.



There is a lot of effort going on at the moment in terms of trying to get men to be more supportive for creating change for women. I never generalize gender but it is so difficult to change that. Most of the research [merely] documents inequality rather than talking about how things can be transformed (Foxglove, 2014).



It is not necessarily getting more women up there. It is the kind of women who are succeeding. Often they are not changing systems and structures. They are just replicating the structure. It takes very brave women - we have got some who can speak about such things. Generally it is career limiting. Yes I think we need huge systemic change, structural change. Change is about how we promote people (Lavender, 2014).

9.2.4 Limitations of liberal feminist orientations

Professional progress is viewed as the development of women and supporting women's aspirations in a liberal way. Dynamic views emerged from our discussions. One such view is the belief that once women reach the strategic positions, they do their best and changes will occur when the number of women is increased in such hierarchical levels. Some participants claimed that women's representation in strategic position creates role models for other women to succeed in the career.



I think it will change definitely if there are more women in strategic powerful positions things will change (Pansy, 2014).



A qualified yes - it's definitely useful for the development of individual women and there shouldn't be any reason for individuals not to aspire to this. It also creates role models for other women to aspire to (Begonia, 2014).

Some participants were a bit sceptical about efforts to achieve numerical equality.



It is great to see women in the top positions but it is not going to change things if other processes are not altered (Daylily, 2014).

They were of the view that assuming that even if there were to be more women in strategic positions, there would not necessarily be in the university system as most often women who reach such positions tend to preserve the system.



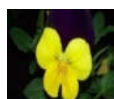
Perhaps if there was a critical mass of women in senior roles the culture would change but I don't think some extra senior women would make much difference not least because senior women academics are often not very helpful to other women. I don't think it will make much difference to women as a whole (Begonia, 2014).

The view of one Maori participant contrasts markedly with the opinions of all other participants. This view is because the Maori participant who feels well treated in her context.



A university is a European construct. I am not in any way uncomfortable in the fact that I work in the heart of an European construct and in the English language because that is the nature of this machinery. I can exist in my little part of it at this world here but this is the best that I have chosen to be and it is totally Eurocentric. I don't think that gender has an influence on how universities operate generally (Periwinkle, 2014).

Calling on for more equity in the university structure and valuing women's contribution in terms of equity, they claim that women sharing similar views or cultures can transform the system radically initiating change. Attributes like courage and initiatives expected in the leadership positions may change the ways things operate in the university structure.



I think we have to still be able to value women's contribution. Women's contribution and men's contribution should be equitable and should be respected by both men and women as equitable (Pansy, 2014).



Ideally it should be ... but it will not be so until some pretty brave woman get out there and start shaking up the system a little bit (Bromeliad, 2014).

Overall participants agreed that it is not about getting more women to the strategic positions because when women reach such positions, the system does not change. It continues to be replicated. The overarching idea is to bring radical change in the system through collaborative efforts.

Foxglove for example says:



I have got a lot of views on that adding women and stirring is not going to change anything really without changing the structures. Women will have to do something about it and disrupt the system in some way (Foxglove, 2014).

But at the same time she suggests:



One of the sources of hope is around the critical mass. The belief is that if you get a group of women who shares similar beliefs or similar culture, a different culture to the existing one, then change can occur quite radically and quite rapidly - or just even in small ways - but they need to believe to speak out to create the change (Foxglove, 2014).

While considering the pay system participants believed the current remuneration system is reasonable, but still needs to be better. While remarking on the pay system in the university, a senior management administrator spoke about the system that pays well. Some participants agreed that the pay is reasonable but argue that women are not paid equally.



There is no gender parity at all. I think it is really unfair. It is gender biased. And I think men are valued and paid lot more than women are in academia. It is not just in academia. The pay gap has always been there and I think it comes down to social perceptions of the value of women (Alstroemeria, 2014).

One participant disagreed of any inequality in terms of pay although she agreed that there are nuances of pay which is difficult to prove whereas a senior academic strongly argued that male counterparts are paid better than female academics. She stated that there is no equity in terms of pay and she receives less pay for the extra hours that she works in academia. Alstroemeria suggested better structuring in the

system. She also admitted that work of women is undervalued and there is a huge pay gap across various jobs.



I earn less than the minimum wage per hour if I add up all the hours that I work in a week. So academia is badly underpaid and also there is a huge discrepancy. It seems to be almost grace and favour as who gets paid more (Alstroemeria, 2014).

9.2.5 Radical feminist analysis of liberal notions

As seen across research studies by Neale and White (2004,) disproportionate number of women academics in strategic positions across disciplines in university was expressed by my participants. Participants share several complex reasons for the low number of women in high positions. Bureaucracy or hierarchy impedes the progress of women to attain senior positions. Promotions are affected due to women's responsibilities at home to look after their family (Bagilhole & White, 2013; Morley, 2006).

Reviewing the criteria for promotions and valuing women's works are considered to be the liberal suggested ways to enhance the number of women in strategic positions. Women and men are expected to follow the university model of PBRF, explained in the next chapter. Increasing the number of women in the strategic positions will not be helpful in enhancing the vitality of women suggesting that liberal ideas of equality in pay, employment and education with regard to economic development is alone not sufficient to bring about justice in women's lives as argued by Marshall (1996). From a radical feminist perspective, liberal notions are considered to be system-preserving engagements in rhetoric of gender equality. A more radical perspective of gender equity as given by Calás and Smircich (2006) is needed to understand the underlying issues.

Participants are more likely to define power as the strength to care for and help others. Participants are sceptical about taking senior positions owing to their commitments to family. But they speak and support for other women who would like to succeed in professions. An interesting anomaly exists between the ideas of power-as strength depicted in the conversations of participants and the depiction of power as it is embedded in the institution. Imbalance between power and responsibilities makes it difficult to make decisions in a university structure. Participants claimed more power vested among the academics in strategic

positions when compared to responsibilities shared within those at lecturer levels. Power hugely affects the ways of doing research and teaching in academia that implies complying with the norms. From a management situation, differences in assigning and assuming responsibilities are explained, that holding senior management position is not a power job, as it is difficult to make decisions. Implying changes are vested in the system, irrespective of gender. The influence of power that normalises the institutional logics as quoted by Seo and Creed (2002) seem to reduce the vitality of my participants. Power vested in the system does not allow women and others to flourish but rather diminish the vitality of all. Diversity of thoughts is encouraged rather than gender, ethnicity and race suggesting a good candidate for the job needs to be selected irrespective of the diversity of groups implying fairness and justice for everyone as insisted by radical feminists.

Disparity between women and men in terms of pay was expressed by my participants as they consider aspects of work allocated to women are not valued. Although New Zealand pay legislation guarantees equal pay for all, there seems to be differences of opinions on the pay system in New Zealand. Some participants consider themselves to be fortunate in terms of pay. Others believe they are paid less than fairly as academic jobs demands extra and unrewarded working hours. Many participants challenge the assumptions of the prevailing liberal discourse of career development as gender equality as argued by Gatenby and Humphries (1999b). Liberal ways of increasing the number of women in strategic positions has lesser impact on women's conditions as system does not help in flourishing of women. Merely changing the sex of persons in position of authority will not impact the ways universities operate. Increase in the number of women in the strategic positions, would not probably change the conditions for women as the system keeps on working irrespective of gender as women who reach such positions preserve the system. Suggestions are to bring changes in the system rather than just adding women to the high positions.

From a radical feminist perspective, narrow consideration of liberal notions including equal pay and reducing the gender pay gap can be fruitful to some women at the cost of many as posited by Humphries and Verbos (2012). Equity, fairness and justice irrespective of gender, class and race is observed as imperative in different areas of academia such as recruitment, research and management.

Dominant system in academic environment is unsuitable for both women and men. Wider thinking beyond gender issues, in the global world suggest for a just place of work for all. A radical feminist analysis reflects women's lives being internalised by patriarchal system of institution and family. Radical feminists emphasise changes in the existing system and insist on revisiting norms of academics and moulding them to support women. Encouraging women to reach out or expand limits and make their choices can be a great way to help in exploring inner potentialities and abilities for better living. Radical feminist thoughts were observed to be reflecting the struggles of women from inner self that seems to be connected to an external system suggesting for personal to be viewed as political.

9.3 Identity as feminist

Participants became thoughtful about their identity as feminists by positioning themselves with the social world as who they are and why they are in the workplace and world. Most of the participants in the study identify themselves as feminist. Among them some emphatically or undoubtedly call themselves feminist. There are reasons for claiming to be a feminist and standing up for what they believe. They believe in women's values, capacity, equal rights, participation, women's development, empowerment, fair representation and equity in all aspects.



I would definitely say yes and I am to an extent. I definitely believe in female empowerment and better opportunities for women (Bromeliad, 2014).



I do...I have a strong belief in women's value and capacity. I am prepared to stand up for women (Rose, 2014).



I would definitely tell anyone that I am a feminist. Why do I call myself a feminist? My definition of feminist is someone who fundamentally believes in equal rights and participation of women, men and all people and our life in the society (Daylily, 2014).

One of them termed 'feminist' as a western model of gender. She positioned herself as Maori women claiming as quite strong from a gender perspective. This is the reason why Maori women in Maori contexts may feel highly valued.



No! God knows! That is a very Eurocentric model of gender discourse. I am a Maori woman and that in itself is a very strong gendered position (Periwinkle, 2014).

Initially one participant was bit sceptical to be called as a feminist and asked my response to it.



I don't see myself as such. I am not really sure of what it means. What does the question mean? (Tulip, 2014).

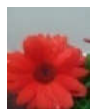
My response was that I see a feminist as a person who supports women's development or emancipation.

Then she was willing to call herself as a feminist and represented as liberal notions of equity and fair representation.



I think in those terms I am definitely interested in women's development and to ensure that women are represented fairly and equitably in the University (Tulip, 2014).

An activist academic claimed her interests in contribution to feminist research and working through collaborative networks in conferences. For this participant her sense of vitality is connected to her feminist contribution that comes from a supportive environment.



My research has been sort of feminist but I just want to do more and I feel good about that. I have always wanted to work around issues of gender and race and those ideas didn't come from journals but came from my feminist experience and conversation. I have always been doing and in the context of social justice (Gerbera, 2014).

In an exploration of the formulation of identity with my Supervisor, she does not share the preoccupation with specific identity claims



I do not define myself as a feminist - but feminist ideas do inform my thinking and actions. I think a lot about all the contributions of feminist and diversity ideas to my thinking... (Chief Supervisor, email communication, April 12, 2015).



I am undoubtedly very much interested in contributing to women's development and vitality. I strongly believe it is a calling in my life but I wouldn't call myself a feminist though as I am still in the process of exploration towards my identity. I could call myself an activist scholar who would like to see changes in the system (Personal Journal, April 15, 2015).



I presented a guest lecture on Radical feminist theory for undergraduate students doing Gender studies on 14.8.2015. After the presentation, I conducted a group activity to raise consciousness where the students were asked to select a leader and discuss on the social, environmental, political issues and actions to solve the problems. They came up with domestic violence, gender gap inequality and environmental issues of deep oil drilling. Later they were asked to identify themselves as feminist and speak for what they believe. Most of the students in the class identified themselves as feminists as they expressed their position to encourage and support other women (Personal Journal, August 14, 2014).

9.3.1 Different feminist theories

Participants shared broader perspectives of feminist theories. Two of the participants in the study claimed themselves as radical feminists partly in their thinking or action. They are bit sceptical about the views on feminist ideologies. An activist academic identified a set of fluid feminist ideologies such as cultural that involves gender social constructionist aspect and post feminism. Her belief is that no gender is one above another but understands a philosophy of partnership.



The goals of liberal feminism are dreadful you know. I don't sign up to that at all. More women into classes or elitist positions is not at all about real equality. I believe there needs to be structural change for equality to come in a real sense. In terms of the theories, in my head I am a radical feminist but in actions I am a liberal feminist. I would like to see transformational change. I probably subscribe to cultural feminism where differences value where Judith Butler came along with various people all about performance of gender social constructivist and so I sit more in that place now (Foxglove, 2014).

Another senior feminist academic narrated her experience of facing challenges for being political and exhibits work related to race and ethnicity such as research work on Treaty of Waitangi, work on unions for addressing wage inequality and the issues she perceives to be counter-productive to the country. She agreed about being influenced by different kinds of feminism such as liberal feminism, Maori feminism, post-colonial and critical theory.



I was originally really a radical feminist. I have always been an activist and feminist and I have always been reading the writings of feminists. You could imagine my academic career ever since then that question about being political and being an academic has always been a difficult one.....Maori feminism has had a huge influence on me (Gerbera, 2014).

Three of the participants would like to be identified as a sustainability person or eco-feminist.



I am a feminist but also a sustainability person. I don't think that I volunteer myself as a feminist but if asked I would say I am a feminist and part of the Women in Leadership but that's just a piece of who I am (Dandelion, 2014).



I am a radical feminist in the sense that radical means a desire to change and I want to change. I would like equity to be viewed differently and I am probably an eco-feminist in terms of my areas of interest of sustainability (Pansy, 2014).



I am aware of many insights of number of feminists but I call myself an eco-feminist rather than a radical feminist or a critical feminist (Rose, 2014).

On the contrary, some other participants claimed that they haven't thought about any specific area within diverse feminist theories.

9.3.2 Reasons why women do not identify as feminists

Most of the participants enumerated some reasons for women not identifying as feminist. Some participants argued that women find it difficult to identify themselves as feminists due to the notion that the word feminism itself is viewed

as a bad name. Misunderstanding about feminists can be regarded as another main reason for women not willing to identify as a feminist.



It is probably because of misunderstandings about what being a feminist is - even in academia. There is negative stereotype towards feminists. I think there needs to be greater recognition that feminism can quite actually be multidimensional and that it's more about empowering women than it is about hating men (Alstroemeria, 2014).

Media projection and historic version has created a negative impact on feminists. Feminist identity is not accepted in academia. Being political in academia may also be associated with the fear of losing jobs as why women refrain from calling themselves as feminists.



I am wondering if feminism itself has somehow got a bad name. But I think it is important to stand up for what you believe in (Rose, 2014).



I think the media portrayals of feminism perhaps it is not something that many women wants to highlight and to be identified with (Pansy, 2014).

Distinguishing the notions of gender and sex, one of the academic activist elaborated the idea that there are men who are feminist and women who have masculine perspective of their profession.



You have to distinguish between sex and gender. Just because a woman has particular sex it doesn't mean that she has a notion of gender at all. Many women who have a masculine view of the world particularly in terms of their work place, particularly in terms of universities, will enact their careers in a way that is linked with what is valued in the organisation. If you are feminist and you want changes for women then you got to stretch your neck out and speak out and perhaps disadvantaged in your career. So it is hard work being a feminist (Foxglove, 2014).

As being identified as feminists may be a disadvantage to one's profession, women under some circumstances sometimes would not agree that there are gender issues in the workplace. A professor with management responsibilities suggested that women need to be courageous to speak out even at the cost of one's career, calling it involves hard work being a feminist.

9.3.3 Identifying as feminists

Many participants stated that they would like to identify themselves as feminist or activists though with caution. Identity formation is considered to be part of social construction process as depicted by Berger & Luckmann (1991) and identity development is a characteristic feature of protean career as expressed by (Hall, 1996). An awareness of social identity helps in positioning self and relating to social relationships (Berger & Luckmann, 1991). My participants position themselves clearly in relation to academia, family and the society in which they work and live. Their sense of vitality seems to be connected to their feminist contribution through research or teaching or service. Participants shared the challenges faced for being political. They identify as either liberal, radical feminist, eco-feminist, post- structuralist, Maori feminism or post-colonial among different realms of feminist ideologies. But some academics were a bit sceptical about claiming their feminist identity. All participants identified themselves as feminists except for one participant who positions herself from a Maori women's perspective. This is a crucial distinction as from a post-or neo-colonial perspectives, feminist theories can be seen as at times complicit in the project of the coloniser. Their conscious identification as feminist of all but one participant allowed for easy flow in conversations to gendered experiences and a consideration of responsibilities to address these – in part as mandated by the Education Act to contribute to a critic and conscience of society through their teaching, research and service. In reflecting on this feminist identification, participants reported support they received or gave to other women in the workplace. They reflected on the wider notions of career and vitality from their feminist orientation. They also understood the gendered issues associated with globalisation. They are involved in various activities to achieve to 'global change' in their areas of professional expertise or personal commitments. There were many examples of their involvement in activities protecting the environment against further degradation and fighting for social justice. They reflected on their

feminist identity from their responsibilities and commitments at home and commented fluently about gendered aspects of sexism, patriarchy, the prejudice of being identified as a mother in the workplace. Some had not thought about any specific area about feminist ideologies. Misunderstanding about feminist ideologies, media projection, historic version and belief around systems related to gender issues are expressed as reasons of why women do not identify themselves as feminists. Therefore participants' suggestions were to understand the differences between notions of gender and sex as seen across literature studies (Barry, 1991; Calás & Smircich, 2006).

9.3.4 Developing my own identity

I was introduced to feminist theories only at the start of my PhD. The clarity of my participants about feminist ideas and their confident application of these ideas to their lives surprised and intrigued me. While this late exposure to feminist ideas meant I would not have the depth of an accomplished feminist scholar for this work, my exposure to this field became significant in the formation of my subsequent scholarship and the conscious shaping of my future aspirations. My recognition of this suggests my choice to be an 'engaged' researcher impacted my identity and my aspirations to an activist/interpretivist approach – as I hope it may have impacted my participants also. While I have used radical feminist theories to reflect on my research observations, I do not identify myself specifically as a radical feminist. My reflection on identity is that the concept of identity represents a process of being (human) as always in formation (as always fluid). My resistance to label myself in any definitive way explains my personal hesitation to name myself as such. This hesitation to solidify an identity is consistent with my attraction to the work of Berger and Luckmann (1991) and Marshall (1999). I am still in the process of exploring diverse feminist orientations - currently with a social constructionist orientation. My reflection on the readiness of my participants to identify as feminist and my emerging consideration on how 'identity' and 'gender' is studied in management education and used in policy and practice has become of significant personal and professional interest. My recognition of the fluidity of identity and my growing sensitivity to feminist insights serves as confirmation of the significance of researcher positioning I chose to emphasise in this work and the effectual potential of research. As an impact of this study on my sense of self and my professional orientations,

aspirations and commitments for example I now take an overall activist scholar positioning for universal justice that includes diverse feminist insights. I continue to reflect on the notion of identity as a construct given solid form to something that may be better considered as fluid and able to be consciously developed. This observation has resonance for my aspirations as a management educator – where leadership and organisational responsibility meet personal values.

9.4 Networking and leadership in academia

My research participants emphasised that networking is very important as it can be a supporting mechanism in the workplace. Some of the participants agreed that networking is indispensable for huge global projects, visiting overseas and attending conferences, and sabbaticals to work in other universities. Networking is considered to be important for international references needed for promotions and building careers (professional growth) also a part of PBRF system that is seen operating in academia.



Networking is really very important for your own career and profile and your ability to engage with other scholars internationally. (Bromeliad, 2014).

Participants elaborated the activities of women's advancement committee, career development and career enhancement events, promotion workshops, profiling of women, mentoring scheme, annual suffrage lunch, guest lectures, networking events and collaborative research and collective biography as ways of networking in academia.



One of the media [for development] that I use most is networking, going to community and hospitality network. I go in there and talk to people. Most of my research is through collaborative research (Bromeliad, 2014).



An example of networking is a workshop on collective biography, a method in which group of people share their experiences. What happens is that a group of people get together and talk about their work and what was difficult (Gerbera, 2014).

Although some participants agreed that networking can be an immense support mechanism for sharing of ideas, some of them had contradictions that networking can be frustrating at times as it can be time consuming.



Yes and No because networking can be wonderful as a support mechanism as a sharing mechanism. Networking can also be very frustrating and very time consuming (Alstroemeria, 2014).

Research participants considered that although women are good at networking, family commitments constrain them from attending after hour events. From a gendered aspect, participants claimed that women and men network differently. Most academics stated that women are not good at networking as compared to men, whereas men seen good to be at a strategic approach in developing networks, meeting the right people, making sure things are going well and get noticed. Contradictions of women as being good at networking like introducing and hosting activities were discussed that was totally in contrast to opinions shared by other academics.



I think that women network differently than men and networks are about different things. Men will make sure that they will talk to the right people whereas women tend to make a backseat and just get on and get the job done basically (Dandelion, 2014).



I don't think we are as good at networking as the men are. We tend to network differently and perhaps not as strategically as the men do. I think things like sabbatical, can be quite a challenge for women (Gerbera, 2014).

Many participants shared their thoughts on networking programmes such as New Zealand Women in Leadership Programme, collective biography and conferences in gaining and providing support to other women colleagues. Some of the participants have taken initiatives in leadership within the university structure. An activist academic suggested women to be made visible in leadership positions and to encourage other women and networking with senior women could help in

understanding the strategic ideas and working around the university and take initiatives in becoming leaders.



I think it is really important to empower others and I think that we should be more visible. Once we are more visible we should send the lift back down to get the other women to join us as well if that is what they wanting to do (Gerbera, 2014).

One participant introduced the New Zealand Women in Leadership Programme (NZWILP) and recommended me to attend the meetings. Women in Leadership day is managed by professional and organisational development unit of the university's leadership and management development programme. Women in Leadership Day is considered to be an initiative event to encourage and support women in their developing leadership skills. Some participants considered NZWILP as one of an immense support mechanism for sharing of ideas.



The Women in Leadership work has been another networking group of people... a senior group of people to call on... (Dandelion, 2014).



I went to the New Zealand Women in Leadership course. The course was pretty dreadful and I was not trying to be part of the neoliberal university. But I met fantastic women and I am going to attend Waikato Women's Day. It is not exactly revolutionary it is a simple thing to get women together and encourage them to think positively about their possibilities but it's something I can do (Gerbera, 2014).

Some participants were not interested in attending the NZWILP for several reasons. One of the academics called NZWILP as serving the neoliberal university and another participant finds it hard to fit herself in NZWILP as it takes time to network with people. Some participants admit that there are institutional barriers that may impede the progress of women and leadership. A professor in a senior management position acknowledged that working in the leadership position is exhausting and demanding but still worthwhile as she considers it an opportunity to create change.

I participated in New Zealand Women in Leadership Programme in 2013, 2014 and 2015 at the University of Waikato. In 2013, I attended the session about exploring one's best self. Power of collective connectivity/interactions for creating a better future was explored through voluntary participation during the session. Moral obligations for actions were discussed to discover the best inner self (feeling good). I observed vitality to be enhanced for some of the participants due to collective interactions with co-participants. In 2014, I attended the sessions on how to be a leader (co-leader) and creative self. In the year 2015, I choose to attend sessions on 'Mindfulness and Leadership' in the morning that involved some practices such as yoga.

9.4.1 Initiating leadership among women: A critical analysis

Gatenby and Humphries (2000) posit that networking in academia is important. International references are needed for promotions and building careers as suggested by Martell (2009,). Some participants shared their leadership initiatives through New Zealand Women in Leadership Programme considering the programme as a way to support women. Some other participants consider NZWILP as serving the neoliberal university. Leadership seem to be connected to enhanced vitality for some participants whereas some call involvement in leadership positions as vitality sapping times due to the corporatised nature of the system in congruence with the literature by Morley and Crossouard (2016). Time constraint and women's family responsibilities are considered to be barriers in networking for women. New Zealand Women in Leadership is one of the leadership initiatives provided by the university. But participants in my study understand the networking as bringing women together and helping each other. Some of the participants follow a transformative leadership style in management as envisioned by Muff et al. (2013). I understand that the leadership skills that need to be honed are individualistic putting emphasis on protean approach to career. Networking as suggested by Capra and Luisi (2014) as a new paradigm seems to be working well for some academics who find networking as supportive mechanism where as it saps vitality for others due to time factor and dealing with people. Networking practices can help enhance vitality but on the contrary what if the bureaucratic dominant system does not allow the women to enhance. My fieldwork depicted that changes are difficult if neoliberal system preserved in coincidence with the findings of Morley and Crossouard (2016).

9.5 Self-reflections

Radical feminist commitments to self-reflection are pertinent to my exploration of vitality. All the participants claimed that self-reflections are very important at both personal and professional level that helps in connecting it to their vitality. They declared that they are intrinsically motivated in examining how thinking is important to individuals and reflect so as to align their goals with values in life.



Self-reflections are very important. As many academics, I am intrinsically rather than extrinsically motivated and I constantly reflect on my working life. I want everything I do to be aligned with my personal goals and values and I have to reflect on these to make sure that I am on the right path (Begonia, 2014).



I think self-reflection is incredibly important. I think self-reflections are really important for vitality so that I can also see things for myself (Tulip, 2014).

A professor with management responsibilities considered academic life is paradoxical in the sense that it involves human interactions and not just thinking. She opines on having self-reflections that are very important for personal transformation and to work around relationships in daily life by having conversations (inside self-awareness and outside) for sustaining vitality.



I am a person who actually needs to spend huge amount of time just kind of thinking and feeling quietly by myself. I am very energetic when I talking about things that I care about. But I am an introverted person who really needs lots and lots of time to process and so in that sense I have to be very careful about my vitality that may not be true for some of the other people (Gerbera, 2014).

Self-reflections seem to bring about positive changes and progress in life by living each moment and reflecting every day. Some of the participants shared practices around spiritual thoughts on examining consciousness by having reflective times twice a day. Contemplating on the insights around self-reflections, one participant talked about self-reflections as being important for personal recovery from alcoholism. Most of the participants claimed that teaching involves students to be reflective on selves to understand their strengths and limitations. Another participant shared being an academic helps her to be more self-reflective and

helps in taking actions after reflection, an endorsement of the affective potential of one's self.



Yeah! Self-reflections are very important and it's probably important from a personal as well as a professional aspect but if I wasn't an academic I probably wouldn't be as actively self-reflective as I am (Alstroemeria, 2014).

9.5.1 Introspection

Everyday incidents, observation and conversations with others became an inquiry for me. Some of them go noticed or unnoticed and how far do I perceive it to be essential for inquiry depended on how it influenced me. I consciously or unconsciously started focusing on how learning in day-to-day life through conversation with others help in meaning-making, understanding and interpreting as a way to bring changes in my inner self. I integrated self-reflections into my research through journaling. Along with the participants, I made an effort to understand and reflect on my personal self in understanding how the conversations with the women academics affect what I know and how it brings about changes and I live out with the new ideas in the world. In my exploration, I focused on what I do not know than what I know. It includes a journey embarked towards knowing from unknown. Email conversations with my Chief Supervisor, my participants, other PhD students in Moodle and face to face conversations during PhD lunch meets have triggered my understanding and broadening of my thoughts in the world. During this process, there is a shift from one worldview to another. I added the excerpts from my journal in this section for reflection.



Self-reflections are ongoing and part of my day-to-day life. During the process of my research, I started writing journal as I understand that scholars need to be critical about self if they have to be a critic and conscience of society. I seek to understand my vitality and what influences (diminishes/enhances) my vitality. As a self-call through my PhD journey, I tend to question myself everyday of who I am, what I do and why I do it. It becomes difficult when I am too hard on myself rather than just a reflection (Personal Journal, July 16, 2013).



I presented my paper on echoing the voices of women academics: A trajectory from career aspirations to enhanced vitality at the 18th Annual WMS student research conference at the

University of Waikato. At the end of my presentation, I invited a call to self-reflections as being connected to different aspects of life. As an immediate response for call to self-reflections in the conference presentation at a participant asked me an example for how I do self-reflections in my study (Personal Journal, June 12, 2015).

9.5.2 Reflecting self

Self-reflections are one of the major entities or interventions in my study that have connections to personal vitality. Self-reflections or consciousness of self can help in being intentional to changes as suggested by Berger and Luckmann (1991). Self-reflections are expressed as very important by all the participants as projected by Hall (1996) who indicated that self-awareness and a sense of self-identity as essential to individual's (protean) career path with a heart. At the end of the field visits, participants reflected on the conversations around ideas of personal vitality and curious in knowing the findings and contribution of my research across women academics. Overall participants were very supportive in participating in my project. Participants introspectively shared their thoughts on self-implications as helpful to transformations in attitude for better understanding of the world. Self-reflections can be imperative in maintaining vitality in professional and personal life linking a thread connecting to the holistic approach to protean career notions. Marshall (2001) considers inner and outer arcs of inquiry as important for understanding self and others in the process of reflexivity. In my study, self-reflections are understood as essential to not only personal behaviours of self but also others in order to build human relationships and help in making decisions. It lays emphasis to understood 'who we, what, how and why we think' in a particular way. Participants were interested in using their passion as an attribute of intrinsic motivation for creating change. Self-reflections are part of feminist research that can bring about changes in lives of self and others by creating an impact. Self-reflections can bring attitudinal changes and transformations of women's lives that can help in enhancing and sustaining their vitality. Radical feminist analysis encourages new life styles that can be life enhancing as an impact of self-analysis. Negative side of self-reflections is that women may become more critical and hard on selves. As an intentional part of my research, our conversations have inspired transformational reflections as expressed in research studies by Gergen et al. (2001). Self-reflections are part of action

research that Marshall (2001) calls self-inquiry. With the activist intentional and transformational potential of my research, my participants including me were involved in reshaping consciousness and reinvigorating steady commitments to justice and responsibility through self-reflections. To take collective political action required for change would exemplify a radical response – but this did not seem a common approach – apart from recognition that women who were mothers could support each other or invite institutional support. However the intensification of responsibilities in their jobs – under the conditions of globalisation is exacerbating competition where the careers of some are being curtailed to secure the careers of others. This competition – so long as it is deemed fair and practiced on a level playing field would not be as problematic to a liberal feminist as it might be from a radical (feminist) orientation that foresees the diminishing of the conditions of service for future generations of women and men.

9.6 Summary

In this chapter, I discussed women's experiences in academia reflected through radical feminist orientations on the insights they provided through the various stories they thought were pertinent to our conversations. A radical feminist spectrum provided me with a critical focus on the six subthemes. In keeping up with the call by radical feminists to actively engage with gender disparities and my intention to open conversations led to a reflection and perhaps actions on the well-documented disparities in the career trajectories of women in general and of academic women in particular as reviewed in Chapter Five. I explain the indicators of impacts that suggest my research has initiated in this regard in the last chapter of the thesis. In the next chapter, I detail aspects of globalisation as viewed from a radical feminist perspective.

CHAPTER TEN

Participant responses to globalisation

10.0 Introduction

My PhD project is generated from my concerns about the forms of social injustice and environmental degradation that the critics I have aligned myself with in Chapter Two argue to be embedded in the system of development known as globalisation. My motivation to contribute to a positive trajectory for globalisation has generated curiosity within me for a more creative imagination, a deeper visioning and bolder action with regard to this form of development. From the many, different forms of globalisation, I reviewed the economic and organisational aspects of this dominant influence on our ways of being human as being most pertinent to my career aspirations. I chose radical feminist perspectives to hone my insights'. My transformational intent has encouraged me to frame this chapter on participants' responses to globalisation. Positive impacts of globalisation and negative impacts of globalisation, associated environmental effects, and the moving of responsibilities are the subthemes explored under the major theme of globalisation in this chapter. I draw attention to the effects of intensified globalised economy on vitality from the viewpoint of my participants. Impacts of the neoliberal agenda articulated as the free trade of goods and services are opined the latter part of this chapter. Through my reflection on fieldwork, I examine similarities, differences, consistencies, contradictions, paradoxes, narratives, and ante-narratives in conveying of the perceptions of the individual participants. To the extent that they recognise the impact of a wider context in their every-day experiences, I reflect how vitality is deemed by them to be enhanced or diminished in the context of globalisation. As an interpretive researcher, aspects of self-reflections have helped me in weaving my response to globalisation in this chapter.

10.1 Echoing the voices of participants

The liberalisation of the New Zealand economy in 1980's created both positive and negative effects on society. The impacts of the free trade of import and export of goods and services were detailed by my research participants. Some participants considered free trade of services to have facilitated an

internationalisation of education that has helped women by opening opportunities to develop their career pathway.



I think globalisation is a loaded term but certainly the internationalisation of education had more opportunities for women. The globalisation of education the globalisation of universities has been advantageous for those women who have been strategic enough to see it as a career pathway (Periwinkle, 2014).

Some participants elaborated the diversity of culture as a positive side of globalisation. The opportunities provided to international students who come from different parts of the world is seen as a positive impact of globalisation. According to Rose, the education field is enhanced as a result of free trade of services in New Zealand.



Export education is big for New Zealand. Most universities have a reasonable share of the international student market. It is highly lucrative and it pays a chunk of staff salaries. I think that globalisation brings us diversity of face and potentially also of thought through bringing people from around the globe to teach in our business schools. Certainly we have students from around the globe (Rose, 2014).

In conversations on the advantages of globalisation, participants shared the perspectives on opportunities in the global labour market and appreciated the cultural diversity.



I think globalisation is a good thing in that it has made our society more diverse (Bromeliad, 2014).



Aspects of globalisation are wonderful in terms of sharing of culture and movement of people around the world (Foxglove, 2014).

My research involves only a slightly diverse population with regard to the culture of my participants (Pakeha and Maori). Maori are the indigenous people of Aotearoa, New Zealand. Differences are seen across the two groups of cultures - Maori and Paheka/European participants. A further diversity arises from job positions (Professors, Associate Professor, Senior Lecturer and Lecturer) in several departments (Human Resource Management, Strategic Management,

Accounting and Finance, Economics and Maori Development, Communication and Law) in five different universities. By and large however, the context of common employment in state funded universities brings much familiarity. As an international student, I see myself also as a part of the diversity of my research.

Contemplating international community, one participant agreed that globalisation can be helpful in enriching the ideas by connecting common work across research arenas. A professor with senior management responsibility addressed issues that might be unique to New Zealand or are regionally specific may be irrelevant to other countries. On the contrary, Begonia claims all teachings to the students that are ethics based can be related globally.



I feel very locally based but academia is actually quite an international community. You have got to think globally and act locally. I feel like I really have the energy to only act locally. There is already too much emphasis on framing research for an international audience and devaluation of New Zealand journals. If researchers in New Zealand don't focus on the local then no one will. I believe that researchers in New Zealand should be attentive to what is happening in New Zealand while still being able to see what is happening in an international context (Begonia, 2014).

Opportunities to immerse themselves in other cultural settings are highly valued.



I would stand in the subway and just close my eyes and listen to all the dialects around me. With regard to international students, for me globalisation offers this amazing learning environment (Alstroemeria, 2014).

Cultural diversity is appreciated by my participants but they also narrated stories dealing with students with different educational system and background. Some participants appreciated technology and the capacity for the quick sharing of information that helps to communicate with people around the world.



There is better information and communication that globalisation too has provided opportunities well from New Zealand perspectives for us to go and work in cosmopolitan areas and I think technology has made a huge impact as well (Pansy, 2014).

Bromeliad remarked that there are both positive and negative effects of globalisation but the greatest challenge is to maximise the good and minimise the bad.



It does have some good things. But we have still to find the balance of maximising the good and minimising the bad. So it is a matter of finding a balance and that's where when you come back to my argument that all organisation must be social enterprises that can be one way of addressing some of the imbalance of globalisation (Bromeliad, 2014).



When you look at the way globalisation and technology has made our lives easier, I think that is a good thing. Globalisation has made shortcuts available and made our lives easier. But that it is not necessarily always a good thing. Globalisation is exploiting people that is clearly a bad thing (Bromeliad, 2014).

In contrast to the positive insights, some participants remarked technology as the biggest stress as there is an expectation to be available all the time to do the work.



Technologies are still stressful as they make things more complicated (Alstroemeria, 2014).

They reported the intensification of technology and corporate philosophies such as PBRF and Key Performance Indicators (KPI) have affected the vitality of people as it has taken away the pleasure to work.

10.1.1 Academia as a global career

I invited conversations about academia as a global career. Most participants considered academics are part of global community in terms of teaching and research but mobility is not straightforward.



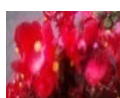
...In theory, it can take you anywhere. You have got the advantage of global mobility. There is this idea that being an academic is a global passport to go to lots of different places. The reality is that there are places that most of us would not be prepared to go to. And many people for various reasons are not mobile (Rose, 2016).

Academia is believed to be a global career with regard to networking and building international community through research, conference and publications.



We are part of global community of research and teaching. I believe that universities are producing global level research. In terms of academia, we are integrated across the globe and we share processes and practices of academic analysis and research because of that broader understanding of the world. Interconnectedness is what we need (Alstroemeria, 2014).

Most participants felt a sense of enhanced vitality about their work being recognised at the global level through international conferences considering it making an impact in the bigger world.



Global connections are very important. There's also much to be learnt from developments overseas - new ideas and ways of doing things and it's important to see New Zealand within this context (Begonia, 2014).

Some participants agreed that the quality of research in New Zealand is similar to anywhere around the world but there is need for financial support for research.

A professor with senior management responsibilities stated that doing a PhD abroad is the first step towards global career and PhD is not just about an education but about being challenged in different ways of thinking.



I think in an ideal world somebody young, relatively unattached, doing their PhD should go somewhere else to do it. For me, it is one of the important parts for PhD process. It is not just about researching and writing your PhD but learning a lot more about being challenged on different ways of thinking. So congratulations on doing that. I think that's the first stage of global career as an academic (Rose, 2014).

I reflected based on my participant's insights that my PhD journey involves a lot of thinking, reminding me that I am going to be a Doctor of Philosophy.

Most of the participants claimed academia is an opportunity to make a difference in the world through research insights. Examples of the global research in New

Zealand include the National Sciences for high value nutrition, a joint project with the university and government and global mapping programme involving researchers across the world.



I think we would like to think that what we bring from our research will make incremental differences in the world. Recently I am one of the expert panels for National Sciences for High Value Nutrition. This government initiative is wonderful in that we who are very small nation and some on this small panel of scientists can actually make an impact. It is a ten year programme for this our country and then hopefully for others in the world as well. So it is global and recognized as global as well (Pansy, 2014).



This year I have been part of a global mapping research programme where we meet with other researchers. Some of the participants are from countries smaller than New Zealand (based on geographical area). So being part of a global group is quite important that helps you with your profiling (Bromeliad, 2014).

One participant emphasised the necessity of global sharing of information but noted at the same time the difficulties in global mobility due to family situations that affect women. Another participant considered university as functioning on a male oriented model that creates barriers for women in finding jobs across the world.



I think the academic career is still a very male model. I think it is in theory a global career and you would have some experience. If you are starting off as a young academic I think it is an expectation that you have overseas posting at some point all of that but I think neoliberal kind of model is really impacting on that (Lavender, 2014).

Echoing the concerns of Deetz (1992), it is the expression of the neoliberal model as a corporatisation of much of life that concerned many participants

10.2 Corporatisation of family and community

Conversations that started with advantages of globalisation took a transition to its negative influence on the lives of participants. A Maori participant elaborated the effects on globalisation terming it as ‘corporatisation of family and community’ -

imputing money value to everything that human beings do. She explained that globalisation is not a new term. People have been globally mobile for centuries. It is the intensity of the contemporary global economic system that makes things detrimental for all species:



We are part of a global economic system... that simply makes it faster and easier to do the detrimental things that we do as a species (Periwinkle, 2014).

Participants recognised the balance between work and life has become difficult for many people.



There are huge impacts from recessions on families. The stress is on families when money is tight and for lower socio-economic families, stress quite often drives people to alcohol which actually makes it all worse (Bromeliad, 2014).



Whenever there are tough economic times and families struggle, you might go from two incomes to one income, kinds of issues that can be challenging (Dandelion, 2014).

Most participants claimed that women are under pressure to handle family situations more than their male counterparts.



Quite often it is the women who are responsible for making household decisions and so when income is tighter the pressure of what decisions need to be made might be felt stronger by the women than by men (Bromeliad, 2014).



I just see the world is too fast and I think globalisation creates all these pressures. It certainly creates a cheap consumer society and I think it is quite a lot to answer for – not to mention the economic meltdown (Lavender, 2014)

Begonia argued that the global opportunities in careers of some women are not necessarily an indication of progress for women but fairness in and life for everyone is important.



It is not a sign of progress in my mind if a woman is successful in her career because she has outsourced the work of caring for her home and family to other exploited women. A progressive approach to gender has to also encompass an awareness of class, ethnicity and other factors. There has to be progress for everybody and not just for global elites (Begonia, 2014).

Even as the participants recognise the intensifying impacts of the prevailing form of globalisation, they themselves are under increasing performance pressure in their jobs.



The benchmarks for promotions are going up all the time and that's a huge pressure on women because the benchmark is invariably about research (Lavender, 2014).

If senior academics in privileged positions recognise this pressure, then how would they respond and understand their responsibility for systemic change is an inquiry. They themselves are under intensifying pressure to produce outputs driven by performance indicators not all agree with but are common across all OECD universities following a market-driven model of education with its own specific currencies. In New Zealand this currency is known as the Performance Based Research Funding system – or PBRF for short.

10.2.1 Performance Based Research Funding System (PBRF) - Mission driven, not curiosity inspired

Among the negative impacts of globalisation on academics the Performance Based Research Funding system (PBRF) - as the New Zealand version of the evaluation of scholars – generated much discussion. Some participants perceived the constitution of universities increasingly as capitalist structures. The formulation of education as a global industry demands intensification of outputs by each university as criteria of institutional status (and funding). Some

participants suggested this focus may undermine capacity to serve first and foremost as a critic and conscience of the universities – let alone society.



... this is an aspect of global education that undermines the social conscience of the university and our responsibility of what universities is for. But they are not businesses! (Foxglove, 2014).

Globalisation has created the expectation that all scholars should to publish in A star journals to keep up the universities' rankings related to accreditations. A professor with senior management responsibility described the PBRF system as a game:



We have to play the global games and I don't think the global games are at all wonderful always...it is not designed to allow everybody to flourish...the journal system has been designed to allow about 5% to flourish. On a very human level it can be a little dehumanising for people who don't identify with that. So that's where it can come with some costs of balance and vitality and all those things. (Rose, 2014)

Accreditation and the related ranking system forms the basis for positioning the universities in the national and international levels. Most participants agreed that the direct impacts of globalisation, the PBRF system and restructuring in universities, are in part due to global recession. They argued that PBRF system is a harsh way of grading in the global academic job market, a more commercialised form of an education sector.



... the institution was sort of forced to comply with the PBRF system and it is in the interest of the university to bring us up to the highest levels of PBRF rating. And they then translated this into a performance management process that completely undermined the passion, motivation and commitment that is the basis of our work (Daylily, 2014).



I think that it is a hierarchical environment and universities have become more factory-like. Certainly business schools have. Whether that's good for human dignity I don't necessarily think so. I am not sure we have got human flourishing on the agenda (Rose, 2014).

Some participants argued the western modes of evaluation with regard to publications, referring it as narrow way of doing research and criticised the criteria for ranking as being fixed narrowly. For instance, writing for a book is seen not worth much in terms of PBRF scoring. Furthermore, women academics are not encouraged to doing certain topics in particular conferences.



We have got a PBRF system which says we must publish in these sorts of journals. We are increasingly told we could only publish in journals and these journals have a very long lead time the work that we are doing is not getting out. PBRF has skewed the way in which we can get our message out there. It is particularly quite challenging in a business school (Lavender, 2014).

An activist participant agreed that it is difficult to work under pressure like PBRF ratings that affects her contribution in the workplace. Many participants claimed that PBRF system has created less collegiality among academics. It has indirect impacts such as less collaboration around the workplace as people become conscious over time and are self-focussed thereby creating competitiveness in a negative way. The system does not produce any positive difference as the research is made more strategic and short term mission driven rather than curiosity orientated.



I think it has made the place a lot less collegial because everyone is aware that they will be rated on their research output and the impact of their research. Academics are thinking of it in terms of their research. It is all about short term focus. It is very [institutionally] mission driven and not curiosity driven. I don't think that was ever supposed to be the directive of universities (Pansy, 2014).

Most participants reasoned out that although prevailing global economic environment is the cause for the PBRF system and academics are therefore under pressure to publish articles in the A star journals and are under scrutiny of performance appraisals. Most participants claimed to make a significant difference through research that is meaningful to self and others, rather than just for the sake of publishing.



The main thing I ask myself is something like: “Is that really important, useful, or valuable - not just for the sakes of PBRF’s or for the sake of my career or for the sake of delivering quantity?” I publish if it is meaningful to myself and for others and contributing and making it a difference (Tulip, 2014).

Most participants are courageous of producing their research irrespective of it being counted in PBRF system. As a response to the PBRF requirements discussed, my Chief Supervisor reflects:



...it is a struggle to keep a hold of the big picture when so much of my job is pressured to produce ‘PBRF outputs’. I am watching the university’s intention now to ‘restructure’.... My job may be under threat.... a big job change would be a change in my life and the ways I meet my responsibilities beyond my immediate employment – but not a change in career if I think in a protean way. Protean careers are not only about employment or even solely about work. Even being unemployed entails work. But would this outcome be a good deployment of my experience and commitment as a scholar of over 30 years with a half decent publication record...? (Chief Supervisor, July 2015).

10.2.2 Recession impacts on academia: Restructuring of universities and casualisation of academics

According to its critics, neoliberal economic directives have reduced the number of jobs and reduced employment opportunities for many people. Some participants spoke about the impacts of a cheap consumer society created by globalisation and the widespread effects of recessions in one place impacting

another. Some participants noticed that globalisation has resulted in fewer jobs in their own fields and that it has become more competitive to find jobs.



... because of global situation in terms of shrinking of jobs ... definitely more competitive and definitely much harder to get a job than it used to be (Alstroemeria, 2014).

Some participants spoke about restructuring in universities specifically. One participant noted that both academics and support staff have lost their jobs and with them, a loss in institutional knowledge and position. Some participants considered the academics were made redundant as a way to solve their universities financial issues.



... our support staff have been restructured and some have lost jobs and this is having a severe impact because apart from losing institutional knowledge, we have lost roles as well. Universities are reckless in the way which they seek to solve their financial problems (Lavender, 2014).

As a result, academics have more service related responsibilities that can be time-consuming. The workload on existing employees is increases. Academics are silenced in the workplace due to the fear of losing jobs.



I have noticed in the last year in particular that the workload has escalated dramatically. The expectations of the organisation are higher and higher. Globalisation effects have resulted in a lot of people losing their jobs with some really negative outcomes. People are feeling very pressured and insecure and wondering basically who is going to be next. And so yes! Enormous changes, changes that can only take part when people have no choice (Alstroemeria, 2014).

A professor with senior management responsibility explained the reason people who lose jobs as they could not meet the university criteria based on performance indicators for holding academic positions. Another participant who occupied a strategic management position shared her experience of having faced the impacts

of restructuring in academia. She recalled the speaking up against the university system. This incident badly affected her career progression.



I think the restructuring and the recession has caused pressure on universities at the very time when we are experiencing neoliberal pressures of performance based assessment. I have been restructured twice. The first time it had a major effect on my career basically because I have critiqued the system (Lavender, 2014).

Restructuring as a global impact has led to the reduction of permanent jobs. Most participants spoke about casualised work or temporary jobs. The contract based employment system affects women in terms of their vitality causing anxiety issues and stress particularly for those who have the sole responsibility of taking care of their family. There are now many people employed as casuals who teach senior papers in the university. Adjuncts and professionals are brought to academia as a way of cost cutting mechanism as an adjustment to the market, a more commercialised form of education. Most participants spoke about casualised work or temporary jobs.



I am very fortunate to have a secure job. People coming up now are not given permanent positions. They are casualised and this is tied to the whole globalisation movement. Contract based employment is becoming more common in universities... It is not sustainable in the long term (Begonia, 2014).

Some participants explained working part time affects career progression because such positions are not reviewed and are paid less. Academics in part time or fixed contracts are paid for teaching and not for research.



The impacts of the recession are still being felt across New Zealand in various pockets. The casualisation of the workforce impacts women (and men) because teaching only contracts mean they will be paid to do their teaching but they won't be paid to keep their research up

and as a result they are likely going to find it difficult to get on and up the ladder (Rose, 2014).

The casualisation of employment affects their professional growth as it becomes difficult to carry out research and to publish articles. Fixed contract system affects not only the career progression of women in terms of little time for research but also decisions taken in personal life.



I was stuck in fixed term contracts for a long time and I believe it has really hindered my career progression. When I was on a fixed term contract, nobody would review my position and so I didn't get my pay rise. They don't take into account that they are playing with people's lives (Bromeliad, 2014).

The pressures of contract based employment affects women in terms of their vitality, causing anxiety issues and stress particularly for those who have the sole responsibility for taking care of their family.

10.2.3 A radical feminist analysis of globalisation impacts

In contrast to the impression that globalisation opens opportunities for women, the adverse impacts that were expressed include the pressures of lay-offs during times of economic recession that appear to impact women and men differently. Work pressure has gone up and academics are made accountable to seemingly ever greater time commitments and with reduced resources. As the rise in the level of benchmarks for promotion in academic positions increases so does the pressure on women in the tri-fold areas of teaching, researching and service work. While international engagement has always been intrinsic to an academic career, under intensified and corporatised organisation of universities the OECD over, competition for local jobs are intensified from those willing to accept more stringent conditions of service.

My participants sense the creeping colonisation effects of capitalism shaping the wider life-world as reported by critics of globalisation I reviewed in Chapter Two. Their perception of this influence on their world is consistent with the ideas of Kelsey (2002) who termed globalisation as a 'wave of colonisation' and that of colonisation of life world by Deetz (1992).

Participants are critical about the global impacts on women and the society that seem to oppress and dominate the world. Most participants agreed that globalisation has created more negative than positive impacts on women. My fieldwork reflects the growing emphasis on the economic model of profit maximisation overtaking values of democracy and justice that economic globalisation promises but does not deliver (Hazledine, 1998; Korten, 2015b).

Most participants expressed their vitality is depleted due to the pressure to get articles published in A star journals. More time consuming research work is undermined due to the university driven PBRF system used to monitor and control performance in academia. They recognised that the pressure is on universities to rank highly in this system so as to receive the maximum Performance Based Research Funding to be able to attract desirable staff and high numbers of international students paying enlarged fees. This intensification of the commercial model of academia is reported as one of the direct effects of globalisation that affects the vitality of participants. In response they talk about the need for a greater focus on other values research generates and not just on the PBRF scores. Narrow PBRF processes are criticised as undermining one's passion and depleting vitality or the energy required for optimum commitment in the workplace. PBRF generated intensification of competition, individualism, and a narrow notion of merit that serve a small elite group of scholars are deemed to be counter-productive in the life of most employees. Contradictions of diminished vitality were exposed when my participants critiqued the system and the PBRF requirements that involve time against collaborative efforts of teaching and research. Some of them stopped being a part of the change process due to reduced vitality and began to taking care of their wellbeing. Few other participants are still in the process of making change in the system.

Some participants explained casualised work or temporary jobs in academia emerged as a result of globalisation as depicted in earlier research studies by Gatenby and Humphries (1999b). Benchmarks for promotion have gone up and it adds to the disproportionate number of women, in the current situation with majority of academic women occupying lower positions. Blurring of lines between public and private spheres of lives as characteristics of post Westphalia era explained by Kobrin (2009), women are struggling to accommodate to the many and sometimes conflicting demands of work and family. Coping strategies

developed by women during economic crisis are embedded in their day-to-day life. Women are oppressed by the capitalist system of globalisation and it in turn affects their family. Globalisation adds pressure in maintaining work life-balance when women are held responsible to meet the global challenges in labour market and personal life. Critical radical feminist analysis of liberal ways to empower women alone will not be sufficient for better life if the system of globalisation continues in its own way.

The intensification of the neoliberal system within and across the universities does not provide the conditions for optimum, energised, creative work across the three responsibilities of research, teaching and service for all. Overall global impacts of the PBRF system on my participants are experienced as reducing vitality. The universities, organised along an intensified market model, exhibit the same disparate outcomes as the wider expression of market-driven society as reviewed in Chapter Five. Such systemically generated disparities stand in direct conflict with the simultaneous exhortations to democratic values of inclusiveness and justice that are articulated as aspirations by OECD jurisdictions, undermine the legal mandate to act as a critic and conscience of society, and find expression in EEO activities that can, at best, only move a select few women or men into secure institutional positions. By their very success these people find themselves upholding a system of privilege and a form of organisation that cannot, by design, meet some of its highest aspirations. A radical feminist orientation to this situation invites the reconsideration of the liberal feminist achievements of the incremental increase of women into the senior ranks of academia. The intensely competitive hierarchical system with its narrow performance outputs is openly named as a 'male' system by some participants. Along with the reports of continued disproportionate allocation of the work of care of relationships within the university (as pastoral care) and in the wider society as primarily responsible for dependent care-giving and domestic work returns my attention to the insights of radical feminists.

From a radical feminist perspective, the PBRF system of organisation and control affects vitality of women academics. It encourages what they articulate as male attributes of competition and lineal focus, rather than values of

relationality often characterised as feminine. The system rewards agency rather than communion, as Marshall (1995) uses these words. Domestic work and care for others is entrenched in females if not directly then through the very system that makes competition for scarce positions difficult when also meeting the work of care-for-others 'essentialised' as women's work. Globalisation has shrunk the number of jobs and reduced opportunities by pitting one against the other with a false promise of universal emancipation – be that within the university system itself or as just one more example of a complex of similar systems that together constitute the prevailing system of globalisation with its intensified competition, its lineal focus on maximising a limited view of outputs, homogenisation of modes of operations with economic [or proxy] growth as its mandate, and marginalisation of many people and the selective assimilation of diverse values into system-preserving adaptations. This depiction stands in direct conflict to the emancipatory ideals of OECD nations and in specific conflict to the profession of universities the world over to serve the betterment of society – expressed in New Zealand as a mandate to act as a critic and conscience of society. But not only are my participants concerned with the impacts of institutional chauvinism on their lives and the organisation of their careers but concerns about the impact of this way of being human on the environment are also expressed.

10.3 Global impacts on environment

Environmental degradation in New Zealand associated with globalisation by my participants is talked in terms of global warming, pollution in rivers and lakes, rubbish or waste, the impacts of commercial fishing, and reduced water quality in beaches.



Global warming has massive repercussions for environmental degradation in New Zealand in all sorts of ways (Begonia, 2014).



Rubbish really annoys me when I am walking. I don't want beautiful places like the Coromandel [a peninsula in NZ with beautiful beaches and native forests still deemed pristine] being mined and oil drilled (Bromeliad, 2014).

Most participants shared their environmental concern with respect to the effects of globalisation and expressed their responsibility for creating a better place to live. A comparative global analysis of environmental degradation across countries was also expressed. For instance, degradation in Brazil and Amazon basin is named as evil and a sin that affects the indigenous people disproportionately. One participant agreed that environment is much better in New Zealand than other places in the world but they question the ongoing degradation that may affect this land in future. Another participant insisted on using the local products instead of imported vegetables and fruit. She explained negative effects of the prevailing form of globalisation can be understood through the examination of the fast food consumption - a leading to health issues. Her concerns about the intensification of the consumer society are framed as a need to find and endorse a difference between needs and wants. That globalisation has made life faster but not better for humans or the planet was a widely shared view. Some participants are involved in the restoration of the environment through the research of green positioning, sustainability, being part of green party and environmental groups. A professor in management responsibilities claimed living a life of lower impact such as taking public transport and buying local food produce.



I am very concerned about the natural environment. I am thinking about people's connection with the environment in what we call the human-nature relationship (Rose, 2014).



I am a member of the Green Party and I view protecting the environment and living in sustainable ways, protecting water and air quality and conservation as important (Begonia, 2014).



I try to live somewhat lower impact life. I do a lot of walking and take public transport to work every day. I try and buy local when I can. I question my behaviours and how they impact the impact others and the environment - but I am not perfect. Like everyone else I make tradeoffs. I do quite a bit of speaking around some of these issues (Rose, 2014).

Reflective of having the privileges of an academic, they shared their responsibility in creating awareness among students, development of curriculum, reviewing of journal papers, writing letters to editors, creating impacts through conversations with people, educating students, and developing blogs to address the issues that concern them.



... [it is] the environmental area that I would like to get involved in through my teaching (Lavender, 2014).



I belong to environmental groups and we try to highlight this in my teaching (Dandelion, 2014).



It's our job to promote awareness. We have a responsibility to try and encourage people to change their mind-set or share information. They might actually listen to you just because of the position we have (Bromeliad, 2014).

10.3.1 Overall analysis and discussion of globalisation impacts

Overall participants considered both the advantages and disadvantages of globalisation. Positive aspects include technology, communication and mobility of people around the world. An academic profession is viewed as a global career and this notion is compatible with image of a boundaryless career as posited by Arthur and Rousseau (1996) in terms of physical mobility and the building of an international community around research through conference and publications. However, such mobility and international networking are also constrained by personal circumstances and resource availability. The women with significant family commitments find this a challenging threat to promotion. The distribution of resources is also considered as gendered – and certainly hierarchically apportioned – which in a male dominated system exacerbates the gender gap.

There is a ready shift in the conversations from the positive aspects to the negative side of globalisation. Varied views on advancements in technology are an example. Technology is viewed both as positive and negative. Contradictions

between the opportunities in the global labour market and the difficulties in the workplace invites rethink towards globalisation impacts. The paradoxes of technology being a huge stress in contrast to the benefits suggest for deeper understanding of how our lives are being controlled by the dominant system. Although there are opportunities for professional growth in their jobs, some of the participants could not pursue them due to their responsibilities at home. In a very significant way, the PBRF may be seen as a technology – a technique of control as Foucault (1982) might see it. It is administered as a confessional and operates as a panoptic gaze intensified by the technological capacity to gather, store, and evaluate information. Most participants challenged the intensification of interpersonal competition as key to neoliberal aspects of University, an intensification enabled to a large extent through PBRF system. My field work has provided many examples and comments that support the critique of the key neoliberal link between competitive individualism and meritocracy. While apparently methods for achieving efficiency gains and fairness of reward, the participants' experiences vary – but on the whole they share many concerns about their efficacy. The current situation appears to have helped only some women at the cost of others. From a radical feminist perspective, these methods of organisation, control, and reward - despite their EEO elements - are insufficient and counterproductive to bring about universal justice and environmental restoration to the trajectory of globalisation. They may well be viewed as system-preserving adaptations. Such an analysis would be consistent with the claim of Parrenas (2008) who identifies that the system of globalisation is patriarchal and its impacts affect women in specific but diverse ways.

Implications of free trade on the availability of cheap goods and services invited reflections on individuals as consumers. In the expression of the organisational and management focus of my participants, there is an easy link made between production and consumption patterns. This link addresses a broader calling for global human rights movements to make the working conditions better for labour in all countries that manufacture such goods. The contradictions between the promises of globalisation in terms of social justice and environmental sustainability and the experiences of my participants affirm the critique of neoliberalism I reviewed in Chapter Two. In a holistic and integrated approach, self is connected to nature, hence when the environmental effects are detrimental

it can cause havoc to individuals. The globalisation impacts on environment can cause negative changes in the lives of all humanity including planet. Eco-feminist and radical feminist's insights of working towards environmental sustainability and enhancing vitality for all. The cavalier treatment of Earth as a resource to be plundered is paralleled in the exploitative pressures experienced by staff. Yet many academics appear to endorse this exploitation in their rush to out-perform each other in the competitive stakes ramped up by the intensification of the output model the universities require. A radical feminist orientation adds advocacy for action. In the confluence of social and environmental concerns, there are several implications for Universal Declaration of Human Rights (UDHR) particularly as emphasised in the PRME that urge management educators to take care of the environmental and global social issues simultaneously. The implications of this connection are further that are discussed in the last chapter of my thesis.

10.3.2 Social constructionist perspectives of globalisation

From a social constructionist perspective, I have explored the effects of globalisation from my participants' viewpoints. Assuming that the process of meaning-making occurs in the way described in the works of Berger and Luckmann (1991) I observed that multiple views of perceived realities are expressed. Globalisation is portrayed as having advantages of mobility, access to technology, diverse professional opportunities along with entanglement of these in the negative impacts on society and environment. At the same time, that which may under some circumstances be deemed career opportunities (such as greater emphasis on international connections for example) are affected by personal circumstances where care-giving responsibilities are often named as constraints. Pressure on times presses for outsourcing of various work – often to women employed under much less favourable conditions where the care of dependents is concerned. This disparity is replicated for women and men across the supply chain in fast food industries and in the production of many consumer items and services that make life easier or more pleasant for some but may be produced under dubious circumstances and shipped for hundreds of miles routinely exacerbating environmental degradations and normalising privilege for some. These life enhancing goods and services may be produced under dubious circumstances, routinising privilege, exacerbating inequality, and inducing ill

health for many and death for some. The items that make life easier and more pleasant for some may be shipped for thousands of miles to their point of purchase, intensifying environmental degradation, diminishing the vitality of the planet, and thus paradoxically underpinning the lives of the privileged with life destroying ways of being.

Most participants regarded that the negative aspects of globalisation outweigh its positive outcomes. In their lives, as in the lives of most people in the world, particular ways of working are pressed upon us through the processes of objectification and normalisation – the social organising processes highlighted by Berger and Luckmann (1991). The power of institutional influences seems to dominate the employment context and appears to generate a paradoxical context of required institutional efficiency compromising the creativity and wellbeing needed for the desired productivity. In the context of universities - their places of employment, they name the PBRF system (as a local expression of the global process of control in the education industry) as a significant problem. This system, many claim, diminishes or undermines their vitality. When framed this way, and drawing on the work of Seo and Creed (2002), this analysis provides a focus for systemic transformation.

Contradictions or paradoxes as highlighted by Seo and Creed (2002) elaborate the need for change in the global system. The global capitalist structures are mirrored in the formation of universities on an industrial model where outputs (in New Zealand PBRF scores) serve as a form of currency – and growth (of the score) seems to trump all other considerations. This growth model is the form of globalisation that drives humanity to one way of organising their activities, their careers, their families and their personal identities. If this analysis holds, this calls for a radical transformation in the organisation(s) of globalisation if the better world envisioned by Muff et al. (2013) is to take effect. The participants all express a desire to be change agents. In our conversations they express their commitment to bring about systemic transformation in the trajectory of globalisation. The impact of these conversations about economic liberalisation, free trade, privatisation, recession, several aspects of globalisation prompted me to devote the next chapter to a reflection on service as a critic and conscience of society, a mandated law in New Zealand universities.

10.4 Moving responsibility

Career as requiring a protean orientation or moving responsibility but carrying the hallmarks of many of the traditional professional opportunities and constraints of a relatively traditional large institutionalised context – now increasingly driven by an industrial/commercial logics (Thornton, 2014). The moving responsibility implies the necessity to collaborative approaches that is contradictorily challenged by the PBRF requirements in the global system of education. The moving of primary responsibility for careers from employers to individuals can be viewed as an adaptation supporting changing global conditions now characterised as dominated by neoliberal values. Arthur et al. (1999) questions the extent and nature of individual adaptability in careers under the prevailing conditions of globalisation. This era demands individuals to take care of their professional development and commitments and take personal responsibility for survival in the labour market during the times of recession. In the university sector increasing casualisation of employment and the growth in part time jobs, together with the raising of benchmarks for promotions affect academics. Many find difficulties in achieving professional progression. There seems quite an imbalance in the way power and responsibilities are distributed. My participants were well aware of the requirements to produce publications. However, they understood their responsibilities in a more elaborate and complicated way compared to the priorities imposed by the neoliberal university. Giving back to community, critical thinking, creating change in the lives of students, and impacting the greater world are the responsibilities that they feel obliged to meet. Indeed, they are mandated to do so by the New Zealand Education Act. They recognised that there to be many opportunities to affect the world. Irrespective of the institutional integrity they seek, the career opportunities they have, the mandate to enhance critical consciousness (by virtue of the Education Act or an institutional commitment to the PRME) their contribution is based on their personal commitment often on unpaid time. Under the changing global conditions of service, exacerbated by the neoliberal systems of control, individuals are pressed to move their responsibility to ever more narrowly defined outputs. Some participants in my study accepted the responsibilities imposed by the university. Many participants assumed their responsibilities and faced the consequences that affect their vitality. Where their contributions to society were effective, their vitality was enhanced. Taking up

additional responsibilities of administration and pastoral care seem to reduce their vitality. From a social constructionist perspective, 'responsibility' is a human fabrication. Its meaning can be altered. Its tasks, privileges, and burdens can be imposed and/or taken up variously from one individual to another. The move from a traditional idea of career as a concept initially associated with professions and often with males, to an organising idea pertinent to all human beings, the responsibility for careers has largely shifted from employers to individuals. The conditions of control however, appear to have remained concentrated not so much in the hands of employers but through a less direct form of control - market logic - an institutional logic with tentacles that reach well beyond employment to the very identity of people and places, through patterns of production and consumption, and jeopardising the very relationships of people with Earth. From radical feminist perspectives of how career is changing, the call for greater gender equality invites reflection on equality of what. Will justice be achieved when the marginalised within a university, a society, or the world is equally male and female? The patriarchal system-preserving practices of capitalism in the global market affect not only women but the entire universe.



While writing this chapter, I was provoked to think about my position as a PhD student who is provided with the great opportunity to impact the world through my research. I started praying and thanking God for giving me this amazing time and realised I need to contribute my knowledge for the betterment of society and environment. I became reflective of the position that I am involved, viewing it as a greater calling in my life (Personal Journal, 2014).

10.5 Summary

My intentions to have a positive influence on future and trajectory of globalisation generated my research project as outlined in first chapter on researcher positioning. Taking the stance from the call by Muff et al. (2013) to work towards common good my motivation is to contribute to the transformation of the social and environmental degradations of our time through my aspirations to be a teacher and researcher in organisation and management studies. Both I and my participants share the common understanding of our responsibility to make a contribution to the creation of a better world for everyone. Radical feminist orientations suggest that the dominant forms of (economic) globalisation that

promises universal justice for all need deeper scrutiny. The radical feminist postulation of patriarchal dominance as embedded in system of domestication and control is helpful when examining the systemic privileging the cost of others. Reflections on perspectives and initiatives towards their social and environmental concerns included reflections on the global impact of local actions from their personal and professional positions. Each of them articulated a desire to bring a change in the system. Each recognised the privilege and responsibility their profession provided to do so. Intensifying our focus on such commitments was an opportunity to explore the action and activist potential of the research process. I explain the willingness and dedication of the participants in such a call for positive contribution to the society and environment in my next chapter on being a critic and conscience of society.

CHAPTER ELEVEN

Fieldwork depictions of being a critic and conscience of society

11.0 Introduction

The call to academics in New Zealand universities to serve as a critic and conscience of society as mandated in the Education Act 1989, Section 162 4 (a) (v) is set out in Chapter Four. In this research, I have responded to that call in my growing personal awareness of its implications and in my invitation to explore what this might mean to the participants in my research. A focus on the call to contribute as a critic and conscience of society is justified also for my participants, a group of senior academic women employed in publicly funded New Zealand universities thus mandated by law to act accordingly.

As New Zealand universities are mandated by law to act as a critic and conscience of society, and as New Zealand has been a global leader in advocating for the rights of women, I anticipated that the career experiences of women in New Zealand universities would provide an opportunity to explore personal and institutional situations well developed towards gender equity. The related institutional responsibilities for universities in New Zealand to show leadership in the facilitation of equitable career opportunities for women are discussed by my participants regardless of whether an institutional or protean notion of career prevails in the administration of universities or in the mind-set of their academic staff.

I chose to work with women in senior positions in public universities because they are both the beneficiaries of significant public policy commitments to EEO and who, by definition of their employment status, are mandated to act as a critic and conscience of society. To further sharpen my focus, I chose to invite women employed in the fields referred to as organisational and management studies as participants, who I expected would have some well-developed thoughts about human organisation(s) and on how being mandated to contribute to the critic and conscience might impact their careers and the sense of vitality, they experience.

Stories about initiatives that have bearing on the notion of critic and conscience of society and that have transformational intent are chosen for reflection in this chapter. My consciousness is informed by radical feminist orientations that entail

an activist intent as a researcher. I chose a form of ‘activism’ in the intentional use of this opportunity - the time and resources to do a PhD - as an initiative mandated in our leadership as publically funded scholars. In this chapter I revisit the Education Act mandating contributions to critic and conscience of society, my desire to contribute to the enhancing critical consciousness through critical thinking and thus to the radical transformation in the organisation and experience of academic research as a contribution of academics to the betterment of society. My personal reflections on being a critic and conscience of society occupy the latter part of this chapter.

11.1 Responding to the mandate to contribute as a critic and conscience of society

My aspirations to continue my vocation as an organisational scholar is explained in Chapter One. I became interested to reflect on how I might make a contribution as a responsible educator, a woman in a system that is not fully transformed, to face the challenges of the future – a future where gender equality or the more complex notion of gender equity and a just and sustainable society for all is achieved. In this chapter, I seek to explore the responses of the academics to this call. According to the Education Act of 1989, academics in New Zealand are mandated to act as a critic and conscience of society. During the last visit with each participant, there were conversations deeply emerging out of related responsibilities. Most of the participants responded that they were aware of the mandate although there were mixed responses to the usefulness of invoking the Education Act. Most participants agreed that contributing to enhanced critical consciousness is imperative to the mandate of publicly funded universities in New Zealand. Reflecting on their own privileged position, some participants suggested that it is an obligation to take some moral responsibility for the state of society.



I think critic and conscience of society is a really important tenet in universities (Gerbera, 2015).



I think critical consciousness is very important and central to what I do. I believe we have a moral responsibility to provide some kind of social benefit from what we do (Alstroemeria, 2014).



We are public institutions and we should be able to meet our obligations as a critic and conscience of society. I don't think we have any right as public institutions to ignore society. I think it is our obligation to do this kind of work (Pansy, 2014).

One participant acknowledged the law makers who have framed the Education Act to direct academics to serve as critic and conscience of society. Being reminded to act upon the mandate and to carry out the responsibilities of the university, Daylily explicitly invokes the law to justify her thinking and teaching in academia.



The law makers have shown a commitment to society in embedding in law the importance of critical thought of debate of challenging the status quo. So I use it in that it confirms for me that I am doing the right thing in my teaching and in my active work to ensure that we can continue to act as critics and conscience of society (Daylily, 2014).

Contradictions were expressed by other participants who claimed of not being aware of the law but were fulfilling the mandate implicitly by enhancing critical thinking.



I don't know even if I was aware of the law but I consider creating critical thinking as more important than learning a specific concept (Dandelion, 2014).



...but I am not sure the University as an institution cultivates the responsibility to act as a critic and conscience of society. Individuals by nature their academic training and having a sense of responsibility create that (Tulip, 2014).

On the other hand, when invited to consider the influence of the Act, some participants strongly disagreed that the law had influenced them.



No the education law hasn't influenced me because I see universities are very strategic and they will position themselves in a way that they don't critique the political system and the important things that so badly need critics (Alstroemeria, 2014).

Some of the participants shared their commitment to the society as an obligation from individual perspectives rather than mandated by law.



You know part of being an academic is to give a balanced and well informed commentary on issues in the society and culture in the world. So I think naturally within academics they are a critical conscience whether institutionally or personally (Tulip, 2014).

Some participants explained that family upbringing, political activism, and feminist orientations helped them to make the decision to become an academic and that prior experience enabled them to be a critic and conscience of society in the academic context. For instance, Gerbera considered her learning came through her involvement in early activities of social activism rather than through the mandate of law.



The Act hasn't influenced me at all.... the first political experience that I had was when I was in my early teens I have always been political and huge learning transformation in my life (Gerbera, 2014).

Some participants suggested that academics are not critical enough and that few stand up for being a critic and conscience of society. Participants criticised successful women in academia for not exercising the responsibility of academics being a critic and conscience of society as they are not courageous enough to step up and talk for what they believe in.



There are many people who are successful - like excellent managers who become very senior in the university, but who are not necessarily particularly passionately concerned with the ideas and the contribution to the world (Gerbera, 2014).



That sounds very grandiose but reality is most of us don't act as critics I mean we just moan ...there are very few academics really stand up for terribly much in this country (Periwinkle, 2014).

Most participants understood that being an academic is an opportunity to voice opinions and express views on societal and cultural issues. They responded to the obligation through their involvement in the feminist movements, protests, political activism, writing letters to editors, research, writing, addressing press and creating impact among students through classroom teaching on social and environmental issues.



For me, that's a more powerful tool, writing letters to the editor or what else do you do as a social critic these days (Periwinkle, 2014).

One participant with a background in law and who is involved in unions urged the involvement of academics in policy making and governance. Another academic activist is interested by taking part in protest and action against social and environmental issues rather than writing letters. She reported her endeavour to change the structure but it not been fruitful.



I have been Head of Department and tried to create a different kind of culture and speak out you know in the next layer of administration but it is very trickylike pulling a thread out of a scarf or somethingbut you know you end up with everything else stays in place. I have given up on attempts to change universities because of the way they are structured and the bureaucratic matrix you know that they are. We can make the changes in the people who come in and out of

them but in terms of the structures and processes it is too hard....I am worn out. I don't do that anymore (Foxglove, 2014).

One participant reported that universities were social critics during earlier days but they have become corporatised in ways that do not allow academics to be a critic of society.



....back in the days there were more people who were politically strong and but actually now we are training people not to be social critics. They have to get through their studies quickly so they are saving money. Politically commercialise universities and it is just not here (Periwinkle, 2014).

One participant argued that universities do not encourage academics to be the critic and conscience of society. It is difficult to do critical work in one's own school due to the resistance to critique within business schools.



Universities are factories producing commodities transmitted as pre-packaged ideas rather than being places of talk and inquiry. I think universities can do much better at being a conscience of society than they are. I think everything is about PR and getting good publicity for the University and our role of critical conscience although it is shrined in the Act is invariably swamped in the neoliberal model (Lavender, 2014).

There is a strong belief among some participants that the critical consciousness idea, although mandated in the Education Act is difficult to enact. The argument is that universities allow academics to be a critical consciousness as long as they don't criticise the university or bring unwelcome attention to matters of concern.



I don't think we employ our critical capacities very well in academia of the structure that in the last ten years has swung to the neoliberal ideas of performances as [limited notions of] outputs and universities and have become really entrepreneurial in what they do (Lavender, 2014).



.... for academics to act a critic and conscience is all good and well as long as it is not the University itself that is the subject of the criticism. I find that quite problematic. So it is really hard to be critic and conscience in the [current] social environment (Begonia, 2014).

Most participants considered the pressure to abide with the requirements of the PBRF system and meeting the narrow demands of publications does not allow academics sufficient time, resources, or encouragement to serve as a critic and conscience of society, a contradiction to their legal mandate to do so.

11.1.2 Be[com]ing a [more vital] critic and conscience of society

Social, political, and organisational change must begin from inner self to bring ideals into action. I include choices about what we hold on to and what we let go. As a personal choice and commitment, most participants called on their privilege position as an obligation to take some moral responsibility for the wellbeing of society – a calling expressed also by Capra (1996). The action or activist component of my research invokes reflections on such a calling. Conversations and self-reflections have awakened, invoked, and evoked changes in me and my participants' thinking. Being reflective on ourselves with regard to the mandate to act as a critic and conscience of society, all participants position themselves in making a difference in students' lives and making the world a better place as cited in Chapter Seven.

11.2 Global connections of my research: United Nations led Principles for Responsible Management Education (PRME)

As I refined my interests in the exploratory stages of my research, I became increasingly interested in contributing to the work of the United Nations led Principles for Responsible Management Education (PRME). To envision my research to the global level, I have interwoven the ideas of the United Nations led activities of PRME. I explained the aspects of PRME in Chapter Four as integral to the transformation of the dangerous trajectory of globalisation as discussed in Chapter Two and my commitment to management education in that light. While not all the schools who employ the participants in my project are signatories to PRME, all are mandated to act as critic and conscience of society by virtue of being employed in a publicly funded New Zealand university. I became interested

in knowing how the participants understood their responsibilities and aspired to contribute to enhanced human and environmental vitality with or without the explicit reference or commitment to the PRME. One of the participants from a law background regarded that UN human rights agenda and in particular women's rights are very important. She suggested deeper thoughts on reformations of labour and employment laws in New Zealand.



I think United Nations are important as an articulation of an aspiration or an ideal and a way for countries and governments to take stock of where they are. I wish they were taken more seriously. I can see that you know New Zealand law is primitive and not developing. Looking at our human rights law and I compare it [unfavourably] to how sophisticated it is in other countries (Begonia, 2014).

Another participant reported that the conditions of women around inequality and suffering of women across the globe, identifying the neoliberal western model as the cause for it.



Well you know we have United Nations. We have got [related commitments] in our own country. I worry particularly about the growing levels of inequality in the world and I think it is our greatest challenge along the sustainability issues. I think the neoliberal Western economic model fosters inequality and inequality inevitably falls on women (Lavender, 2014).

Different opinions of PRME awareness and signatories of universities emerged during the conversations. Some participants claimed that they were aware of PRME but not involved in it. Others were not sure about their university being a PRME signatory although all the five universities in this study (Auckland University of Technology, University of Auckland, University of Waikato, Massey University, Victoria University of Wellington) have signed up for PRME. One of the participants actively involved in the functioning of PRME explained the positive feedback on PRME in the management school. Another participant argued that it is more important to promote critical thinking among students than to be consciously carrying out the PRME activities.



I don't think I do anything consciously because it is a PRME requirement, but I always make a point to invoke critical thinking among students in the classroom teaching (Bromeliad, 2014).

A professor with management responsibilities asserted that her university is a PRME signatory. Although the university is implicitly involved in activities emphasised by PRME, it does not make much a real difference to what they have already been doing at this university.



We are a PRME signatory. We were active for about four years. We decided we were well aligned. We were already on that trajectory so being PRME signatory hasn't made much difference. We have made a decision not to be involved with a lot of PRME events. We think that activities we provide for our students are more significant than our spending money going off to PRME events (Rose, 2014).

I became aware of PRME through my Chief Supervisor. I then went back to search for the websites of Waikato and PRME. I found that Waikato Management School is a signatory of Principles of Responsible Management Education. I took part in the conferences that emphasised PRME.



I attended the PRME Regional meeting: Te Karohirohi Towards New Horizons – Considerations for Responsible Management Education Conference, 3rd PRME Australia/ New Zealand Forum. I participated in the round table discussion entitled: '*A world worth living in - bringing radical feminist ideas to the table of co-creation*'. The process of adding value to what we do and to develop deep thinking skills were emphasised in the conference and understanding of different worldviews was highlighted through this conference (Personal Journal, November 20, 2013).



As a contribution to the PRME requirement, I presented paper on reflection, transformation and action of women academics towards social justice and environmental sustainability in a sustainability symposium at the University of Waikato (Personal Journal, February 24, 2015).

11.2.1 Prime vitality through PRME

As emphasised by Muff et al. (2013), connecting research to the global level seems to be imperative for solving global issues and establishing a world worth living in. My research takes a leap from regional to a global level to understand the broader implications of my project. Calls for renewed institutions as suggested by Calás and Smircich (2003b) were also endorsed by my participants. PRME seems to be a response to call for revised leadership in management education or globally responsible leadership as encouraged by Muff et al. (2013) but with minimal real effect in the view of some my participants and not worthy of further institutional investment according to Rose.

Despite an only luke-warm response to the PRME as a global leadership initiative, it could be a way to integrate business school to create a better world. All of the management schools in which my participants are employed are signatories of PRME. From a global perspective, participants are not much aware of it although they are indirectly involved in the socially responsible activities as part of their academic profession. How the United Nations and PRME may be brought into focus among the students and academics in the university through critical consciousness that is explored in the next section.

11.3 Critical consciousness through critical thinking

All the participants expressed that the academic profession is an opportunity to create an impact on the students through teaching and research. Most of the participants would like to see a difference in student's thinking in term of their questioning around the world through critical consciousness.



I would like my students to walk away thinking about the world bit more rather than just their topic or their subject. I want my

students to be engaged more of a global mind-set questioning about things (Lavender, 2014).



I don't try and turn them to a critic and conscience. I try and make them take more notice of what's going on in the world politically, economically, and socially. I try and make them aware because a lot of them aren't aware. I try and extend their thinking beyond the immediacy of the technical skills they may think to be sufficient for a formal education (Rose, 2014).

One participant shared her experience on student involvement in a critic and conscience of society through encouraging classroom discussions on social and environmental issues by building awareness around political, social and economic aspects of the society. The importance of an action component of research was emphasised to promote thinking beyond education.



Awareness is alone not enough. We need to have an action component to understand the issue, be educated about the issue and have the skills to do something about the issues and that's how we change things in my opinion (Dandelion, 2014).

Different perspectives around critical thinking were shared by my participants. They included initiatives to prompt thinking critically beyond narrow mind-sets and by questioning the contents of textbook, looking at the bigger picture, challenging the linear ways of thinking, and making sense of the real world situations in more critical ways. Critical thinking helps to challenge the narrow education system and can inspire students to reach levels that they have not imagined with respect to thinking and actions that might be taken.



When I was introduced to the concept of critical thinking the challenge was to overcome the assumption that critical thinking is all about negativity. If you are thinking critically you are not just thinking

about what is bad about something but rather thinking of the alternatives. I encourage students to do critical thinking by thinking beyond the exemplars and to do it in their own way. I always try and draw on examples that will make the students think more critically and that will make the students think beyond the narrow mindset (Bromeliad, 2014).

Critical thinking involves mutual learning process with divergent thinking to keep arguments sharp. Students are encouraged not to accept knowledge as it is presented or take it for granted as truth but refer to multiple sources in such a way that discussions emerge on questions that have no absolute answer. Critical thinking is explained as looking at who the message is from, what the purpose of the message is intended to be, other ways of thinking the using critical lenses of different perspectives/approaches such as gendered, national, governmental or green approaches to the ideas that are debateable. One of the participants explained that a leadership position she occupied in a research centre opened her understanding that quantitative research methods lack a critical orientation. Most participants use a critical lens to create an opportunity to influence students towards bringing about transformations in their ideas about social responsibility and sustainability.



Helping students to achieve what they have set out for themselves to achieve is a big highlight. I always get a thrill by changing a student's worldview. You give them a different perspective on the world and they get really excited about that, the changes they are thinking (Dandelion, 2014).

A professor with management responsibilities uses the platform of hosting meetings as an opportunity to influence people through awakening the critical thinking. She considers critical thinking among PhD students by challenging their worldview and providing them with different perspectives of the world.



I am thinking very deeply about how that can be different for my PhD students [and] looking at different ways of thinking or organising different lenses and different approaches to see

different ideas and ways of thinking - how it doesn't all have to be how is it now (Rose, 2014).

I developed my understanding of critical thinking through conversations with my Chief Supervisor and my participants. Questioning around what if things do not happen, and how ideas may vary under different situations.



Conversations with my participants have invoked my critical thinking during the process of field visits. During the conversation with one of my participants, I developed my ideas on critical thinking as understanding from different perspectives and not just the negative side. It is about making sense of the real world situations and questioning around the concepts and examples of textbook (Personal Journal, February 8, 2014).

Most participants connected their sense of vitality to their commitment in making positive change and creating a difference in the world through their research and teaching. Based on the available opportunities, responsibilities and commitments participants prefer to contribute in areas of teaching and research.



I think we need to change the way we value research. We need to open that up much more. It's mainly around the research I think you need to kind of have more freedom in our teaching. Over the freedom we need is to actively become more critical and conscience of society (Lavender, 2014).



The main way is having the opportunity to work with the students to introduce new ideas to learn from the students as much as they learn from me. Then to see your really good students go out there and make a difference in the world (Bromeliad, 2014).

Most of the participants expressed interests in the transformation of academia and intend to make a difference, in contributing to student's lives and making the world a better place by creating positive change among students through teaching,

building PhD team and the postgraduate programmes, impact through her research.



I would like my research to make a difference. I want to engage in research that is meaningful and that can actually contribute and make a difference (Lavender, 2014).

Some participants are interested in contributions to their field following a collaborative and supportive environment.



.... [I like] developing robust programmes that students find both joy and rewarding in their lives. By being part of research that develops knowledge about the areas that I am passionate about, by providing support to colleagues where I can, and by being part of cohesive viable robust communities are all the things I am able to do that I feel like I am making a contribution in the field (Periwinkle, 2014).

One participant remarked that research interviews and conversations are a good way to bring transformation in the research arena rather than the conventional narrow way of getting data and publishing it. She suggested building trust with the research participants and is appreciative of the idea of having revisits and having face-to-face meaningful conversations.



..... you are really getting me to think about things that are meaningful for me. But research interviews probably aren't always like that. Often the person gives their time and researcher runs away and publishes the data that is good for them and the research participant gets nothing out of it other than loss of time. So as I started working more with research participants, I decided I wanted to be little bit more in the interviews. I did things that were building up relationships and going back to people like you are doing but not in as a deep and meaningful way as you are. So congratulations (Rose, 2014).

All participants considered it a privilege to create positive impacts on students and to thus make a difference in the world. They experience enhanced vitality when they are able to make connections between research, classroom, workplace, and the wider community outside academia. The enhanced vitality reported in these conversations was visible in their telling of it through their animated facial expressions and gestures. Suggestions by Muff et al. (2013) on reflective awareness and critical thinking as being important in educating for globally responsible leaders are well documented in my fieldwork. Research participants seemed to inculcate the development of critical thinking among students as generated by the ideas of Freire (1997). The idea of banking effect of education is rejected instead critical inquiry with co-learning along with not only just awareness but also to invoke action as asserted by Freire (1997) is expressed in my research.



I just make sure that research is kind of meaningful to me and for others and contributing and making it a difference (Tulip, 2014).



One of the best parts is knowing that you are making an impact on people's lives like that and taking that seriously (Bromeliad, 2014).

11.4 Radical changes in management education

Most of the participants expressed radical changes in academic research are needed. They criticised the narrow way of doing research in academia by looking for top journals to publish in rather than for journals where more radical exchanges may be taking place. They recommended better resourcing in the universities.



PBRF aren't going to change the way they operate because they are still modelled the very system being replicated. It would take the overhaul of the entire academic staff and system to fix it. They need to think less bureaucratically. Moving faster would also make a big

improvement. Better resourcing would probably be the biggest change maker (Bromeliad, 2014).

Rose suggests radical transformation in research is necessary.



Research is ripe for transformation. But we are part of a big institutional machine that encourages some unfortunate behaviours. There are all sorts of stories about unethical behaviour in research. I think we might have some radical disruptive change in the research environment and it is going to be far bigger than what anyone person can drive. I don't know what it is going to be but I would hope that some different pathways are going to open up for some younger scholars than the narrow funnel towards 'I want be in the top journals' which 90% of people are going to be fail get into it anyway or 95% because even if they try they are going to get only 5% accepted (Rose, 2014).

Inter-disciplinary or cross research was declared as one of the areas of transformation in academia as it was deemed helpful to participants in opening ideas or issues from different perspectives. Lack of opportunities for collaborative research is reported as people tend to work in silos and so my research participants emphasised the importance of cross research or research across disciplines.



Research across disciplines is really important. I am always amazed how people from other disciplines looking into the same topic or organisation see it in a totally different way. I think working across disciplines gives much deeper research and a lot better research than working in silos and so I continue to work in cross disciplines both within in the universities and overseas (Bromeliad, 2014).

A professor with management responsibility highlighted broadening the perspectives on the opportunities for cross institutional coursework and PhD training with the idea of merging two or more institutions. Funding regimes seem to obstruct such collaborations. Dynamic conversations and involvement in

community networking activities were considered to be pathways for collaborative research. Collaborative research as conjunction with people is believed to be a more pragmatic approach to community involvement. For an example, one of the participants elaborated the student innovation group - student collaboration with non-profit organisations as a form of management consultancy activities.



I think cross research is the future for universities. I think many of the problems that are important today and we have recognised that no one discipline can ever solve them. We need to be partnering across disciplines (Pansy, 2014).

Some of the participants shared the lack of training across disciplines, adequate knowledge acquisition, and appropriate methodologies as problems associated with doing interdisciplinary research. It is also deemed challenging in terms of getting the cross research work published. It is thought not rewarding in terms of PBRF rankings as sole authored work is more valued than is co-authored in academia. Yet most participants persist in activities that require cross disciplinary and wider community engagement. One third of the participants shared their interest in sustainability by connecting the lines of business and community to bring about transformation of society. A sustainability coordinator in a management school shared her participation in activities of environmental fundraising and initiatives in academia. These are all initiatives towards greater contribution in the research environment.

Pansy explained research as interventions to make a difference can be demonstrated with regard to food security through high value nutrition that counters the issues of obesity and overweight. She expressed that the Plant and Food programme is involved with is a way to liaison scientists, consumers, and exporters that can create positive impact at the national and international level.



Food is one of the things that I am particularly interested in. Buying fresh healthy food is incredibly expensive. To eat really well costs lot of money in New Zealand which I find appalling given we are a farming nation. I do work in the area of sustainability. I am working with

Plant and Food because I am interested in high value nutrition what we can do in terms of developing New Zealand as an economy and contributing to the world (Pansy, 2014).

Overall recommendations for transformation in academia include: more autonomy for scholars instead of centralisation of control experienced by participants; better funding; involvement of students in framing curriculum; including young people board of governance; amplifying programmes on wellbeing, vitality and resilience; innovative ideas and leadership with regard to more diversity in business schools; and encouraging business schools with a greater impact on the community.



Moodle is one of the ways of online sharing of information with colleagues. But I think the time factor may hold us back from visiting Moodle. I find the risks of not sharing can be more important than the risk of sharing. From my previous experience, as PhD students we work in silos and at certain point realised collaborative work is essential. We are social beings that work together for different meaningful purposes that we have connections to our lives. There is possibility for emergence of new ideas through co-inquiry (Personal Journal, October 9, 2015).



I personally experienced the importance of collaboration as imperative to research. It can be a way to help each other when we get stuck. It can save time instead of figuring it out yourself. I understand that focus on one thing and failing to look at the other side can reduce our thinking whereas collaborative part of research can expand thinking of researchers as we may not necessarily have the solutions for all the problems all the time. There may be experts whom you need to seek for support. My Chief Supervisor, language learning advisors, librarians and PhD students are my experts who have facilitated in my co-learning process (Personal Journal, March 24, 2016).

11.4.1 Radically transforming academia

Muff et al. (2013) highlight transformative learning to be a requirement for future of management education as the catalyst for the serving of common good. Most participants emphasised the need for radical transformation in academia. Some participants questioned the nature of working in silos in academia, an opinion shared by Korten (2015b) and Capra and Luisi (2014) and also suggested by Muff et al. (2013). There is widespread recognition of a need to emphasise the importance of cross-sector, interdisciplinary, and collaborative research in academia to solve issues that require a systemic approach in local and global contexts. Students and staff must be encouraged to extend critical thinking and bring ideas to the table of co-creation so that collective ideas to overcome the routine and system-preserving practices in universities can be explored.



So interdisciplinary work is where the interesting opportunities are as everyone looks from a different perspective. I think really interesting things can come out of that. That's my preferred research (Dandelion, 2014).

But contradictions of collaborative work within corporatised universities in the era of intensified globalisation were noticed among participants. A huge transformation in PBRF rating system and change in the structure around promotion is wished by them all. Their conversations often return to the PBRF as a system that is incongruent with the transformation in the educational system that is so necessary in their opinion – an opinion expressed also in the need to align the goals of social justice and sustainability in management education and leadership as suggested by Muff et al. (2013). The desire to see more critical approaches to thinking is emphasised also in radical feminist perspectives but there are paradoxes and contradictions between the espoused notions of academic freedom and complying with the requirements of regulations on curriculum development and tight outputs regimes set in place by the universities.

11.5 Contributions of academics to society

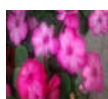
My project initially took shape from very specific concerns about the unequal career opportunities for women evidenced globally in all occupations. While my project was necessarily reduced in scope, its framing remained consistent with my

general concerns with social injustice and environmental degradation. I did and still desire to generate work that will contribute in some way to the enhancement of vitality of people and planet. My refocused scope allowed me to explore this idea more intensely with what I hoped was like-minded people. And so it was. All participants viewed their position as an opportunity to give back to the university and society.



Well there is giving back to the university community and there is giving back to the larger community. In both my focus is the same and that is in increasing sustainability: living within our means, contributing to the social community (Dandelion, 2014).

The Maori participants in particular, connected their vitality directly to the wellbeing of Maori community and to the cultural ways as being life enhancing. Story-telling is considered to be important in Maori culture. In their stories, cross sector and inter-disciplinarity are a necessity and a success factor. These women are involved in Maori development through a holistic approach of social, cultural, economic, and linguistic aspects through their research. Periwinkle shared experiences about her involvement in Maori filmmaking and organising Maori film festival that had great impact on the global level. She is a Treaty of Waitangi negotiator and is involved in the Treaty claims and in rebuilding Marae. She is able to use her passion to serve her community in teaching and research. She expressed synergy through the teachings that she cares about or believes are adding value to her life. She explained the involvement of students in digital screen production, use of innovative technology like smart phone or Ipad to disseminate Maori philosophy.



Maori development encompasses social, cultural, political, economic and linguistic development. I am involved in the Maori screen industry and I coordinate the Maori media programme. I am a Treaty negotiator for my Iwi. I am also actively involved in the Maori film industry. Being raised in Maori community where story telling is important in part of what we do and the philosophy being a Maori story

teller telling our stories with honesty and integrity. I experience enhanced vitality when we have achievements at Tribal level or family level (Periwinkle, 2014).

Spirituality and vitality seem to be interconnected. One participant shared indigenous Maori aspects as connected to her vitality. Maori philosophy, spirituality, Maori values and relationships that build harmony in the workplace were elaborated during the discussions.



The philosophy being a Maori story teller telling is that our stories are told with honesty and integrity - that remains the same regardless of the platform and that is really my area of work (Tulip, 2014).

The same participant suggested Maori ideologies as having the potential for transformation of society more broadly considered. She spoke about Maori ideologies in business helping to focus on creating well-being rather than prioritising economic motivation. She considers her involvement in the Maori programs at the university and realises her position in academia as an opportunity to help students to achieve their full potential.



For me the biggest reason for me to be here is for to contribute to the Maori community...and around it is the opportunity to publish. My role here is to support the mana of others. I take initiatives in the enhancement of the mana of the students, to notice and grow their mana, and help them achieve their potential. So I think really it is not so much imparting knowledge to them rather creating a space people to explore it for themselves (Tulip, 2014).

A greater emphasis on social enterprises was suggested as a way to bring positive changes in the trajectory of globalisation. The potential of social enterprise in making a difference in the community were highlighted during our conversations. Bromeliad explained social enterprises as organisations operating for purpose other than profit. Their focus is to make significant contribution to the society.



Social Enterprise means different things to different people and it is expressed differently in different locations. Social enterprise is all about organisations operating for a purpose other than making a profit, making a positive contribution to the society, to produce positive social values. When you take that perspective, all organisations should be social enterprises. Every organisation, be it a business or not for profit organisations, should be concerned about making a positive social contribution (Bromeliad, 2014).

Being critical of the employment law, Begonia (the participant from a law background) suggested greater equality is necessary for a fair and just society. She argued that EEO policies need to be reformed, suggesting for stronger labour and employment law.



...inequality is the thing that really bothers me. At a global level it is the inequality of women and children....EEO policies in the country are the complete joke. Basically they are completely unenforced. We need stronger enforcement mechanisms and labour and employment law. I always want things to be more equal and fairer (Begonia, 2014).

Radical transformations were highly desired by my research participants and understood to be achievable through activism. One participant recommended more money to be allocated for education of the poor people.



I think New Zealand is a small country and we really need to start to refocus on what we are going to do in terms of our industries. We need to start adding values here in New Zealand. I think education plays a huge role in all societies and I would really like more money to be spent on education for poor people in New Zealand. I think the institutions like the universities have huge role to play and through their research and as professional educators we should be able to turn that research into education for the nation (Pansy, 2014).

Many participants express concerns for the social issues of inequality, child poverty, youth suicide and bullying of government beneficiaries. Recommendations on attention towards, importance of voting, community work and initiatives towards concern for education for women and children, elderly care and immigrants are provided by my research participants.



As an economic activist, the best form of protests is to capture a space and to transform it. So I think there is a reason I am here. It is valuable to be a voice within the corporate world. We are just corporatising ourselves as communities. We are putting economy on top. We just have to look about what's happening you know around our society with increasingly big gaps between those who are really wealthy and those who are poor (Tulip, 2014).

11.5.1 Creating impacts through mass media

Some participants expressed newspaper, television, radio, and social media like Facebook and blogs are used as media for communication to contribute to the community. Periwinkle is a film scriptwriter, producer, commentator; actor on political and social media issues recalled her experience of being a provided with an opportunity to be involved in media programme to voice her opinions.



I have done a bit of acting. I have presented a regular show, and these days I am more commonly used as a commentator on political and social media issues. I have produced documentaries that were related to work that I was doing and I am currently working on short films script and producer (Periwinkle, 2014).

Some participants expressed their involvement in the media activities by networking government and media to create an impact through news and documentaries that helps to reach out huge audience.



I get interviewed on radio, newspaper and TV and use all those mediums. The last time we had a major research report come out I

picked up a lot of blogs. So mostly it is about my getting my research out into the wider community. You see what I mean? It is probably a non-traditional media realm but it definitely has community impact (Dandelion, 2014).



I was put through media programme early on so that I could voice my opinion. I acknowledge the University for putting me through a fantastic media programme so that I could feel confident and vocalize an academic opinion on issues (Tulip, 2014).

One participant was cynical about the perspective that universities encourage expression of demonstrating the activities and achievements of universities in press. She would rather see no mediators filter academic expression in addressing to society. A professor with management responsibility reasoned that most academics would not like to appear in media. Journalists view academics as being able to write about a topic rather than being comfortable to comment on a hot topic that is not rehearsed beforehand. Another participant considered PBRF requirement hinders participation in media as the pressures of ranking does not encourage dedicating time for creating awareness through media. Research publications in literature were reported as being the institutionally required mode of dissemination by all the participants. Some participants agreed that the readers of research publications are few and the immediate impact of this is low compared with other media of knowledge dissemination. Some participants who argued social media and blogs can have greater impacts on people and communities when compared to research publications.

11.5.2 Use of social media as a platform to create impact

Social media is seen as an enormous opportunity to see younger students thinking critically and inviting a deeper questioning by a younger generation. Most participants shared their experience of using social media as a tool to disseminate the knowledge, for selecting research participants, for framing research design, in implementing projects, and for disseminating research. Facebook and Instagram examples of the social platforms they use for sharing information and to build networks initiated at conferences for example. Research publications are shared through skillshare and academia.edu. Social media is considered to have the

advantage of communicating and networking with researchers around the world and also an opportunity to build a broader global awareness. Periwinkle argued that students find social media like Facebook better when compared to Moodle, the online learning platform available in university websites.



...I have quite a broad definition of social media. For example I belong to a variety of websites like skillshare and academia.edu. Those are social media sites for academics. I am increasingly using Facebook to elicit potential participants in research because I know the snow balling effect can be useful. So I use different social media platforms for different types of activities somewhere around research designing and implementing research projects. I belong to LinkedIn. I post a lot of information on Instagram to build my academic community (Periwinkle, 2014).

By contrast, some participants find social media not that helpful. The posting of day-to-day activities of individuals are too time consuming to wade through. They are not interested in using Facebook socially and professionally for sharing information due to the risks involved in using this medium. A senior management administrator argued that face-to-face connections are considered to be more important than social media. I reflect back on framing my research methodology and method. Based on my exploratory study and with the advice of my pilot study participants in mind, I chose face-to-face conversations instead of an online platform for my research. This seems to have been a good decision, as I believe I may have missed much of the richness the conversations that were generated in our meetings.

11.5.3 Connecting vitality to community

I explained to my participants my perspective on the use of conversations as research method. I explained my newness to ideas of interpretivist and social constructionist view points and my challenge to engage with this work through a critical lens informed by radical feminist orientations. While this choice working with ideas and theories is new to me, the risk brought many fruitful outcomes – enriched by the spirit of inquiry that characterises all the conversations I was party to. This was particularly so with my inexperience as an international student in the

activities of Maori scholars and the vibrancy of their Maori world view – an opening to indigenous world views I had not previously been exposed to. In New Zealand, Maori culture is of prime importance to Maori – the indigenous people of this land – and increasingly to many non-Maori too. This significance is evident in policy and media, and many other visible signs of an aspiration to bicultural foundation for a respectful multi-cultural society. Below is the photo taken in front of an iconic piece of public art merging modern and traditional indigenous expression as a gate to the Aotea Centre in Auckland.

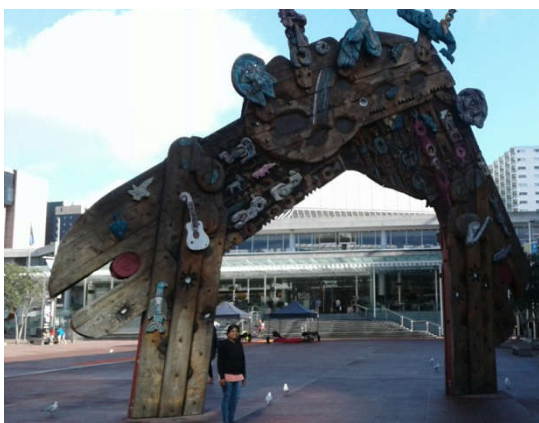


Photo 5. Merging modern and traditional indigenous culture in Auckland

I recollect social constructionist perspectives of Berger and Luckmann (1991) regarding historical background, birth, and family upbringing that can influence individual's knowledge in understanding and reflecting actions in the social settings. Cultural dynamics influence academic thinking and thus their contribution to society. There seemed to be threads of vitality connecting culture as an expression of a meaningful life - and cultural expressions as means to make a difference. While this was most explicit in my conversations with the Maori participants, all participants valued their opportunities to create cultural impacts and to use diverse threads to weave into their research into their attempt to influence people in the society. Such initiatives to have significant impact on society through their opportunities and responsibilities in universities reflect the idea of responsible careers as suggested by Tams and Marshall (2011).

All participants expressed enhanced vitality when they are able to make a contribution to the enhancement of wider society. Almost all participants were concerned about environmental issues. A sustainable way of living is encouraged to counteract the environmental degradations created by globalisation. Moving

responsibility from within and outside academia influences the vitality of participants. Radical feminists insist on political and social engagement of women in this future. The willingness to be so engaged being expressed by my participants through their contribution towards society. Some participants explicitly recommend the inclusion of more radical feminist perspectives on change and transformation in the system to achieve better working conditions not only for women but for everyone. Changes in the dominant patriarchal system that affects women's vitality need to be undertaken. Conversations can be helpful in the process of bringing transformations through encouraging and supporting initiatives and interventions where the system does not serve justice. Restructuring of educational institutions such as universities are considered as necessary not only to create a just and fair workplace, but also provide leadership to the extended community, society and the world academics aspire to build as part of the mandate to act as a critic and conscience. Describing academic profession as a calling, Muff et al. (2013) insist on the opportunities available to academics to contribute to the society in this way. My participants are public intellectuals who are keen to engage in the transformation as called for by Muff et al. (2013). My observation is that participants live as far as they can, the radical feminist slogan: 'the personal is political' as found in the work of (Hanisch, 2009). Political activism, recognition of indigenous knowledge, empowering through consciousness raising, and collaborative approaches in work and community are among the key principles of radical feminist orientations. There is an emphasis on the collective responsibility to bring ideas to the table of co-creation innovative notions that maybe challenging of the status quo, may not necessarily find their way into a top journal in the short run, but may create avenues for a more life enhancing form or human organisation than the corporatised university with its limited output regimes can deliver.

11.5.4 My intuitive response to the call of being a critic and conscience of society

As part of the Education Act mandating a commitment as a critic and conscience of society, my intuitive response is to commit to making a positive contribution to the creation of a better world. I have integrated my reflections on dissemination of my research to the wider audience from my journal. For example



I participated in 3 Minute Thesis competition to disseminate my research to a wider audience across various disciplines in the University. I have learnt to improve on my speaking skills in a more informal way (Practical) and focus on my Power point with graphics. Just be able to explain your thesis in 3 minutes is about the essence of the research and it is like rewriting in the form of thesis (Personal Journal, September 27, 2013).



I am interested in exploring ways of interacting with the global system and facilitating action to meet the need for change. I am personally concerned about poverty in the world. With regard to women, I believe women's work in professional and personal life is marginalised in society. I would like to see changes in the social norms that shape women and the impetus to require such transformation expressed by both women and men. I feel it is my responsibility to help other women. I would like to motivate women to understand the importance of sustaining vitality in their lives. I understand my social responsibility as a scholar and I would like to extend my support for social cause through my publications (Personal Journal, November 2, 2015).

Scholars need to be critical about themselves to act as a critic and conscience of society. I now make a diligent effort to be critical about myself in a positive way so I may try to change myself as an influence for betterment of the universe I live in. I am constantly reminded of the call for critical and transformative pedagogy by Freire (1997) and management educators such as Muff et al. (2013). My research is an opportunity to contribute to enhancing and sustaining the vitality of women academics. Our conversations have extended my knowledge around critical thinking and my responsibility. I question self on why, how, and what with regard I should act with my privileged position in the world. As an aspect of this self-reflection I continue to record how I experience my vitality and how it is connected to my career and my intention to be a positive influence on society and environment.

11.6 Summary

In response to an invitation to share stories beyond profession and personal vitality, participants expressed their concerns on social and environment in the community. Aspirations for educating for globally responsible leaders, ideas for enabling organisation to serve the common good, and developing processes for social engaging transformation through collaborative efforts across disciplines and sectors as insisted by Muff et al. (2013) are well depicted in my study. There is a hope expressed by all participants for the potential of management education to transform the future of globalisation so that the issues of concern raised in Chapter Two are addressed. Challenging the status quo arising out of radical feminist perspectives I have tasked myself to become familiar with the idea of being critical about self. Questioning myself on the aspects of critical consciousness has enabled me to respond to the call to critical engagement mandated by law in New Zealand and implied in many mission statements of globally influential business schools the jurisdictions I have grouped as OECD countries. I elaborated the responses and analytical insights of my participants to their contribution of being a critic and conscience of society as one of five themes, I chose for the reflection on and presentation of my work. Each of these themes was not intended to be considered in isolation – but I have benefitted from their close individual inspection. In the next and final chapter of this thesis, I integrate aspects of the five themes as an indication of my overarching insights and the implications I draw from these.

CHAPTER TWELVE

Overarching insights, impacts and implications

12.0 Introduction

Overarching insights from my research are presented in this chapter under the five themes I have crafted for this report: i) imagining and imaging careers; ii) depictions of vitality; iii) participant's experiences in academia reflected through radical feminist orientations; iv) participant responses to globalisation; and v) being a critic and conscience of society. There are significant interrelationships between these chosen themes - an observation not surprising to researchers who take holistic and integrated view of human social endeavours. Somewhat constrained by the lineal requirements of a 'report as book', I do my best in this chapter to show how the focus on one theme is not intended to be thought of as discrete from the other four. My intention is to make a significant contribution to the existing epistemology of career development, its association with the vitality of women, and the potential of collective effort towards their contribution to the betterment of society and the environment. My insights are influenced by my desire to contribute to the field of organisational studies that are informed by insights drawn from scholars in critical management studies. My attention was attracted to critical organisational scholars because of their emphasis on transformation - an emphasis also found in forms of radical feminist work. This orientation influenced my attempts to engage in an action or activist process as far as practical under my given circumstances. In this chapter, I draw together some reflections on the attempts at a transformational and action oriented process. I provide reflections on the impact of this research on myself and my participants in as far as this can be discussed without further field work. I add reflections on the potential of my research method that may be extended in ways to generate effectiveness of research in other contexts with potential for an effective collective impact on the betterment of the world. I conclude this chapter with a reflection on the implications of my research that I believe may be developed further as guidelines for women, men, universities, government, and society in the creation of a world where enhanced vitality of all and Earth who sustains us is deemed to be the very purpose of our being.

12.1 Overarching insights

The related literatures informing my choice of themes, my fieldwork discussions, and my form of thematic analysis are explained in the earlier part of my thesis. Below I return to each theme to present some overarching insights for this work as a whole. My aim for this chapter is to emphasise the interrelatedness of the themes and to note the ongoing effect of the conversations with my research participants in the career I imagine for myself. This section of Chapter Twelve is also an opportunity to bring my thoughts together in order to suggest the implications that arise for diverse communities of interest from my point of view.

12.1.1 Imagining and imaging careers

I also reviewed examples of career images depicted in various literatures by functionalist, positivist, and critical orientated authors to the field of career management and development. Positivists and instrumental notions of careers appear to prevail. I also reviewed the literature that documented the morphing of well-established notions of careers with the changing notions of employment, the move towards the use of the protean career and boundaryless career concepts particularly where neoliberal ideals are being amplified, and the perception of the career as a vocation or calling.

The images of career used by my participants varied - both within individual's conversations and across all conversations taken as a whole. Job related, professional, externally controlled, and organisationally orientated echoes of conventional career theories were common. More fluid ideas about personal responsibility were also articulated - sometimes within the same conversation. Diverse criteria for career progression, success, and satisfaction were expressed by my participants. Flexibility in time use and location seemed to be helpful in maintaining work-life balance. They intertwined professional and personal aspects of life sometimes intentionally, sometimes not. Consideration of responsibilities within and outside academia as woven into the depiction of career images in the works of Arthur and Rousseau (1996) and Arthur (1994) were also expressed by participants. A full protean approach to career development as suggested by Hall (1996) however is never consistently implied in their stories. In our conversations the word career was often used in quite conventional ways. The deep considerations and implications of employment, work, relationships, and life we

covered in our conversations however, provided opportune insight into their experience of a wider world influenced significantly by neoliberal values that have dominated the New Zealand socio-economic context for almost thirty years.

Academic careers were depicted as offering opportunities to have meaningful impact in the lives of learners. The potential to influence people in the wider society is recognised by all participants as a significant responsibility. In New Zealand, an academic career has such responsibility endorsed by the Education Act of 1989. Some participants referred to the Education Act unprompted but when prompted, most of the participants recognised the legal mandate to contribute to the notion of universities to serve as a critic and conscience of society, endorsing the aspects of responsible careers as highlighted by Tams and Marshall (2011). A heightened consciousness is needed to link opportunities and privilege to responsibility. The participants' images of their career often depicted such a link.

There were some specific examples of where the generally privileged career depictions open the opportunity for more radical feminist analysis. The achievement of liberal feminist orientations may have opened opportunities for the women who participated in this research. Their position however is not commensurate with their male contemporaries. Many participants reported carrying significant responsibilities in managing job, home, and dependents. In the light of New Zealand wide employment statistics about staff in universities women academics do not feature equally with their male counterparts. What responsibilities we share for changing this persistent inequality and the inequity harboured within universities and beyond will remain on my post-doctoral research agenda. An academic career is imagined as a vocation or calling in several conversations with my participants. Curiously, this image is also depicted in research studies during the pre and post neoliberal era respectively (Dik et al., 2009; Giddens & Skinner, 1985) suggesting a constant inquiry worthy of reconsideration. A vocation is depicted by my participants in terms of making a positive contribution and giving back to the community as emphasised by Hall (2004). A subtle distinction exists between the participants who imagine their career not so much as a calling or vocation but as an avenue to create change from their leadership positions.

Diverse career experiences of participants help them and me to view career depictions in different ways from the traditional images of norms of success. Over the duration of our conversations, a depiction of personal vitality enhanced or diminished in various ways drew me to think about the power of the imagination – the creative capacity to image/imagine the future. Climbing the career ladder of professorship or leadership positions in management are not in the checklist as an indicator of success by most of the participants. Leading a fulfilling and satisfying life within professional achievements are more often viewed as career success, a view extended from what Dik et al. (2009) calls as personally fulfilling career. For the participants, meeting professional aspirations in a broad image of career, is strongly linked to personal vitality. Personal vitality is needed to take up the opportunities and to meet the many demands of the successful career as imagined by the participants.

The importance of mentoring for academic career development highlighted by many participants is in keeping with the insights of Stacey (2014). Paradoxically, dangers of mentoring were reported by several participants who suggested available sponsorship, resources, and training may lean towards greater system-preserving compliance. The depictions and experiences of the participants by which they imagine their career trajectory echo but also challenge some aspects of emerging protean career theory.

There is in all conversations an implicit expression of connection to other aspects of life, a much bigger notion of career than many traditional images have allowed for. Some make this connection very explicit. Yet job and profession on the whole dominate conversations. If the ideals depicted in the protean career model are to gain traction in a way that does not merely serve systemic reproduction, a more radical analysis is called for. Various radical feminist orientations call for the disruption of the patriarchal system, a call for collaborative and participative approaches, of holistic concerns with wellbeing of self, others and planet. I imagine a future where radical feminist ideas may make a contribution to changes in the ways careers are depicted and experienced. It is my hope that post-doctoral studies will allow opportunities for me to create some images encouraging such a transformation of the notion of career.

12.1.2 Fieldwork depictions of vitality

A systemic approach to life as explained by Capra and Luisi (2014) finds expression in most of the conversations on vitality. Overall the insights into vitality as explored with my participants echoes the notion of vitality as an energy source or force related to life as asserted by Ryan and Frederick (1997). In most cases, the discussions were focused on vitality as a positive force. Subtle changes in our conversations about the notion of a negative energy depleting vitality, however, were reflected directly by one participant and indirectly by many. The main drain on vitality discussed was attributed to stressful professional experiences. Aspiration of living a satisfied and fulfilling life were considered to be crucial to vitality along with good relationships with family and friends. The enjoyment of good health was noted too as a key consideration. For some of the participants, spirituality is connected to vitality and also depicted as a coping strategy. This observation that endorses the threads from the literature in work by researchers (Lips-Wiersma (2002); Royce-Davis & Stewart, 2000). Environmental wellbeing was significantly linked to influencing participants' vitality. These conversations are congruent with findings of Ryff and Singer (2008) who emphasise the importance of environment and relationships in context to human wellbeing. An entanglement of nature and creativity to vitality was expressed by many participants. These associations are interlinked in the type of complexity theory offered by Capra and Luisi (2014).



In my experience nature is the ultimate creativity and I think vitality comes from being part of this world and seeing my role in it and connecting to it (Tulip, 2014).

Vitality is expressed as a complex and integrated concept, both in the literature I could locate and in the conversations with my participants. For most of the participants, the personal and political were often entangled.



I can say that vocation and life come together for me and they are interwoven. I don't see them as separate. I see the opportunity but

also the challenges to have them flow into each other. I see the two deeply interwoven (Tulip, 2014).

Participants reported experiences that challenge the linear and narrowly structural functionalist organisational approaches to their employment. They were able to appreciate the comparative flexibility in time and location still available to them in order to meet the complex vocational concept that energised their lives. Vitality is viewed by my participants as an integration of a wide sphere of energies expressed and experienced in employment, family or dependents, and environment. For most participants, their vitality when discussed in relation to career was still significantly expressed as conversations about their profession and the fit of their personal lives into their employment context – attesting my observation in section 12.1.1. While the conventional notion of career has been expanded to include work/life-balance, and family - employment matters are still the dominant orientation in the depiction of careers. However, the impression I took from the combined conversations is that vitality goes beyond the conventional definition of life's energies enhanced and diminished by a variety of internal attributes and external circumstances. My participants and I reflected on vitality as being an energy that could draw one onto a transformational path that may be personal but may include also the energy or courage to make a greater contribution to the society.

The vitality of the participants seems to be influenced by the best and the most difficult of moments when working in academia. The stories told suggest the best times in teaching, research, and writing for publications, and attending conferences provide a kind of symbiotic experience – the enhancement of vitality by doing something one loves and the vibrancy of the events invigorated by the levels of vitality brought to the situation by the women. Research and teaching, the related aspect for critical thinking, and the opportunity to impact the lives of people in many ways were expressed as the most vitality enhancing moments shared by many participants. Meaningful contribution to research publications and quality teaching was proclaimed to be of prime importance by most participants. This theme of our conversations echoes clearly the research studies on vitality by Reyes-Gonzalez (2007) who links vitality to meaningful production. For the two Maori women in the project, career and contribution to society are most explicitly interconnected to their vitality but found expression in conversations with all

participants. This is not surprising, given the intentional selection of women known for such views for this project. With regard to my post-doctoral studies, it is my hope that there may be some opportunities for ongoing relationships in some combination to work collaboratively, as part of meaning-making suggested in literature (Khapova & Arthur, 2011).

Vitality is reportedly diminished in the face of intensifying workloads, pressures to respond to the PBRF regime, and isolation in academic environment. These dynamics are experienced as negative effects on health and wellbeing. Maintaining healthy life styles around properly balanced diets, exercise, spending time with people, and connecting to their passion at work were listed as some of the strategies for sustaining good health and enhanced vitality. My participants demonstrated taking significant responsibility for their personal health and vitality which resonates well with the research studies by Butler (2009) who emphasises the need to be accountable to self. This moving of ever greater responsibility for self to self, however, endorses the noted move to greater individualised responsibility as vested in the idea of a protean career – and a subtle move away - from (at least theoretically) entwined responsibility of employers and policy makers in more traditional ideas about career. In an era of heightened inter and intra institutional competition for resources and at a time when individual outputs as criteria for success are being intensified, a more collectivist expression of career commitments or achievements as might be encouraged from a radical feminist orientation are likely to be difficult to sustain. This does not mean we cannot attempt such an audacious goal.

The creative aspects of teaching and research seem to enhance vitality in the academic profession for most participants. Our reflections were generated from questions around the ways in which creativity influenced vitality. The issues of institutional pressures related to PBRF compliance deflect or diminish energies for experimental or creative works that may not be immediately publishable are a concern. This observation brings a spotlight to the value of curiosity and academic freedom that are noted by Muff et al. (2013) as imperative in a teacher and student capacity to release and realise creative energies for innovative and transformative contributions within and outside academia. My analysis suggests the need for more appropriate resourcing and more freedom to be creative in the workplace. Overall significant interrelationships between participants' vitality, career,

creativity and spirituality are well integrated but the pressures of a globalisation effect in an academic context increasingly referred to as an industry, are eroding curiosity driven creativity to task driven requirements in academia.

Vitality through work-life balance is considered in the literature to be one of the great challenges to women. There is symbiotic relationship between work-life balance and vitality. Work-life balance for many of my participants turns out to be work-life conflict as depicted in research studies (Friedman & Greenhaus, 2000; Greenhaus, Callanan, & Godshalk, 2009). The participants take significant responsibility for their domestic situation, the wellbeing of their dependents, and for pastoral responsibilities in the context of their jobs. Coping strategies such as time management have become necessary in maintaining the challenges of work-life balance. Although there are facilities like childcare within universities there is clearly scope for further improvement to meet the complex and wide-ranging care-giving demands, many participants accept as their responsibility. The flexibility dynamic vested in a protean image of career is perhaps useful to the women themselves even though it appears to be selectively supported in the institutional context. There is an opportunity to add radical feminist reflections on how far participants suggest they carry the 'family responsibilities' and make adjustments accordingly i.e. the patriarchal themes of radical feminist theories are well illustrated as pertinent in the lives of my participants.

Interpreting the influences on women's vitality from radical feminist orientations suggests that the intensification of the industrial model of universities as typical of wider global development intensifies pressures on women by its hyper-competitive individualism and in the slim band of valued outputs to be achieved under ever narrowing notions of efficiency. Of concern too is the value placed in public institutions to achieve external funding to achieve research outputs as criteria for career success. A critical analysis of this dynamic in the current institutional context invites questions about the ways employees can sustain vitality during times of financial recession, increased workloads, and pressure to manage work and life. A steady downward pressure on the conditions of service for most people under the current form of globalisation intensifying the world over is well documented. I argue that it is difficult to handle the global situations of uncertainty and sustain vitality under such conditions. My participants are examples of employees who have been successful in what is still largely a sexist

institution. Mobilising positive energy through creating the conditions that will allow the flourishing of women academics seems a pertinent response to the significance of vitality to our work, the outcomes of our contribution to the universities who employ us and the tertiary sector as a whole, and for the communities we serve. It remains an open question in my work as to how these experiences of my participants' link us to the wider issues of justice in employment and beyond, when taking into account the mandate to act as a critic and conscience of society. Yes, our very presence as women in a university must indicate the positive impact of earlier activists. How far our responsibility for this presence draws us to a sense of collective responsibility for others is a question that generates different responses when addressed by liberal or radical feminists.

12.1.3 Radical feminist orientations

My research highlights that sexism, the patriarchal dividend, acts of bullying, negative gender discrimination in research and meetings, differences in the pay system are the forms of gender oppression prevalent in academia. Despite the inroads made by liberal feminists, the seemingly intransigent patriarchal system has led to a paucity of women in strategic positions in academia. The administrative and pastoral responsibilities they accept are not recognised or valued as a contribution to promotions indicating deep seated allocation of the caring work to women and the undervaluing of such work in narrow 'output' calculations of organisational productivity. Even when the participants attempted to change the system from a radical feminist perspective, their vitality is diminished as being unable to bring about the transformations.



I have given up on attempts to change universities because of the way they are structured and the bureaucratic matrix you know that they are. We can make the changes in the people who come in and out of them but in terms of the structures and processes it is too hard....I am worn out I don't do that anymore (Foxglove, 2014).

While the achievements of liberal feminists are to be recognised, the limitations of liberal approaches invite deep questions. Given the intransigence of sexism in the university context, given women's willingness to shoulder the responsibilities for their own wellbeing and that of their dependents, is our resilience in our best interest? Is our capacity to succeed or survive in a system that is intensively

competitive and increasingly sapping of our vitality one we would want for our daughters and theirs? Do we have a duty to use our positions to question this sapping effect? Does our limited success invite questions about our own complicity in making an exploitative system function? Are commitments to the pastoral and service aspects of university indications of our continued domestication? Are our challenges taken seriously or are they skilfully absorbed in a system-preserving adaptation to undeniable persistence of gender discrimination? These questions are alive for me as I come to the end of my project.

I am drawn to radical feminist ideas because a more radical response is needed for the situation of women in the academy – and the trajectory of globalisation on the wellbeing of women and men, the world over. Radical thinkers look into the root cause of the issues under investigation. All the participants suggested a change in the patriarchal system with a political and critical approach as posited by radical feminists, Calás and Smircich (2006).

The power that normalises institutional logics as cited by Berger and Luckmann (1991), the gendered and exploitative dynamics of institutions as attested to in all feminist critique, and the persistence of so many contradictions and paradoxes continue to draw me to the work of Seo and Creed (2002). The focus on such contradiction came spontaneously in many conversations. The transgression of principles of equity, fairness and justice as noted by Calás and Smircich (1996) over two decades ago are expressed by all participants. These transgressions require our attention. To generate radical transformation of exploitative institutions by changing the lives of not only women but every living being on earth who sustains us. To keep our focus on this need for transformation is to develop what Bauman and Donskis (2013) call an ‘ethical gaze’. To gaze at institutional and wider social transgressions of justice from a radical feminist perspective is already an activist stand.

Most of the participants identified themselves as feminists [except for one participant who positions herself from a Maori women perspective]. They position themselves this way both inside and outside the academic profession. They express a range of perspectives that include liberal, eco-feminist, radical feminist, Maori feminist, and post-colonial feminist perspectives. These perspectives were

expressed sometimes explicitly, sometimes implicitly - within specific conversations and across them all. However, many participants consider that media projections of feminists have led to women being unwilling and sometimes fearful in identifying as openly feminists in academia.

Although time consuming, the need to network as a way of supporting women's progression, a view supported by Campbell and Wasco (2000) was highlighted in my study. However, as argued from radical feminist perspective this networking and co-learning is challenged by the intensification of competitive individualism existing in universities and in a tertiary sector increasingly imagined as an industry to which neoliberal market logics must be applied. Overall, a radical feminist perspective on my fieldwork insights suggests that liberal feminist ideas have opened the possibility of academic careers to women. Systemic adaptations to gendered inequities have enabled a small group of women into senior and secure positions. Some of these adaptations have encouraged women to be satisfied with small changes. From radical feminist perspectives, these could be seen as system-preserving responses to undeniable critique. When projected onto my concerns about the system of globalisation expressed in the opening of this report, this radical feminist analysis may go some way to explaining the intransigence of a gendered world in which the most vulnerable of women and those who depend on them are at greatest risk. A radical feminist orientation does not stop at analysis however. It calls for collective action to transformational change that serves the common good, universal justice, and environmental responsibility as articulated in western democratically orientated societies, values publicly funded universities are mandated to realise.

In response to the call to work for the common good endorsed in a value based management education as posited by Muff et al. (2013), the self-reflections of my participants and me helped in framing a new insight to the extension of my fieldwork. The importance of more self-reflections in education as noted by Muff et al. (2013) – is well founded in work such as Marshall (2001) that is seen as important to bring about critical consciousness for the transformation and change called for by the critics of the current trajectory of globalisation I reviewed in Chapter Two and with whom I have taken my stand. Self-reflection was deemed to be very important for sustaining their vitality by my participants. It has become significant in my own life. Reflexivity and an openness to self-reflection as

suggested in the literature is suggested to initiate changes to inner-self of what we hold on and what we let go. The journaling part of my research provided a way to question myself around the different challenges, changes and action of my thinking. It seems to me to be a vindication of an action or activist orientation to research. I know I am changing as part of the process of this project.

12.1.4 Responses to globalisation

As an activist researcher, I take a stand on issues that I am strongly committed through my research. I have taken my stand in this research project with the critics of the intensifying form of globalisation they associate with systemically generated social injustice and environmental degradation. I have noted in Chapter Eight, that the vitality of my research participants is diminished in some specific ways that may be linked to the intensification of the market model of tertiary institutions. Pressure on universities to rank highly in Performance Based Research Funding (PBRF) is the New Zealand version of this form of output intensification exacerbated through a market driven form of globalisation imposed on university scholars. All participants are under pressure to publish articles in A star journals and are under the scrutiny of performance appraisals for PBRF. They perceive this as a pressure to comply with a particular way of doing research with an eye on the preferences of journal editors. Internal and external competition for research outputs in the light of the specialisms of journals deflects interdisciplinary or cross-disciplinary research. Heavy workloads, institutional restructuring, and the impacts of employee casualisation sap their vitality. PBRF focuses on individual productivity and success. The assessment of each scholar's output is done by a numerical scoring system that appears to be objective but harbours dynamics that may not take account of the many ways numbers just cannot convey qualities. Research outputs are here about competition – for jobs, promotion, funds, leave opportunities and so on. PBRF does not provide opportunities to work collaboratively. The corporatised university system also does not encourage the academics and students to be a critic and conscience of society.



....back in the days there were more people who were politically strong and but actually now we are training people do not be social critics. They have to get through their studies quickly so they are saving

money. Politically commercialise universities and it is just not here (Periwinkle, 2014).

Technological capabilities, now increase the pressure on women to take work responsibilities home. This capability is perceived as a mixed blessing by my participants. There is a noted expectation that students expect staff to be electronically available at all times. Various forms of technology may allow for professional and domestic tasks to be attended more flexibly. Time to write from a home as sanctuary can be productive for some. For others, an office may be a quiet place. With the bulk of domestic and care work still remaining with women, from a radical feminist point of view, this form of technical/employment flexibility needs to be considered with some care. It may well endorse patriarchal family structures and contribute to what Bratberg, Dahl, and Risa (2002) call the double burden. The paradigm shift in career orientation from a primary responsibility of the organisation/university to provide the conditions of career success is changing to a stronger directive towards individual responsibility for career outcomes – though these are always under pressure to be framed around the output requirements of the institution.

The move of responsibilities from employers to individuals in the career literature has specific implications for directing particular forms of personal flexibility and adaptability to global changes. My reflection on this matter through my exploratory work suggested a justification for the purposive selection of participants from among scholars in loosely defined organisational studies. The promises of universal justice and environmental protection through the so called free trade of goods and services by the advocates of globalisation of International Monetary Fund, World Bank and World Trade Organisations are under scrutiny by critical scholars focused on the current conceptualisation of universities as industries. While still a relatively privileged number of employees, my participants are able to articulate a number of common concerns about changes in the very nature of their work. My research participants expressed concerns about particularly ruthless capitalist global economy. Some participants would characterise explicitly as patriarchal.

Others inferred this patriarchal character based on their recognition of persistent sexist dynamics in the intensification of individualised and intra and inter

institutional competition. Participants experienced the impact of increased competitiveness in their own lives but are aware of this trajectory to have far more disturbing outcomes in the lives of many other people and on the wellbeing of the planet. They would like to see changes towards enhanced societal and environmental vitality. As university scholars employed by public universities they are mandated by the Education Act 1989 to do just that. Their professional specialisms in various organisational studies provide a specific context that might be heightened. I along with my participants wish to collectively address the global issues and raise our voices to bring justice and as a researcher contribute to the positive trajectory of globalisation. What would it mean, to really work together as a [collective] critic and conscience of society?

12.1.5 A critic and conscience of society

Most of the participants are aware that being a critic and conscience of society is an important educational mandate in New Zealand universities (Education Act 1989). They are driven by personal values, family upbringing and educational background in fulfilling their responsibility of being a critic and conscience of society. Most of the participants noticed that they experienced enhanced vitality from contribution to society and see this as moral obligations – an obligation noted also by Capra (1997). Although participants claimed their vitality being connected to their contribution to the society and environment, they reported difficulties in invoking this mandate within neoliberal set up in the universities. From a radical feminist perspective, the hegemonic system of patriarchy is evident through the rule and control of centralised power – that disciplines and domesticates all employees, but does with in gender specific ways – in stark contradiction to the emancipatory ideals of liberal democratic societies. Unless we have the courage and the tenacity to remain focussed on systemic change, there may not be major emancipatory transformation in women’s lives or a greater justice for all humanity.

Achieving transformations towards universal justice and environmental responsibility is part of radical feminist orientations that is linked to this critical mandate. All participants look forward to radical transformation in academia. They acknowledge the need for systemic change to reduce societal injustice and environmental degradation. Their recognition of this need reverberates the call of

leadership as envisioned by Muff et al. (2013). The work of Muff et al. (2013) can be strengthened by an integration of radical feminist theory and an enhancement or elevation of consciousness in the way expressed by Daly (1990). Such consciousness is liberated through critical thinking. The universities are an important part of global institutional networks that may contribute to an enhancement of such critical consciousness and thus human liberation. In contrast they may add strength to a hegemonic way of being that critics of the current system of globalisation argue serves elite at the great expense to many. The actual situation is never so clear cut between these polarised opposites. What is possible in this discussion, however, is to focus our minds on places of paradoxes and contradiction where the emancipatory aspirations claimed on many fronts is not realised. Given the participants in my project were chosen for the ‘organisational expertise’, it can be noted that doing a critical work on one’s own school was not encouraged due to the resistance within business school. Scholars are mandated to contribute to this important work in their choice of research and teaching orientations and the kinds of leadership and community engagement they commit to. Academics are well positioned to influence the wider community through their contribution in press, radio, television and social media.

Given the many opportunities for fabrication of knowledge and making choices about the use of technology for social and environmental transformation, academics may be encouraged to form stronger collaborative and participatory learning processes. The contribution to Maori community empowerment through the endorsement of indigenous knowledge is emphasised by Maori women academics in my study have much to teach western individualists in this regard. All participants find meaningfulness in their job through enhancing critical thinking, empowering for political activism, and contributing to change through their work with peers in research and with students in classroom activities. All participants are much concerned to give back to the university and the community through their greater contribution in their fields of teaching and research. Whether the institutions that provide the external context for the enhancement of such socially orientated notions of careers are shaped in ways most conducive to the enhancement of vitality of such people, must remain a pertinent and open question.

The mandate to be a critic and conscience of society is linked to a critical mandate to not only local effects but on the trajectory of globalisation. A responsibility for global effects of local action is encapsulated in the PRME. Although participants are not much aware of PRME, the PRME principles of Purpose, Value, Method, Research, Partnership, Dialogue (PRME, 2013) are implicitly disseminated through the ways they commit to teaching, research and service. Perhaps a greater focus on the potential of engagement with the PRME can enable necessary giant leaps to a transformation of the unjust and degrading aspects of globalisation. The conversations from my study imply more awareness needs to be created to ensure academics understand the principles of UN and PRME. There seems to be much scope for improvement in terms of building awareness and creating impact among the academic community.

12.2. Contributions of my research to management and organisational studies

My contribution to the fields of management and organisational studies are signalled in this section of my thesis. I also reflect on a more interactive research method as a contribution to methodologies of the value in such studies. My chosen method is as 'activist' as my situation could allow. Conversation as research method provided myself and my participants a means to deepen the reflection on careers, a galvanising of my intent to develop my career in the services of the betterment of society – vindicating those research methodologists who argue for intentionally affective modes of research. The decision to guide the conversations with my participants around notions of vitality led to unexpected insights and sometimes to a level of intimacy and disclosure that surpassed anything that a formal schedule of questions might have elicited. Challenging the construction of knowledge with regards to concepts of career and vitality has opened new areas for exploration. The engaged personal approach illustrates meaning-making in progress contributing insights into theories about meaning-making, the ever expanding field of applied work in career management and development, participative research methodologies, and feminist perspective on these. My work also contributes to the vindication of the insightfulness and the transformative potential of radical feminist ideas and highlights some of the challenges in the more intensive use of these ideas in shaping the future of humanity and our relationship with Earth who sustains us.

My wider research contributions cover the entwined fields of organisational theory, the social construction of knowledge, feminist praxis, career management and development, and the usefulness of taking vitality as an indicator of impact of internal and external phenomena on wellbeing of self and society. I intend for my work to make a continued contribution to the understanding and transformation of the degradations associated with the prevailing form of globalisation that I reviewed in Chapter Two. My research was set in New Zealand - a seemingly small and remote jurisdiction from which to make such a contribution. This location was deemed very appropriate however, given New Zealand's leadership on a number of fronts as was also discussed more fully in Chapter Two. Below I discuss the contributions of my work in greater detail in three inter-related fields: i) contributions to career development and its association with the vitality of women; ii) contributions to an overlapping of social constructionist ideas with radical feminist orientations; and iii) contributions to research methodology and methods.

12.2.1 Contributions to career development and its association with the vitality of women

Advocates of the protean career model invite us to believe that career trajectories work well if individuals take personal responsibility for their own careers rather than look to their employing organisations or the state to be responsible for career-related outcomes. The confluence of a protean career concept with the intensification of selective aspects of the doctrine of competitive individualism wrapped in the theory of meritocracy driving capitalism globally seems to be a good fit. We are asked to believe that responsibility for self enables individuals' ability to move from job and location as circumstances require. Numerical and geographical flexibility of human resources is presumed a necessity to support the freedom of movement of capital. From a radical feminist perspective, this individualisation of responsibility and this deflection from organisational obligations needs a rethink. The flexibilities of time use and work location currently offered in the neoliberal university are certainly appreciated by my participants. They reported an enhanced productivity as one outcome and greater ability to meet their care-giving and community responsibilities as another. They know such flexibility to be an important aspect of their capacity to meet the domestic, community and employment obligations now vested in them. Yet we

recognise we are a relatively privileged category of employees on the world scene. Projected on those people deemed to constitute the global labour force invites a more critical re-consideration of narrow ideas about aspects of employee flexibility and how we use our professional privileges to explore these matters. The ways staffing needs are now being met suggests this orientation disproportionately serves employers and makes all employees vulnerable as reviewed in Chapter Two. Career is posited by the protean advocates as the responsibility of the individuals. The legitimation of this idea of career as ‘a thing’ they must be responsible for is certainly evident in many conversations we have had. For some of the participants, ‘a career’ is indeed an entity they recognise as a meaningful thing in their world. Some depict this thing as ‘a vocation’ or ‘a calling’. Many times it is referred to as ‘job’. Such conceptualisations may be variously helpful in motivating individuals to find meaningful employment. Each metaphor used provides ideas for a mind map by which is helpful to align oneself to an important purpose – perhaps for reflecting on the greater calling in our lives or finding a life-sustaining income. Finding and enacting purpose in life through a form of sustainable income can be generated from attention to critical consciousness.

To optimise opportunities for the creative expression of their own aspirations and to meet the mandates of universities that employ them, the attraction of the participants to self-reflection, to their commitment to action-for-a better-world, and the mandate to act in their professions as a critic and conscience of society would imply a potentially fruitful confluence of interests between employer and employees – but one, the women currently report as, weakened by the currently dominant PBRF regime of control. They know of this weakening in the ways their vitality is depleted in this context.

‘Career successes’ depicted as evidenced by climbing ‘professional ladders’ is challenged by the ways my participants express a more fluid notion of success. Understanding professional growth or career development only through promotions and salary increases may not necessarily enhance vitality or productivity in women’s lives. Nor would their individual success in a pyramid style organisation necessarily indicate that gender injustices are being addressed. However, the replacement of internal satisfaction in a career metaphor that locates responsibility in the individual may be seen from a radical perspective at best as

naïve or more darkly as hegemonic. A radical critique of intensifying individualised competition for positions on an ever shortened career ladder invites us to pitch self against other – perhaps not so life threatening in the lives of my participants – but certainly a serious consequence in the lives of many people when projected on the global work-force.

Notions of a career as a vocation and calling can be used for career counselling purposes – as can the necessity of employment as the only legitimate way to generate the income needed to sustain life. A greater emphasis on the psychological rewards of making a meaningful contribution to society, while being exploited at home and at work can be harnessed to ideas about professional responsibilities, tied to outcomes required by the employing institutions as a form of ‘control-at-a-distance’. When the outcomes are less than desirable for the employee, they can be passed off as the outcomes of the decisions of individual choice to prioritise diverse aspirations and ideas about career values. Together this pressure for women to be successful both in employment while maintaining the major responsibility for care-giving and domestic work would appear to vindicate radical feminist claims that the current form of globalisation be aptly described as a patriarchal system – a system with worrying outcomes as discussed in Chapter Two. As critiqued by Humphries and Grice (1995), just adding more women to the maintenance of this system in ever more influential positions will not itself address the issues raised by its critics.

12.2.2 Contributions to overlapping social constructionist with radical feminist orientations

The seeming intractability of gendered injustice even after decades of liberal feminist influence that I observed in the literature led me to choose radical feminist orientations to explore issues faced by women in their present day situations. I contextualised their situation by a critique of the intensification of the capitalist form of organisation that ripples well beyond market engagement. I chose social constructionist orientations in understanding the notions of career, vitality, radical feminist orientations, globalisation, and critic and conscience of society. The five themes examined separately in previous chapters allowed for specific insights to be explored, but in the writing, each showed the other to be deeply entwined – a matter I revisited in Chapter 12.1 above. My contribution in this regard suggests that thematic analysis in organisational studies is very

valuable, especially when the themes are also considered in relation to each other. Reflection on one theme reinforces the strength of another and reflection on the themes taken together strengthens the work as a whole.

Social constructionist orientations invite varied and diverse perspectives on the complexities of the themes. Consistent with social constructionist ideas however, Thompson (2002), cautions that feminist ideas not be taken for granted as some kind of alternate truth claims about a supposedly objective reality. This caution influenced my choice of a process through which nuanced controversies that invite engagement with complexity and fluidity rather than assert vindication or challenge to radical feminist theories and the entities with which they populate their analysis. The most controversial thread of reasoning that has attracted my attention is the complicated relationship between the notions of equality and equity. I argue that the liberal feminist agenda of seeking equal female representation at the top of organisation as pyramid – be that a particular institution or global society - counters radical feminist vision of a more equal and interrelated world. The fallacy of the trickle down thesis of neoliberalism was set out in Chapter Two. A radical feminist notion of a just world cannot be achieved through a pyramid structure of the kind that now prevails. These pyramids may be more fruitfully thought of as routinised systems experienced as structures that seem like real things. These systems are the consolidation of values and processes that are used to constitute the external context by which individual opportunity and rewards are organised – even in the supposedly flattened hierarchies of collegially managed institutions such as universities might have been.

My interest in the complicated relationship between equality and equity has been strengthened by a social constructionist style observation and participation in a number of activities focused to enhance women's equality that were on offer over the period of my research. I attended Women in Leadership Programmes and Gender Research Network meetings at the University of Waikato and I intend to continue being part of that. I have provided guest lectures for University students of 'Women Studies' as an opportunity to explore radical feminist theory and practice with the students. With my Chief Supervisor, I have co-authored a book chapter entitled "Leadership and initiative: telling stories of initiatives with transformational intent". I chose to participate in conferences, symposiums and publications to disseminate radical feminist research. One such example was

Gender Work and Organisation Conference in the UK (June, 2014). It is in my reflections on my participation in such activities that my understanding that the contribution of radical feminists continues to be influential. I intend to write more journal articles as a way to disseminate radical feminist research. I attest to the value of radical feminist ideas in terms of the dynamics of power I was prompted to examine as being helpful to a deeply reflective process of analysis in my research project.

12.2.3 Contributions to research methodology and methods

Different realms of radical feminist analyses available to me have generated diverse ideas that add richness to my research. I have come to the view that statistical or even representational equality between women and men is necessary but not sufficient to bring about justice in women's lives. I have begun to wonder if liberal feminist ideas may even be counterproductive to notions of universal justice. I posit that a more radical perspective is called for. From a radical feminist perspective, the enhancement of the vitality of women academics and thus their contribution to the vitality of their professions, their communities, and their families requires transformation in the institutional order. The transformational intent of radical feminists would suggest an engaged, action, or activist process for such inclusion. An engaged fluid process of research that encourages co-creation of the future is strengthened by my reading of radical feminist ideals.

I used several methods or techniques of inquiry in this project. Along with the conversations with participants, I prepared conference presentations, Moodle learning tools, group discussions, self-reflective exercises, and puzzles. I collected photographs and designed images that expressed aspects of my reflections. I reviewed research papers written by my peers and practiced being a friendly critic to extend and expand my contribution to becoming an ever more competent contributor to critic and conscience of society. These methods were not devised to capture a static truth or reality but to be part of the co-creation of a more just world. The integration of social constructionist ways became useful in my analysis. The active or activist aspirations of critical theorists and radical feminists' orientations were always at play.

I assert that face-to-face conversations with revisits that include reflections on earlier conversations can build rapport and add value to research. The emphasis on

a sequence of reflective conversations has brought strength to my research. Participatory approach can help to engage action or activist potential. The revisit allowed time for reflection. The time gap between the initial conversations and the revisit provided my participants and myself with the time to reflect questions and opened up innovative ideas. The conversations still ‘alive’ in my imagination can open up innovative ideas in future.

The belief that conversations can be influential and at times transformative was realised in my own life through the continuous conversations with my participants, my Chief Supervisor, and my fellow PhD students as co-inquirers. There were many conversations that contributed to my existing understanding of careers and the shaping of my own aspirations. Self-reflection can help in the transformation of attitude for changing even very influential world views. My work contributes to methodological studies in showing the value of research as influential, affective, and activist. Such ways of doing research can locate and focus attention to seemingly embedded injustices that contradict espoused commitment to universal human and planetary wellbeing.

It would be good to see more diverse and creative images with which to imagine careers that enhance personal, institutional, and societal vitality in the fields pertaining to management and organisational studies. I advocate that these fields be enriched with more attention to radical feminist ideas. The expansion of the concept of career to include unpaid work and other life commitments, an increasing duty to be employed, and the practical implications of surviving in a pyramid system generated from patriarchal values, will only intensify the exploitation of women. This observation invites a radical rethink of notions of responsibility and accountability for career development theory. The selective individual and institutional uptake of particular career development models need more scrutiny if they are not to be ‘under-cover-system-preserving adaptations’ strengthening hegemonic discourses of exploitation and control.

12.3 Impacts on the transformational and action oriented process on self and others: action/ activist component of my research

Reflection, transformation, and action generated from the conversations with my participants have taken many forms during the various phases of my research.

Through my research design, I intended to provide an opportunity for mutual reflections with an anticipated impact on actions. My participants were selected from New Zealand women academics who have openly expressed critique of the status quo and who are known for their commitment to a transformation of the degradations of people and planet that concern them. I chose to be involved in research not just as an observer but an active participant. Believing that conversations may have the potential to generate enhanced self-reflection and co-inquiry, I anticipated refinements, intensification, or transformation in perspectives on life by participants and myself during the research period. One of the intentions of my research was to explore how a focus on vitality might enrich conversations about careers and vice-versa.

12.3.1 Self-impact: know your self

A focus on being accountable to self as advocated by Butler (2005) encouraged me to explore this idea further as I grew in my appreciation of a commitment to question myself in relation to my own career aspirations and my potential to contribute to the transformations of globalisation. This is particularly so in my reflections on the opportunities that opened for me as one of a relatively privileged category of women – globally speaking. My thoughts about the responsibilities that come with my privilege urged me to examine more closely the ideas that proffer universal emancipation but appear to tolerate or exacerbate various forms of exploitation as reviewed in Chapter Two.

Positioning myself as a participant in my project, I started writing journals to understand my own vitality and its influencers. My understanding of both career and vitality has grown through this journaling as well as through the shared conversations with participants, professors, students, peers, friends and family. My views on career development extend beyond occupational achievement to encompass the notions of life-vitality. I now understand and support the concept of career as not only professional growth but as a process of balance with the other aspects of life which in turn enhance vitality. I suggest that reflection on the reading of the critiques of globalisation and radical feminist ideals ignited changes in my understandings of careers, of vitality, and in my aspiration to craft affective research processes in my future work. Self-reflections became part of my PhD journey and everyday life. I recorded my observations and impacts during my research period. Through day-to-day interactions with self and others, I extended

my thinking on career from what was earlier an almost sole focus on my job or profession to wider consideration related to other aspects of life. To this extent, the contemplation of the protean career was meaningful to me. Its broadened considerations resonated well with my values. As I found myself resonating with these expanded career notions, I noticed the fluctuations in my vitality as I considered possibilities and constraints associated with such an expanded career notion. Responding to emails from my Chief Supervisor has encouraged me to notice and to write about my own fluctuating vitality and to value this observation as a significant part of the research process:



Good work, Sheeba. From memory, in the early stages of our conversations, the idea of vitality was not so strong in your thinking till you saw how the idea 'resonated' so well with the participants and with me (Chief Supervisor, email communication, August 29, 2015).



Reflections on an expanded notion of career have impacted me in seemingly small ways – such as adopting coping strategies to the cold weather in a new country, learning new things like driving and swimming, and finding community as ways to sustain my vitality. This care of my vitality also sustained me as my old ideas about career began to change (Personal Journal, February 12, 2016).

My growing understanding of radical feminist ideas changed my orientation from what now seem like simplistic solutions to the gender inequality, I experienced in my own life and initiated my interests in PhD studies. I learnt about social constructionist and interpretivist approaches and thematic analysis as part of my research. Collaborative learning has become an interesting pathway to my PhD and my Chief Supervisor urged me on – seeing herself as part of the co-inquiry:



I am testing out how far we have come in our philosophising, Sheeba. I am checking to see how far our understanding about paradigms and their related (legitimated) methods of research are clear to us. If we can get this to a level of mutual satisfaction, we can then see that the

'demonstration' of aspects of these connections do just what we are claiming for/of them here. There will be more to add but let's see how far we get with this wording (Chief Supervisor, email communication, August, 7, 2015).

Conversations with the participants were interesting, informative, encouraging, supportive, and reflective. One of my participants introduced me to New Zealand Women in Leadership meetings. As a result, I attended NZWILP at the University of Waikato. Here I could observe the ways challenges and solutions to contemporary gender inequality were being formulated and priorities set. Conversations during fieldwork, together with my reading of Berger and Luckmann (1991), Seo and Creed (2002) and Bauman and Donskis (2013) awakened my critical consciousness around my responsibility in the shaping of society and the human relationship with the environment. By asking probing questions to myself I saw the connection between my aspiration for an academic career and my responsibility as a critic and conscience of society. I feel encouraged to publish more and to teach my future students of importance of contributing to the betterment of the world as enabled by their privilege. I feel motivated in understanding the life experiences of women academics. Listening to the contradictions and paradoxes in their lives has impacted on my vitality. My research has opened learning vistas, awakened my thoughts, and contributed to my wider understanding of the global significance of matters that are of concern. I have been exposed to multiple concepts that I am now able to use in my research and my life: career, vitality, radical feminist theory, globalisation and critical consciousness. I have come to know of the United Nations led PRME. I anticipate remaining engaged with research as a form of activism in my endeavour to contribute to the transformation of the degradations of people and environment as articulated in Chapter Two and radical feminist ideas will continue to inform my stand.

12.3.2 Impact on my participants

My project has been an opportunity for my research participants to reflect on their understanding of what enhances or diminishes their vitality.



I finally took a moment to engage with your chapter and somehow it has helped me to breathe a little easier. Your approach is so right – we need to dream and talk often of the transformational potential of our work – it is the purpose that can guide and sustain us when things start to feel heavy, mechanistic or cold (Daylily, 2015).

Their stories conveyed how vitality was enhanced during the best moments in their careers and diminished at difficult times. Their personal vitality was also influenced by the health and wellbeing of family and career – in a narrow or enlarged image - is affected by all such aspects of life. Our conversations about notions of critical consciousness indicated that vitality was enhanced through the capacity to make a contribution to wider society and was reduced through perceived inability to bring voice to justice. Participants expressed the impacts of vitality in connection to profession as exhibited by passion, facility, vigour and satisfaction as explained by Dankoski et al. (2012). My participants valued the connection that their work contributes to a social responsibility as emphasised by Ryff and Singer (2008), amplified in calls to greater reflection on the mandate of the Education Act. Certain aspects of their career enabled their mandate to contribute as a critic and conscience of society. Other aspects, particularly the impacts of the PBRF regime appeared to diminish their capacity to focus on critical commitment. Inviting [increased] consideration of the Education Act, PRME and UN Global Compact were initiated as significant part of my research agenda. My project aims for enhancing vitality and invigorating commitment to aspects of academic profession.

Follow up email conversations from participants ignited ideas and my fieldwork initiated transformations in me and my participants about how we question self and how we can impact the work place and beyond. Several participants remarked that thinking about vitality makes them feel alert to being alive and active.



I love the questions that you asked and seems like your PhD is going in a really cool direction. It is going to be very valuable in the contribution to academics and men and women are alike. It will be great

for men to understand where women are coming from. So it sounds like you are doing great work (Tulip, 2014).

All participants were very kind and supportive in the process of being involved in my research project. My participants were curious and interested to know how my research would be shaped when the stories are woven together.



I am happy to help you. I would like to get to know more about how you get on with your thesis. Because I think you have got very important things to say probably and it is always exciting to see how the research takes shape as well (Alstroemeria, 2014).



I am really curious to see what you have found across the women academics in your project (Dandelion, 2014).

Participants suggested that as we are accountable to our own vitality we have to analyse what feeds one's vitality.



I thought about this more when I received the follow up from you. I sort of came back to it. Even thinking about your working life and vitality is energising because it sort of reminds you - it gets you to ask or think about - whether you feel vital when you are working... being called to account to your own vitality is energising in itself is a process of self-reflection. But I haven't come across the idea before in this way. I haven't developed my sense of what vitality is. I haven't come across the people talking about vitality (Daylily, 2014).

12.3.3 Impact on professors and students

The PhD lunch meets organised by my Chief Supervisor were an opportunity to talk about my research with my colleagues. I noticed that such meetings invited follow-up discussions with my PhD friends through emails and face-to-face conversations on topics around vitality and career development. Guest lectures with other Postgraduate and Undergraduate students gave me an opportunity to evoke critical consciousness mandated through my host school's PRME commitments, the Education Act for the New Zealand context, and the similar

articulations of social purposes of long established universities I reviewed in Chapter Four. I presented a guest lecture on radical feminist theory for undergraduate students doing Gender Studies. After the presentation, I conducted a group activity to raise student awareness of the difference an individual can make. They were asked to select a leader and discuss their contributions to the transformation of a social, environmental or a political issue. They were then asked to suggest actions they could take to solve the problems as they saw them in society. The students came up with domestic violence, gender gap, inequality, and environmental issues such as deep sea oil drilling – a controversy alive in New Zealand at this time. The lecture on radical feminist ideas resonated in their discussion of women's development and leadership. Later they were asked if they would identify themselves as feminist and speak up for what they believe. Most of the students in the class identified themselves as feminists as they expressed their position to encourage and support other women. I felt my vitality being connected to not only realising impact on myself but creating an impact on others.

12.3.4 Collective impact on the world

Ip (2011) recommends producing value for the world through the work of research. I understand that my project opens not only an opportunity for business schools in New Zealand but also for scholars with a radical feminist orientation to have impact in different departments, organisations, and countries across the globe. There are opportunities to collaborate and converse with a diverse range of people. These are opportunities at risk of being groomed to serve limited institutional goals. This observation points to a paradox in the purpose of universities and the experience of those who feel their vitality is sapped by the output regime enforced in many universities across the globe which in New Zealand takes form as meeting PBRF requirements. I advocate for a greater engagement with radical feminist ideas in organisational and management education and research about the trajectory of globalisation on people and planet and the impact of globalisation of an output model of management research and education akin to an industrial model of production.

As part of my research, I have developed my interest in the UN Global Compact, particularly Principle Six that includes Elimination of Discrimination in Employment and Occupation, and Principle Eight on connecting environmental sustainability with the Millennium Goals on Gender Equality and Environmental

Sustainability. Significant impact could be made through more active, critical, and intentionally affective PRME research shaped to contribute to the creation of a world worth living in - energies directed towards transformation of the degradations to serve a positive trajectory of globalisation.

12.4 Research implications

The implications of my inquiry are drawn from recommendations as suggested by my participants and my opinions on the several topics discussed during fieldwork. Implications that have relevance for international organisations such as the United Nations, UN Global Compact, PRME, the New Zealand Government, academic women, management educators, both women and men are explained in this last part of my chapter. The future scope for my research work is to be expanded by other researchers is suggested at the end.

12.4.1 Implications for the United Nations and PRME

Laws in New Zealand that have bearing on the commitments this jurisdiction has made to the United Nations are considered to be primitive by my participants. They suggest reformations of such laws. Closer work by the United Nations with lawmakers is needed. Paradoxically perhaps, the United Nations articulations of Human Rights are viewed as overly complex but regardless are to be taken more seriously. The PRME needs more visibility among academics and needs to be brought into focus among students and greater community. The principles guiding the United Nations Global Compact and PRME are generated from liberal ideas of equality of opportunity in employment, pay, and education. These principles promise to contribute to greater security, equity, and opportunity for individuals and nations. However, well educated people the world over find themselves struggling for survival under the current trajectory of globalisation. There is scope for thinking beyond the narrow notions of economic development for fostering women's vitality and with it, the model for development assumed by the United Nations. Universities – as institutions with moral mandates to contribute to the betterment of society, offer the PRME a space to explore more critically the efficacy of an EEO approach to justice. Radical feminist ideas have much to offer such a project.

12.4.2 Implications for Government of New Zealand

The importance of the New Zealand Education Act mandating scholars employed by public universities to contribute to critic and conscience of society needs more emphasis. To advance this aspiration, opportunities to develop a critical consciousness as part of career development must be endorsed. My participants are senior state employees. They have made some good suggestions in this regard. Labour and employment laws are considered to be primitive by standards of other OECD nations – particularly in the area of parental leave. However, the enabling of universities to intensify work conditions beyond contractual obligations in their own realms of control needs critical attention. The seeming secretiveness of trade in goods and services most radically expressed in the negotiation of Free Trade Agreements has raised concerns. Some participants suggest potential to develop local economic markets especially in food related activities. Universities need funding from the government and more resources for career growth as recommended by Hall and Moss (1999).

12.4.3 Implications for universities

There needs to be radical change in the university system. A change in the PBRF system is highly recommended so that academics can contribute fully and unreservedly to the areas that they consider valuable for the society. Academics need to be less constrained by the narrowing of the list of journals currently valued as channels for primary outputs. More resources must be provided to encourage creativity in teaching and research. Workload on women academics especially with regard to responsibilities for administration and pastoral care need to be reduced or valued differently. Criteria for promotions have to be changed in a way that allows administration, teaching, and service achievements to be better recognised. The value that collaborative and cross disciplinary research has is stated but difficult to enact, this needs attention. The systems that attribute value to employees must take into account the work related to contribution to society and pastoral care of students. Equity in grading loads needs to be attended. There needs to be a balance between institutional missions and career goals of academics as cautioned by Viggiano and Strobel (2009).

As a critic and conscience of society, it behoves the universities' governance to examine those vitality depleting processes that not only undermine the vitality of employees but diminish the universities as leaders in ethical, creative, and

responsible governance and management. Radical transformation in universities is not only necessary for a just and fair workplace for those employed by these institutions, but to as leaders in justice they must showcase organisational justice to the extended community. Leading in the shaping of legal and policy matters that address low economic status contributing to issues of poverty in their own spheres of influence could be a good place to add weight. Introduction of new curriculum and structure the programmes on wellbeing, vitality, and resilience that reach beyond management studies can be encouraged in the university. Reflective processes can be woven into the more practical-orientated studies. Self-reflective exercises can transform students, future leaders, and thus the very trajectory of globalisation. High fee structures and liabilities associated with student loans press students to seek and accept jobs that are immediately financially lucrative rather than facilitating a workforce that may focus on commitment to greater world. Excessive workloads and unrealistic publishing expectations hamper time and focus for serving society. Management educators need to take responsibility for the shaping of persons capable of leading a world based on universal justice and environmental responsibility. Research activities with social involvement can be rated more highly in journals and given high performance scores to motivate collaborative research.

More childcare facilities are needed to support academics who are parents. There are no elder care facilities. As more women reach senior positions and the demands of employment remain tight, they will find themselves held responsible for multi-generational care. A radical feminist orientation would question the vesting of such primary care for others in women while also expecting them to meet ever intensification of employment demands. The tensions of this are demonstrable in the discussion of fluctuating vitality among women successful by any criteria, the advocates of the current system of globalisation would attest to. This does not bode well for the impacts of such a model of development on women in far less privileged positions - be that first or third world contexts - themselves outdated categories as first and third world conditions exist in the same geographic location. There is significant scope of intensifying and amplifying the responsibility of universities across countries, to contribute as a critic and conscience of society, as a much bigger picture applying the views of Kelsey (2002) as a valuable contribution to diverse communities. My ongoing

interests are about how this responsibility may be enhanced in business schools and organisational studies more generally.

12.4.4 Implications to academic women

The voices represented in my study are of successful women academics who are in strategic positions but their vitality is often sapped due to the way system operates. Academic professions are highly demanding in terms of time and in the continuous development of intellectual capacities and creative contributions for themselves and those they teach. Women need to take care of their vitality when they are under the pressure to manage their commitments as academics with complex responsibility beyond employment. Following strategies of supporting fellow women that are highlighted by Hallstein and O'Reilly (2012) seems reasonable but must be seen in the light of intensified competition for jobs and resources to function well professionally. Conversations within self and others are important for everyone to generate helpful thoughts, behaviour and deeds, to invigorate positive thinking, and to be a better person each day. Self-reflection can be a key component in assessing vitality and sustaining it. But self-care and survival as a response to what might be considered an unjust or unsustainable environment raises question with regard to the impact and implications for compliance or tolerance of such conditions for those to follow. Employees should not have to accept constraint in their professional aspirations by unnecessarily restrictive regimes of control. Their success in employment should not be bought at the cost of their personal vitality. How far can the notions of meaning and purpose help women to be resilient of surviving under the situations in the workplace is a challenge to the works by Reyes-Gonzalez (2007).

In order to overcome the isolation experienced by some participants, women need to build connections. They have to support each other as a collaborative way of teaching and learning process. Academics paid by the public purse need time and resourcing to take up positions as public intellectuals involved in public dissemination of knowledge and awareness to express their responsibility of critical consciousness. Yet, it seems hard for many of them, even the successful and privileged senior academics who participated in my study to optimise their potential. They reported difficulties in retaining the conditions for creativity in the profession for themselves and others. As a duty of critic and conscience of society, it implies the need to influence the direction of globalisation as suggested

by radical feminists. While the self-accountability discussed by Butler (2005) and the relative autonomy of an academic career seem to endorse the notion of a protean career, the institutional constraints or limitations of resourcing suggest that the institutional responsibilities need attention. That women should add to their responsibilities the transformation of their employing institutions and the government influence on them – seems a hard ask – but a necessary one.

12.4.5 Implications for management educators

Awareness about PRME and UN concepts and Education Act can be emphasised in a deeper level among academics and students. Collective involvement of students and staff in preparation of curriculum and introduction of new courses that can enhance critical thinking for social justice and environmental sustainability are to be encouraged. Introduction of innovative ways of teaching, learning and assessment that engage the students and brings out the creativity can be emphasised. Management educators can motivate students to involve more with the community through volunteering activities.

12.4.6 Implications to society

Every woman needs to understand self in figuring out coping strategies so that their personal vitality is sustained and they can contribute to the betterment of self and others. Women need to find strategies to balance work and life and to care for self, so as work and life are interconnected as noticed in related research studies (Kimura, 2016). Work-life balance needs to be linked to creativity and not associated with conflict as seen across literature (Greenhaus & Beutell, 1985). Everyone, including men, needs to recognise and value women's work at home as emphasised by Schmitz (2012). Yet such recognition paradoxically endorses such responsibility as women's work. The gendered roles of women in the society as expressed by Greenhaus (1987) and still the focus of much career anxiety invites questions of who determines the distribution of such gendered responsibilities. Men have to take more responsibility in household activities and childcare. In a doctrine where EEO is the path to justice, men have to take equal responsibility in household activities, and care for dependents. Attitudinal change in perspectives of gender has to be encouraged at all levels of society. A fair and just society needs to be established curbing the exploitative aspects of the prevailing system and strengthening ways of organising that supports the flourishing of people and planet.

12.4.7 Implications for future research: career development and vitality returns

The insights generated from my current work open up the possibilities for future research. As a research scholar and philosopher, it is imperative to think deeply to understand the implications for my research which is where my thread ends for this report. At the same time, it is the starting point for another thread to be woven from its fabric into further post-doctoral research. This is an invitation for anyone who is interested in digging more into this research to join me in some way or to take the work in new directions. A focus on career experiences and vitality might be initiated in comparative studies between younger and senior academics, women and male academics, academics and non-academics, academics across cultures, universities across countries, and with employees across different sectors such as agriculture, health and food related industries. This work could take empirical formats or be shaped in the co-enquiring ways, I have undertaken this research. The PRME and Global Compact researchers could research the career trajectories in their own organisations and/or with the people in their partner organisations that are mandated to progress their principles and aspirations. Research as a form of radical disruptive change in the research environment across all disciplines may be encouraged. Conceptual and empirical research challenging different perspectives of feminist theories can be done. Reconstructing the notions of traditional career and looking forward for innovative approaches to career development can be encouraged through future research. Because academic women in Aotearoa/New Zealand are mandated by law to act as a critic and conscience of society, I chose to work with a small segment of professional women in an even smaller subsection of the university context. It might be argued, that something similar can be asked of all professionals, be they medical, legal, or environmental specialists. As the notion of career is expanded beyond those in professional occupations, these questions will arise for all human beings - many of whom may never have access to paid employment - an issue beyond the scope of this research.

12.5 Continuing conversations of inquiry

Overall insights, impacts, and implications emerge from the common sharing of what I assumed to know, what participants report to know, and from what we have come to know about careers, vitality, justice, and responsibility, has been influenced by our conversations. We do not know yet know what we may still

come to know and how we would act based on such knowing. The process of social constructionism as described Berger and Luckmann (1991) is ongoing. The future is and can be influenced as directed by human thinking, understanding, expression, and action on ideas. I assume that the conversations will go on within self and the participants well beyond our time together. The ongoing conversations and lifelong inquiry accompanied by critical thinking is required for not only questioning of self but the system that impacts the vitality of all. I would like to convey through my research to advocate for more self-reflections and co-inquiries as suggested by Marshall (1996) that encourage not only the flourishing of women but of the whole society and environment. Conscious introspection and discussions generated from a radical feminist perspective of my project demonstrates how the system affects the vitality of women. How far we are complicit in the patriarchal system that keeps it going is a really good question for reflection that may encourage us to act for the change in the system through the invigoration of our critical consciousness. This invigoration is endorsed by formal and implied mandates to contribute to a critic and conscience of society. Ideas may or may not be universally accepted but open for further discussion of the question to be considered that can be a starting point for future researchers. I invite debates on the thoughts that are presented through my research. I encourage joining hands in exploring the different ways of living marked towards a better world for everyone. Here is my question for further reflection:

How do we position ourselves in the workplace, family, society and world to co-create a just and fair life of vitality for all?

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Abbreviations

BAWB – Business as an Agent for World Benefit

ERI – External Research Income

NZ – New Zealand

NZWILP – New Zealand Women in Leadership Programme

PBRF – Performance Based Research Fund

PRME – Principles for Responsible Management Education

RDC– Research Degree Completions

TEC – Tertiary Education Commission

TEO – Tertiary Education Organisation

TEU – Tertiary Education Union

UDHR– Universal Declaration of Human Rights

UN – United Nations

UNGC – United Nations Global Compact

UN Women – United Nations Women

Glossary

Globalisation – global capitalist system, single international agreement, intensified and integrated economic system

Free trade – open market, competition, no government restriction on import and export

Deregulation – reducing of government restrictions

Liberalism – Individual's rights with regard to social, economic and political policy, Privatisation – transfer of ownership from public to private

Neoliberalism– The transfer of economic factors from public to private ownership

List of Publications

Asirvatham, S., & Humphries, M. (2016). Rethinking Management education as activist scholars/scholarly activists, Social Movement, Resistance and Social Change III (Wellington: Victoria University of Wellington).

Humphries, M., & Asirvatham, S. (2016). Leadership and initiative: Telling stories of initiatives with transformational intent. In J. Marques & S. Dhiman (Eds.), *Leadership Today: Practices for personal and professional performance*. Zug, Switzerland: Springer.

Asirvatham, S. (2015, June,). Echoing the voices of women academics: A trajectory from career aspirations to enhanced personal vitality. Paper presented at the 18th Annual Waikato Management School Student Research Conference, Hamilton, New Zealand.

Asirvatham, S., & Humphries, M. (2015, February). Reflection, transformation and action of women academics towards social justice and environmental sustainability. Paper presented at the Sustainability symposium, Hamilton, New Zealand.

Asirvatham, S., & Humphries, M. (2014a, November). Conversation as a research method in understanding career development and the vitality of women academics. Paper presented at the Waikato Management School symposium, Hamilton, New Zealand.

Asirvatham, S., & Humphries, M. (2014b, June). Creativity and vitality in the lives of academic women. Paper presented at the 8th Gender, Work & Organization Conference, Staffordshire, England.

Asirvatham, S., & Humphries, M. (2013, October). Enhancing the vitality: Why radical feminist theory? Paper presented at the Annual Waikato Management School Student Research Conference, Hamilton, New Zealand.

Humphries, M., Asirvatham, S., Jamil, N., St Jane, M., Dey, K., Cox, A., . . . Verbos, A. (2013). A world worth living for: Toward new horizons Te Kaarohirohi Conference (pp. 1-9). Hamilton, New Zealand.

Appendix- 1

Ethics Forms

Consent Form for Participants

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Career Development and the vitality of [academic] women in an era of intensifying globalisation

Consent Form for Participants

I have read the **Information Sheet for Participants** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Information Sheet**.

I agree to participate in this study under the conditions set out in the **Information Sheet** form.

Signed: _____

Name: _____

Date: _____

Participant Information Sheet

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Introduction:

Greetings! My name is Sheeba Rosaline John Asirvatham. I am doing my research in the Department of Strategy and Human Resource Management at the University of Waikato, Hamilton, New Zealand. My research is on career development and the vitality of [academic] women in an era of intensifying globalization.

Purpose of my Research:

The career experiences of academic women and their potential to contribute to enhanced human and environmental vitality is my research focus. New Zealand exemplifies a jurisdiction where equality between women and men is espoused but where gender differences in organisational influence and outcomes are still marked across occupations and within hierarchies. Liberal ideas and remedies prevalent over the past 30 years have been of limited success in bringing about greater equality between women and men. A more radical perspective is called for. Radical feminists posit that the prevailing liberal explanations and remedies for contemporary gender inequalities are inadequate for the transformation of society if the thriving of all people and the restoration of the environment is to be achieved. My interest lies with the extent to which women academics feel a responsibility to contribute to transformations that address the current destructive trajectory of globalisation. I am interested in the potential impact of radical perspective on the capacity of academic women to engage with issues associated with enhanced personal, societal, and environmental vitality. From your

professional profile, it seems that you would be a perfect participant for this research. I would be interested to know much more about what inspires and motivates you. What is it that enhances your sense of vitality?

Vitality of women cannot be considered in isolation from the vitality of all humanity and the wellbeing of Mother Earth. This perspective opens the possibility of connecting concerns about global trajectory to that of women academics employed in public universities. The focus of my work on the vitality of women academics is necessarily entwined with the consideration of the wellbeing of people and planet. Along with all academics in New Zealand, academic women are mandated by law to act as a ‘critic and conscience of society’ of Section 162 (4) (a) (v) Education Act (1989). Academics are explicitly charged with significant personal and corporate responsibilities that are integrally entwined. In order to serve as a ‘critic and conscience’ of society scholars must also be critically insightful to themselves. This inspired me to weave a focus on self-awareness and reflexivity into my research design. My study will connect insights into personal wellbeing to a wider analysis of professional, personal responsibilities and commitments. I wish to provide an opportunity for mutual reflection on such responsibilities and commitments with an anticipated focus on actions. Conversations are anticipated to bring fresh and potentially transformative insights into career aspirations and challenges of the participants. This orientation is anticipated to generate refreshed lines of research and action into redressing degradation of people and planet, a degradation deemed by radical feminists to be endemic in the prevailing competitive and hierarchical organisational systems and personal attitudes infused with patriarchal values that drain rather than invigorate the vitality necessary to sustain all life justly.

Research process

My field work will include face to face interview about the enhancement of vitality with a small group of New Zealand women academics who have expressed an interest in a radical analysis and who, through their participation in this research, may see an opportunity to invigorate their commitments to values that might be more conducive to universal human emancipation, justice, and environmental restoration. My research design is currently only a sketch of my aspirations. I hope that a group of committed research participants will engage

with me in deep reflective conversations that may provide in-depth insight into and generate revitalized engagement within careers, community and family life. I will begin the interview with short introduction to myself and my interest in the general topics in current trends in women's employment and career development. I will invite you to share stories that illustrate your career ideas - examples of the ways in which you career enactment meet your aspirations and your sense of vitality. These conversations are anticipated to expose and invigorate that which you believe sustains and enhances your own vitality and the vitality of life around them. The actual shape these conversations may take is anticipated to be refined by the interests and availability of the women who commit to the research. I am, at this stage, inviting you to consider some form of intermittent engagement with me on these matters over a period of one year. I hope you will agree to meet with me, or to continue an email conversation, about how such a process of conversing could be generated in a way that you will enjoy. You can opt out from research within a month of commencement of my field work. The material collected for my research will be seen only by myself and my Supervisors unless the participants signal an interest in a more participatory approach. The information I gather will be safeguarded. The identity of you (participants) will remain confidential if this is their desire. I will have the consent of each one of you regarding the disclosure of the collected information and how the information might be withdrawn from the study under certain circumstances. The information collected will be analyzed and the reports will be accessible in the form of journal articles and final report will be added to the thesis. Please respond to this overview with an indication of your willingness to participate – and some ideas of how that might best suit you.

Appendix- II

Conversation guide for fieldwork

Career development and the vitality of academic women in an era of intensifying globalisation

Conversation guide for first field visit

i) Careers opportunities and experiences

1. How do you view career opportunities for women in general today?
2. How do you view the career opportunities of academic women in general?
3. Although we will explore the next question more deeply over the time we will discuss this topic, can you give me some first impressions about how you have experienced your career?
4. Can you make any association between your career experiences and your sense of vitality?

i) Professional experiences

5. How do you see yourself as an achiever in professional life?
6. How do you consider your professional aspirations and achievements?
7. Can you provide incidents when you had to struggle in your professional life?
8. What is the impact of professional experiences on your vitality? Can you tell me a story of when you felt much energized in your professional context?

ii) Work/life balance experiences

9. What are your specific commitments to managing your family?
10. What do you think have created pressure on women in the current global situation?
11. What are your priorities in life?
12. How do you prioritize your commitments?
13. How do you share the domestic responsibilities of cooking, cleaning and so?
14. What are the concerns for parenting?
15. What are the ways you suggest to caring of family (kids/elders)?
16. How can gender neutral approach be helpful for betterment of family?
17. How do you manage your time for your profession?

18. How do you allocate time to cater to the needs of your family?
19. How do you spend your time for other activities hobbies/leisure?
20. In what ways do you energise yourself to continue your daily work?
21. How are household responsibilities shared within your family?
22. Are there occasions when your professional life comes in the way of your personal life?
23. Can you narrate a situation when you had to prioritise family over profession life?
24. If so how do you meet the challenges in balancing your professional and personal life?
25. What is the impact of work/life balance experiences on your vitality? Can you tell me a story of when you felt very energized through the successful balancing of work/life commitments?

iii) Enablers

26. Whom do you think are supporters of your professional growth and how?
27. With regard to your personal life, how do you receive support and motivation?
28. What are your aspirations in life and how far do you think you have achieved it?
29. What has enabled you in achieving your aspirations?
30. How do you identify yourself [academics/ academic feminist/mother/activist]?
31. How do you exhibit their identity and what is expected out of it?
32. How have you been able to reach such positions in life?

iv) Obstacles

33. Can you provide incidents when you had to struggle in your professional life?
34. Would you like to share your life stories on how you faced the challenges in your life?
35. Can you provide examples of day-to-day experiences when you have to struggle in maintaining your vitality?
36. What are the struggles that you have faced in achieving your life goals?

v) Social and environmental concerns

37. What is unique about your contribution to society and environment?
38. What is the impact of such contributions on your sense of vitality?

vi) Strategies

Question will vary according to the perception of my participants

39. Can you suggest career development aspects for academic women? What are the career strategies that you would recommend to all women?
40. How can the challenges in balancing your professional and personal life be met?
41. What strategies would you recommend for enhancing vitality of women?
42. From your experiences, what are the suggestions that you would recommend for women to meet their aspirations in life?

Conversation guide for second field visit

Participant 1

Gendering in academia

1. Why was the earlier job (working in a legal firm) was unsatisfying and intellectually not motivating as academia? Could you please bring out the difference in your working experiences?
2. Can you please tell me a story about when/how you noticed or through which you can illustrate something about the gendered nature of academia such as gender discrimination or bullying.
3. Could you please share your views on glass ceiling and patriarchal dividend?
4. Can the adding in of women to the top positions be considered as a useful form of women's development? (Professionally or Personally?)
5. Would more women in positions of authority change the way in which universities operate?
6. Could you tell me what you know about mentoring system in academia – and your experiences of it?
7. How would you share deeper thoughts on labor and employment laws in NZ?
8. What are your views on UN human rights and in particular women's rights?

Creativity and transformation in academia

9. Can you please share how you embrace Creativity in research, teaching – academia?

10. And how is it creativity connected to your vitality or vice versa?
11. To what extent is there academic freedom to express creativity?
12. What encouragements to be creative have you experienced in your job?
13. What are some constraints? (If any).
14. Do you have other channels for your creativity – outside of the job? Do these channels enrich your academic work?
15. What are the areas that need transformation in the academia and how, according to you can such transformations be achieved or it can be done?

Academia as a global career

16. How do you view Academia as a global career?
17. How can we lift research in New Zealand to the global level?
18. In the context of intensifying globalisation, what gendered or gendering impacts do you think need to be considered – and in what areas of social/political/environmental/economic considerations?
19. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

Reflections on the first field visit

20. . In what ways are self-reflections important to you?
21. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?

Participant 2

1. You have mentioned that you worked part time or work from home. What differences do you see being in a full time and a part time job?
2. Can you talk about your experiences of the flexibility in academic profession?
3. What are the facilities available to parents in academia with regard to childcare?
4. How do you see power and responsibilities of whom? in academia?
5. What do you think about sharing responsibilities in the home or a woman's valuing of household responsibilities? i) in general in NZ, ii) among your peers, iii) in your own situation.
6. How does the university support parents with women in childcare responsibilities?

7. How does networking of women differ from men?

Gendering in academia

6. Can you please tell me a story about when/how you notice or can illustrate about the Gendered nature of academia with regard to the earlier conversation.....
7. Why are there so relatively few women at the strategic positions in academia?
8. Can the adding in of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and would more women in positions of authority change the way in which universities operate?
9. Could you tell me what you know about mentoring system in academia – and your experiences of it?
10. Can you please talk about the promotions, benchmarks and why women are not applying to the promotions ahead of men?

Globalisation

10. Could you please talk about what you know about the restructuring in universities or organizations globally.... And perhaps how this has affected your career?
11. In your opinion what are the impacts on women as a result of global recession?
12. Could you please talk about economic liberalisation in NZ and how has it affected your career?
12. What impacts are being brought as a result of free trade of import and export of goods and services?
13. What are your views on UN human rights and in particular women's rights?
14. What are the ways in which we (academics/women/individuals can protect the environment from what?

Creativity in academia

15. Can you please share how you embrace Creativity in research, teaching – academia
16. Curiosity may lead to creativity likewise .What according to you enhances creativity?
17. How is creativity connected to your vitality?

18. How can the creative ideas be used for the betterment of society and environment?
19. To what extent is there academic freedom to express creativity? What encouragements to be creative have you experienced in your job? What are some constraints (if any). Do you have other channels for your creativity – outside of the job?

Critic and conscience of society

20. What social, economic, or environmental issues are top-of-mind for you? Do you have views about how we as academics can bring in transformation of society? Can you talk about your notion of sustainability and how it can be helpful in transformation of society?
21. Are you aware that your school is PRME signatory? If so, what are the PRME activities you are involved?
22. What are the areas that need transformation in the academia and how according to you it can be done?
23. How do you create an impact on the students and how seriously do they take it? If not, why?

Reflections on first visit -Vitality

24. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
25. Can you think of other words or images that come to your mind when you think of vitality?
26. Since our first conversation, are there any further thoughts or ideas that you would like to contribute on career, vitality or critic and conscience of society? Perhaps things I have not thought to raise– or reflections on what we talked about last time?
27. How would you like to make a difference in academia?

Participant 3

Gendering in academia

1. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?
2. Can adding women to the top positions be considered women's development?

3. In your opinion what are the impacts on women as a result of global recession and liberalization in NZ?

Vitality

4. How is creativity connected to your vitality?
5. To what extent is there academic freedom to express creativity?
6. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
7. How do you cope up with life' challenges?

Critic and conscience of society

8. Can you talk about Maori cultural ideologies that can be helpful in transformation of globalised society?
9. Could you share your views on indigenous knowledge?
10. Are u aware that school is PRME signatory? If so, what are the PRME activities you are involved?
11. What are the areas that need transformation in the academia and how according to you it can be done?
12. How are self-reflections important to you?
13. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
14. Could you please share your experiences in conferences?

Participant 4

1. How is life working in big organisations different from working in a small faculty?
2. What element of your job would you consider as being a vocation? Or why do you call your job as a vocation?
3. Can you talk about your experiences of flexibility in academic profession?
4. To what extent can media be considered as a platform to disseminate information in academia?

Work-life balance

5. Can you share your thoughts on single parenting: like the difficulties/challenges as well as the possibilities and positive elements?
6. How does the university support parents in childcare responsibilities?

7. How does networking of women differ from men?
8. Can you please talk about the promotions, benchmarks and why women are not applying to the promotions ahead of men?

Gendering in academia

9. Can you please tell about the Gendered nature of academia?
10. Why do you think there are so few women at the strategic positions in academia?
11. Can adding women to the top positions be considered women's development?
12. Could you tell about mentoring system in academia?
13. Could you please elaborate the activities that you are involved in NZ Women in Leadership?
14. Could you please provide details on Cross research and why it is important?

Globalisation

15. In your opinion what are the impacts on women as a result of global recession and liberalization in NZ?
16. What impacts are being brought as a result of free trade of import and export of goods and services?
17. What are your views on UN human rights and in particular women's rights?

Creativity in Academia

18. Can you please share how you embrace Creativity in research, teaching – academia
19. Curiosity may lead to creativity likewise .What according to you enhances creativity?
20. How is creativity connected to your vitality?
21. How can the creative ideas be used for the betterment of society and environment?
22. To what extent is there academic freedom to express creativity?

Critic and conscience of society

23. Can you talk about your notion of sustainability and how it can be helpful in transformation of society?
24. Is your School PRME signatory? If so, what are the PRME activities you are involved?

25. How do you create an impact on the students and how seriously do they take it? If not, why?
26. What are the areas that need transformation in the academia and how according to you it can be done?

Reflections on first visit -Vitality

27. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
28. Can you think of other words or images that come to your mind when you think of vitality?
29. Are there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Participant 5

Second field visit conversation guide - Specific/ unique questions to participants

1. You had mentioned that you started your job as a part time. What differences do you see in being a full time and a part time academic?
2. Can you talk about boundaryless career?
3. What element of your job would you consider as being a vocation? Or why do you call your job as a vocation?
4. Can you talk about the flexibility in academic profession?
5. Can you share your thoughts on single parenting like the difficulties?
6. Why is it easy to grow up not being positive in this country?
7. How does the university support women in childcare?
8. How does networking of women differ from men?
9. Can you please talk about Maori film making and Maori story telling?
10. How is social media being used to deliver the aspects of being a critic and conscience of society?
11. How far is media being used in academia to disseminate information or to act the critic law?
12. Do you consider academia to be having a masculine dominant culture?

Gendering in academia

13. Can you please tell about the Gendered nature of academia
14. Can you please talk about the promotions and benchmarks in academia?

15. Why are there few women at the strategic positions in academia?
16. Can adding women to the top positions be considered women's development?
17. Could you tell about mentoring system in academia?

Globalisation

18. In your opinion what are the impacts on women as a result of global recession and liberalisation in NZ?
19. What impacts are being brought as a result of free trade of import and export of goods and services?
20. What are your views on UN human rights and in particular women's rights?
21. What are the social issues that you are concerned about?

Creativity in academia

22. Can you please share how you embrace Creativity in research , teaching – academia
23. Curiosity may lead to creativity likewise .What according to you enhances creativity?
24. How is creativity connected to your vitality?
25. How can the creative ideas be used for the betterment of society and environment?
26. To what extent is there academic freedom to express creativity?

Critic and conscience of society

27. Can you talk about what is social enterprise and how it can be helpful in transformation of society?
28. Are u aware that school is PRME signatory? If so, what are the PRME activities you are involved?
29. What are the areas that need transformation in the academia and how according to you it can be done?
30. How do you create an impact on the students and how seriously do they take it? If not why?

Reflections on first visit -Vitality

31. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
32. Can you think of other words or images that come to your mind when you think of vitality?

33. Is there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Participant 6

1. Can you talk about your experiences of the flexibility in academic profession?
2. What are the facilities available to parents in academia with regard to childcare?
3. What do you think about sharing responsibilities in the home or a woman's valuing of household responsibilities? i) in general in NZ, ii) among your peers, iii) in your own situation.

Gendering in academia

4. Can you please tell me a story about when/how you notice or can illustrate about the Gendered nature of academia?
5. Why are there so relatively few women at the strategic positions in academia?
6. Can the adding in of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – And would more women in positions of authority change the way in which universities operate?
7. Could you tell me what you know about mentoring system in academia – and your experiences of it?
8. Could you pl talk about NZ women in leadership and your contribution to it?
9. In your opinion what are the impacts on women as a result of global recession?
10. What impacts are being brought as a result of free trade of import and export of goods and services?
11. What are your views on UN human rights and in particular women's rights?
12. What are the ways in which we (academics/women/individuals can protect the environment from what?

Creativity in academia

13. Can you please share how you embrace Creativity in research, teaching – academia
14. Curiosity may lead to creativity likewise .What according to you enhances creativity?
15. How is creativity connected to your vitality?
16. How can the creative ideas be used for the betterment of society and environment?
17. To what extent is there academic freedom to express creativity? What encouragements to be creative have you experienced in your job? What are some constraints (if any). Do you have other channels for your creativity – outside of the job?
18. What social, economic, or environmental issues are top-of-mind for you? Do you have views about how we as academics can bring in transformation of society?
19. Are you aware that your school is PRME signatory? If so, what are the PRME activities you are involved?
20. What are the areas that need transformation in the academia and how according to you it can be done?
21. How do you create an impact on the students and how seriously do they take it? If not, why?

Reflections on first visit –Vitality

22. In what ways are self-reflections important to you?
23. Can you please detail human nature relationship or radical ecology?
24. Why do you think women’s work is not so valued at work or at home?
25. How do you view academia as a global career?
26. How can we lift research in New Zealand to the global level?
27. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
28. Are there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Participant 7

1. What differences do you see in being a full time and a part time academic?
As a senior academic with significant policy, administrative and

management responsibilities, have you any insights into how such distinctions are experienced by staff? Is there a wide uptake of part-time work? Is the part-time option negotiated by employees – or is it that the School offers (much or little) career opportunities that match the career aspirations of people – for whom part-time work is desirable... or for whom full-time work is a necessity – but not accessible?

2. What element of your job would you consider as being a vocation? Or why do you call your job as a vocation?
3. This question has emerged from the article sent by you. Can you call as Academic athlete just like corporate athlete and why?
4. The time between preparation and performance in academia is uneven and how do you deal with that? Personally... and in the lives of staff that are perhaps at an earlier stage of their career?
5. Can you talk about your experience of the flexibility in academic profession?
6. Could you please talk about power and responsibilities in academia? As you observe and experience it. Can you tell me a story about when you noticed your opportunity to use your influence in some areas of responsibility?

Gendering in academia

7. Can you please tell me about your observations and experience of about the Gendered nature of academia?
8. How far is networking important in academia? Do you think women and men net-work differently – among themselves (ie. Men with men and women with women – and also in mixed networks?
9. Could you please share your any of your experience in overseas trip that you think enhanced your vitality?
10. Experience that depleted your vitality during the overseas trip?
11. Can you please talk about the promotions, benchmarks and why women are not applying for or achieving to the promotions to the same extent as of men?

Globalisation

13. Can you talk about global ranking of business schools and what this means for NZ universities, and for women academics in particular?

14. In your opinion what are the impacts on women as a result of the liberalization of the NZ economy since the 1980s, the impact of global recessions in NZ – particularly on women generally – and on women academics in particular? and liberalization in NZ?
15. What impacts are being brought as a result of free trade of import and export of goods and services and on whom?
16. What are your views on UN human rights and in particular women's rights – in general – and in universities in particular?

Creativity in academia

17. How can the creative ideas of scholars be used for the betterment of society and environment?
18. Have you thought of any creative writing or have already published any creative writing that you would like to share?
19. To what extent is there academic freedom to express creativity?

Critic and conscience of society

20. Are u aware that school is PRME signatory? If so, what are the PRME activities you are involved?
21. What are the areas that need transformation in the academia and how according to you it can be done?
22. How do you create an impact on the students in what regard? and how seriously do they take it? If not, why?

Reflections on first visit –Vitality

23. In what ways are self-reflections important to you?
24. Can you please detail human nature relationship or radical ecology?
25. Why do you think women's work is not so valued at work or at home?
26. How do you view academia as a global career?
27. How can we lift research in New Zealand to the global level?
28. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
29. Are there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Participant 8

1. What differences do you see in doing business, working in corporate and being academic?

2. What element of your job would you consider as being a vocation? Or why do you call your job as a vocation?
3. Can you talk about the flexibility in academic profession?
4. How do you manage time each day?

Gendering in academia

5. Can you please tell about the Gendered nature of academia
6. Why are there few women at the strategic positions in academia?
7. Could you say about patriarchy in academia?
8. Can adding women to the top positions be considered women's development?
9. Could you tell about mentoring system in academia?
10. Why is it difficult for women in academia to balance work and life?
11. How is self-reflection important to you?
12. Could you please talk about bullying in academia?

Globalisation

13. In your opinion what are the impacts on women as a result of global recession and liberalization in NZ?
14. What impacts are being brought as a result of free trade of import and export of goods and services?
15. What are the social issues that you are concerned about?
16. What are the environmental concerns in New Zealand?
17. What are your views on UN human rights and in particular women's rights?

Creativity in academia

18. Can you please share how you embrace Creativity in research , teaching – academia
19. Curiosity may lead to creativity likewise .What according to you enhances creativity?
20. How is creativity connected to your vitality?
21. How can the creative ideas be used for the betterment of society and environment?
22. To what extent is there academic freedom to express creativity?

Critic and conscience of society

23. Are u aware that school is PRME signatory? If so, what are the PRME activities you are involved?

24. What are the areas that need transformation in the academia and how according to you it can be done?
25. How do you create an impact on the students and how seriously do they take it? If not why?

Reflections on first visit -Vitality

26. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
27. Can you think of other words or images that come to your mind when you think of vitality?
28. Are there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Participant 9

Gendering in academia

1. What did you think it was difficult to build a career within Women studies in the beginning of your professional life?
2. Can you talk about your experiences of the flexibility in academic profession?
3. What are the facilities available to parents in academia with regard to childcare?
4. Can you please share your deeper thoughts on unions in academia?
5. Can you please tell me a story about when/how you noticed or through which you can illustrate something about the gendered nature of academia such as gender discrimination or bullying.
6. Can the adding in of women to the top positions be considered as a useful form of women's development? (Professionally or Personally?)
7. Would more women in positions of authority change the way in which universities operate?
8. Could you tell me what you know about mentoring system in academia – and your experiences of it?
9. How would you share deeper thoughts on labour and employment laws in NZ?
10. What are your views on UN human rights and in particular women's rights?

Creativity and transformation in academia

11. Can you please share how you embrace Creativity in research, teaching – academia?
12. And how is it creativity connected to your vitality or vice versa?
13. To what extent is there academic freedom to express creativity?
14. What encouragements to be creative have you experienced in your job?
15. What are some constraints? (If any).
16. Do you have other channels for your creativity – outside of the job? Do these channels enrich your academic work?
17. Are you aware that your school is PRME signatory? If so, what are the PRME activities you are involved?
18. What are the areas that need transformation in the academia and how, according to you can such transformations be achieved or it can be done?

Academia as a global career

19. How do you view Academia as a global career?
20. How can we lift research in New Zealand to the global level?
21. In the context of intensifying globalisation, what gendered or gendering impacts do you think need to be considered – and in what areas of social/political/environmental/economic considerations?
22. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

Reflections on the first field visit

23. . In what ways are self-reflections important to you?
24. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?

Participant 10

1. You had mentioned that you started your job as a part time. What differences do you see in being a full time and a part time academic?
2. What element of your job would you consider as being a vocation? Or why do you call your job as a vocation?
3. Can you talk about the flexibility in academic profession?

Gendering in academia

4. Can you please tell about the Gendered nature of academia
5. Why are there few women at the strategic positions in academia?

6. Can adding women to the top positions be considered women's development?
7. Could you tell about mentoring system in academia?

Globalisation

8. In your opinion what are the impacts on women as a result of global recession and liberalization in NZ?
9. What impacts are being brought as a result of free trade of import and export of goods and services?
10. What are your views on UN human rights and in particular women's rights ?

Creativity in academia

11. Can you please share how you embrace Creativity in research , teaching – academia
12. Curiosity may lead to creativity likewise .What according to you enhances creativity?
13. How is creativity connected to your vitality?
14. How can the creative ideas be used for the betterment of society and environment?
15. To what extent is there academic freedom to express creativity?

Critic and conscience of society

16. Can you talk about what is social enterprise and how it can be helpful in transformation of society?
17. Are u aware that school is PRME signatory? If so, what are the PRME activities you are involved?
18. What are the areas that need transformation in the academia and how according to you it can be done?
19. How do you create an impact on the students and how seriously do they take it? If not why?

Reflections on first visit -Vitality

20. Have you thought about vitality after the first meeting and has any new idea about vitality emerged during the time?
21. Can you think of other words or images that come to your mind when you think of vitality?
22. Are there any ideas that you would like to contribute on career, vitality or critic and conscience of society?

Conversation guide for third field visit

Participant 1

1. Are there any facilities for elderly care offered by universities set up? (your university)
2. What are the conditions of parental leave for academics in New Zealand? (Women/Men) (in your university and others in general)
3. What do you think about the pay system for academics in NZ? Are pay rates fair? /Attractive? Do they reflect the hours you work?
4. Could you please share your thoughts on NZ women in leadership generally and your contribution to leadership in academia?
5. The time between preparation and performance in academia is uneven and how do you deal with that? Personally? At work?
6. Could you please share your views on glass ceiling (barriers in achieving higher positions in academia specifically)
7. When it comes to promotion, women seem to lose confidence and see themselves as they are not good enough? What could be done to enhance the confidence in women to play the game in academia?
8. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – And do you think that adding more women in positions of authority change the way in which universities operate?)
9. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?
10. Why is co-creation of ideas important and how can academics bring the ideas to the table of co-creation?

Critic & conscience of society

11. How far is media being used in academia to disseminate information or to act the critic and C of society?
12. How do you use social media to deliver the aspects of being a critic and conscience of society?
13. In what ways are the various aspects of globalisation enhancing the wellbeing of people and planet?
14. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

Vitality

15. In what ways are self-reflections important to you?
16. How is career connected to your vitality?
17. How do you cope up with life' challenges?
18. How have you developed your passion/ skills for writing?
19. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
20. Could you please share any of your experience in overseas trip for a conference that you think enhanced your vitality?
21. Academics report that isolation or loneliness saps the vitality. What are your perceptions regarding that? What needs to be done to remove the loneliness or isolation experienced by academics?
22. How would you think of your level of vitality during this period of time we have been in conversation during this research project?

Participant 2

1. What element of your job would you consider as being a vocation? Why?
2. Can you please talk about the contract based employment system in academia and how do you believe it affects women?
3. How far is the degree of flexibility in working hours and place (work from home or other geographic locations) across contract based and full time academics?
4. What do you understand to be are the conditions of parental leave for academics in New Zealand? (Women/Men)
5. What do you think about the pay system for academics in NZ? Are pay rates fair? /Attractive? Do they reflect the hours you work?
6. Are there any facilities for elderly care offered by universities set up?
7. Can you please tell me a story about when/how you noticed or through which you can illustrate something about the gendered nature of academia such as gender discrimination or bullying.
8. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and do you think that adding more women in positions of authority could change the way in which universities operate ?

9. Could you please talk about restructuring of universities and what impacts have they created in your career or in the lives of academics in general ?
10. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?
11. How do you use social media to deliver the aspects of being a critic and conscience of society? How? Why? To what effect?

Vitality

12. How would you think of your level of vitality during this period of time we have been in conversation during this research project?
13. How do you think is career experiences are connected to your vitality?
14. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
15. Could you please share any of your experience in overseas trip for a conference that you think enhanced your vitality?
16. Experience that depleted your vitality during the overseas trip?
17. The time between preparation and performance in academia is uneven and how do you deal with that? Personally? At work?
18. Some Academics report that isolation or loneliness saps their vitality. What are your perceptions regarding that? What needs to be done to remove the loneliness or isolation experienced by academics?
19. What are the areas that need transformation in the academia and how, according to you can such transformations be achieved or it can be done?
20. How would you like to make a difference in academia?

Participant 3

Critic and conscience of society

1. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?
2. How do you use mass media like radio, newspaper for knowledge transfer?
3. How do you use social media to bring the sense of being a critic and conscience of society?

4. In what ways are the various aspects of globalisation enhancing the wellbeing of people and planet?

Academia

5. Are there any facilities for elderly care offered by universities set up? (your university)
6. What are the conditions of parental leave for academics in New Zealand? (Women/Men) (in your university and others in general)
7. What do you think about the pay system for academics in NZ? Are pay rates fair? /Attractive? Do they reflect the hours you work?
8. Could you please share your views on glass ceiling (barriers in achieving higher positions in academia specifically)
9. When it comes to promotion, women seem to lose confidence and see themselves as they are not good enough? What could be done to enhance the confidence in women in academia?
10. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and do you think that adding more women in positions of authority change the way in which universities operate ?
11. Why is co-creation of ideas important and how can academics bring the ideas to the table of co-creation?
12. Could you please share any of your experience in overseas trip for a conference that you think enhanced your vitality?
13. Experience that depleted your vitality during the overseas trip?
14. Do you experience any issues conflict in time or priorities between professional and personal life?
15. The time between preparation and performance in academia is uneven and how do you deal with that? Personally? At work?

Vitality

16. How is career connected to your vitality?
17. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
18. How would you think of your level of vitality during this period of time we have been in conversation during this research project?
19. How do you cope up with life' challenges?

20. Loneliness seems to sap the vitality. What needs to be done to remove the loneliness or isolation experienced by academics?
21. What are the areas that need transformation in the academia and how, according to you can such transformations be achieved or it can be done?

Participant 4

1. Can you please talk about the contract based employment system in academia and how do you believe it affects women?
2. How far is the degree of flexibility in working hours and place (work from home or other geographic spaces and time zones) across contract based and full time academics?
3. Are there any facilities for elderly care offered by universities set up? (Your university)
4. What are the conditions of parental leave for academics in New Zealand? (Women/Men) (In your university and others in general)
5. What do you think about the pay system for academics in NZ?
6. Could you please share your thoughts on NZ women in leadership generally and your contribution to leadership in academia?

Gendering in academia

7. Could you tell me how is the mentoring system at your place of work... and/or in in academia generally – and your experiences of it? Do you consider yourself a mentor to others? If so – how do these relationships arise?
8. Could you please share your views on glass ceiling (barriers in achieving higher positions in academia specifically)
9. Can you please tell me a story about when/how you noticed or through which you can illustrate something about the gendered nature of academia such as gender discrimination or bullying.
10. When it comes to promotion, women seem to lose confidence and see themselves as they are not good enough? What could be done to enhance the confidence in women to play the game in academia?
11. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and do you think that adding more women in positions of authority change the way in which universities operate ?

12. Could you please talk about restructuring of universities and what impacts have they created in your career or academics in general ?
13. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?

Critic & conscience of society

14. How far is media being used in academia to disseminate information or to act the critic and C of society?
15. How do you use social media to deliver the aspects of being a critic and conscience of society?
16. In what ways are the various aspects of globalisation enhancing the wellbeing of people and planet?
17. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

Vitality

18. How is career connected to your vitality?
19. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
20. How would you think of your level of vitality during this period of time we have been in conversation during this research project?
21. Academics report that isolation or loneliness saps the vitality. What are your perceptions regarding that? What needs to be done to remove the loneliness or isolation experienced by academics?
22. How would you like to make a difference in academia?

Participant 5

1. Can you please talk about the contract based employment system in academia and how do you believe it affects women?
2. Are there any facilities for elderly care offered by universities set up? (your university)
3. What are the conditions of parental leave for academics in New Zealand? (Women/Men) (in your university and others in general)
4. What do you think about the pay system for academics in NZ?
5. Could you please share your thoughts on NZ women in leadership generally and your contribution to leadership in academia?

6. Could you please share your views on glass ceiling (barriers in achieving higher positions in academia specifically)
7. When it comes to promotion, women seem to lose confidence and see themselves as they are not good enough? What could be done to enhance the confidence in women to play the game in academia?
8. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and do you think that adding more women in positions of authority change the way in which universities operate ?
Could you please talk about restructuring of universities and what impacts have they created in your career or academics in general?
9. Do you identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why not?

Critic & conscience of society

10. 14. How far is media being used in academia to disseminate information or to act the critic and C of society?
11. 15. How do you use social media to deliver the aspects of being a critic and conscience of society?
12. In what ways are the various aspects of globalisation enhancing the wellbeing of people and planet?
13. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

Vitality

14. How is career connected to your vitality?
15. How is spirituality connected to your vitality? Do ideas of spirituality or spiritual experiences impact your ideas and experience of vitality? If so, how?
16. How would you think of your level of vitality during this period of time we have been in conversation during this research project?
17. Academics report that isolation or loneliness saps the vitality. What are your perceptions regarding that? What needs to be done to remove the loneliness or isolation experienced by academics?

18. Could you please share any of your experience in overseas trip for a conference that you think enhanced your vitality?
19. Overseas experience that depleted your vitality during the overseas trip?
20. The time between preparation and performance in academia is uneven and how do you deal with that? Personally? At work?
21. How would you like to make a difference in academia?

Participant 6

22. Can you please talk about the contract based employment system in academia and how it affects women?
23. Would you like to identify yourself as a feminist? If so, how does it feel to be a feminist in academia? If not, why.
24. How can we lift research in New Zealand to the global level?
25. How do you view Academia as a global career?
26. Can you talk about networking of academics and how does networking of women differ from men?
27. Could you please share your views on NZ women in leadership and your contribution to leadership in academia?
28. Can you please tell me a story about when/how you noticed or through which you can illustrate something about the gendered nature of academia
29. Could you please share your views on glass ceiling (barriers in achieving higher positions in academia in specific)
30. Can the adding of women to the top positions be considered as a useful form of women's development? (Professionally? Personally? – and would more women in positions of authority change the way in which universities operate?
31. What do you think about sharing responsibilities in the home or a woman's valuing of household responsibilities? i) in general in NZ, ii) among your peers, iii) in your own situation.
32. How does the university support women in childcare?
33. How far is media being used in academia to disseminate information or to act the critic law?
34. How do you use social media to deliver the aspects of being a critic and conscience of society?

35. Could you please provide details on Cross research and why it is important?

Globalisation

36. In what ways is globalisation exploiting people?

37. What are the ways in which we (academics/women/individuals) can contribute to the restoration and protection of the environment (and from what)?

38. What are your views on UN human rights and in particular women's rights?

39. Can you talk about global ranking of business schools and what this means for NZ universities, and for women academics in particular?

Self-reflections

40. How would you think of your level of vitality during this period of time?

41. Could you please share any of your experience in overseas trip for a conference that you think enhanced your vitality?

42. Experience that depleted your vitality during the overseas trip?

43. In what ways are self-reflections important to you?

44. How do you manage time everyday in professional and personal life?

45. The time between preparation and performance in academia is uneven and how do you deal with that? Personally

46. Loneliness seems to sap the vitality. What needs to be done to remove the loneliness or isolation experienced by academics?

47. What are the areas that need transformation in the academia and how, according to you can such transformations be achieved or it can be done?

How would you like to make a difference in academia?

Note: For some of the participants, same conversation guides were used.

Appendix III

6 Principles for Responsible Management Education

| | |
|----------------|---|
| 1. Purpose | Develop capabilities of students for responsible management education |
| 2. Values | Curriculum in academia for global social responsibility |
| 3. Method | Learning – environment |
| 4. Research | Conceptual and Empirical |
| 5. Partnership | Meeting managers in business |
| 6. Dialogue | Students, stakeholders, government, business, consumers |

10 Principles of United Nations Global Compact

| |
|---|
| Human Rights |
| 1. Businesses should support and respect the protection of internationally proclaimed human rights; and |
| 2. Make sure that they are not complicit in human rights abuses. |
| Labour |
| 3. Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining. |
| 4. The elimination of all forms of forced and compulsory labour; |
| 5. The effective abolition of child labor; and |
| 6. The elimination of discrimination in respect of employment and occupation. |
| Environment |
| 7. Business should support a precautionary approach to environmental challenges; |
| 8. Undertake initiatives to promote environmental responsibility; and |
| 9. Encourage the development and diffusion of environmentally friendly technologies. |
| Anti-Corruption |
| 10. Businesses should work against corruption in all forms, including extortion and bribery. |