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Practising Critical Pedagogy through the Lens of

Constructive-Developmental Theory

by

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A Portfolio of Exploration submitted in fulfilment of the requirements of the examination for the:

DBA (Business Economics) Degree

of the National University of Ireland – University College Cork

Department of Economics

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Declaration

I declare that this Portfolio is my own work and has not been submitted for another degree, either at University College Cork or elsewhere.

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Sheila Butler

Acknowledgements

Abstract

The research question addressed here is 'How to identify and effectively implement a developmental pedagogy that contributes solutions to, rather than causes of, inequality'. The research is conducted using first person, educational emancipatory action research. Both the research method and objective targeted transformation, required cultivation of a rich understanding and rationality of practice, and provided an opportunity to examine tacit beliefs and assumptions as a process to improve self-awareness.

Uniquely synthesizing the fields of critical pedagogy and constructive-developmental theory, this study provides a living account of a transformative journey from a goals-oriented, instrumental pedagogue to a reflective practitioner. Multiple methods for data collection included reflective journals as well as feedback loops from multiple perspectives of students, colleagues and doctoral cohort. These were used in planning changes to practice, the justification and rationale behind the changes, as well as in gathering evidence of meaningful change and achievement of goals.

The Portfolio is organised into three Essays. Essay One is a Professional Development Review highlighting tension between what is taught in Management and HRM and growing inequality. Recognising the author as both a subject and an agent of business management education, an understanding of the contribution of business education to inequality was sought.

Essay Two investigates the causes of inequality. Economic and administrative systems within capitalism are questioned, as well as the business values that are developed and honed through education and business experience. The research identifies that an overemphasis on instrumental reason and objectivity, and decoupling values from seemingly objective managerial decisions, results in an erosion of fairness and equity within organisations and society. The propositional theory of critical pedagogy was identified as a means to contribute to the solutions rather than the causes of inequality.

Essay Three analyses the implementation of a critical pedagogy, highlighting the gap between the propositional theory and the lived experience. The research reveals a hidden developmental expectation that those implementing critical pedagogy possess fourth order development complexity as it requires resisting normative notions of the teacher role and the teacher/student relationship to disseminate power for learning and knowledge creation.

The research concludes to indicate that addressing inequality in society is possible, but requires addressing at the individual level through constructive development maturity. Economic and political systems within societies are merely a reflection of the individuals within it. Circularly, individuals who operate at lower developmental levels internalise the dominant ideology and enact behaviours and identities ascribed by culture generally. Individuals can effect change in social structures, but only if they operate at a higher developmental order where they are less susceptible to external influences, discourses and narratives which can be accepted or rejected based on an integrated, unified and aligned identity.

SECTION ONE   PORTFOLIO INTRODUCTION

1.1 Introduction

This portfolio reports on personal development over a number of years which on one level researches how I changed my practice from content provider to educator, by developing a teaching philosophy and pedagogy that is reflective of my values. On another level, it describes a journey to understand and define my own subjectivity, knowledge and truth; to reclaim what defines me from an external authority while recognizing that I am a product of my time and society which shapes my beliefs and understanding. Ultimately, this is a story of 'emancipation from the given' where I no longer accept things like inequality as normal, inevitable and unchangeable. I am no longer confined by what is, and am open to see things as if they could be otherwise – this is true in terms of myself, my profession and society at large.

I have always subscribed to an existential view of the individual which proposes that we first exist and then we construct ourselves through the choices we make in our experience (Collinson, 2003). We are solely responsible for our own essence and for how our actions and choices affect others. Fundamental to existentialism is the concept of 'freedom' to which Jean Paul Sartre says we are condemned (Feldman, 2002). This developmental journey, however, highlighted to me that this 'freedom' is hindered by things that are hidden from us, such as internal assumptions and tacit beliefs as well as external doctrine, authority and ideologies that influence our choices and behaviours and ultimately who we become. Kegan (1994) says that we often mix up who we are and what we are subject to. Once we unearth what we are subject to, we have the potential for greater control and choice to change and develop.

Greene (1998) calls us to reawaken the consciousness of possibility by endeavouring to know and be known, to understand and be understood (Blanchard, 2010). What I have learned is that this takes courage, honesty, vulnerability, patience, curiosity and a fundamental belief in the importance of human relationships with ourselves and others.

It starts with knowing and understanding yourself and although Butler (2005) says we need humility to accept that we will never be fully revealed to ourselves, our job is to continue to excavate; to make object what we are subject to and continuously try to get in touch with our

own subjectivity. Bolton says that "...to find out about ourselves is through letting go of ourselves: our everyday assumptions about who we are" (Bolton 2010:71).

My development was a process to take back control and responsibility for my own choices and my own subjectivity and ultimately gain back my 'freedom'. This meant understanding and letting go of the assumptions about who I was. The process of this transformation is documented in three phases. The first phase tackles internal assumptions, the second external influences and the third describes the action phase of my new found 'freedom'.

1.1.1 Portfolio Structure

These phases are described in three Essays. Essay One offers a review of my professional development using Kegan's (1994) theory of Adult Mental Development. Through this process, I reflected on my education and work experience to unearth values, assumptions and beliefs of how the world works and how humans behave. Having moved from industry to lecturing after seventeen years, I brought a pragmatic, goal-oriented philosophy that both enhanced and compromised my teaching practice. This influenced interpretations, behaviours and decision making in the preparation and delivery of my modules. I believed that my industry experience was my biggest asset in the classroom and I was proud that I could distinguish the rhetoric from the reality for the students. Besides lecturing, I am course coordinator for a part-time business degree. Interaction with my mature working students highlighted the diminished standard of conditions and contracts that many workers face, especially those without formal education. The tension between what I was teaching in human resource management (HRM) and management (based on the content descriptor and my own business values) and the students' reality in the workplace led me to identify the investigation of inequality as the organising theme in Essay Two.

Essay Two provided an opportunity to deepen understanding, clarify assumptions and challenge the values that I brought from industry to my teaching practice. I looked at inequality which, at first, I believed resulted from the dominant neoliberal economic agenda that advocated deregulation and small government, which has been embraced in many countries over the past thirty years. My investigation led me to critical theory which proposes that neoliberalism was not just economic, but a colonising ideology that permeates political, social and business organisational thinking (Davies, 2016). As my investigation progressed, I began to see the contribution of business education to the perpetuation of inequality through its promotion of positivism. By advocating objectivity and neutrality, this has led to a

decoupling of values from *seemingly objective* managerial decisions, leading to an erosion of fairness and equity within organisations and society as a whole. I realised that I, like many who have a business school education and have worked in management, have internalised this predominant positivistic mode of thinking which Habermas (1971) says is committed to progressive instrumental rationalisation with its values of economy and efficiency. As a business lecturer, I saw that I was part of the problem.

I recognised many of my values and way of living are socially constructed and as such influenced by external ideologies such as neoliberalism. I see how I was striving to conform to an ideal canonical form provided to me by society which shaped my goals, aspirations and my way of thinking. The instrumental rationality that I had internalised affected, not just my teaching practice but also affected my own manageability[1] and relationship to myself. Underlying assumptions connected to an external truth are propagated by certain ideologies (currently it is neoliberalism) and succeed in ensuring that we work for others' goals (by working harder or increasing our capacity for consumer spending) even when it is to our disadvantage. We do this because it becomes our common sense[2]; because we believe it to be the only way.

I saw that I had become the Frederick Winslow Taylor[3] of my own life, presiding ruthlessly over my work (Burkeman, 2016), where efficiency and productivity had become my goal and not a means to an end. I felt that I needed to justify my work in terms of my output where I was measuring myself based on my use and not my essence.

I took the opportunity to investigate an alternative way of thinking and teaching that would allow for me and my students to critically reflect on the social, political and moral aspects to life as a manager. The goal was not to chase out instrumentalism but simply to prevent it chasing out all other ways of thinking in education and management. This led me to explore the fields of critical management studies and critical pedagogy.

Essay Three reports on and analyses the changes to my practice in the context of my transformational development goal where I looked for the points of intersection between

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[1] Self-Management as outlined by Grey (1996) in his critique of managerialism which he proposes is transferred to the individual under the guise of autonomy.
[2] Common sense as described by (Crehan, 2017) is that knowledge that does not need to be proved or supported by evidence, it feels immediately obvious to be true. It might be seen as the opposite of critical thinking.
[3] Fredrick Winslow Taylor was an industrial engineer who become known as the father of 'scientific management' following his publications on studies in the Bethlehem Steel Works in 1898 (Burkeman 2017).

implementing a critical pedagogy and personal development. A key finding of my research in Essay Three was that having identified the propositional theory of critical pedagogy as a means to equality, implementation was hampered by the fact that everyone in the classroom, including myself, fought to maintain inequality, power and control. Neoliberalism presents the idea that "competition is the defining characteristic of human relations" (Monbiot 2016: 1) so inequality is how we operate, residing within the individual as a relational concept: there are winners because there are losers. The pursuit of better and 'better than' leads us to compare ourselves with others as a way of valuing ourselves.

My paradigmatic assumptions about my professional identity and my value proposition demanded that students judged my expertise as superior to theirs for me to have a sense of security and worth in my role. A constructive developmental lens showed that I was unsuccessful at implementing critical pedagogy because of the developmental level at which I was operating. I was 'made up' by the values and expectations of others (Kegan, 1994). Technical changes were not enough to attain the democratic values of critical pedagogy in my classroom practices. I had to work on overcoming the need to protect an idealised identity as knowledge expert. These changes happened through adaptive shifts where paradigmatic assumptions about who I am, how I know, and how I relate, moved from subject to object and allowed me to critically reflect, decide and take action to become the educator I wanted to be. I saw that critical pedagogy was both the means to, and the output of, my development, helping me to transcend my self-concept and value proposition as lecturer to change from being a knower to being an explorer in the classroom.

While I initially believed I could objectively examine the growing inequality in the world and point to an external source, my research and analysis led me to conclude that inequality does not reside externally to me; it resides within the individual. Economic and political systems within societies are merely a reflection of the individuals' behaviours and beliefs within them. Krishnamurti (1975: 13) proposes that "there is no difference between the individual and the collective…I have created the world as I am". However, circularly, individuals who operate at a third order developmental complexity internalise the predominant ideology of their time, unaware of the norms and pressures to assimilate and are more likely to enact an identity that is ascribed by culture generally. Neoliberalism presents a reality that humans are competitive by nature and goes to great lengths to structurally support this (Read, 2009). By moulding society in this way, the portrayal of humans as rational, self-interested, wealth

maximisers, who compete for scarce resources becomes more and more accurate and the economic and political systems that elaborate it become more credible.

I see that inequality in society must be addressed at the individual level. Giddens' (1991) theory of structuration posits that human agency (micro level activity) and social structures (macro level forces) continuously feed off each other. Embedded in this theory, I propose, is the need for individuals to be of a higher order developmental complexity. This allows them to choose and filter ideas based on their own internally developed standards of what they believe, how they should behave and ultimately who they are. It is only at this developmental level (and beyond) that individuals can affect change in the social structures.

I conclude that to address inequality in the world, I must first address it in myself through the development of a unified and integrated identity that is aligned to my own belief system of equality, democracy and plurality. Working at a higher developmental level, I can contribute to equality through the successful use of critical pedagogy to help students discover their own voice, recognise their power and the role they will play in creating a more equitable world.

1.2 Research Purpose and Design

The purpose of this research is to provide a living account of a transformation from a content provider to an educator committed to creating an environment that allows for transformational learning for my students and me. It addresses changes to my practices which were achieved first through changes and development in myself and my perspective and also in action in the classroom. Having committed to being an educator, I developed a pedagogy that was in line with my values of equality, democracy and plurality and that was developmental in nature. The goal was to help my students discover their own voice, truth and knowledge and to understand their power and role in creating a more equitable world. This called for new strategies and techniques in the classroom that encouraged inter-subjective creation of knowledge through non-judgemental critique and democratic dialogue; situating learning in the students' experience, and encouraging them to take responsibility for their learning. The Research Question I addressed was:

> How do I identify and effectively implement a developmental pedagogy that contributes solutions to, rather than causes of, inequality?

The research design is the overall strategy and logical structure which ensures that the evidence collected will effectively address the research problem as unambiguously as possible. It is determined by the research problem or question posed (DeVaus, 2001).

As the process I am undertaking is about holistic understanding and change and encompasses observing something happening, the most appropriate research method is first person narrative action research (Johnson *et al.*, 2007). This is an interpretivist approach and is qualitative in nature.

1.2.1 First Person Research

First person research is an inquiry approach to one's own life and practice. "At its core... it means that your own beliefs, values, assumptions, ways of thinking, strategies and behaviour and so on are afforded a central place of inquiry in your action research practice" (Coghlan and Brannick 2010: 21). As with all qualitative research, first person research is interested in going beyond the observable to discover meaning. Phenomenological in nature, it attempts to understand "... the individual's 'lived experiences' as well as the behavioural, emotive and social meanings that these experiences have for them" (Guest *et al.*, 2013: 11). It shows that the individual and the world are inextricably related through the lived experience and that the human world is not a world in itself but an experienced world (Sandberg, 2005). "The phenomenological approach starts from the irreducible nature of conscious experience" (Kordes 2013: 365) and so can only be done through the first person point of view.

This research has an existential orientation, going beyond merely examining and changing my practice, but stands as the basis to undergo growth from within. As Feldman (2002) pointed out the goals of existential reflection are to move forward to build a strong understanding of who we are as teachers, to clarify assumptions about ourselves as practitioners, and work towards a transforming and emancipating experience. This needs to be done by looking at meaning-making "from the inside" as an ontologically constructed process of what and who we are. This should provide 'the entry point for change' and give to me "the capacity to surpass the given and look at things as if they could be otherwise" (Feldman 2002: 240).

1.2.2 Action Research

Action Research is the method used in my research. According to Coghlan and Brannick (2010: 3), action research is "research in action, rather than research about action" and is used

to both understand and make changes. They reference Reason and Torbert (2001) in describing action research as an epistemological assumption that the purpose of research goes beyond description or explanation of the world but is also about changing it – building on the past, taking place in the present with a view to shaping the future (Coghlan and Brannick, 2010).

Action research is recursive, iterative, spiralling, and cyclical. It is a continuous process of acting, reflecting on the action and then acting again in new ways in light of what you have found (Pine, 2009). It can be seen as a cycle of cycles (McNiff and Whitehead, 2010).

Along with the core cycle of action research, there is a second cycle of reflection around how the project itself is going and what is being learned and how these steps are being conducted. This inquiry into the steps of the cycles themselves is central to the development of actionable knowledge. "It is the dynamic of this reflection on reflection that incorporates the learning process of the action research cycle and enables action research to be more than everyday problem solving. Hence, it is learning about learning – in other words meta-learning" (Coghlan and Brannick 2010: 25).

1.2.3 Action Research in Education

Action Research is well suited for educators and is used extensively in the field. Carr and Kemmis (1986: 186) describe action research as a

> Form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out.

According to Sandretto (2007) in an educational context, action research helps teachers not only understand, but change their practice in line with their values. There are numerous approaches to action research which Carr and Kemmis (1989) say falls into one of three categories:

- 'technical' action research which is typically undertaken by individual practitioners on a relatively short-term basis and aimed at making an existing situation more efficient and effective (Hall and Coats, 2005). This usually incorporates a scientific approach to problem-solving with research question and criteria often 'imported' by a

facilitator rather than from the self-reflection of the practitioner (Carr and Kemmis 1989)

- 'practical' action research entails participants monitoring their own educational practices, trying out ideas and learning more about the reasons for their own action (Carr and Kemmis, 1986). It is "akin to Schön's 'reflection-on-action' and is a hermeneutic activity of understanding and interpreting social situations with a view to their improvement" (Hall and Coats 2005: 19).

- 'emancipatory' action research is also known as critical action research which is a tool for teachers to question the often taken-for-granted status of their own professional and educational practices, expressed not only in individual critical thinking but in a commitment to creating new knowledge and reform. It is endorsed by Carr and Kemmis (1986) as a means for working towards greater social justice in education (Sandretto, 2007).

1.2.4 Educational Emancipatory Action Research

Specifically, the Action Research undertaken here is Educational Emancipatory Action Research. There are a number of reasons why I have chosen this type of research:

- It is appropriate to a practice-orientation and to the research question posed;
- It is a further opportunity to examine my tacit beliefs; "action research is a deliberate process for emancipating practitioners from the often unseen constraints of assumptions, habit, precedent, coercion and ideology" (Carr and Kemmis 1986: 192)
- It allows for an understanding and changing practice and enacting values and beliefs, particularly in the area of social justice and democracy
- It challenges me to 'walk the talk' of social justice in the classroom; "An action research project concerned with seeking greater social justice could focus on ways in which pedagogy is socially just" (Sandretto 2007:15)
- It allows me, as McNiff (1988) suggests, development of both theories and rationales for practice and gives a reasoned justification for public claims to professional knowledge (Hall and Coats, 2005)
- It allows me to add to the knowledge of a living educational theory as described below.

Living Educational Theory

Whitehead's living educational theory proposes that educational practitioners, through the reflection and reporting on their practice, can provide meaningful insights into how they develop and conduct their daily practice. It is through these living situational accounts (praxis) that a dynamic and living educational theory evolves (Whitehead and McNiff 2006).

A living theory is an explanation provided by an individual of their educational influence in their own learning and in the learning of others. This is enacted using action reflection cycles as a method with a philosophical understanding of the principles that organize the 'how' of the enquiry. According to Whitehead, what distinguishes action research from action learning is that the research must be made public and is open to others to evaluate its validity. "It calls for a new epistemology for educational knowledge which rests on a living logic of educational enquiry and living standards of judgement" (Whitehead, 2009: 103).

Whitehead argues that this type of research can, in its own right, generate valid descriptions of an educator's practice and development in a way that is masked in the propositional form of educational theory by exposing 'living contradictions' that practitioners must explore in order to contribute to the knowledge in the field of education (Lothian, 2010).

Data Collection

A central part of the research is data-gathering. The data to be collected is determined during the planning phase of the action research. The objective is to gather evidence that my meaning-making is expanded and that my practice is transforming. This was done through rigorous documentation of plans, changing practice (action), outcomes and learning, and critical reflection. Feedback loops from multiple perspectives (students, colleagues and cohorts) was important to "…modify, refine and strengthen..." my work (Whitehead and McNiff, 2006: 10).

Action research needs to show how multiple sources of data were used for data collection and how theory and action inform each other (Coghlan and Brannick, 2010). The data collection I engaged with included:

- o Reflective Journals – metacognitive process throughout these experiments
- o Feedback from students through student feedback forms, emails and informal queries, comments and concerns

- Feedback from cohorts in the DBA programme and colleagues in CIT in the planning, analysis and reflective phases to ensure the changes that were implemented were happening not just as an implementation of new techniques, but were contributing to my own development and being as an educator.

What I wanted the data to show:

- transformational change in the complexity of my meaning-making demonstrated through the application of more advanced conceptual frameworks which integrated economic global and social theory in my work
- commitment to being a developmental and transformational educator with a different relationship to my role, knowledge, students and discipline
- a re-establishment of authority for defining my identity and my decisions by first understanding how they are shaped by external influences/authorities
- unlearning of neoliberalism and its underlying instrumental rationality to not chase out instrumentalism, but to prevent it from chasing out other ways of relating to education, my students and myself (Currie and Knight, 1995)
- not accepting inequality as normal, inevitable or unchangeable while recognising that change has to happen on an individual level
- living equality in my relationships and in my practice
- openness to new alternatives, possibilities and truths
- a creation of habits of mind for on-going development of myself
- proposed pedagogy embodying the elements of criticality
- changed roles and responsibilities (less hierarchical, more democratic classroom) - relinquishing power and encouraging students to have more responsibility for their learning
- I am a student among students - a co-creator of knowledge
- I encourage dialogue rather than discussion
- I actively listen to all voices (including the quite voices) in the room
- I encourage critical reflection on the sources from which the knowledge is derived and challenge taken-for-granted assumptions about the discipline
- I introduce the social and structural concepts of power, control and inequality through problem-posing v. problem-solving
- I introduce multiple perspectives and move toward more dialectical thinking (Stevens-Long and Barner 2006)

1.2.5 Validity

The traditional criteria for validity is rooted in a positivist tradition culminating from other empirical conceptions such as universal law, evidence, objectivity, reason, fact and deduction (Golafsahani 2003). This criteria is often rejected as not appropriate or applicable to qualitative research, though some argue that refusing to acknowledge the use of reliability and validity in qualitative methods has damaged the field "...and fostered the notion that qualitative research must, therefore, be unreliable and invalid, lacking in rigour, and unscientific" (Morse *et al.,* 2008: 4). This certainly seems true in the area of management research where Johnson *et al*. (2007: 24) state that "... qualitative research has attained an often begrudging acceptance as a legitimate, yet usually subordinate, form of research."

Many have used different terminology to distinguish from the positivist paradigm. According to Shenton (2004), Guba and Lincoln (1985) substituted reliability and validity with the parallel concept of trustworthiness, containing four aspects: credibility (in preference to internal validity), transferability (in preference to external validity), dependability (in preference to reliability), and conformability (in preference to objectivity). Feldman (2003) says that while it is impossible to show the findings from educational research are true, they should be believable with good reasons to trust them to be true.

Sandberg (2005) posits that the problem with embracing positivistic criteria such as validity and reliability is that they are not in accordance with the underlying interpretivist, non-dualistic ontology which rejects the existence of an objective knowable reality. The dilemma for researchers is that it is hard to justify their knowledge as true if they reject the idea of objective truth. However, it is still possible to achieve truth in terms of intention fulfilment which is established if the initial interpretation of an object is fulfilled by the experience of it (Sandberg 2008). Based on Husserl's, Heidegger's and Derrida's theories of truth, Sandberg explains that intention fulfilment is a 'truth constellation' consisting of perceived fulfilment, fulfilment in practice and indeterminate fulfilment. Matching criteria of communicative, pragmatic and transgressive validity and reliability for justifying knowledge produced under this approach.

Taking this on board in my research, it was important that I established clear interpretations and meaning coherence. This was done through open questioning and dialogue throughout the process. I ensured that there are no discrepancies between what I said happened and what

happened in practice. I continually looked for contradictions and ambiguities throughout the process.

1.2.6 Intended Audience

The intended audience are my peers in lecturing; those who are interested in implementing a critical pedagogy in business management education. Also those who have moved from industry to lecturing and would like to move beyond providing content to develop their own teaching philosophy and pedagogy which reflects their values. This research may also be helpful to those lecturers who may feel insecure as they attempt to live up to an idealised role of educator. Knights and Clarke (2013) found that those involved in academia are particularly susceptible to insecurity because of the visibility and idealised role assigned them. This is especially true of those who, like me, have a late entry into academia - 'carrying the baggage' of a previous career outside academia.

Another group that would be interested in the research are those involved with their own or others' development either in areas of education or leadership development. The world is becoming more complex and there is a growing need for more advanced forms of mind to meet the challenges faced in the organisation and in society. This living account shows a journey which through a developmental DBA, with the support of cohorts, challenged and supported change in the complexity of my cognitive, emotional, interpersonal and intrapersonal capacities. The research gives a living account of unearthing external influences and internal assumptions that directed behaviour and beliefs, the action of understanding, clarifying and challenging these assumptions by engaging with thought leaders from different disciplines, eras and opinions, and putting into practice alternative ways of thinking and acting based on a broader perspective of myself and the world.

Others who may be interested are those in the business world who feel uncomfortable with the growing inequality within the business community and would like to learn more about the genesis of neoliberalism and its effect on the worker and the self.

1.2.7 Overall goal of Portfolio

The overall goal of this Portfolio is to provide evidence of transformation and demonstrates real change which is meaningful to me, my practice, organisation, and peers. The criterion by which my work should be evaluated includes:

- Evidence of transformative change in the complexity of my meaning-making demonstrated through the evaluation and application of more advanced conceptual frameworks which integrate economic, global and social theory in my work

- A demonstration of application in my practice and its contribution to personal, professional and organisational development

- An original contribution to knowledge[4]

- An exhibition of scholarship by demonstrating broad research and knowledge; engaging and building upon credible, authoritative sources and ensuring that others' work is properly cited and acknowledged

- A demonstration of independent and critical analysis and synthesis with information presented as negotiable to indicate a consideration of broad perspectives and arguments

1.3. Portfolio Structure

This portfolio is divided into three distinct Essays. Essay One is a review of my professional development using Kegan's theory of Adult Mental Development. Through this process, I reflected on my education and experience to unearth values, assumptions and beliefs of how the world works and how humans behave. This has, and does, affect my behaviour, particularly in my practice. Having moved from industry to lecturing after seventeen years, I carried many values, assumptions and theories that both enhanced and compromised my teaching practice. In Essay Two, I engaged with thinkers from different disciplines, eras and opinions that challenged these values and offered alternative approaches and ways of thinking. In particular, I investigate how I, like many in the business world, have internalised the predominant positivist science which is committed to progressive instrumental rationalisation. With values of economy and efficiency, this rationality dismisses anything that does not conform to the standards of calculability and utility. I examine how this is perpetuated in business school education, is infused in the business community, economic and political policies and has led to growing inequality by making economics the main measure of progress and reason throughout western societies. In Essay Three I highlight the gap between the propositional theory of critical pedagogy and the lived experience when

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[4] While there is no universal definition of what this means, in general it is understood that it is not expected to lead to a fundamental shift in the field but rather build on other people's work in a rigorous and precise way. Original contribution can emerge from small gaps in the knowledge and can be achieved through such things as creating a synthesis, an original technique or testing existing knowledge in an original manner (Cray, 2014).

viewed through the lens of constructive development theory. I show that successful implementation of this teaching philosophy necessitates that I operate at a fourth order developmental complexity. This required adaptive changes to my relationship to students, knowledge and my identity. The overall findings and conclusions outline my new perspectives on inequality and its causes, how I reversed my contribution from the causes of to the solutions to inequality through a broader perspective of myself, my teaching and my discipline. It summarises qualitative changes in me and my practice which are in line with developmental goals I targeted in this portfolio.

SECTION TWO   [ESSAY ONE] – PROFESSIONAL DEVELOPMENT REVIEW

2.1 Introduction

This Essay provides an analysis of my personal development growth using Robert Kegan's (1982, 1994) theory of adult mental development. The purpose is to reflect on my career up to September 2015 to understand the values, assumptions and theories, which have influenced how I make sense of myself in the world, particularly in the professional context. I explore and critically reflect on the root or influences of these tacit assumptions and highlight points where these were changed, developed or abandoned along the way.

This is part of the bigger goal of this portfolio which is first and foremost about transformational change. Kegan's theory is based on the idea of transformation to qualitatively different stages of meaning-making which he distinguishes from learning new information or skills (Kegan, 1999; Berger, 2003). Helsing *et al.* (2008: 443) summarising the work of Kegan (1982), Cranton (1994) and Mezirow (1991) defined transformative change as that which "…enables people to take a broader perspective on themselves and the world, thereby increasing the complexity of their cognitive, emotional, interpersonal, and intrapersonal capacities".

A number of authors complemented and influenced my approach to this first person research. Feldman (2002) advocates an existential approach to self-enquiry, proposing that we have freedom of choice as well as responsibility for who we are. Coghlan (2008) provides insight into authenticity in first person enquiry and emphasizes critical judgement and action. He also introduced the philosophy of Bernard Lonergan, a Canadian Catholic Jesuit priest. Lonergan, like Kegan, is not interested in the content of knowledge but on the structure of knowing, which he presents as a dynamic heuristic three-step process of experience, understanding and judgement. He believed that if you understand yourself correctly, you can understand the structure of the universe correctly (Coghlan, 2008). Mezirow's (1991) concept of transformational learning has also informed me on what transformation is and the importance of critical reflection on long-held assumptions, beliefs and values.

Bruner (2004: 694) in his article *Life as a Narrative* posits that "...in the end we become the autobiographical narratives by which we 'tell about' our lives". This reminds me not to re-

interpret my life story to comply with an idealistic version of myself created through, and as, a variant of my culture's canonical forms.

The structure of this Essay includes an outline of Kegan's (1994) adult development theory which is concerned with how we make meaning out of our experiences and how this evolves over time (Section 2.2). The research approach is outlined in Section 2.3 which is a professional development review using first-person qualitative research. I used the Immunity to Change (Kegan and Lahey, 2009) process which reveals that I use strategies of protection when I feel 'in over my head' (Kegan 1994). This is discussed in Section 2.4. I reflect on my education, industrial experiences as well as the contextual, historical and economic forces that shaped my values and assumptions (Section 2.5). In Section 2.6, I analyse the impact of these values on my current practice and finally in Section 2.7, I identify developmental goals based on a better understanding of my values, my profession and myself.

2.2 Kegan's Adult Developmental Theory

Kegan is a constructive-developmental psychologist[5]. His theory of adult cognitive development is concerned with the organising principles that regulate how people make sense of themselves and the world (orders of development) and how these regulative principles are constructed and re-constructed over time (developmental movement) (McCauley *et al.*, 2006).

Kegan proposes that although everyone makes meaning in a unique way, there are striking regularities in the underlying structure of meaning-making and the sequence of meaning-making systems that people grow through (Kegan, 1980). His theory defines this sequence in five stages of mental complexity or 'orders of mind' which constitutes various phases of more complex principles, or systems. Growth or movement through the phases is not completely time dependent but is helped or hindered by life experiences (Berger, 2010).

"The subject-object relationship forms the cognate or core of an epistemology" (Illeris 2009:45) and development is the gradual process by which what was 'subject' in our knowing becomes 'object'. 'Subject' refers to the basic principle of organisation, or the structures of knowing, and 'object 'refers to what gets organised, or the content of knowing.

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[5] Constructive-developmental theory is built on the work of Jean Piaget (1896-1980) who first introduced the concept of 'genetic epistemology'. It is concerned with the *construction* of an individual's reality and attends to the natural evolution or *development* of that construction to more complex levels (McCauley *et al.*, 2006, Berger 2003,:Kegan,1982, 1994,1999: Kegan & Lahey, 2001)

So when something is 'object 'it is something that a person can reflect upon, decide about, be responsible for, or control. But what one is 'subject' to, since it is the means by which one reflects and decides, cannot be an object of reflection.' Subject' is that in which the self is embedded and therefore identified with. It could be applied to a relational issue, a personality trait or a theory (Berger, 2010).

As we evolve the self dis-embeds from what it is subject to and is held as 'object' (Draper, 2008). The shift of the entire system from subject to object is what gives form to the five orders or stages in Kegan's framework. Movement from one order to another is always qualitative changes that transcend, but include earlier orders of consciousness. The order of consciousness does not refer to the reign of a dominant epistemology, but rather having arrived at a point when the former stage has been fully transcended (but included). Berger (2003) uses the analogy of aging to explain the transition; even though it takes 365 days to become a year older, the change is not labelled until the day of your birthday.

Kegan's theory is concerned only with one particular kind of 'development': the development of greater capacity for complexity. "This is not a theory of morality or action; there is no clear correlation between this form of development and intelligence, happiness, satisfaction, or morality" (Berger 2005:21). Kegan does not consider that any one order is inherently better than another but it is important that it meets the mental demands placed upon it. If a person's capacities meet the everyday demands placed on them, there's a good chance that they're going to be effective in their life. Berger points out that development is a "... journey, not a race, and a happy person is one who has found a space where her developmental capacities fit with the demands made upon her" (Berger 2005:22). If, on the other hand, the demands placed upon them are greater than their capacities to meet them, they will feel, as Kegan (1994) has written, 'in over their heads'.

This self-inquiry deals with the third to the fifth orders as the first two orders (of impulsive and instrumental minds) are typically transcended (and included) by late adolescence. The third order, socialized, or traditional mind-set includes some adolescents and the majority of adults. In this order, individuals have developed the ability to subordinate their needs to include the needs of others. They internalize the feelings and emotions of others and are guided by those people or institutions that are most important to them. They can feel 'torn in two' when a conflict between important others occur.

The fourth order (self-authored), or modernist mind-set, is described as a self that is defined outside of its relationship with others. Opinions and desires of others which were internalised in the third order are now object to them. They have their own self-governing system (internal seat of judgement) that makes decisions and mediates conflicts. They are self-guided, self-motivated, and self-evaluative. At this order they are subject to self-regulation, identity and ideology. In the fifth order (self-transforming), or postmodern mind, instead of viewing others with separate or different inner systems, they see across inner systems to look at the similarities that are hidden inside what used to look like differences. They are less likely to see the world in terms of dichotomies or polarities (Gambrell, Matkin and Burbach, 2011: Berger and Fitzgerald, 2002).

2.3 Research Approach

According to Kegan (2009), in order to develop, you must first know the 'form that transforms'. He uses an analogy to describes transformation as the gradual traversing of a succession of increasingly elaborate bridges. Kegan says that we first need to know what bridge we are on (socialised, self-authored, self-transforming) and how far we have crossed as "...transformation will be better understood and facilitated if its history is better honoured and its future better appreciated"(Kegan 2009:46).

A professional development review is first person research, by its nature qualitative research, in which I am both the researcher and the topic of research. Qualitative research is suitable when an in-depth narrative is sought, where exploration of an issue is desired, and where evaluation, explanations or assessment is required. In other words, through *Verstehen*[6], qualitative methods are used to develop a deep understanding of meaning, how meaning is constructed or how meaning is constructed through social interaction (Johnson *et al.*, 2007).

First person research is phenomenological in nature as it attempts to get at the 'truth' or essence of lived experience. This 'lived experience', according to Roth (2012) is only lived if it corresponds to an authentic and intimate contact with personal subjectivity. Because of the irreducible nature of the 'lived experience' according to Varela and Shear, it can only be explored through first person research (Varela and Shear 1999).

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[6] Verstehen is the German word for 'understanding'. It refers to understanding the meaning of action from the actor's point of view.

We know that experience and meaning-making are intricately linked and our experience is shaped by our meaning-making system. "There is thus no feeling, no experience, no thought, no perception independent of a meaning-making context in which it becomes a feeling, an experience, a thought, a perception, because we are the meaning-making context" (Kegan, 1982: 11). Kegan quotes Aldous Huxley when he says that experience is not what happens to us, it is what we make of what happens to us (Kegan, 1980). Mezirow says that to "... make meaning means to make sense of an experience; we make an interpretation of it" (Mezirow 1990: 1). This interpretation builds a set of assumptions that structure the way we interpret our next experience.

This research has an existential orientation, in an attempt to go beyond merely examining and changing my practice, but stands as the basis to undergo growth from within. Feldman (2003:27) says that it is important to understand the self, the decisions and actions that have been taken within particular contexts that 'constructed' the self. This existential approach to first person research emphasises the importance of the depth of understanding needed to know who you are in your profession (your being) and not just particular aspects such as knowledge and skills.

Existentialism sits in harmony with Kegan's concept that we sometimes mix up who we are and what we are subject to. Once we can unearth what we are subject to, we have control and choice to change or develop. Existentialism, as described by Jean-Paul Sartre (1945) proposes that we do indeed have choice and we exist first, and then we construct ourselves through the choices we make in our experiences. Sartre (1946) claims that on some level we all know that we create ourselves and are responsible for our own essence and how our actions and choices affects others. Many of us shy away from this freedom and accept ourselves as 'who we are' or allow ourselves to be told what to do. Feldman believes that an existential approach to self-inquiry is a way to acknowledge freedom, identify both the constraints and power to act so as to gain "the capacity to surpass the given and look at things as if they could be otherwise"(Feldman, 2002: 240).

2.4 Personal Development

The professional development review with the use of Kegan's theory is used to unearth who I am as an educator; why I do things a certain way, and what my relationship is to my

discipline, my students, and my role. It is focused on uncovering how I interpret, perceive, conceive and behave in my experiences.

A tool I used to help unearth tacit values and assumptions was Kegan and Lahey's behavioural model outlined in their book *Immunity to Change* (2009). The 'how' of change and growth in this model is to uncover hidden assumptions that work against espoused values that lead to undesirable behaviours. This 'Big Assumption' process helps identify desired behavioural changes and those behaviours that run counter to what is needed for change. It encourages unearthing simultaneously competing commitments that explains these behaviours; "The approach first and foremost seeks to unearth longstanding, deep-seated and systematic mechanisms undermining substantive change" (Bowe *et al*., 2003: 717). Often these commitments and underlying 'Big Assumptions' can be traced back to a time when there was good reason for their use but problems arise when used automatically or indiscriminately, or when these assumptions no longer apply. This is not an easy or a quick process and altering perceptions and survival reflexes takes time, patience and encouragement (Bowe *et al*., 2003).

When I used this model[7], the initial desired behavioural change was to be more concrete in my commitments. I first recognised that I avoided making things concrete when I saw that after almost seven years lecturing, I had neither called, nor committed myself to *being* an educator. This manifested itself in a number of ways in my work. First, I was reluctant to take a stand when my views conflicted with others. I was slow to set expectations of myself or others which left me 'outs' in what I did and said. I was hesitant to put things in writing and I hid my process from others. It also stopped me from considering things that I felt were valuable to my work like collaborating with others on improvements inside and outside the classroom.

I discovered that my big fear was that I would be exposed as an 'imposter'. My Big Assumption indicated I could not commit to something or take a stand without having all the facts, fundamentals or credentials. I needed perfection and believed that if I was not a paragon and totally embodied the ideal role as lecturer then I could not concretely say that I was ...an educator ...correct in arguing the best way to approach the problem...qualified to critically rebuke findings in my discipline...contribute to the knowledge.

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[7] As part of the programme, the DBA cohort of students engaged in the Immunity to Change process with a certified coach who worked both collectively and individually in several sessions over a number of months.

Knights and Clarke (2013) found that those involved in academic work are particularly susceptible to insecurity because of the visibility and idealised role assigned them. Insecurity is tied intimately to the notion of identity, as the latter is dependent on the judgements of others and the evaluations and validations that the self cannot fully anticipate or control. They identified three types of insecurity as they relate to those involved in academic work. These include imposter, aspirant and existential concerns driven from idealised expectations of what it is to be an academic and how we wish others to see us.

Once identified, there were a number of steps in the process to overturning the Big Assumption; the first was to write a biography to unearth the native experiences that explain its origins. In my professional history I had many reasons to act covertly and hide what I saw as inadequacies from others. Frequently my work in a start-up consultancy firm (1995-2002) called for me to adapt the adage 'fake it till you make it' as I constantly faced new challenges and situations when working in the field. In consultancy, confidence is key and in the initial stages of projects it is important to appear to know what you are doing even before it becomes clear what the best approach is.

I also became aware that the job of lecturing itself had created insecurity around my identity. First, my background was in industry and I had no teaching experience. Second, it takes a number of years to master each subject area in lecturing so in the first few years it is understandable that I felt what Knights and Clarke (2013) termed an 'intellectual phony'. I had an idealised image that the role of lecturer called for an expert, and I believed this was also the expectation of the students. This assumption about the role drove me to put all my effort into accumulating knowledge around my subject area and perhaps underplaying the teaching and learning aspects of the job.

During the "Immunity to Change" (ITC) sessions I was introduced to the Leadership Circle, which not only looks at competencies of leaders and influencers but also considers internal assumptions that limit effectiveness, authentic expression and empowering others. Using Kegan's model for adult mental development, Anderson (2006) shows how strengths, when run through a reactive operating system (socialised mind), result in behavioural strategies that are either controlling, protecting or complying. Self-worth and security is dependent on external sources such as, the approval of others, recognition, or being successful. For me, my worth in my role required that others saw me as a knowledge expert. In this stage of adult

development, the self-structure or self-concept is organized such that identity is rooted in the surround (Berger, 2003).

According to Anderson (2006) when leaders move to a creative operating system (self-authored mind), their strengths are sources of creativity and the assumptions that equate worth or security with behavioural strategies become objects of conscious reflection. This self is more internally organised, able to differentiate from culturally accepted messages, and works to internal standards and sets of values.

Initial work with the Big Assumption concept demonstrated that I used behavioural strategies of protecting in line with a third order, socialised mind. This strategy puts "…political safety ahead of vision" (Anderson, 1991: 1). Avoiding concrete commitments was a strategy to protect my identity as expert and owner of knowledge. I did this with my students in the classroom by not admitting when I did not know the answer; I did it with colleagues by not asserting myself, remaining at a safe distance and keeping a low profile. Kegan says that most workers "...divert considerable energy every day to a second job that no one has hired them to do: preserving their reputations, putting their best selves forward, and hiding their inadequacies from others and themselves" (Kegan 2014: 45).

Although the ITC programme targets a specific goal for improvement, the process of diagnosing and overturning immunities help gradually to rework deeper underlying mind-sets which helps to see long-held assumptions that limit understandings and actions (Helsing *et al.*, 2008).

2.5 Values, Assumptions and Theories

When I started as a lecturer in management and HRM at Cork Institute of Technology (CIT), it was on a part time basis and it was undertaken somewhat as a distraction while I took a time-out from industry. This was not quite a career break as the duration planned was short and designed to bring back some work-life balance. Within the first few months, I fell in love with teaching because it was the first job where I saw how I could make a difference – through occasions where my passion for the subject become contagious or where I saw a shift in the way a student might see the world.

As part of my professional development, I began keeping a reflective journal to observe myself within my role. It was the first time in seven years where I took time to look at what I

was doing in my professional career and how I defined my role. Several months into the exercise, I realised that I had never defined myself as an educator. In truth, my identity was still tied to the profession that I had been educated to and worked in for seventeen years prior to joining CIT. I was assuming my position as lecturer to be exclusively that of a content expert, underplaying pedagogical and learning aspects of the role.

I recognised that the values, beliefs and assumptions that I carried in industry still dominated and influenced my research and how I related my subjects to students. I was shaped by my education and my experience in industry which instilled in me values of pragmatism, independence, objectivity, efficiency and a drive for tangible results and outcomes. These values influenced how I prepared for my lectures, what and how I taught in the classroom and the ethos and rationality I perpetuated in preparing students for their working lives. It also influenced how I treated myself and my career. This pragmatic, goal-oriented philosophy, which served me well in industry, became the main focus of this overall inquiry.

In the next sections, I examine how these values developed in my education and work experience within the emerging neoliberal economic system that came to dominate the countries in which I lived. Even though it can be very difficult to retrieve the native experience or origins of assumptions, it gives greater insight into the meaning-making one engaged in at the time and how that may have been carried forward into the future to affect experiences (Draper, 2008).

When I began applying Kegan's theory, I realised that what was equally important in trying to understand my 'form', was the external environment in which life-changing events happen. Kegan's theory focuses on the relationship between psychological and cultural phenomena with the latter providing the 'hidden curriculum' which places claims and demands on the minds of its constituents (Kegan, 1994). As a life-long student of business, economic and social order has been very important in how I have viewed myself both personally and professionally. To provide the context of my professional career, I present features of my professional history and set out the external environmental factors that impacted how I saw and 'mattered' in the world.

2.5.1 Context, History and Economy

When I was eighteen years old, I left a large family and went alone to Louisville, Kentucky, in the USA as an au pair for a six month period, though I stayed for ten years. Although young, at that stage I was considered to have a 'good head on my shoulders' and had

mastered the cross-categorical way of knowing. I could think abstractly, construct values and ideals, introspect, and had the capacity to subordinate my self-interests to the needs and natures of my relationships (Kegan 2009:48). However, it was quite disorienting being estranged from the security of my family, religion and culture – all three providing the values, ideals and beliefs that I internalised and identified with at that time.

Having left home at such an early age, I thought that family influence was nominal. But according to Kegan, our personal history inclines or directs us in the present and we are often not aware of the stories, myths or dramas that we internalise when we are young. The family has a lot to do with this history. Kegan says that the 'family religion' – "the beliefs, rules, values, ideas, prejudices, passions, promises, betrayals..." tells us where we stand in relation to the universe and lets us know *how* we matter. This 'family religion' is not a civilized once a week activity but a "...messy-faced, heart-thumping, life-defining natural folk religion of idol and offering, demon and desire, sacrifice and salvation" (Kegan 1994:268).

There were many things into which I was embedded that derived from my 'family religion' and remained subject to me until my education in America. An important change was my relationship with religion which no longer provided me with an infallible guide. This was not unusual as the educational setting can provide a context that is conducive to students beginning the process of developing an independent selfhood and questioning the values and ideas they had previously internalised (Love and Guthrie, 1999).

Another value or commitment that was provided to me from my 'family religion' was my socialist roots and the support of workers' rights. Like most working class people who move into management positions[8], I knew that my background somewhat influenced me in my role. I was unaware how strong the value system was embedded and how, even now, it affects how I teach.

A recently discovered photograph from 1913 showed my great grandfather as a committee member of the Cork branch of the Irish Transport and General Workers Union (ITGWU). This was a very important time in the history of trade unionism in Ireland. The ITGWU was founded in Ireland in 1909 and unlike the elitist craft unions, it represented the general unskilled workers who up until then were poorly organised and, in many cases, worked in appalling conditions. The Cork branch was quite active and in 1910 a strike of over 100

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[8] Kegan (1994) talks about this conflict with the working class in South Boston feeling forced to choose between success in a professional, middle class world and loyalty to the neighbourhood (p276)

workers was stopped by an Employers Federation Fund set up to crush the union and strike-breaking workers imported from Britain. This struggle failed to shut down the new branch and gave a foretaste of what was to happen on a much larger scale in the Dublin lockout three years later (ITGWU, 2011).

Although I was unaware of this personal connection to trade unionism, within my family there was always a clear allegiance to the worker, the protection of the rights of labour, and the dangers of weakening representation. As I continued my journey, I was to discover that this played a key role in my professional story, creating conflict throughout my education and career. On the one hand I was educated, socialised and benefited from an economic system that has aggressively valued capital over labour. On the other hand, the commitment to my role in management has been hampered by my tacit allegiance to labour.

I arrived in Louisville Kentucky in 1984 and attended a private Catholic university in the city. At the time globalisation had not quite taken hold and the university valued the diversity of an Irish student. The lack of diversity within the university was mirrored in the city of Louisville which had quite an insular culture. With very little migration in or out, I was treated, and felt like, a foreigner.

When I left Ireland in 1984, it was a very different country to the one it is now from a cultural, religious and economic perspective. Ireland was emerging from a traditional culture that still had quite a "... homogeneous fabric of value and belief, a shared sense of how the world works and how we should live in it" (Kegan 1994:103).

Berger and Fitzgerald (2002) describe traditional societies as places where people tend to live in the same place for long periods of time and are from similar religion, ethnicities or socioeconomic background. For the most part, the demands of this society are suited to adults at the third order and members of this society look to leaders or external theology to borrow fourth order complexities.

Even though the Modern Age was thought to have begun at the turn of the 20th century, in 1984 Ireland certainly seemed quite traditional. With the visit of Pope John Paul II just five years earlier, the country was still strongly influenced by the Church and over 93% of the population declared themselves Roman Catholic in the 1981 census. Women were beginning to enter the workforce after the 1973 lifting of the marriage bar (for women in public sector

jobs) but figures remained well below European averages with 53% citing home duties as their occupation in 1981 (Redmond, 2000).

At the same time, the economy in the United States had rebounded from deep recession and entered one of the longest periods of sustained economic growth since World War II. Ronald Reagan was elected in 1981 and his presidency was termed the 'Reagan Revolution'. The economic policies known as 'Reaganomics' enacted during his two terms still have repercussions today. They were rooted in his belief that the nation would prosper if the power of the private economic sector was unleashed. He sought large tax cuts to promote greater consumer spending, saving and investment. Reagan reduced government regulation but increased government spending especially in defence.

During the 1980's the United States saw substantial growth. However, a large percentage of this growth was based on deficit growth with the national debt nearly tripling under Reagan. Trickle-down economics promised that Reagan's tax cuts should help people of all income levels, but the opposite occurred and income inequality worsened. Virtually all the growth took place in the higher income group with many poor and middle-class families actually losing ground (Country Studies, 2000).

I spent my summers in Ireland during term break and saw an economy at home in the 1980's and early 1990's that struggled to the point of bankruptcy in contrast to a country that seemed to prosper. Though I was sceptical, "turbocharged capitalism" as first introduced by Reagan seemed to me to be working (Reich, 2007: 38) . This was further reinforced when I moved back to Ireland in 1994 to witness the awakening of the Celtic Tiger.

2.5.2 Education

During this time of unprecedented economic growth and seemingly revolutionary economic policy I was educated in business. In 1991, I commenced an MBA at the University of Louisville. This was only two years after graduating and I had little experience in the workplace and no experience in management. In hindsight, this was not ideal because I was vulnerable to ideas and theories without the practical experience to evaluate them. As with all graduate programs, the goal of the MBA was 'self-directed' learning which Kegan quotes Mezirow to " ...involve a transfer of authority from the educator to the learner" (Kegan 2009:48). But to be a 'self-directed' learner, students need fourth order capacity. Kegan says that those in the third order engage with the discipline by learning and internalising values,

opinions, hypotheses, inferences and generalisations rather than seeing the discipline as a "method, procedure, or system of interpretation for reflecting on hypotheses, evaluating values, validating knowledge" (Kegan 1994:286).

The criterion to enter the course was stringent so the calibre of students was very high. Although MBAs had been around since the 1950's, in early 90's they were perceived to be the preserve of the ambitious and a guarantee of a fast track to high-paying management positions. The MBA taught me analytical skills, to think as a manager, be objective and professional and to look at business in a holistic and strategic way. Overall, it instigated values of loyalty to the corporation and the belief that the overall agency role of management is the sustainability of the organisation. This sometimes had to be achieved at a cost, and the collateral damage was often the employee.

Throughout my career and in the many instances where I felt 'in over my head' (Kegan, 1994), it was because I felt 'torn in two' between the value of loyalty to the corporation (profit, capital) and the value from my 'family religion' and social class - that of the allegiance to the worker (labour). This is a very good example of third order consciousness. These conflicting values were borrowed, both to which I felt a duty - as a professional on one hand, and as a family and social class member on the other. The latter value was something that I was subject to - unaware of its effects for much of my career. I felt unease with a number of things I was asked to do in my roles and I never felt like I completely joined the ranks of management, despite these roles.

2.5.3 Industrial Experience

American Banking

I began working in a bank in 1989 as a commercial lending officer trainee straight from my business degree. As with any graduate programme, the training was both of a technical and a socialising nature, with a strong programme in place to ensure we understood how we were to behave. Along with financial skills, we were trained in professional etiquette. Our first hint of the expectations of the bank came with a $1,000 check to buy appropriate attire. We were taught how to conduct ourselves in meetings with clients and that our behaviour even outside office hours reflected on the reputation of the bank and would be held up to scrutiny.

From the very beginning we understood that what the company demanded of us was a socialized mind. Kegan (1994: 168) acknowledges that "Some employers actually want

nothing more from their employees than what the culture wants of adolescents – well-socialised, responsible, loyal workers who will conscientiously perform explicitly assigned duties...".

As bank employees, our loyalty was not only important, it was deemed necessary. One particular case stands out where I attended a meeting with a client who owned a restaurant franchise. This client had a seven figure outstanding loan which both client and bank knew was untenable. However, if all the restaurants were closed at once and the bank was to write off the loan in one fiscal year, it would have negative consequences to the bank's financials. Each year the owner was given further funding to keep unprofitable restaurants open to spread the write- off over a number of years. Besides a lesson in loyalty, it was also a lesson in pragmatism where the decision was deemed to be good for the client and the bank. Looking back now I see the questionable ethics of lending more money to cover up losses and the ramifications of such practices for current and potential shareholders. However as a young recruit and in a cross-categorical mind-set that made me anxious to fit in and maintain "loyalty to...group participation" (Kegan 1994: 77) , I subordinated my own misgivings about this practice. Outside of the obvious hierarchal limitations of my position, questioning such practices was not within my psychological capacity as I did not have the supervening principle to regulate the cross-categorical structures of "loyalty, relationship, expectation, value, belief, and conviction" (Kegan 1994: 167).

I left the bank after two years as I found the work monotonous. I was also unhappy with the culture that discouraged autonomy. I began working for a medium sized multinational food ingredient company in export sales and marketing to manage agent's orders from Australasia and Africa. This involved shipping product to areas with differing nationalities, customs and government regulations. Here I got a first- hand experience of globalisation which I enthusiastically embraced.

Start-up Consultancy Company

I returned home in 1994 and after a year working on an interesting project for a small Irish company, I began working for a start-up consultancy company which was the most exciting time of my career and where I professionally grew the most. I learned about success and failure, I learned about entrepreneurship and enterprise, I learned about the stakes involved in company politics. I found myself on many occasions 'in over my head' and facing real crisis both professionally and personally.

Start-up ventures are exciting places to work. It is hard to explain the energy and dynamics of a small group of people with a focused goal to create something successful. When I joined the company, it consisted of the owner and a secretary. I was hired in as operations and marketing manager and I was a risk for the owner as I was young, well paid and had little proven experience in the field. Outside of the accounts, everything needed to be created from scratch – all policies and procedures, IT infrastructure, business strategy and marketing structure. I was very lucky as the owner believed in me and I defaulted to his confidence when I lacked my own. I took on one thing at a time and considered the big picture in terms of our strengths – which were primarily the selling skills of the owner and a booming economy. In little over a year, we had brought sales to IR£1.5m (equivalent to approx. €3m today). For a service business, with extremely high margins and low overheads, this was quite an achievement. We worked with a large number of companies including over twenty blue chip multinationals. We undertook major projects in Waterford Crystal, Bausch and Lomb, 3Com, Dell Computers and Glaxo Smithkline Beecham to mention just a few.

I had a good working relationship with my employer. I was in my late twenties when he hired me. I had an MBA and had worked on several projects, but had no management experience and certainly no experience in a start-up. He had been working as a consultant and had a few contractor projects. He decided to risk it all, quit his contract, hire me and make a go of the business. We both started work in the office on the same day. He took all the risk though I knew within the first few days that his gamble on me was for three months and if we were not successful in that timeframe, my job was gone.

Together we built the business. He was the entrepreneur – willing to take risks and move forward. I was the strategist who figured out a way to implement what he had sold. We worked really well as a team and the initial years were a runaway success. During this time, I would have understood myself to be working with a fourth order consciousness. I felt I owned my work, was self-initiating, correcting and evaluating, guided by my own vision and saw the organisation holistically including all parts and relationships. I thought I was the master, and not an apprentice, in my work and took responsibility for what happened to me both externally and internally (Kegan 1994:302). This all seemed believable until things started to become more difficult.

The Work

The order of the day with a small company is pragmatism and hard work. We were both involved in every aspects of the business – from getting the work, to hiring and managing the consultants and contractors, to working on the projects (on and off site), to writing the reports, collecting the money and managing the client account to get more work. We did whatever it took and often worked long hours and late nights.

I was officially responsible for operations, marketing and the strategic growth of the company. I was also directly involved in numerous projects and needed to dig deep on many occasions to work on projects in which I did not have a lot of experience. My first was a long-term project and it was to create a skills matrix and training programme for operators working in a multinational pharmaceutical company where the management/union tension was extremely high. The skills matrix came from a union/management negotiation that higher salaries needed to be linked to higher competency levels. The workers fought our training efforts at every turn and we often could not get the operators to even sign off that they had been on the training course. I empathised with the frustration of managers whose take-home pay was less than the operators after overtime and shift allowance. But I felt very torn in the position and I did not know why. I was considered part of management by the operators and because of my position as well as my education and past socialisation, my allegiance was to management. On the other hand, the tacit allegiance to the worker made this role uncomfortable, especially in times of obvious conflict.

Another challenging project that produced such conflict was in a large multinational where I reviewed the work of forty-five workers employed on a contract basis in various administrative roles in several departments. It was part of a re-engineering project and I was asked to consider each role on its merits. Ultimately the goal of this project was one of efficiency and cost saving and I was aware of the desired outcome before I began my investigation. This was a real crisis for me as I recognized that ultimately there would be job losses affecting real people. Again I subordinated my own misgivings about this practice as I did not have the supervening principle to regulate the cross-categorical structures (Kegan 1994).

I justified it to myself that management had to make hard decisions and I, as an agent of management, must be willing to do this in the overall interest of the company's future. I had been educated to prioritize the interests of the corporation. The decision on each contract was

rational, logical and objective using as much quantitative data as possible. Of the forty-five roles, forty-two were deemed to be redundant saving the company hundreds of thousands of pounds annually.

The Downturn

I left the company in 2002 after six years at which stage the company was in trouble. The only option left was to return to a shell company with just the owner and secretary to try to survive the storm. We had tried unsuccessfully in the previous year to get the business back on track. We had limped along for a year, with a number of contractors still in the field and getting enough projects to barely cover costs, but in 2002 even these were drying up. The failure weighed heavily on us all. I remember the despair of not knowing how to fix it. We simply could not get any business. Our client base of mainly American multinationals were not spending. First, the dot-com bubble burst in 2000 and the following recession in Europe and in the USA impacted the mood of business spending. Second, after 9/11 many of our client company headquarters had reverted to more centralised control, axing discretionary budgets of the Irish subsidiaries. A number of the Irish managers told us that where before they had six figure budgets, they now had none.

The company as we knew it had failed. Nobody was responsible and everybody was responsible. Failure is personal and each of us had to look at what part we had in it. At the time of the failure, I lacked the fourth order capacity to take on this responsibility. I blamed the over-extension of resources by the owner as the reason for the failure. Over time I came to critically reflect on my part in the downfall. Two overarching failures stand out - one technical and one personal. Technically, I was stung most by our failure to devise a robust strategy. I had prided myself on being a strategic thinker, one who thinks long term and considers all angles. Strategically, we had tried to mitigate against failure by diversifying – we had contracting, consultancy and training in both MNC's and Irish companies. The truth was that this was only our espoused strategy and like many companies we failed in its execution. We had followed the easy money by concentrating too heavily on the multinationals. We also had not understood that all three areas of contracting, consulting and training were equally vulnerable to discretionary budgets and reigned-in spending.

The personal failure stung more. I felt that I had pulled back from the company since my return from maternity leave in 2001. I had made the decision to work on a part-time basis for

more life-work balance. Upon reflection, this was only an excuse. The company I had come back to had moved on and the relationship with the owner had changed.

In my absence, the owner had secured government and private funding to diversify into an e-learning business, hiring dozens of workers to create supply chain training content. The company had moved to bigger premises with substantial overheads. As I was not involved in the decisions (because of my absence), I knew little about it and did not agree with the decision to expand so rapidly. Instead of confronting the situation, I pulled back and did not really try to get involved upon my return. In a conflict, people with a cross-categorical consciousness have a strong need for loyalty, mutuality and agreement. They not only feel empathy and take the other's perspective, but they take on the whole perspective and feel the same as the other (McGuigan and Pop 2014). They feel responsible for the feelings of others and hold the other responsible for their own feelings. I held the owner responsible for the way that I was feeling about the situation - displaying a socialised mind-set. I was stuck and I didn't have the fourth order capacity to "relate to one's interpersonal relationship and intrapersonal states rather than be made up by them" (Kegan 1994: 176). The relationship with the owner was paramount and conflict would have threatened the whole construction, so I subordinated my views to maintain the bonds of the relationship.

I helped out on the e-learning where I was needed, but did not take a leadership role. I concentrated on the consultancy side and worried that we were letting things slip in this area because the owner did not have the time to give to it. Considering he was the primary source of sales, this was a big problem.

The e-learning company was the first to go. It was a high risk venture; needing more funding than was available. The concept, although sound, was before its time. It was difficult to let dozens of people go and we returned to an office of four people where we tried to revive the consultancy and contract business.

Looking back on this period I can identify that it is possible to appear fourth order when things are going smoothly – this is because the demands on us match our meaning-making capacity or we can unbeknown to ourselves borrow fourth order capacity from other sources. That is what I was doing during my time in the start-up in many respects. When the relationship changed, I retreated back into a more comfortable role of subordinate and pulled back from the business.

Genesis Programme (Nov 2002-March 2003)

After I left the start-up consultancy company, I was at a loose end. I wanted to get back into the workplace but did not want to work full time. It was very difficult at the time to find a part-time job at my level. I applied for the genesis programme, a government funded incubation programme that provides support for start-up businesses. Although I did not have a fully formed idea, I was given a chance to participate on the programme because I had already been involved in a successful start-up consultancy. My fledgling idea was around an on-line consultancy business providing professional services to small business with independent service providers bidding for the work. Basically, I was proposing an online marketplace where small businesses in need of professional services would meet with people who wanted to provide them without the full-time commitment of either. The idea came from thinking about professional women like me who wanted to use the skills they had acquired but needed more flexibility than the traditional company was offering at the time. My investigation into the idea unearthed similar services already in existence – elance.com being the biggest of these. This was a setback for sure, but should not have been enough to stop me. However, at this juncture, I had come to believe that new business success was not driven by the idea, but the personal attributes and values of the individual. I had spent enough time with entrepreneurial people on the programme and in the start-up consultancy to recognise the drive, ambition, salesmanship and risk-taking that were necessary to bring any idea to fruition. After thinking long and hard, I decided I lacked these qualities and in fact, these were qualities I did not value - having seen them in action.

It was very hard to walk away from this because it was not only a perceived failure for me, but it had repercussions on how I reviewed my role and contribution to the success of the start-up consultancy. However, it did show that I was beginning to think in a more systemic way and was making judgements about the values I had always unquestionably accepted as good, such as drive, ambition, salesmanship and risk taking.

I returned to industry working part-time in the Irish subsidiary of the company I had worked for in Kentucky. I was involved in a number of projects and worked in all aspects of the business from marketing to HR to project management. I stayed for four years (2003-2007) until the interesting projects began to dwindle. I planned a short break to reconsider how to balance life. I responded to an advertisement in the paper for part-time lecturers. I got a call to meet with the head of department the next week.

2.6 Current Practice

I began work as a lecturer in 2007. In my first semester I lectured for six hours on subjects I had not studied or thought about in over 15 years. The preparation was challenging and I felt a bit dishonest being in front of a class knowing that I had just re-connected with the material I was presenting. Of course what made it easier was that I could use my experience in industry – over seventeen years - when I began teaching.

Each semester I took on additional modules and for the first four years while in CIT, I undertook a number of consultancy roles through Enterprise Ireland's Innovation Voucher Scheme.[9] I did this keep in touch with enterprise and I was keeping my options open in terms of my future career. These projects were mainly centred on small businesses and/or start-up companies.

It took me several years to commit to CIT as an employer. I believe that I was at least on the bridge to fourth order consciousness and all conflict I experienced in CIT was not with external relationships but with my internal guide of who I was as a professional and the value I placed on myself. For the first five years I worked on a casual basis and was paid only for the time I spent in front of the class. Anyone involved in lecturing understands that the hours spent in the classroom need to be multiplied by two or three, or even more when the module is new. This is outside of administration, assessments, feedback, mentoring, research supervision as well as all aspects of pastoral care for students.

I felt aggrieved by this on some level though I totally understood that from an organisational perspective this was an appropriate model for keeping costs low. The amount I was earning bothered me. Because I had worked in consultancy where we charged people out by the day, including myself, the value of my time seemed more acute.

Living 300 yards away from a fast food outlet in Cork, I did some rudimentary calculations and realised that if I translated my hours worked into what I could earn for minimum wage, I would be better off donning an apron; this played heavily on my mind. On the one hand, you need to know your material and provide a good lecture (professional integrity) – on the other hand the harder you worked, the less you were earning per hour (perceived worth). So my conflict was that I either felt good about my lecturing or I felt good about my earnings.

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[9] The Innovation Voucher initiative was developed to build links between higher education providers and small businesses. Innovation Vouchers worth €5,000 are provided to assist a company or companies to explore a business opportunity or problem with a registered knowledge provider (Enterprise Ireland, 2018)

Looking back at this conflict showed insight into the way in which I saw how my value was intimately tied to my earnings.

As a lecturer in management and HRM, motivation is a subject that I know well and discuss often with my students. Herzberg tells us that money is a hygiene factor and while it does not motivate, it certainly can de-motivate (Cleveland *et al*., 2015). One of my favourite contemporary writers on motivation is Dan Pink. In his book 'Drive', Pink (2009) introduces what he calls Motivation 3.0 in which he says people are intrinsically motivated by three things: Autonomy, Mastery and Purpose. He says that individuals are not worried about levels of compensation as long as it is adequate and equitable.

But there is another factor involved in the compensation issue prompted by Kegan's theory. When you change careers, as I did, and take up a role which reduces your potential earning, it brings up many questions around motivation. Was I attracted to a new profession or was I running away from my old profession because I felt 'in over my head'? Kegan (2014:48) says that "ordinarily, in an effort to protect ourselves, we allow gaps to form - between plans and actions, between ourselves and others, between who we are at work and our real selves". By the time I had left industry, I certainly was experiencing these gaps.

In terms of Mastery, I found the diversity of modules and subject matter very challenging. It meant more time preparing and it created insecurity around being an expert in the subjects I taught. This seemed particularly true in my role as a lecturer. I thought I needed to know everything about my subject and could never show any vulnerability either to my students or my peers.

As I matured into my role, I realised that, though I have a responsibility to know my subject - I cannot know everything. But even as my confidence grew, the idea of being a 'jack of all trades' and a 'master of none' went against my basic drive for Mastery.

This was somewhat resolved in recent years as my lectures are concentrated in the HRM and general management areas. From a skills and knowledge perspective I would still like the opportunity to master my subject and have set this out as a development and research goal.

2.8.1 Current Pedagogy

When I began to reflect on my teaching practice, I had some experiential concepts of what constituted good teaching practice but which I could neither describe nor explain in detail. Over the years, I learned what does and does not work and that a good class begins with good

preparation and knowing your material. Through observation from September 2014 to May 2015, I discovered that all my preparation for class centred on content. It took a lot of time researching new empirical studies as well as latest industry trends that tied in with key learning for the class. This ensured that I was confident when I lectured and that I was providing the most up-to-date and relevant information for the students.

The modules I teach are interesting as they deal with the global and contemporary issues of business and the impact these have on the relationship of company to worker. It can be challenging to work on up-to-date content to ensure that what we are actually discussing is of a contemporary nature. Though somewhat confined by module descriptors, I do have Autonomy (another of Dan Pink's drives) to shape and deliver to my own standard. If I was to look at where I was in 2015 from a motivational perspective, given Dan Pink's model, I would say that what I valued about my job was the Autonomy that surrounds it and the sense of Purpose. I felt that I needed to work further on the Mastery of my subject areas.

In the classroom I have learned on the job as I have no formal training in teaching. I used overhead slides which contain key learnings from the content and provides an overall structure to the class. I considered myself student-centric and tried to engage students in class discussions where possible. However, this was not always possible because of large class sizes which are often up to 70 students. In these situations, I tried hard to make the content engaging, using videos and podcasts to make the class more interesting for the students. Although I would have liked more interaction, I found that students were reluctant to speak when in larger classes and where the ergonomics of the rooms does little to allow for it.

When the class size is smaller and the students have relevant work experience, my model of teaching was 'staff development'. As described by Grey *et al.* (1996), this model seeks to balance the educational and the practical by connecting the classroom content with 'real-world' management experience that my students and I have. I encouraged student participation to discuss their experience and understanding of the practical application of management theory in their workplace. These discussions, along with assessments designed to use live case studies to apply theory contributes to students gaining practical skills and being more industry ready. This is the model in which I prided myself and is the preferred model with students and industry (Currie and Knight, 1995). I valued the industry experience which allowed me to distinguish between the rhetoric and reality and bring real-world examples into the classroom. I saw this as one of my biggest strengths. I believed that I

brought real value to the students by teaching them what is expected from them in the corporate world - being able to justify decisions with robust and objective criteria and data, and overall the importance of professionalism when dealing with both clients and staff.

Besides lecturing, I am course coordinator for the part-time business degree and my students, who have an average age of early thirties, typically come back to college because of the poor quality jobs they have. Many work on 18 month contracts or have zero contract hours and cannot progress in their life stages of getting a mortgage or affording to have children. They see an education as a way to get better jobs and move on with their lives. I recognised a tension between what I teach as good HRM practice and the reality for many workers in terms of lower quality working conditions. I set a development and research goal to get a better understanding of the diminished working conditions of workers in light of growing inequality in the west

2.7 Conclusion and Development Goals

Now using Kegan's theory of mental development, I see when I look back over my career that there were many instances where I overestimated the complexity of my meaning-making system. There were times when I thought I was self-authored and self-directed, which upon critical reflection showed an external or borrowed source. I recognised times when I assigned responsibility to others for what happened to me externally and internally and took on responsibility I did not own for how others felt. The journey between stages takes time and my evolution was helped along the way through my experiences in education and in adaptive challenges in the workplace. At this stage, I consider myself in transition between third and fourth order. Berger (2003: 11) says that when people are fully 'transitional' they use both orders at the same time. "In the move from the Third to the Fourth orders, this means they have both a self-authored system and are *simultaneously* embedded in the surround". My overarching development ***goal is to create adaptive challenges to help me further along the bridge to self-authorship.***

The professional review revealed that although I had worked in teaching for seven years, I never defined myself as an educator. The fact was that I still exclusively related to the profession that I had been educated to and worked in for seventeen years prior to lecturing. First, I was assuming my role as lecturer to be exclusively that of content expert, ignoring all pedagogical and learning aspects to the job. ***A main goal is to commit to change my frame of***

practice from content provider to educator. I will use Essay Two - 'Reading for Change' to learn more about how adults learn, transformative learning and pedagogical choices to inform me as I commit to creating a personal pedagogy based on my values.

The review showed that values, beliefs and assumptions that I had in industry still dominated and influenced my practice. From my education and industry experience, I have developed values of pragmatism, independence, objectivity, efficiency and a drive for tangible results and outcomes. I will use 'Reading for Change' to increase my awareness of how these values impact my work and cognitive process. I will engage with authors and thinkers from different disciplines, eras and opinions with ***a goal to challenge the way I see the world and offer a more complex and broader perspective on my values and myself.***

The review and study of Kegan revealed tacit values and loyalties that have created inner conflict in the past where I felt I was deserting my working-class background by committing to management roles. I see the diminished working conditions of many of my students and the capital/labour debate seems particularly relevant in light of growing inequality and populist political choices in the west. I will use 'Reading for Change' to understand the impact of economics and social order on citizens and in particular, the worker or labour. This will contribute *to **my goal to be an accomplished master within my profession (as outlined as fourth order by Kegan)***[10] by understanding the causes of inequality in the world and the implications for HRM and management education.

Although I have some experiential concept of what constituted good teaching practice and have learned what works and does not work in the classroom, I will use the opportunity of 'Reading for Change' to engage with educational theories and practices with **a goal to define a personal pedagogy that is in line with my values of democracy and equality.**

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[10] According to Kegan (1994: 302) claims for fourth order consciousness at work calls for us to "be accomplished masters of our particular work roles, jobs, or careers (rather than have an apprenticing or imitating relationship to what we do".

SECTION THREE   [ESSAY TWO] – READING FOR CHANGE

3.1 Introduction

The thematic areas discussed in this Essay are based on the findings from Essay One and the development goals chosen which include a commitment to change the frame of my practice from content provider to educator; to deepen my understanding of adult education, transformative learning and pedagogical choices; to challenge the values and assumptions I brought from industry and understand how these goal-oriented values may be contributing to inequality and bias in favour of capital over labour; and to create adaptive challenges to help my development.

I explore inequality, neoliberal ideology and its impact on identity formation (especially my own); teaching for transformation and social justice.

The objective of this Essay is to increase my awareness of how beliefs, assumptions and theories affect my work and my cognitive process. It is an opportunity to engage with thinkers from different disciplines, eras and opinions that challenge the way I see the world to offer alternative approaches and ways of thinking. Through this process, I have identified a number of authors who have broadened my perspective and understanding. These include Edgar (2005), McGuigan (2014), Gane (2013), Turner (2013), Ritzer (1993) and Brookfield (2001) in their analysis of the philosophies of Habermas, Foucault, Weber and Marx on how positivist science has progressed instrumental rationalisation to dominate current economic, organisational and social systems. I looked to a number of authors to deepen my knowledge of education including Merriam (2001, 2014) and Brookfield (1987) on adult education, Mezirow (1990,1997), Dirkx (1998), Baxter Magolda (2003, 2009), and Berger (2005) for transformative learning; radical educational theorist Giroux (2011) and Freire (1970) for critical pedagogy and Brown (2004, 2006), Dehler (2001) and Grey (2004, 2006) for an understanding of critical management studies. I relied on Piketty (2015), Krueger (2013) and Levy (2007) to understand economic inequality and Davies (2016), McGuigan (2014), Brown (2011) and Read (2009) on the colonising nature of neoliberalism in political, social and organisational rationality.

This Essay is structured in two parts. In Part One I examine the underlying context, economy and ideology that shape my current practice, values and identity. In Section 3.2, I challenge the goal-oriented values that I hold that were developed and perpetuated through my education and work experience as mentioned in Essay One. In Sections 3.3 and 3.4, I consider the growing inequality in the world under neoliberalism. Section 3.4.1 investigates neoliberalism as a hegemonic ideology and Section 3.4.2 analyses the impact of universal adoption of instrumental reason in all decisions including relationships with ourselves and others. I explore how ideology impacts identity formation through identity regulation in Section 3.4.3 and specifically how my identity was shaped by external forces in Section 3.4.4 where I noted that being third order made me more susceptible to ideology and pressures to assimilate to external notions of what it is to be a teacher. In Part Two, I identify a propositional pedagogy of critical theory that contributes the solutions to, rather than the causes of, inequality in the world. Section 3.5 provides my findings and conclusions and implications for a changed practice.

3.2 Personal Development: Values, Assumptions and Theories

Essay One highlighted that I had not committed to being an educator - I still perceived myself as a business manager. I saw my primary role in the classroom was to share business experience to prepare students for industry while ensuring the integrity of the content I provided. A key goal of my transformation and development is to change the frame on my practice from a content provider to an educator – one who is committed to preparing students for the workplace challenges they face by providing a learning environment conducive to vertical as well as horizontal development.[11] This necessitates that I define, understand and live my espoused values in my practice and develop new strategies and techniques in the classroom that will allow transformative learning to happen for my students and me.

As a lecturer in business and HRM, I value the seventeen years I spent in industry prior to lecturing. Being part of a successful start-up business and working in managerial roles in international organisations gives me first-hand experience of the subjects that I teach. It allows me to distinguish between the rhetoric and reality and bring real-world examples into the classroom. I see this as one of the biggest strengths I have in my practice.

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[11] Vertical Development describes an advancement in a person's thinking capability to be more complex, systemic, strategic and interdependent. Horizontal development entails adding more knowledge, skills and competencies (Petrie 2010).

Along with this experience, I also bring my values, assumptions and theories of how the world works and how humans behave. My professional development review revealed that many of values that I held in industry still dominate and influence my practice and ways of thinking. In industry, I endeavoured to fulfil my role as a "rational, logical, non-emotional manager of organisational theory" (Ford *et al*., 2010: 75) in keeping with the way I had been educated. I brought my values of pragmatism, independence, objectivity, efficiency and a drive for tangible results and outcomes to my lecturing practice. These are the values that I believe brought me success in business and are what I am challenging in this Essay. This is not without difficulty as "to question the validity of a long-taken-for-granted meaning perspective predicated on a presupposition about oneself can involve the negation of values that have been very close to the centre of one's self-concept" (Mezirow 1990: 12).

Like many people in the world of business or education, the financial crisis of 2008 has created for me what Mezirow (1990: 144) calls a "disorientating dilemma". This is a major event in one's life, either a disorienting or orienting insight, which serves as a trigger for reflection. The financial crisis along with growing income and wealth inequality has made me question the economic and administrative systems within capitalism as well as the values that I hold. I believe in free markets but also that corporations have become too powerful and put profit before people, environment and fairness. I believe that capitalism is the cornerstone of democracy and individual rights and opportunities but is also acting to diminish these as our societies become more unequal.

I initially believed that I could objectively examine growing inequality in the world and point to an external source but came to recognise my role as both an agent and a subject of business management education. I believed inequality was caused by the dominant economic system of neoliberalism.[12] Upon further investigation, I have come to see that neoliberalism is not just an economic agenda but an ideology that has permeated the business, political and social systems. I use the definition of Mezirow who defined ideology as "... a form of pre-reflective consciousness, which does not question the validity of existing social norms and resists critique of presuppositions. Such social amnesia is manifested in every facet of our lives - in

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[12] Neoliberalism has created much controversy regarding its definition with many claiming it to be a vacuous term and catch-all for anyone with whom you disagree (Davies, 2014). Metcalf (2017) says that it became a rhetorical weapon for those left of centre to incriminate those to their right. Recently it has become more accepted with establishments like the IMF conceding a dominant global trend towards neoliberal policies (Ostry & Loungani, 2016).

the economic, political, social, health, religious, educational, occupational, and familial"[13] (Mezirow 1990:14).. Davies says that one way to understand neoliberalism is "...as an effort to *anchor modernity in the market*, that is, to make economics the main measure of progress and reason." (Davies 2016:1, emphasis in original)

Equally important is the rationality underlying neoliberalism. I believe that I, like many with a business school education who worked in management, have internalised the predominant positivist mode of thinking which Habermas (1971) says is committed to progressive instrumental rationalisation with its values of economy and efficiency. This is perpetuated through business education which promotes objectively and neutrality (Welsh and Dehler 2007; Ford *et al.,* 2010; Grey 2010) where instrumental rationality has been accepted as the only legitimate knowledge and puts the ends of capitalism and most recently neoliberalism, beyond rational reflection (Edgar, 2005).

I agree with Grey (2004) who proposes that typically, management thought has treated people instrumentally as a means toward some end[14] and I believe that through education and socialisation, increasingly affluent and economically secure workers, with rising levels of empowerment and autonomy treat themselves and their skills instrumentally. This is particularly relevant for the subject I teach and the students who pursue a career in human resource management (HRM). HRM is fundamentally about the people management systems within organisations and the function is currently under pressure to quantify its worth and empirically demonstrate that it adds value leading to a more instrumental orientation to the employer-employee relationship (Marchington, 2015). In Appendix 1, I discuss the subject of HRM in more detail as well as the challenges facing my students in the 21st century workplace.

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[13] This is similar to the definition by Carr & Kemmis (1986) who describe it as "broadly accepted sets of values, beliefs, myths, explanations and justifications that appear self-evidently true, empirically accurate, personally relevant and morally desirable to the majority of the population, but actually work to maintain an unjust social and political order" It works by convincing people that existing social and political arrangements are naturally ordained and obviously work for the good of all.

[14] Grey (2004) says that although ethics is an evitable contested field, the greatest and most influential philosopher Immanuel Kant says that to treat people merely as a means to an end is by definition to act unethically.

3.3 Current Practice – Understanding the Underlying Context, Economy and Ideology

In this section, I investigate the growing inequality under neoliberalism, how people are treated instrumentally, not just by organisations, but by themselves, and how it is perpetuated by the current business school system. In Part Two, I examine an alternative way of teaching business management and HRM.

3.3.1 Inequality in the 21st Century Workplace

In this section, I investigate growing inequality over the past thirty years under the dominant economic system in the west. This is to deepen my understanding of the probable causes of diminishing conditions of the workers under neoliberalism - an economic agenda which promotes competition through deregulation and small government. I consider how education might help to combat inequality for current and future generations as projected by the Great Gatsby Curve (Vandivier, 2013). I look at how management decisions, leadership and corporate governance within companies perpetuate income and wealth inequality.

Over the past thirty years there has been an intensification of competition which has led to big winners and big losers (Gopinath, 2012). There has been a shift in income from labour to capital and a shift of both labour and capital income to the top of the income distribution (Levy and Temin, 2007).[15] In Britain real wages are in their longest slump since the Napoleonic wars (Beckett 2017). The world is returning to inequality not seen since the time of Marx with most wealth concentrated in the hands of a few (Dobbs *et al.*, 2012). Many analysts consider recent events such as the positive Brexit vote in the UK and support for US presidential candidates Trump and Sanders as a populist revolt against inequality (Jacques, 2016; Beckett 2017).

Inequality and Education
Many economists attribute the average worker's declining bargaining power to skill-biased technological changes - technology augmented by globalisation, which heavily favours better educated workers (Levy and Temin, 2007). The demand for tertiary education is increasing with projections that all countries will face some deficit in the supply of graduates by 2020 - 40 million in advanced economies (Global Risk Conference 2011). On the other hand,

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[15] Real wages have stagnated since the late 1970's for middle to low paid workers with top earners taking 70% of all income growth since then (Levy and Temin, 2007). On average between 65-70% of households in 25 high-income economies experienced stagnant or falling real incomes between 2005 and 2014 (Jacques, 2016).

joblessness remains very high amongst low skilled workers which has incentivised individuals and governments to invest in third level education.

As an educator, I would like to think that education can lead to better wealth and income equality. In my experience, education gave me opportunities to participate in the knowledge economy through multinational organisations, which provided me with a good income and lifestyle. There are two sides to the argument of the contribution of education to equality. On one hand we see that the pay gap between those with a third-level education and those without has grown from 1.7 times in 1980 to 2.4 times in 2010 (OECD, 2011). Many economists attribute this to skill-biased technological changes causing larger returns to education (Paccagnella, 2015). Inequality translates across generations. Studies from the Programme for the International Assessment of Adult Competencies (PIAAC) found that all countries show a link between parental educational levels and the earnings of off-spring. There is a deficit in the earnings of children of uneducated parents ranging from 20% in more egalitarian countries to 75% in more unequal societies like the USA (Paccagnella, 2015). The Great Gatsby Curve plots the positive relationship between inequality and intergenerational social immobility (Krugman, 2012). With the sharp rise in inequality in the USA since the 1980's, this curve projects that the advantages and disadvantages of income passed from parents to their children will rise by a quarter for the next generation. Educational inequality is likely to be a key factor in the link between inequality and intergenerational social mobility (Vandivier, 2013).

Others argue that education is not the path to equality because of the demise of the bargaining power of *all* labour against capital. Levy and Temin (2007: 46) posits that free market economics prefers to "...let markets function and to redistribute ex post – the winners compensating the losers". They argue that since the end of Roosevelt's 'New Deal' and Keynesian economics, the free market has proven unable to broadly distribute the gains from increasing productivity, with winners using their political power to expand their winnings.

Since the 1980's, inequality has increased, according to Ostry *et al.* (2016: 38) as a result of a strong and widespread global trend toward neoliberalism, which he describes in the following terms:

> The neoliberal agenda - a label used more by critics than by the architects of
> the policies - rests on two main planks. The first is increased competition -
> achieved through deregulation and the opening up of domestic markets,

including financial markets, to foreign competition. The second is a smaller
role for the state, achieved through privatization and limits on the ability of
governments to run fiscal deficits and accumulate debt.

Levy describes President Reagan's US deregulation policies in the 1980's as the third man
(i.e. government) leaving the ring allowing business and labour to fight over rewards in free
markets, leaving most workers in an increasingly weak position. Many of Reagan's
supporters accepted his policies would lead to inequality but argued this was the price of
revived productivity growth. Piketty (2015) agrees with Levy and argues there is no reason to
think that capitalism will "…naturally reverse rising inequality" (Economist, 2014: 1). The
centrepiece of the argument is the ratio of an economy's capital to its annual output which
prior to the First World War was very high, leading to great inequality. This changed with
wars and depressions but since the 1970's the ratio of wealth to income has grown along with
income inequality to levels not seen since Victorian times.

Sustained rates of return on capital should reduce as capital increases according to the laws of
diminishing returns, but technology can change this. One reason is that new technology
makes it easier to substitute machines for labour and allows capital to take a larger share of
national income (The Economist 2014). Rothman points out that technology has been blamed
for income inequality with the "standard explanation for rising inequality the race between
the demand and the supply for high skills" (2004: 24). He argues, however, that although
important, it is not the overall explanation because "above a certain level, it is hard to find in
the data any link between pay and performance" and so the inequality in some way can be
blamed on pay-setting institutions and corporate governance (Rothman, 2014).

Barton, managing director of McKinsey, agrees and says that much of what went wrong
before, during and after the financial crisis in 2008 "stemmed from failures of governance,
decision-making and leadership within companies - that is, the crisis was a result of how
organisations are run much more than it was an economic phenomenon" (Porter and
Lawrence 2011: 40). Mintzberg also concedes that the ongoing crisis is "...a managerial
crisis, not an economic one" (Porter and Lawrence 2011: 39).

In the 1960's the top one percent of wage earners collected approximately five percent of all
wage income, now it is 10-12% (Solow, 2014). The corporate world is emulating the 'super-

star' or winner-takes-all[16] economy where a small number of players take home the lion's share of income. Krueger (2003) posits that although government has its role to fight inequality, private sector organisations need to ensure that economic growth leads to a widely-shared prosperity and decent living standards for the majority. But CEO pay now averages two hundred times the average wage, up from eighteen times in the 1960's. Krueger points to luck and an erosion of norms of fairness as the cause in many cases (Krueger, 2013).

The above implies that inequality in the 21ˢᵗ Century is not just situated in the economic system but also lies at the feet of organisations and management. I see diminishing levels of fairness within organisations with a prevailing philosophy of 'winner takes all' increasing income for the higher echelons in management with continued diminished working conditions amongst the lower levels. This suggests that the inequality we see in industry today *is in some way* driven by the dominant ideology of our era, which is neoliberalism, and its underlying instrumental rationality with its adherence to objectivity supporting an unfair system by decoupling values from business decisions. Davies (2016) argues that neoliberalism makes economics the main measure of progress and reason and I think this is particularly true in organisations today.

In the next section, I consider critical theory and the varying arguments that neoliberalism is a dominant ideology that can be seen not just at the macro-economic level but also in the political, business and social realms. I am particularly interested in why so many are complicit (even the losers) in perpetuating a system which appears unfair and inequitable. I am pursuing this line of inquiry for my own development because "a route to self-knowledge is to deconstruct the political economic and cultural framework in which we are embedded and 'assembled' as selves" (Tennant 2012: 118). Kegan defines development as an ongoing distinction between the self and other, or put more philosophically, between subject and object (Day, 2004).

I am interested in how one's subjectivity is shaped or produced externally by social forces and, in particular, I want to explore how ideology might play a part in constituting reality and identity. Through this inquiry, I am attempting to make 'object' the implicit impact of

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[16] Alfred Marshall (1947) used lawyers as an example when he first described winner-takes-all markets in 1890's England- a phenomena where highest ranked participants get reward far larger than those ranked even slightly lower (Levy and Temin, 2007).

neoliberalism on my self-concept, relationships and way of knowing so I have better choice in decisions regarding my personal and professional identity.

I explore the argument that neoliberalism is a hegemonic ideology instigated and sustained by a dominant class to ensure the status quo of a system from which they benefit. I then examine the underlying rationality of neoliberalism which, when taken too far, leads to the rationalization of society, trapping both the winners and losers in an unfair system. I explore what this means for the individual in terms of defining subjectivity and, in particular, how this relates to my work and identity.

3.3.2 Neoliberalism

From being a term rarely used prior to the early 1990's, neoliberalism has become ubiquitous in critical discourse (Flew, 2012). It has attracted controversy regarding its definition with many arguing that it is a vacuous term that has become a catch-all for anyone with whom you disagree (Davies 2016). Neoliberalism was coined at a meeting in Paris in 1938 and among the attendees were two Austrian exiles who came to define the ideology; Ludwig von Mises and Fredrich Hayek (Monbiot, 2016: McGuigan, 2014). While often conflated with neo-classical economics, Chang[17] (2002:1) says that "neoliberalism was born out of an 'unholy alliance' between (the tools of) neoclassical economics and the Austrian-Libertarian political philosophy". Although many may disagree with using the term neoliberalism[18], Metcalf (2017:1) states that the fact that three senior economists from the IMF published a paper questioning the benefits of neoliberalism "has put to rest the idea that the word is nothing more than a political slur or a term without any analytic power". The IMF paper called out a "neoliberal agenda" in the west that advocates economic policies that increase competition through deregulation and open markets (Ostry and Loungani 2016: 38). My understanding of neoliberalism is more in line with Metcalf (2017: 1) who describes it as "pushing deregulation on economics around the world, forcing open national markets to trade and capital and demanding governments shrink themselves through austerity and privatisation".

Since the 2008 financial crisis, many argue that neoliberalism must now be deemed a failure. Nobel Prize winning economist Joseph Stiglitz announced that 'Neoliberalism is Dead' because the central tenet of the ideology – that markets function best when left alone- has

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[17] See Appendix 11 for Chang's Summary of Nine Schools of Economics
[18] According to Dunn (2016), neoliberalism is a slippery concept, neither intellectually precise nor politically useful.

been disproved (Martin, 2015). From the IMF, Ostry *et al*. (2016: 41) write that "the increase in inequality engendered by financial openness and austerity might itself undercut growth, the very thing that the neoliberal agenda is intent on boosting". According to Sloan (2016) this points out that even the IMF (long considered a principal endorser of neoliberalism) has admitted that neoliberalism has failed.

Neoliberalism as a Hegemonic Ideology
Despite the failings of neoliberalism and the inequality created, there is no indication that the world is abandoning it. In this section, I explore the idea that neoliberalism is sustained because it is an ideology rather than *just* an economic agenda. I examine neoliberalism as a hegemonic cultural ideology that drives thinking today; advanced by the elite to maintain the status quo and embraced by all as it has become the way in which we all see the world – our pre-reflective consciousness (Mezirow, 1990) or our common sense.[19]

Marx said that the dominant ideas of any age have always been the ideas of the ruling class and those who own the means of production control the ideas and intellectual activity of the society which are shaped to support the dominance of the elite (Healy, 2015). Gramsci (1881-1937), further developed Marxist theory when imprisoned under the Fascist regime in Italy. He puzzled why Italian workers behaved so obviously against their own interests by aligning with the dictator Mussolini.[20] He asserted that man is not ruled by force alone but also by ideas (coercion and consent) and he developed a theory of cultural hegemony which states that ideology rather than violence or coercion is used to propagate its own values and norms, and individuals in capitalist societies tend to consent to their own exploitation (Zimmerman, 2017). Those benefitting from the status quo present the substratum of the society with a particular understanding of the world that becomes common sense. A good example, according to Zimmerman (2017), is be the assumption that a good student is a function of dedication, intelligence and diligence. Therefore, a bad student must be lazy, stupid and unmotivated. These beliefs obscure other factors that shape success like wealth and resources.

But is it possible to accept a dominant ideology without the manipulation of a ruling class? I believe so, and many critical theorists follow a conventional Marxist account of a dominant ideology, but fall short of a simple application of ruling class power (Flew, 2012). Both

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[19] Common sense as described by Crehan (2017) is knowledge that does not need to be proved or supported by evidence, it feels immediately obvious to be true. It might be seen as the opposite of critical thinking
[20] Many see history repeating itself with the election of Donald Trump. A multibillion, he has benefited from neoliberalism and is supported by those most disadvantaged by it.

Brown (2011) and Couldry (2010), like many writers on neoliberalism, draw on Foucault's 1978–9 lectures at the College de France, published in English for the first time in 2008 under the title 'The Birth of Biopolitics'. These lectures, according to Gane (2013: 4), were an important starting point in critically examining the neoliberal agenda including "the tendency of neoliberal reason to use principles from the market economy to analyse non-market relationships and social phenomena", and to consider citizens as rational economic actors in every sphere of life (Flew, 2012).

Brown (2011: 118) argues that "... more than mere economic policy, neoliberalism is a governing social and political rationality that submits all human activities, values, institutions, and practices to market principles". Davies (2016: 2) writes that the reason neoliberalism is hard to define is that it refers to "a necessarily interdisciplinary, colonising process". It is the application of markets and competition and their rhetoric beyond narrowly economic problems to address fundamental problems of modernity.

Within this ideology, politics is analogous to business; democracy to capitalism or consumer choice. Zimmerman (2017) says that Trump himself may be the paragon of this ideology whose supporters believe that his shrewd business acumen is what is needed to make 'America Great Again'. But neoliberalism is not just embraced by the right, both the Democrats in the USA and the Labour party in the UK show strong support for it.[21] This is in line with Gramsci's argument that every substratum of a given society can lay claim to its variation of the dominant ideology; we all believe the same version of common sense. Read (2009: 25) quotes Harvey (2007) who says that "neoliberalism...has pervasive effects on ways of thought to the point where it has become incorporated into the common sense way many of us interpret, live in, and understand the world". Tribe has argued it is "now so deeply embedded in the reflexes of the world's ruling elites and line managers that they have difficulty conceiving the world in any other way" (Tribe 2009: 694). The question arises to what extent we are subjected to neoliberalism.

The implication is that many of us (both winners and losers) buy into, and are complicit with, neoliberalism despite the inequality that it perpetuates. This is because neoliberalism has become our common sense, how we have come to understand the world, and how we define

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[21] Many see this a grotesque betrayal of principle with the left abandoning their traditional commitments, especially to workers, in favour of a global financial elite and in doing so, enabling a rising inequality (Metcalf, 2017).

relationships with ourselves, others and the world. Just as we create ourselves through and as a variant of our culture's canonical forms (Bruner, 1987), we shape the understanding of the world we inhabit from the narratives that are available to us. It is our way of thinking that makes inequality "...seem unproblematic, inevitable, incidental or even justified" (Carr and Kemmy, 1986).

Marx and Gramsci point to a cultural hegemony perpetuated to maintain the status quo for a dominant class. I do not accept a ruling class power perpetuating neoliberalism for their own ends, but I do understand that I, like many who have been educated and worked in business, have internalised the neoliberal ideology and its underlying instrumental rationality and this affects my world view and the reasoning I use to make decisions.

In the next section, I examine the instrumental rationality underlying neoliberalism. From the classical era of sociology (1830-1930) to the present day, the question of modernity and rationality has been a central theme (Turner, 2013). "Enlightenment thinkers, such as Locke and Descartes in the seventeenth century, or Popper and the positivists in the twentieth, appealed to empirical evidence and the application of universal reason in the cause of undermining prejudice, superstition and the blind reliance on traditional forms of authority" (Edgar 2005:189). Taken too far, this leads to the rationalisation of society and the individuals within it; decoupling values from reason and trapping both the winners and the losers in an unsustainable growth-driven model of neoliberalism: laying both livelihoods and the environment to waste. Sainath (2007: 1) quotes Abbey who said "Growth for growth's sake is the ideology of the cancer cell".

Neutrality and Objectivity

The colonising argument of economic systems into social life is not a new one and has been part of the debate around the dominant power of capitalism in the development of the modern western world. Weber had a very pessimistic view of capitalism and saw it as the primary force for the rationalisation of society (Turner, 2013). He argued that the technical power of capitalist economies lay in the rigorous deployment of instrumental rationality and the exhaustive manner in which it seeks the most instrumentally efficient means to the achievement of any given goal. Weber imagined that an increasing rationalisation of society would lead to man being trapped in an "iron cage" of rationality and bureaucracy[22] (Najafi, 2015: 211). He said that "instrumental rationality comes to imbue all forms of social life,

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[22] a type of organisational management based on legal-rational authority

from science and technology, through law, accounting and administration to architecture and music" (Edgar 2005: 20).

Ritzer (1993) in his book 'The McDonaldization of Society' extrapolated Weber's ideas on rationalisation. A society characterised by rationality is one which emphasises efficiency, predictability, calculability, and control over uncertainty. This leads to an emphasis on matching the best or optimum means to any given end through logical reasoning while discarding all others. Efficiency is the best means to achieve an end, but very often becomes an end in itself. This displacement of goals is a major problem in rationalised societies.

According to Edgar (2005), Habermas argues that a positivist, overtly value-neutral science services the reproduction and stability of capitalism. As positivism is considered value-free, values cannot be justified through empirical observation and should not influence acceptance or rejection in scientific research. The advocacy of value-neutrality means an incapacity to question the inherent values. This places the ends of capitalism beyond 'rational' reflection with exclusive reliance on scientific validity, justified purely in terms of its logical consistency. It fails to reflect on the substantial values, interests and motivations.

Habermas argues that positivism is a false consciousness. It treats social relations as natural laws. Such laws are not expressed in terms of concrete and meaningful relationships between human beings, but as "interconnections between the abstractly quantified and mathematically formulated properties of a system" (Edgar 2005: 19).

Within business, over-reliance on positivism reifies or objectifies humans as abstractions and "...subjugates human knowledge, skills, relationships and education to organisational ends that are primarily economic or instrumental" (Fenwick 2004; 193). Within the discipline of HRM, its name reinforces this objectification of people as resources to be managed.

Unlike Marx or Gramsci, Habermas does not see the objectification or instrumental use of humans as one class dominating another, but rather subordination to the administrative and economic system which embraces the administrators as much as the administrated. He says increasingly affluent and economically secure workers internalize the positivist image of themselves as objects; their labour a commodity to be sold (Edgar, 2005).

Grey agrees that treating people as means, rather than as ends in themselves is something which can be 'done' to oneself. He uses the example of a career where people treat themselves

instrumentally as a means to career progression - objectifying themselves as a project to be managed (Grey, 1996).

With more empowerment and autonomy in the workplace (Cleveland, Byrne and Cavanagh, 2015), it would seem that workers (including me) are as likely as the organisation to treat themselves and their labour instrumentally. It has become our common sense to rely on instrumental reason even in our relationship with ourselves. I see that many people in our culture work too hard, not because of overt domination but because of choices 'freely' made.

Brookfield (2014) says that Foucault's (1980) work on the micro relations of power built on Gramsci's ideas to argue that the chief way in which power is exercised in contemporary society is through the exercise of disciplinary power; that is, power exercised by ourselves, on ourselves, ensuring we stay within acceptable modes of thought and conduct. According to Read (2009) neoliberalism governs without governing and for it to work, its subjects must have a great deal of 'freedom' to act.

Foucault saw neoliberalism not just as a scheme for reordering the social, but a design for reordering the self (McGuigan, 2014 :Flew, 2012). Old capitalism saw the rational self-interested man driven by exchange, but "neoliberalism sees competition as the defining characteristic of human relations" (Monbiot 2016: 1). This changes from a system of win-win to one of winners and losers. Foucault posits that neoliberalism called for the return of pre-twentieth century's 'homo-oeconomicus' but modified to be 'homo-oeconomicus the entrepreneur, an entrepreneur of himself" (McGuigan 2014, Gane, 2013, Read 2009).

Perhaps in late modernity we need to be 'entrepreneurs' of ourselves. According to Burkeman (2016), because the social bonds of religion or society decreasingly support us, life is becoming more individualistic. One outcome of this, he says, is that it pushes us to constantly demonstrate our usefulness through frenetic doing with everything from education to recreation seen as an investment to better productivity and success. It is not only on the macro level that human knowledge and skills are subjugated to economic ends, but also on the individual level. Man objectifies himself as a product to be branded, and his labour to be sold.

Being an entrepreneur of ourselves means taking exclusive responsibility for our own success and pushes us to keep in line with societal expectations and contextual normative pressures to assimilate. According to Knights and Clark (2013:344), "the anxieties and doubts associated

with identity specifically reside in western culture insofar as expectations and responsibilities for success have been individualised such that in the event of failure people can blame no one but themselves". This creates a preoccupation around identity with people asking 'who am I?' and 'how should I act?' to secure success. Giddens (1991) says a primary motivator in modernity is the avoidance of shame, which is the anxiety of not living up to the 'ideal' self-identity.

Neoliberalism's Impact on Identity Formation

I subscribe to an existential view that individuals are solely responsible for creating themselves through their choices and actions. But to what extent are these choices influenced by their world view and how is identity influenced externally?

Within the fields of development and education, there is continuing emphasis on identity and 'identity work' (Alvesson 2010; Alvesson and Willmott 2002; Petriglieri and Stein 2012; Knights and Clarke 2013; Tennant 2009, 2012; Illeres 2003, 2014; Giddens, 1991). Alvesson quotes Kuhn (2006) who defines identity as '"the conception of the self reflexively and discursively understood" (Alvesson 2010:173). There is evidence of overlap in the use of the terms 'self' and 'identity' as they are very close in content but according to Illeris (2014: 151), identity "...has been understood not just as a psychological but specifically as a psychosocial concept, that is, a concept explicitly including the combination and interaction between the individual and the social environment and how this influences the development of the individual".

Tennant (2012) sees the use of 'identity' as a shift towards the social side of the individual-social dichotomy. The amount of agency a person has in crafting their own identity is one of the core debates in identity studies. "It is commonly referred to as the agency/structure dualism, or other derivatives such as fragile/autonomous, object/subject or voluntarism/determinism" (Nicholson, 2011: 37). On the extreme side of the debate there are the 'essentialists' who believe a core unchangeable self exists and on the other the critical theorists who see the individual as totally socially constituted. Most people, especially those who believe development is possible fall somewhere in the middle believing in both agency as well as external shaping in moulding the individual.

According to Rodgers and Scott (2008), contemporary conceptions of identity and identity work share basic assumptions that there are both external and internal forces at play. External

forces constitute contexts and relationships: stories and emotions are the internal, meaning-making aspects.

Identities are created through identity work which involves creating, experimenting with and revisiting identity narratives and stories about the self (Petriglieri and Stein, 2012). According to Alvesson and Willmott (2002: 626) "people are continuously engaged in forming, repairing, maintaining, strengthening or revising…" their identity through identity work. These processes are both conscious and unconscious with many contexts (including ideology) absorbed and taken for granted as true rather than being perceived. Discourse is a primary force or resource for identity work. Ideologies such as neoliberalism impact on identity formation through identity regulation with the individual selectively, but not necessarily reflectively adopting practices and discourses that are more or less intentionally targeted at the 'insides' of the individual (Alvesson and Willmott, 2002). Identities form as a result of interaction, but not necessarily as a result of awareness (Rodgers and Scott, 2008).

How Neoliberalism Shaped My Identity

In this section, I reflect on how I have been shaped by external factors and ideologies and in particular, neoliberalism with its underlying instrumental rationality. I am interested in the extent to which the 'outside' got 'inside' (Tennant, 2009: 150).

I have always viewed my industry experience as an asset in the classroom and I strove to align my work with my values. When I first came across Ritzer (1983) and his use of Weber's theory of rationalisation, I was taken aback by how closely aligned the tenets of rationalisation were to how I manage my work and how my business values were shaped in accordance with the concepts of efficiency and productivity. I described myself in Essay One as pragmatic, objective, efficient and goals orientated - values that I preach are the essence of 'professionalism' within management. I brought these values to the classroom and in the way I prepared for class. I valued quantity, efficiency and objectivity in what and how I taught.

I had a utilitarian relationship with time and an efficiency-based attitude towards it that compelled me to be the Frederick Winslow Taylor of my own life "presiding ruthlessly over my work" (Burkeman, 2016: 1), where efficiency and productivity had become my goals and not a means to an end. This adherence to efficiency is perhaps the key area that affected my work the most. I prided myself in working long hours and in my personal productivity, which I measured in terms of output (articles read, exams corrected, emails answered, content

delivered). This 'frenetic doing' obscured the true meaning of what I wanted to achieve in my role, i.e. collaboration with colleagues, mutuality with students and adherence to good teaching and learning practices.

I also had an instrumental attitude to my labour. This was evident in Essay One and how being paid by the hour created a conflict between what I saw as professional integrity and perceived worth. I saw that many of my values and ways of living are socially constructed and influenced by external ideologies such as neoliberalism. I saw that I have internalised an instrumentalism towards my work and myself with my identity tied up with what I achieve, know and do.

In constructive-developmental theory, the extent to which individuals are impacted by the social, cultural and political structures or what Kegan (2009: 46) refers to as "…being psychologically 'written by' the socializing press", depends on the individual's stage of development. This also extends to identity regulation - discourses and narratives that condition the processes of identity formation and transformation (Alvesson and Wilmott 2002).

In third order development complexity, the self-structure or self-concept is organised such that identity is rooted in the surround (Anderson, 2006). According to Rodgers and Scott (2008), lack of awareness of norms and pressures to assimilate keeps teachers subject to contextual forces robbing them of agency, creativity and voice. In synthesizing the research into the role of self and identity in learning to teach they conclude that theorists within this field are calling for teachers to "(1) become aware of their identities and the political, historical and social factors that shape them; (2) assume agency to find their voice and take authority to shape their own professional paths and identities" Rodgers and Scott (2008: 742).

Embedded in this is a hidden developmental expectation that teachers do, in fact, possess fourth order development complexity. Those in the fourth order are less susceptible to external influences and are able to choose and filter ideas based on their own internally-developed standard of who they are, what they believe and how they should behave. Identity regulation through discourse and narratives can be accepted or rejected depending on how integrated, unified and aligned an identity is to its own belief system. This is in keeping with Kegan (1994) who says that the modern world calls for fourth order meaning-making. This highlights that to be successful as an educator and shape professional identity and pedagogy,

I must not only develop my teaching and learning knowledge, but I must develop the complexity of my meaning-making.

Neoliberalism and Education

Neoliberalism has changed the attitude towards education, which is perceived by many as an investment in their skills and marketability (Ball, 2015). Perceiving education as an investment seems to be particularly prevalent in business management education and something that I see with my students. There is much criticism directed at Business Schools for promoting this idea (Pfeffer and Fong, 2002) as well as an over-reliance or reverence for a positivist approach to business management.[23] According to Roberts (1996: 55), "Business Schools can be seen as vehicles for what Weber saw as the progressive rationalisation of the social world…Presenting such subjects as economics, psychology and sociology in an exclusively positivist manner… obscures the conflicts, debates and uncertainties within these disciplines".

Podolny (2009) believes that the assumption of a value-free discipline has allowed management education to largely ignore the teaching of values and ethics and even when it is addressed, it is done in a vacuum. He says that "...the manner in the way faculty members teach allows students to regard the moral consequences of their actions as mere afterthoughts" Podolny (2009: 66). This decoupling of values from seemingly objective managerial decisions, I believe has led to an erosion of fairness and equity within organisations and society as a whole.

I was educated in a traditional business school in the 1990's – a time that has received the worst of the criticism following the 2008 financial crisis (Pfeffer and Fong, 2002). Through research and reflection, I have come to understand that the values I brought from my education and industry experience, while on one hand very positive, if left unchallenged perpetuates instrumentalism in business. This makes me part of the problem of inequality which I wish to address in my teaching practice.

In the next section, based on the above exploration, a new approach to teaching is explored. It allows me to move from being part of the problem to contributing to the solutions of inequality. My new 'critical pedagogy' addresses the social and structural concepts of power, control and inequality through critical content, democratic dialogue and critical thinking. It is

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[23] A discussion on the criticism of business management education is provided in Appendix 2

a transformational pedagogy that will equip students with the habits of mind for ongoing development, help them find their own voice, and recognise the power and role they play in creating a more equitable world.

3.4 New Practice - Critical Pedagogy

I sought a pedagogy to reflect my values of democracy, equality and plurality in my practice and implement techniques and adaptive challenges that will allow transformative learning to happen for me and my students. Having researched critical pedagogy, I believe it has the potential to fulfil these criterion.

Cambourne (1995) says that all pedagogies are driven by a theory of learning. The theory of learning that drives my pedagogy integrates adult learning (Merriam, 2001; Knowles, 1968; Brown 2004), critical pedagogy (Freire, 1972; Dirkx, 1998; Giroux, 2011), critical management studies (Dehler, 2001; Grey, 1996; Reynolds, 1999) and transformative learning (Mezirow, 2000; Brown 2006; Kegan, 1994; Baxter Magolda, 2003).

To translate theory into practice, I looked to Reynolds (1997) who distinguishes between content-radical and process-radical pedagogies, with the latter addressing power asymmetries of the traditional teacher/learning relationship. My critical pedagogy was also was influenced by Brown (2006) who proposed a practical process-oriented model of critical theory that weaves the three theoretical perspectives of adult learning, transformative learning and critical social theory (see outline in Appendix 3). These are interwoven with three pedagogical strategies of critical reflection, rational discourse and policy praxis. My critical pedagogy is informed by a framework for promoting self-authorship developed by Baxter Magolda (2003, 2004), Berger's (2012) 'Transformational Habits of Mind' and Petrie's (2015) 'vertical development'.

Why I Chose Critical Pedagogy
Critical pedagogy contributes to my development goals, allows me to "...live in harmony with the things I believe in..." (McNiff 1996:1) and offers an opportunity for ongoing development not just for me but also for my students. Dehler *et al.* (2001) proposes that to prepare students for the turbulent new world, education needs to become both transformational and emancipatory. Grey *et al.* (1996) argued that to teach critical management in a conventional mode of pedagogy is a contradiction in terms. A critical pedagogy, they argue, stimulates students to view management as a social, political and economic practice (Grey *et al.*, 1996).

Fenwick describes the use of a critical pedagogy in the field of human resource development (HRD) as a means of challenging "... the subjugation of human knowledge, skills, and relationships to organisational or shareholder gain" (Fenwick 2004: 193). Critical pedagogy can equip students to become independent learners and critical thinkers capable of a complicated understanding of the historical, social, political and philosophical traditions underlying contemporary conceptions of management.

I chose critical pedagogy with trepidation as I associated critique with negative questioning. Zeus (2004: 14) says that criticism is often misconstrued as pessimistic or negative and references Eagleton (1976) when he says it is not so much a form of refutation or exercise in rejection, but rather a prerequisite for intellectual engagement and the formation of ideologies. "...the teacher-as-critic understands that criticism is at the centre of a quality education that values debate, openness to different ideas and commitment to democratic processes". However, this notion of critique as scepticism and criticism frequently blinds it to being critical of its own assumptions and assertions (Antonacopoulou, 1999).

This pedagogy calls for a democratic and power-neutral relationship between students and lecturer and requires participatory dialogue for inter-subjective creation of knowledge. A big influence was the work of Freire (1970) who proposed that the critical educator who incorporated a democratic vision in their teaching increased the critical capacity, curiosity, and autonomy of the learner. He proposed a dynamic relationship between teachers and students where both learned from each other. In this model, learners are not recipients of knowledge rather they become creators (Dirkx, 1998). The implications of critical pedagogy are that critical content challenges given 'truths' and 'common sense' within the disciplines of management and HRM to expose assumptions and values, the use of power and control, and to examine inequalities and "…sacrifices made in the name of efficiency, productivity, profitability and competition" (Antonacopoulou, 1999: 3). This allows me and my students to consider the nuances and complexities of managerial decisions in practice and their impact on workers and equality in general.

When devising a pedagogy, I believed that it is important to introduce critique as a way of challenging assumptions and not exchanging one ideology for another, or "replacing one 'truth' with another" (Ford *et al*., 2010: S77), or to provide alternative solutions to problems in the discipline. Rather, it introduces the students to the concept of '*ideology critique*' as an ongoing process, which ask questions about common answers rather than to answer

questions. Answers are only as valuable as the questions that educator and students are able to pose (Zeus, 2004: 13).

Like Currie and Knight (1995: 28) I was interested that my pedagogy address the drift towards instrumentalism by both teachers and students, which can " easily collapse into indifference". The critical approach uses the work and non-work experiences of students to problematize rather than validate management theories and assumptions. "The goal is not to chase out instrumentalism, but simply to prevent it chasing out all other ways of relating to education". Critical thinking is a fundamental element of critical pedagogy and the goal is to develop and sharpen these skills for my students and me as we face an increasingly complex environment.

Another factor that attracted me to critical pedagogy was the importance of praxis - critical reflection and action. Praxis is a Greek word that means moving back and forth in a critical way between reflecting and acting on the world and is a major component of Freirean practice, because reflecting alone does not produce change (Brown, 2006). Fitzmaurice (2008) says in a culture where industrial skills are greatly valued in education, it is good to look at the distinction that Aristotle made between technical discourse (techne) and practical discourse (praxis). The former guides action in a reasoned way with the purpose to enhance skills whereas the latter, praxis, is a moral disposition aimed at acting truly and justly in order to realise ethical values and goals by reviewing actions and the knowledge that informs them. Praxis according to Carr and Kemmis (1986: 17) "had always allowed ends as well as means to be problematic, and to be a matter of choice - choice about right action in a given situation, not guided by singular ends".

Praxis involves the careful consideration of our theories and our practices: "Theory building and critical reflection informs our practice and our action, and our practice and action inform our theory building and critical reflection" (Wink, 2000, p. 59 as cited in Sandretto, 2007). According to Brookfield, a critically reflective teacher develops the rationale behind their practice which serves as '…a methodological and ethical touchstone " (Brookfield, 1995b: 23). Degener (2001) proposes that by enabling students to reflect on their common sense knowledge, they learn how to transform their lives. There is a shift, in Freire's term, from naive consciousness to critical consciousness. To help students engage in critical consciousness, educators should empower students to reflect on their own worlds, and to self-assess in fact.

The purpose of implementing praxis in my profession is best aligned with the ideas of Greene (1998) who says that reflection requires us to be awake to the world and conscious of our own consciousness; engage in the metacognitive process and also inquire into the thinking and experience of others (Blanchard, 2010).

My critical pedagogy is influenced by critical theory (see Appendix 4). Although there is no one tenet that describes critical theory, in general it can be perceived to challenge and disrupt the status quo. Kincheloe and McLaren (2002) propose that current discourse in critical theory can be seen more as a 'discourse of possibility' allowing for, at least, the conception of human agency in defining one's own existence. This compares to the deterministic perspectives of earlier Marxist's scholars. They point in particular to theorists like Giroux who saw education in terms of hope, and schools as sites where "...forms of knowledge, values and social relations are taught for the purpose of educating young people for critical empowerment rather than subjugation" (Kincheloe 2002: 89)

Although informed by critical theory, the pedagogy I am practicing is more in line with critical management studies (CMS). CMS emerged from mid-1990, marked by a collection of articles by Alvesson and Willmott and others that apply a critical perspective to pedagogy, contesting the instrumental and unquestioned teaching that characterises typical business management education (Perriton and Reynolds, 2004). It focuses on method (critical pedagogy) as well as curriculum. Perriton and Reynolds (2004) posit that critical theory is indirectly present in CMS but it is mainly influenced by Freirean ideas with a growing emphasis on critical reflection from a Habermassian perspective.[24] This is reflective of my pedagogy. Although strongly influenced by Freire, Perriton and Reynolds (2004) argue that given the typical management student, CMS is not a pedagogy of the margins or emancipation, but more likened to a pedagogy of refusal – refusing to embrace and proliferate capitalist management practices.

This a very interesting proposition for me as while I do see that critical pedagogy as a means of emancipation for me and my students, Freire's philosophy was borne from a repressive regime and his impoverished students were obviously oppressed. This did not seem like a good fit given that my students are not at the margins of society. Indeed, Fenwick (2005) says that management students often enjoy significant privilege and cultural capital and based on

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[24] Reynolds (1998) asserts that Habermas links reflection with the emancipatory interests of autonomy and responsibility.

their career choice in mainstream occupations are unlikely to aspire to leading revolutionary social change.

To describe my pedagogy as one of refusal would best describe my approach as while I do not want to proceed with business as usual, I am not quite at a point of accepting all tenets of critical theory. Fournier and Grey (2000: 13) say that "...to be engaged in critical management studies means, at the most basic level, to say that there is something wrong with management, as a practice and as a body of knowledge, and that it should be changed".

What critical theory and critical management studies offer my pedagogy is the concept of '*ideological critique*[25]' rather than a critique of any given social order. It is not about offering solutions to given problems or providing a utopian destination. Instead it is an on-going process that allows me and my students to read the world more critically and imagine a better world that is equal and inclusive. Zeus (2004) says that critical theory in education introduces the concept of oppression/inequality which, when understood on the subjective and objective helix, proposes that collectively the meaningful choices in subjective agency creates conditions for objective institutional change. To me, this means that individuals, including myself, can affect objective institutional change by recognising our own agency and making meaningful choices that lead to less inequality. Translated into the classroom, I try to make students aware that it is people and not organisations that make decisions and it is their choices as managers that can contribute to a more unequal or a more egalitarian organisation and society.

The critical pedagogy that I have chosen is a way of achieving my developmental goal of transformation from content provider to educator, one who is committed to providing an environment for transformational learning of me and my students.

3.5 Conclusion

Since the financial crisis of 2008 and growing income and wealth inequality, I began to question the economic and administrative systems within capitalism and the values I hold. I

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[25] This, according to Tennant (2009) is the technology of the self in critical pedagogy with the aim to analyse and uncover one's ideological positioning, to understand how this positioning operates in the interests of oppression and through dialogue and action, free oneself of 'false consciousness'.

used this Essay to investigate the growing divide in society where most of the income growth and wealth accumulation is concentrated in the hands of a few.

I saw that the neoliberal economic agenda over the past thirty years has contributed to growing inequality. In an attempt to understand why many of us are complicit in a system that clearly is inequitable, and for my own development to understand the extent one's subjectivity is shaped or produced externally, I investigated neoliberalism as a hegemonic ideology that acts at the subjective level. By presenting a reality and common sense that propagates its values and norms, individuals in capitalist societies tend to consent to their own exploitation (Zimmerman, 2017). I saw that I was influenced by neoliberalism which shaped my professional identity, values and how I work. I will remain susceptible to external discourses and narratives unless I develop to a fourth order development complexity.

I concluded that the underlying instrumental rationality of neoliberalism and its dominant use in management decisions, leadership and corporate governance is contributing to inequality and diminishing levels of fairness in organisations. There is increasing income for the higher echelons in management compared to the average workers' pay which has stagnated since the 1970's (Krueger, 2013). As my investigation progressed, I began to see the contribution of business education to the perpetuation of inequality through the promotion of objectivity and neutrality decoupling values from seemingly objective managerial decisions. As a business lecturer, I saw that I was part of the problem of inequality.

I took the opportunity to investigate an alternative way of teaching. My goal was not to chase out instrumentalism but simply to prevent it chasing out all other ways of thinking in education and management. This led me to critical management studies and critical pedagogy. I was inspired by Reynolds who said

> The function of management education should not be to help managers fit unquestioningly into the roles traditionally expected of them but to assist them in engaging with the social and moral issues inherent within existing management practice and to become more conscious of the ideological forces which constrain their actions (Reynolds 1999b: 182).

Critical pedagogy advocates the concept of agency and the belief that collectively the meaningful choices of individuals create conditions for objective institutional and social

change. This means my students and I can affect inequality by recognising our own agency and by making meaningful choices.

The key guiding principles of my new pedagogy are:

- Equality, democracy and plurality are values that are desirable and achievable and should be first experienced in the classroom through power-neutral relationships which, according to Freire (1970), increases the critical capacity, curiosity and autonomy of the learner;
- For transformational learning, students should be supported to help them take responsibility for their own learning, engage in critical reflection and rational discourse and be validated as capable of creating knowledge through mutually constructed meaning;
- Knowledge is not owned, given or a source of power but is created inter-subjectively through democratic dialogue situated in the experience of those in the room;
- 'Ideological Critique' is a way of questioning world views by challenging assumptions and common sense on an individual, organisational and societal level;
- Social change comes about through individual agency.

Beyond changes in my practice, this new pedagogy is a means to further personal development. Engaging with critical and educational theories helped me see that I am a product of my time and society which shapes my beliefs and understanding. Although I would not describe myself completely as the 'Neoliberal Self' (McGuigan, 2014)[26], I recognised many of my values and way of living are socially constructed and, as such, influenced by external ideologies such as neoliberalism.

In development terms, critical pedagogy represents a means to achieve my goals below (See Essay One). These are synthesized and graphically depicted in Figure 1.

- Define a personal pedagogy in line with my values of democracy and equality;
- Commit to change my frame of practice from content provider to educator;
- Create adaptive challenges to help me further along the bridge to self-authorship;

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[26] The neoliberal self as the preferred form of life under current capitalism is a successful entrepreneur, sovereign consumer and hard-working taxpayer who takes sole responsibility for their choices.

- Challenge the way I see the world to offer a more complex and broader perspective on my values and myself;

- Be an accomplished master within my profession (as outlined as fourth order by Kegan) by understanding how inequality and complexity affect the discipline of management and HRM and ultimately my students.

Figure 1: Critical Pedagogy as a means to achieving Goals
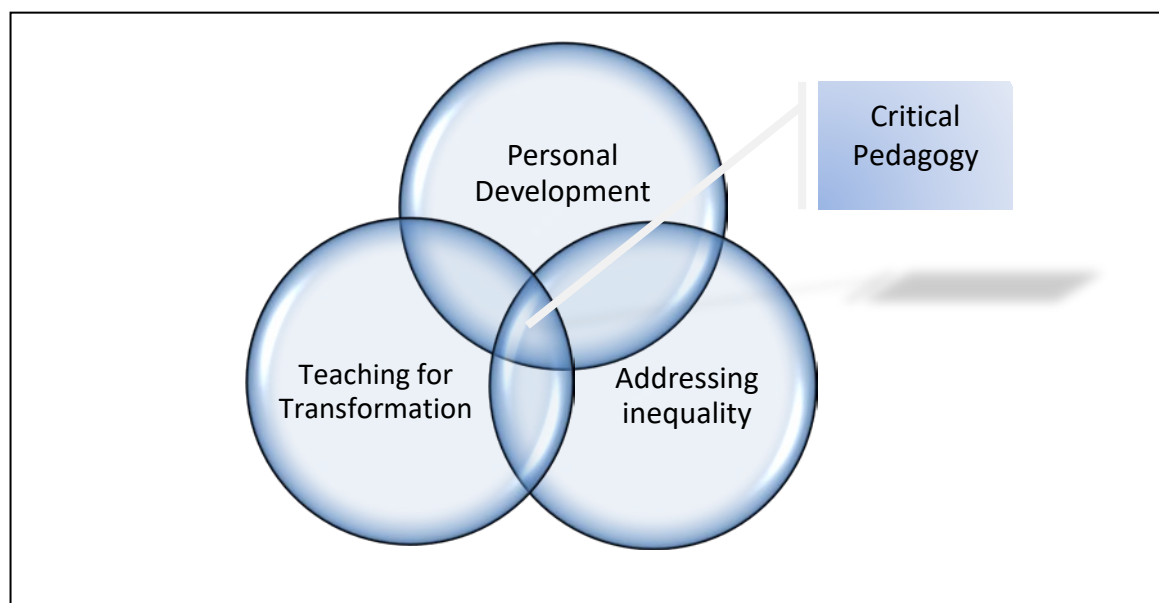
Source: Authors Own (2016)

SECTION 4   [ESSAY THREE] – TRANSFORMATION IN ACTION

4.1 Introduction

This Essay outlines a transformational shift in practice from content expert to educator as I implement a teaching philosophy and pedagogy that:

- reflects values of equality, democracy and plurality
- is developmental in nature by creating adaptive challenges for me and my students
- is reflexive and continuously challenges underlying assumptions in myself and my discipline

This critical pedagogy draws on proceeding phases in the programme. In Essay One, I highlighted developmental goals through a better understanding of my values and my profession. In Essay Two, I looked to the external influences and ideologies, in particular neoliberalism, which shaped my self-concept, values and assumptions and provided the common sense by which I view the world. I gained an understanding of the causes of inequality, including the contribution of business education with its overemphasis on instrumental rationality, and identified the propositional theory of critical pedagogy as a means to contribute solutions to, rather than causes of, inequality.

A critical pedagogy allows me to break the cycle of presenting both management and HRM as value-free disciplines and encourages the questioning of assumptions which are accepted as common-sense[27] in business, for example the promotion of objectivity and neutrality, efficiency and competition. In the classroom, I explore the social and structural concepts of power, control and inequality through critical content, democratic dialogue and critical thinking. My pedagogy calls for me to live by example in the classroom where I share power, move away from presenting facts as truth, and work on an inter-subjective creation of new knowledge in a democratic, pluralistic classroom environment. This pedagogy is a way to help my students develop by giving them tools to discover their own voice, truth and knowledge and understand their power in creating a more equitable world by not distancing themselves from the moral and social consequences of their decisions as mangers.

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[27] Common sense as described by Crehan (2007) is knowledge that does not need to be proved or supported by evidence, it feels immediately obvious to be true. It might be seen as the opposite of critical thinking.

The objective of this Essay is to outline and analyse the changes to my practice in the context of my transformational development goal where I look for the points of intersection between implementing a critical pedagogy and personal development work. Here I analyse how the transformation, which occurred first as a commitment to becoming an educator and then the internalisation and deep understanding of my new educational philosophy, takes shape in action.

Specifically, this research provides a lived experience of implementing the propositional theory of Critical Pedagogy. It synthesizes the fields of critical pedagogy (e.g. Freire 1970, Dirkx, 1998, Giroux, 2011), constructive-developmental theory (e.g. Kegan, 1994; Baxter Magolda, 2003; Berger, 2012) through action research (e.g. Carr and Kemmis, 1986; Torbert, 2004; Whitehead and McNiff, 2006). It provides an analysis of a journey from a goals-oriented, instrumental pedagogy to a critical reflective practice and specifically highlights the gap between the propositional theory of critical pedagogy as outlined in the literature, and the lived experience of its implementation when analysed through the lens of constructive developmental theory.

This research consisted of two phases of implementation. The first phase describes implementing critical pedagogy through a third order developmental complexity. I show that a *seemingly* democratic participatory classroom did not conform to the tenets of critical pedagogy when analysed through first person research as I reflect and highlight my motivation to maintain power and control afforded by my authority and expertise. I also show how instrumentalism in my approach to teaching - and in the attitudes of students to their education and learning[28] - resulted in a desire for an efficient transfer of knowledge which interfered with student empowerment and learning.

In the second phase, I commit to the implementation of my new pedagogy and make changes to address inequality in the classroom, unilateral control in dialogue, and go beyond critical thinking to ideology critique through problem posing. I show that the changes went further than new teaching techniques and I saw that critical pedagogy was both the means to and the output of my development. I discovered that successful implementation of a critical pedagogy necessitated a fourth order development complexity. But it was also the means to my

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[28] According to Hockheimer, the intellectual labour of learning acquires an innate worth and exchange value in the jobs market which overshadows its use value (Carr & Kemmis 1986).

development by providing adaptive challenges to transcend my own self-concept and value proposition as lecturer to change from being a knower to being an explorer in the classroom.

The structure of this Essay includes the research method of this phase (Section 4.2) and how it is embedded in the overall research. I outline my conceptual framework and categories of analysis in Section 4.2.1. In Sections 4.3 and 4.4, I report on the action research phases incorporating intended outcomes, modifications, issues and analysis. In Section 4.4.1, I outline how I simultaneously used the Immunity to Change process to overcome my Big Assumption (Kegan and Lahey, 2009). This allowed me to stop protecting an idealised identity of 'lecturer as expert' and owner of knowledge to being open to an effective way of teaching as I commit to being an educator. Section 4.5 provides my findings and conclusions as I reflect on the developmental changes that were necessary to successfully implement a critical pedagogy. Throughout the Essay, I situate changes to my practice in existing educational and critical theory, sociology and philosophy to justify and support my thinking and action.

4.2 Research Design and Method

The method of research in this Essay is educational emancipatory action research (Carr and Kemmis, 1986). As a form of self-reflective inquiry, this method sat well with my development goals. This method is a strong tool for transformation, allowed me to cultivate a rich understanding and rationality of my practice and provided an opportunity to examine tacit beliefs and assumptions as a further process of self-awareness.

McNiff (1996:1) said that

> Action research is a way of looking at our life, personally and professionally, to make sure that it is how you would like it to be. This means monitoring what you do, and critically evaluating whether you are thinking and acting in a way which is in harmony with the things you believe in, or whether you might be thinking and acting in a way that is contrary to your values.

I returned to these words often throughout my action research when deep reflection on my actions, and in particular on my motivations, showed that I was often thinking and acting in ways contrary to my values of democracy, equality and plurality. Action research goes beyond description or understanding, it is about taking action to change. Whitehead (2006)

suggests that when we see ourselves as 'living contradictions' we can find a way to resolve the tension and improve practice, thus learning to live our values more fully in our practice.

According to Torbert (2004) action inquiry is a strong tool for transformation but it requires a willingness to be vulnerable to transform yourself because it demands transcending your own self-concept. For most of us, we have a deeply internalised need to appear to be independent, competent, and knowledgeable and this interferes with showing vulnerability. James and Agustin (2017) proposes that teachers are generally unwilling to scrutinize their practice and quote Hopkins *et al*. (1997) who refers to this as "a sense of anxiety and feelings of incompetence, associated with relearning and meaningful change" (James and Augustin 2017: 2).

Throughout the process, I collected data with the objective to gather evidence that my approach to my practice is diverse, complex, reflexive and impactful. I did this through rigorous documentation of plans, changing practice (action), outcomes and learning, critical reflection and comparative analysis with data already gathered in the programme. Over two hundred pages of notes from my reflective journals were recorded, collated and analysed along with student assessments, feedback and emails.

There were ongoing feedback loops from multiple perspectives (students, colleagues and cohorts) which I used in both the planning of changes to my practice, the justification and rationality behind the changes, as well as in gathering evidence of meaningful change and achievement of goals. According to Torbert (2004) we must sincerely want to be aware of ourselves in action in the present and strongly want to know the true responses when seeking feedback. I solicited feedback from students through student feedback forms and informally through in-class and after-class discussions. Probing through questioning, listening for understanding and depersonalising the feedback were skills I learned along the way. My programme cohort members were particularly crucial in the feedback process in which they listened, challenged motivations and excuses, asked for evidence and relevance and encouraged perseverance.

This element of research was completed over two 13 week semesters in a class consisting of 21 part-time adult students in Business Management in which I taught two modules of HRM (Workforce Diversity and International HRM). All students worked full-time in diverse industries while completing their business degree at night. Just over half of the students

worked in supervisory positions, ranging from production supervisor to senior manager while other students had no management experience.

While this research element took place over a one-year period (September-August) it is part of a four year action research project and changes made are informed by reviewing my practice from Essay One where I identified my improvement goals and Essay Two where I researched and consolidated my understanding of a way forward. This third phase of the action research cycle is where I 'try it out', 'take stock of what happens', 'modify plans' and 'monitor what I do' (McNiff 1996:2).

4.2.1 Conceptual Framework and Categories of Analysis

Analytic categories were chosen to best address the overall research question of the portfolio:

> How do I identify and effectively implement a developmental pedagogy that contributes solutions to rather than causes of inequality?

This Essay specifically addresses the question:

> What is the gap between the propositional theory of critical pedagogy and the lived experience when looked through the lens of constructive-developmental theory?

Figure 2: Conceptual Framework:
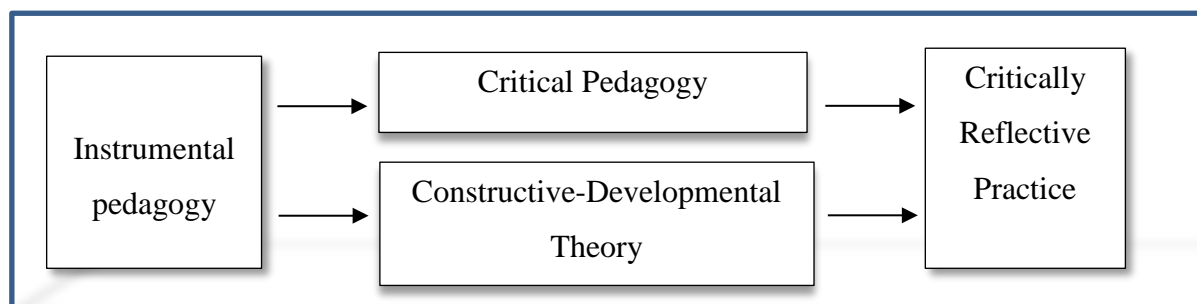
Note: Conceptual Framework is adapted from categories of analysis presented in Table 1 (below)

Categories of Analysis

I analyse my practice using two categories of analysis; critical pedagogy (power, rational dialogue, and critical reflection) and constructive-developmental theory (epistemology, interpersonal relationships and identity). Figure 2 sets out the conceptual mapping from current (instrumental) to new (critical reflective) practice. The concepts of critical pedagogy and constructive-developmental theory are used to bridge the development of pedagogy.

Table 1 – Synthesis of Critical Pedagogy and Constructive-Developmental Theories

	Critical Pedagogy in 3rd Order	*Critical Pedagogy in 4th Order*
Power	**Overall, 3rd Order conforms to the normative notions of student/lecturer relationship with the latter holding all the authority and Power in the classroom.**	**Overall, at 4th Order, individuals engage in an interdependent relationship where ideas and perspectives are shared.**
Epistemology	Source of knowledge is external authority. Rely on guidance from respected authority for affirmation, approval, and success.	Rather than assimilating knowledge from authority, self-authored individuals accept that knowledge is socially created and, therefore, use their individual perspective to participate in active knowledge construction. Others' perspectives are considered but not automatically taken in as given.
Interpersonal Relationships	Dependent Relationship on significant others – power external and residing in authority.	Interdependent relationship where self is not overshadowed by need for others approval.
Identity	External Source of identity - need significant others' approval especially those with authority.	Know own values and has the power to create identity.
Rational Dialogue	**Overall, at 3rd Order, individuals partake in unilateral control in an attempt to conform, control or protect their identities.**	**Overall, at 4th Order, individuals engage in dialogue where ideas and perspectives are shared for common understanding and synthesis to create richer meaning and new knowledge.**
Epistemology	Because individuals at this level lack the ability to critically evaluate new knowledge from other perspectives, they trust in authority figures to provide them with complete and accurate information.	Knowledge is contextual, partial and socially constructed. Search for mutual understanding and meaning.
Interpersonal Relationships	Conform to win favour and approval of significant authority.	Accept alternative perspectives and viewpoints of others.
Identity	Protecting an identity that has been cultivated according to normative forms. Strategies of control, protection or conformity within the discussion is evident.	Dialogue happens from a secure sense of their own identity and understanding.
Critical Reflection	**Overall, at 3rd Order, individuals lack the awareness of their own values and social identity and the external impact on decisions, opinions and behaviours.**	**Overall at 4th Order, individuals have an internal belief system via evaluating, interpreting and making judgements in light of available evidence and frames of references**
Epistemology	View knowledge as certain and immutable and are not inspired to examine or question it. Do not understand the source of their values, assumptions and beliefs and how these impact on decisions, opinions and behaviours.	Knowledge is complex, partial and full of assumptions and beliefs that need to be unearth to get a clear understanding of motivations as well as outcomes.
Interpersonal Relationships	Depending heavily on authority figures for beliefs and assumptions. Those at 3rd Order reflect only in terms of relationships and how their actions impact on these.	Critical reflection beyond relationships is possible to include paradigmatic assumptions relating to self and external narrative and ideologies.
Identity	No clear sense of oneself or how social and cultural shaping impacts on how one should be and behave.	Critically construct their own internal identity. Take responsibility for analysing how they are shaped by society and reshaping themselves based on this analysis.

Source: Synthesizing Baxter Magolda (2001) (Appendix 10), Kegan (1994), Rogers and Scott (2008), Anderson (2006)

4.2.2 Contribution to Knowledge

Original contributions to knowledge can emerge from small gaps and can be achieved through creating a synthesis, an original technique or testing existing knowledge in an original manner (Cray, 2014).

The research is a self-study in the form of educational emancipatory action research providing a lived experience of practitioner development, contributing to 'a living theory of education' as proposed by Whitehead (2006). While not arguing against the importance of propositional theory, Whitehead calls for a reconstruction into a living form of question and answer to allow practitioners ask questions like 'how do I improve my practice?' (Hartog, 2004).

This research provides a lived experience of implementing the propositional theory of critical pedagogy while analysing the implications of inequality (power, voice, and plurality), instrumentalism and constructive developmental stages (epistemology, identity and interpersonal relationships). It highlights gaps between the theory outlined in the literature and the lived experience.[29]

The study is unique as it synthesizes the fields of critical pedagogy and constructive developmental theory through action research. It provides an analysis of a journey from a goals-oriented pedagogy to a critical reflective practice.

A gap in the literature filled by this research is that this lived account is from the perspective of a business-school graduate who challenges, through critical pedagogy, an internalised occidental instrumental rationality with a commitment to economy, efficiency, objectivity and goal achievement.

The concepts and approaches considered in this study, which provide a robust foundation for my own practice, may be of value to those with responsibility for teaching management and HRM who are interested in social justice. It contributes to the literature in areas concerned with reflective and critical forms of pedagogy as well as transformational and professional development.

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[29] Criticism of critical pedagogy is not new some argue that it can marginalise, exclude and disempower (e.g. Ellsworth, 1989); Fenwick, 2005; Sinclair, 2007). Separately, Merriam (2004) argued that higher cognitive developmental levels are necessary to participate in critical reflection and rational dialogue.

4.3 Phase One: Power, Empowerment and Dialogue

To structure the action research in this phase[30], I used pedagogical precepts of Power, Rational Discourse and Critical Reflection, based on Reynolds' (1997) process radical approach. I analyse practice by exploring power asymmetries of the teacher/student relationship and power dynamics between students, engagement in democratic rational dialogue and the application of critical reflection in the classroom. I analyse how I adhere to the normative notion of my role in terms of authority and expertise, the student-lecturer relationship and responsibility for learning. I critically reflect on my motivations and assumptions, which I analyse through the lens of constructive developmental theory. Main learnings drawn from the research constitutes the main text of this Essay, while specific research cycles and actions are reported in the Appendices 4-6.

4.3.1 Power

According to Freire (1970), power-neutral relationships increase the critical capacity, curiosity and autonomy of the learner. Critical pedagogy attempts to draw on students' knowledge rather than knowledge rooted in those who have power to claim authority such as the lecturer with perceived superior content knowledge derived from 'external experts'. Sharing of power and creating a democratic space is an opportunity for me to live my values in practice.

To create an egalitarian relationship with my students, I involved students in decisions when possible within the confines of the structural educational framework which specifies learning outcomes and modes of assessment. Where I had discretion, I consulted with students when, for example, choosing assignment topics, the timing of these assignments and the preferred mode of presentation (written or oral). I encouraged participation and saw that students were friendly, engaged openly with me both inside and outside the classroom and did not seem threatened by the position or authority that I held.

On an operational level, I moved furniture into a semicircle and called on quieter students instead of waiting for volunteers. I discussed the concept of the democratic class openly with students, explained my plan for my new role as student among students (Freire, 1970) and asked for their participation in shaping the classroom experience. The students were very open to this in principle. They offered up suggestions (which I used) from their experiences

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[30] Phase One outlines a 13 week semester from September to December 2016

in other classrooms where quieter students were encouraged to participate through small-group work, 'flipped classrooms' and anonymous feedback apps like Socrative.[31]

Power as Voice

I observed a democratic participatory classroom. Students seemed eager to participate and I received very positive feedback from them both orally and in writing. However, taking a critical stance that sought out power dynamics revealed varying levels of power. Here I narrow my definition of power in terms of voice – in what gets discussed, the control and direction of the dialogue, the domination of the narrative and those who claim to own the truth. I saw power inequality between me and my students and between different groups of students. I noted power imbalance between students of varying levels of seniority and experience in the workplace.

Although I was not autocratic in my classroom approach, I observed the balance of power in my favour and I often used it to control discussions or to define what was correct or incorrect within the discipline. I noted the power my perceived knowledge gave me with students who mainly considered my contribution to the discussion as more informed and superior. This manifested itself in some students not contributing, waiting and anticipating that I would provide the 'correct' answer. I discovered this when after several long silences I directly asked students if they thought I was holding back with the answer and one student answered:

> "Obviously, we know that you know the answer to that, you have been teaching this subject for years. Nobody here wants to get it wrong" (Anon 1, Oct. 12, 2016).

I saw that many times my power skewed discussions as students aligned themselves with my opinions, ideas or theories in seeking approval. I addressed this by presenting the opposing position, probing deeper into the opinion given by a student and, more importantly constantly reminding the students that there was no right or wrong answer.

Many entries in my reflective journal[32] revealed how I shut down discussions to maintain control and protect my identity as expert by redirecting discussions away from areas where I was uncomfortable with my level of content knowledge. One example reads:

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[31] Socrative is a classroom app that uses mobile phones or laptops for gathering feedback from students in real time.

[32] Reflective Journals on teaching practice were kept from September 2016 through May 2017.

"When Mary O.[33] asked that question on agency worker's rights, I said we would discuss it later. I did that because I did not know the answer and although I'm sure there was somebody in the room who did know, I was not willing to ask. This is my Big Assumption showing up again – protecting the expert persona"[34]

I also noted this tendency when controversial topics were discussed around, for example, discrimination and diversity where I could not predict what would be said. I erred on the side of caution if a student said something that was outside of mainstream thinking, or when students got into heated debate in the classroom. This is reflective of what Brookfield (2014: 257) called a counterfeit event when "...it becomes clear that radical, different or outlandish is definitely off the table". He says that it looks like democracy, but like counterfeit currency, it is essentially worthless because it reinforces the status quo by giving the impression that all voices support the mainstream.[35]

I often conceded power in the classroom to the dominant voice. Sinclair (2007) observed that she often felt her authority in the classroom was compromised by her gender and the 'soft' subject matter she taught, especially when dealing with those who were senior and powerful in their workplace and were reluctant to surrender to the authority of another. This was in line with my own experience when I left the forceful voice unchallenged allowing power dynamics inhibit democratic discourse. One excerpt from my reflective journal reads:

"John M. took over the class discussion again tonight. Being the boss at work certainly makes him feel like he must provide all the answers. His insistence on telling us 'how things work in the real world' shuts down all discussions and deems everybody else's experience and theories (including my own) irrelevant."[36]

I believed I afforded equal voice to all students but although I was comfortable with students' participation levels in general, observation highlighted that a few voices persistently dominated the discussions and that not all voices were represented. This was true in terms of the number participating and the range of opinions expressed. I did try to call on people who normally would not voluntarily speak, but was neither insistent nor persistent when the answers were monosyllabic or lacked rich contribution either in terms of analysis or

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[33] Participants' real names were not used.
[34] Excerpt from Reflective Journal, 28/08/2016
[35] Brookfield (2002) analysed Marcuse's (1965) theory that an all-embracing tolerance of diverse views always ends up legitimizing an unfair status quo.
[36] Excerpt from Reflective Journal 21/9/206

experiential examples. I initially assumed people did not speak up because they had nothing to contribute or had not engaged with the material.

I found that a hierarchy formed which drew on existing power structures; it was reflective of students' varying levels of seniority in the workplace and accepted by all as natural and indisputable. Those who brought and maintained workplace power seemed, as Brookfield (2002) described, to be simply performing identities, which were rewarded within dominant cultural codes. This manifested itself in students trying to take charge, value decisiveness above dialogue and compete for their perspective to be accepted by all. Sinclair (2007: 465) says that it is naïve to think you can "…persuade these managers to relinquish every competitive, individualistic instinct they had honed ...". Any attempt to disrupt this order was resisted even by those with less power. Comments like "Joe would know more about that then I would" and "I can't comment - I just do what I'm told" were common.

According to Currie and Knight (1995) many students do not speak because of lack of agency, where they doubt they have anything to say of significance. I saw that this is particularly true in environments where power inequity was obvious between the students and me or between the students themselves.

*Reflection and Analysis***:** On the surface, my classroom was a participatory democratic environment that did not favour my opinion over others during discussions. However, taking a critical stance on power dynamics, reflecting on my motivations and my paradigmatic assumptions about my role showed me that I used my knowledge and formal authority to maintain control over the discussion and to protect my professional identity as expert. Through critical reflection, I saw that despite my espoused values of democracy and equality, I did not want equality in the classroom. I had worked hard to build up my expertise in my discipline and my 'knowledge', which I regarded as object, stable and something that I owned, was the value proposition that I brought to the role. Anderson (2006) shows that when we are operating at a third order development complexity, we equate our self-worth and security with acquiring something external to ourselves such as, the approval of others, recognition, or being successful. "These equations (e.g., worth = approval) create a compulsive need to always have whatever worth and safety are equated to" (Anderson 1991: 5). For me in my professional capacity, worth equates to being perceived as knowledgeable. As identity at this order is dependent on the judgement of others, it was necessary for students to judge my knowledge superior in order for me to have a sense of security and

worth in my role. This is why it was paramount that I use my power to maintain control of the discussion to protect the ideal professional identity of expert.

Between the students, there was a wide power imbalance especially between those with and without management experience. I learned that inequality is not cancelled by just wishing it away. Brookfield (1995) said that the classroom is its own ecosystem and reflects the power dynamics and communicative inequalities in society. Both Ellsworth (1989) and Fenwick (2005) questioned whether democratic dialogue was possible given the ongoing complex power relations of any group.

Power-neutrality is the essence of democracy and equality. However, it is difficult to advocate for equality when the default in the classroom is to fight for inequality, power and control. I discovered that inequality is how we operate, residing within the individual as a relational concept; there are winners because there are losers and to value ourselves, we compare ourselves to others.

Empowering Students
My new pedagogy calls for my role, and my students' role to be re-defined and re-examined. "Learning is ultimately the responsibility of the student; the educator's task is to create a space in which learning can occur" (Dehler *et al*., 2001:9). Critical reflection showed me that I was not empowering students to take responsibility for their own learning. I looked at how I prepared for class, the materials I provided to students and how I led the discussions on the assigned reading material in class. I found that most of my class preparation time was spent summarising key learnings from the assigned reading material, which I then presented to students. This was the model I felt most comfortable with – condensing and summarising the material and in essence taking full responsibility for the learning. Students quickly discovered that they did not need to read or analyse the assigned material. My interpretation of the material became the "right answer" which the students gave back to me in the final exams.

My institution, like many in Ireland, uses an online learning management system called Blackboard. It allows educators to put learning materials online for students. As course coordinator, I frequently receive requests from students for lecturers to make material available that summarises class learnings for revision. According to French and Grey (1996: 56) there is strong pressure from students that "…knowledge should come to them in a pre-digested and immediately usable form." I fear that this facility discourages my students from attending class and it pushes for the class content ultimately to be summarised, packaged and

complete. I am afraid it provides students with shortcuts to successfully pass exams without coming to class. Despite my fears, I did have a 'tendency to seek students' approval' (Hodge *et al*., 2009) and felt that providing what students wanted was student-centric and in line with my professional values.

Reflection and Analysis: Condensing and summarising key learnings from the content prevented students for learning for themselves. Deeper reflection on why I provided the material in this way showed two things – an instrumental approach to learning by looking for the most efficient way to prepare students for the exams, and a lack of trust in my teaching abilities *and* in the students' capabilities.

I believed that condensing and summarising the key learnings was being student-centric as I was providing them what they wanted which I believed from informal feedback was an efficient 'knowledge transfer' due to the time constraints of working fulltime. Students often referred to themselves as 'the customer' and requested that material be provided on Blackboard that summarised class learnings. Allowing the students to learn for themselves was unpredictable and shaping my work for predictability and control was a natural instinct and a strategy to protect my professional identity. I felt that unless I outlined the key learnings from the material, students would not be able to answer the exam questions and I was not doing my job. I lacked confidence in my teaching skills, and perhaps in the students themselves that these learnings could and would happen without me providing the answers. The students, who saw their education as an investment, wanted value for money and for them that meant getting as much information in the shortest possible time (Sinclair, 2007).

This instrumental approach to education was noted by Garland (2008) who found that when he applied Ritzer's neo-Weberian theory of 'McDonaldization' to higher education in the UK, the four essential aspects of rationalisation – efficiency, calculability, predictability and increased control- were evident. I recognised myself in Garland's article. Not only was I seeing students as clients to be served, but I noted how rationalised my own approach was to my work. I strived for efficiency (in terms of the efficient transfer of information to students), calculability (quantity of the content provided), predictability (knowing that the students get the key learning from the material) and control (I determine what is key in the material) in the way I prepared and delivered class. When I prepared for class, I measured my productivity in terms of output (articles read, exams corrected, slides prepared). In the class, I measured my value in the quantity of content delivered. Analysis revealed that instead of using efficiency

as the best means to achieve my ends, efficiency had become an end in itself, displacing my espoused goals of student learning and development.

4.3.2 Rational Dialogue

Rational discourse or dialogue is a central tenet of critical pedagogy (e.g. Freire, 1970; Dirkx, 1988; and Mezirow, 1997). It is communication aimed at the pursuit of inter-subjectivity that may or may not result in agreement. It leads to collective meanings and shared understanding where knowledge is constructed. In this section, I show that critical reflection on the quality of the discussion highlighted that rational dialogue was not achieved.

I had believed democratic dialogue was taking place because many people were contributing, but I was underestimating the difficulty of achieving this. Torbert (2004: 4) acknowledges that "we may hold an espoused value of mutuality (real dialogue) but our operative value in conversation is one of attempted unilateral control". I saw the use of 'unilateral control' many times by both me and my students especially when the views in the room differed or when there was a vying for power. According to Kofman (2010), unilateral control includes trying to achieve your goals by controlling the situation, trying to influence others to do what you want them to do while not being influenced by others; believing that when others see things differently from you, they do not understand the situation but you do, they are wrong and you are right.

Discussions around gender quotas, accommodating religious differences, and paternity rights stood out as particularly divisive topics and often ended in heated exchanges. I noted comments from students like

> "…I understand this a bit more than you so with all due respect…" and
> "...let's keep our emotions out if it, we need to be totally rational…"
> (Anon 2 & 3, Nov 16th, 2016)

I also saw that I manipulated the situation to take back control or bring the students around to my way of thinking. One example was when I felt I lost the argument with students who believed that gender discrimination was no longer an issue in industry. I caught myself believing that students just did not get it, were misinformed or confused and I directed the discussion to areas that supported rather than challenged my argument. Notes from my journal read:

"Tonight, I panicked. When I started the discussion, I faced a wall of agreement amongst the students that women faced no equality issues in industry today even if it was the case in 'my day'. I was determined to show them they were wrong and used all my ammunition of facts and figures to prove otherwise. I felt that this was no time for democracy, I couldn't allow them to leave the class thinking that this problem was solved".[37]

For a long time, I believed that I had done the right thing. I felt sure that my position to revert to the 'disciplinary' approach to teaching was correct (Currie and Knight, 1995: 30). The fact that the students quickly came around to my way of thinking seemed to reinforce this. However, upon reflection I began to see that I should have engaged with students' lived experiences and through exploration of both positions, we all had something to learn. The lack of resistance from students showed me just how fragile the new egalitarian relationship was and in some ways, it seemed to be weakened by this incident.

Reflection and Analysis: With critical reflection, I saw that I did not achieve rational dialogue. Instead, what was taking place was discussion where opposing views were presented and defended in order to win the argument and influence others. Examples of unilateral control were evident between students and on occasion, I used it to win arguments. According to Kofman (2010:2) "Because the unilateral control model incorporates face-saving tactics, it does not appear to be as negative as it actually is". I saw that it was easy for me to miss this in the past without taking a critical stance on classroom discussions.

Taking on a constructive developmental lens, I saw that the use of unilateral control was a means by which I was protecting, against the judgements of others, an identity that I had cultivated according to normative forms – one defined by authority and expertise. I had assimilated and identified with the norms of what I presumed a teacher should be without really taking a perspective on how this fit with my convictions and values. My identity as a lecturer was, as Rodgers and Scott (2008: 737) put it, "overburdened with the meaning of others". They assert that lack of awareness of norms and pressures to assimilate keep teachers subject to contextual forces robbing them of agency, creativity and voice.

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[37] Excerpt from Reflective Journal 04/10/2017

I saw my knowledge as certain and immutable and although I gave lip service to including the perspectives of the students, I did not engage or incorporate these into changing what I knew to be certain. According to Brookfield (1995: 5), "the ability to talk and listen respectfully to those who hold views different from our own is a habit that is rarely learned or practiced in daily life". Ignoring alternative perspectives and the viewpoints of others is indicative of third order development complexity (Kegan, 1994).

I saw how students used strategies of conformity and control within discussions which skewed the discussion away from dialogue for mutual understanding towards a discussion for the purposes of winning arguments or seeking approval from me and significant others in the room. The normative student/teacher relationship did not change and all discussion ultimately needed my approval to determine if it was right or if it was wrong.

4.3.3 Critical Reflection

According to Burbles and Berk (1999) both critical thinking and critical pedagogy evoke the term 'critical' and share commonalities including a scepticism toward accepted truisms and the need to examine assumptions and avoid unexamined living. In a broad sense, critical thinking is woven into the tradition of education and developing rationality is a primary aim. I have always required critical thinking from my students especially in their assignments and exams. Where critical thinking and critical pedagogy diverge is that the latter proposes going beyond the assessment of truth based just on the criteria of epistemic adequacy to consider issues of structural power, motivations and, ultimately, who benefits from maintaining the status quo.

Based on my research in Essay Two, I proposed that relying solely on critical thinking and the advocacy of value-neutrality in managerial decisions can contribute to inequality as decisions justified purely in terms of their logical consistency are decoupled from moral and social consequences. However, critical reflection on my practice showed that positivist instrumental rationality was most favoured by me and my students.

Most criticality within the dialogue was more in line with what Dehler *et al*. (2001: 495) described as "critique that results in practices aimed at promoting greater effectiveness, efficiency or control". Discussions usually ended in a demand to consider the 'bottom-line' advantages to proposals for corporate social responsibility, diversity strategies or employee engagement initiatives. I defined critical thinking skills too narrowly and by what Kincheloe (1991: 217) described as a "... a diluted form of analytical thought…" presented without

social or historical context emphasizing only technical academic skills". I did not encourage students to consider the social, historical or political context in their analysis. I was not encouraging the type of critical reflection that challenged what Brookfield (1987) called paradigmatic assumptions – the basic structuring axioms we use to order the world - our reality or the facts we know to be true (other assumptions include prescriptive assumptions and causal assumptions). In essence, I was defining critical reflection too narrowly and it conformed to the tenets of critical thinking rather than critical pedagogy.

4.3.4 Conclusion

In this phase, I set out to implement critical pedagogy - creating a power-neutral and democratic environment for the inter-subjective creation of knowledge through rational dialogue and critical reflection. On the surface, my classroom was a participatory democratic environment. Taking a critical stance showed an imbalance of power, use of 'unilateral control', and critical thinking that examined epistemological rather than paradigmatic assumptions.

I discovered that it was hard to advocate for equality when everyone in the room is fighting for inequality. I saw that while I held an espoused value for equality, I fought for inequality as my identity and value was dependent on students respecting my authority and judging my knowledge superior. An imbalance of power between students was also evident as they brought the structural power from society into the classroom.

This fight against equality was evident in the classroom discussions as both my students and I used 'unilateral control' to win arguments, influence others and as a strategy of conformity, control or protection in our relationships with each other. The normative/student relationship did not change and ultimately I held onto the power in what was discussed, the control and direction of the dialogue, and what was right or wrong.

Empowering students to take responsibility for their own learning was hampered by an instrumental attitude to education as both my students and I looked for the efficient transfer of knowledge to enable the students to pass the exams. This involved condensing and summarising key learnings or providing knowledge that came in a "…pre-digested and immediately usable form" (French and Grey, 1996: 56).

A constructive-developmental lens showed that I was operating at a third order development complexity which is externally focused, and I was 'made up' by the values and expectations

of my surround (Kegan, 2009). In synthesizing the research into the role of self and identity in learning to teach, Rogers and Scott (2008) concludes that there is a hidden developmental expectation that teachers do, in fact, possess fourth order development complexity. This seemed to me particularly true for critical pedagogy which places additional pressure to resist normative notions of the teacher role and the teacher/student relationship to disseminate the power for learning and knowledge creation.

I saw that technical changes were not enough to attain the democratic values of critical pedagogy in my classroom practices. According to Palmer (1997) good teaching is not techniques but comes from a strong sense of personal identity which is integral and inwardly integrated.

4.4 Phase Two – Implementing Critical Pedagogy

According to Mezirow, transformation requires that we act upon new insights gained from critical reflection (Mezirow,1990a). Observation and critical reflection on my classroom practice in Phase One showed that I needed to continue work on overcoming the need to protect my idealised identity as knowledge expert. I needed to change my understanding of knowledge and how it was created, and move from the normative student/teacher dependent relationship to an interdependent relationship.

4.4.1 Personal Development within Critical Pedagogy

The research I undertake in this Essay is primarily about my personal development as well as changes in the classroom. To be fully open to change and confident of my place and value at the 'top' of the classroom, I have been working on my underlying assumptions and this action research continues that work as I implement changes to my practice. I build on findings outlined in Essay One (p. 24) that showed I used strategies to protect an idealised professional identity as expert and knowledge owner.

When I began my action research in September 2016, I was near the final stage of the Immunity to Change Process (ITC) where after repeated tests and reflection I recognised the triggers and protective behaviours and could consciously release myself from my Big Assumption (Kegan and Lahey 2009). Central to this phase of action research, I continue to test new behaviours that are internally directed and which avoid protective strategies (as outlined by Anderson 2006). These new strategies are a move to a creative operating system - self-authored mind - (Kegan 1994) and call for me to be self-aware, systems aware and

authentic. It offers a freedom from the limitations imposed by trying to protect myself by hiding behind a wall of knowledge.

Within my re-envisioned role, I am no longer an 'expert in knowing', but act as a 'consultant' where students participate more and question what is presented (Dehler *et al*., 2001:13). In the content, we explore the social and structural concepts of power, control and inequality (Grey, 2004) so it is fitting that these are addressed and are subject to change in the relationships within the classroom.

4.4.2 Power

Through critical reflection in Phase One, I became aware of the imbalance of power in the classroom and in this section I show planned actions and changes to my practice to achieve a power-neutral relationship which involved changing my attitudes and behaviours, facilitating rather than controlling the discussion, and addressing power inequality when I saw it interfering with democratic discourse. Sharing power created adaptive challenges requiring me to redefine the value proposition of my role, my relationship with my students and my understanding of knowledge and knowledge creation.

When it came to addressing issues of my power and control, I found it particularly difficult and created what Petrie (2015) calls heat experiences - stretch exercises that disrupt habitual ways of thinking. Because my identity and the perceived value I brought to the classroom was knowledge expertise, then being a 'student among students' (Freire 1971:62) created disequilibrium; adaptive challenges that made me feel insecure. According to Knights and Clarke (2013) insecurity is tied intimately to the notion of identity, as the latter is dependent on the judgements of others and the evaluations and validations that the self cannot fully anticipate or control. These disruptions were uncomfortable and there were times when I felt that I lost control of the discussion in the classroom, lost my identity as knowledgeable, and felt my value was undermined. A number of entries in my reflective journal indicated that I felt that '…this isn't working…'[38], "…the students think I don't know my stuff"[39], and "…I feel useless…"[40]

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[38] Excerpt from Reflective Journal, 14/2/2017
[39] Excerpt from Reflective Journal, 28/2/2017
[40] Excerpt from Reflective Journal, 14/3/2017

Although I experienced anxiety in sharing power, there were times when I questioned how successful I was in addressing the teacher/student power imbalance. The fact that I was better versed in the content and had the power to award marks and demand compliance led students to be distrustful of my aims to be a 'student among students' (Freire 1971: 62). One student commented, "At the end of the day, the only opinion that matters here is Sheila's – she gives the final grade after all" (Anon 4, Feb 28 2017). Ellsworth asserts that propositions for 'empowerment' and 'dialogue' give an *illusion* of equality without reformulation of the power imbalance between teachers and students (Perriton and Reynolds, 2004: Fenwick, 2005).

However, while I concede that it was not perfect, I believe that awareness of, and attention to, power dynamics did lead to a shift to a more egalitarian relationship between the students and me. This was neither a quick nor an easy process and necessitated greater awareness through critical reflection, continued work on my Big Assumption and protection strategies, and ultimately conscious identity work which according to Sveningsson and Alvesson (2003: 1165) is "…grounded in at least a minimum amount of self-doubt, and self-openness, and typically contingent upon a mix of psychological-existential worry and scepticism". Fundamentally what needed to happen was a shift in me and not in the techniques I used in the classroom.

The shift was within myself. First, understanding the contextual and relational forces that shaped how I understood myself, allowed me to resist the normative notions of who I *should* be as a teacher. I began to author my identity according to my own internal standards, convictions and values. As my self-worth was no longer dependent on portraying superior knowledge or was governed by the expectations and judgements of others, I stopped fighting inequality. This was *the* profound shift in me – an integration of my "outer performance with my internal truth" (Parker 1998:18) where showing my true self no longer felt like a vulnerability. I discovered that democratic dialogue was possible when I no longer needed to stand in front of the classroom as the infallible knower to students who don't know anything.

I saw and understood that students really had something to say and were equal in active knowledge construction. This allowed me to be a mutual explorer, discovering richness through multiple perspectives. One entry in my reflective journal reads:

"What an amazing class. I couldn't believe how deep we went in discussing

who benefits from employee engagement. I was blown away with the

students – their lived experiences, analysis and insights. I really was the

student today".[41]

Ellsworth (1989) asserts that equality is an illusion in critical pedagogy. I believe this is because only knowledge provided by external experts is valued in many classrooms. As a lecturer, I am, and should be, better versed in the established discipline content. This allows me to provide a foundation for students, introduce the areas for contemplation, and frame the dialogue in class. But knowledge is complex, socially constructed and full of assumptions and beliefs that need to be unearthed through evaluation, interpretation and judgment. I saw that students are equal in active knowledge creation: interpretation of content through their diverse experiences, participation in critical dialogue and unique inter-subjective encounters where real learning and knowledge creation happens for everyone- including myself. This was reinforced time and time again in the classroom and while the examples in and of themselves may seem trivial (for example, shifts in understanding managers and leaders as employees, importance of best friends at work, respecting introverts, engagement as control), the experience for both me and my students was empowering. This came about for me when I gained a deep understanding that all knowledge is partial, contextual, and "each truth is valuable, and each offers a piece of the world that is helpful..." (Berger, 2012).

According to Brookfield (1995), teachers who are committed to working democratically build the trust of students by acting democratically and respectfully towards them. I found that respecting students was key and although it did take time, working for a power-neutral classroom with students participating in democratic dialogue yielded positive changes. I noted the quantity of students speaking increased and the quality of the contribution was less descriptive and dogmatic and more probing and exploratory in nature. I saw a more interdependent relationship between me and the students and experienced more challenges to my opinion, more challenges to the established content and deeper analysis from students as the semester progressed.

Empowering Students. I made a number of changes in the classroom to reframe the responsibility for learning. I stopped treating students as clients and no longer provided

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[41] Excerpt from Reflective Journal, 25/4/2018

summaries of key learnings from the reading material or delivered 'knowledge' as a completed product. I reduced the amount of research articles and readings provided for students so they would have more opportunity to research the topics themselves and I encouraged them to come to the classroom prepared.

Appendix 5 outlines the action cycle and modifications undertaken to encourage students to come to the classroom prepared[42] and like Margulieux *et al*. (2013), I found motivating students to engage with content prior to class was challenging. Feedback from students was that this new format was too time consuming for them. I also struggled initially and I worried that relying on students who seemed too busy to prepare for class was never going to work. I was unsure we would have time to cover all the content on the syllabus or that the students would ever step up.

However, I was committed to getting students to take responsibility for their learning, which meant sticking to the changes, and insisting students come to class prepared. Even though I did not enjoy the conflict this created, I understood it was necessary to work things out and I did not feel the need to subordinate my beliefs in order to appease the opinion of others, especially the dominant few who were particularly vocal. I understood that it was necessary to be mindful of overall student workloads and I sought out different material formats like shorter articles, videos and blogs that did not compromise on quality but cut down on preparation time needed for students.

Embracing self-directed learning varied from student to student with some embracing the opportunity to take responsibility for their own learning while others seemed reluctant to take on this responsibility. Students on many occasions said, "I'm willing to put in the work, just tell me what to do" or "tell me the right way to approach this" (Anon 5, Feb-April, 2017). I was worried that critical pedagogy did not fit with those students working with a third order development complexity.

4.4.3 Rational Dialogue
To enable the co-creation of knowledge in the classroom, rational dialogue is an important process. Distinguished from discussion - in which opposing views are presented and defended, - dialogue leads to collective meanings and shared understanding where knowledge is co-constructed.

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[42] Observation from October 6th – November 3rd 2016

The changes in the classroom included working towards ideal conditions for discourse as outlined by Mezirow (1987) (see Appendix 6). This included prepared students engaging in dialogue that was free from coercion, encouraging diversity of perspectives, critically reflective of assumptions, and listening and searching for common ground or synthesis of different points of view.

There were a number of issues that interfered with dialogue which tested my resolve and required me to rely on internal judgements and standards in dealing with entrenchment, conflict and resistance. First, as described above, was the resistance of students to come to class prepared. Second, I discovered that when the diversity of perspectives differ at a paradigmatic level, there is entrenchment rather than agreement. And third many students did not have "the ability to collect, interpret, and analyse information and reflect on one's own beliefs in order to form judgments" (Baxter-Magolda, 1998: 143).

I saw that while it is easy to agree that considering multiple perspectives opens up our field of vision and offers better solutions and understanding, disagreement can also involve conflict which is uncomfortable for lecturer and students. Ellsworth (1989) says that students have their own agenda, power dynamics, trust and safety concerns that inhibit real dialogue. This was brought home to me and in particular in one incident as I sought to bring more perspectives into the dialogue. I discovered that a *real* difference of perspectives can entrench and separate rather than unite and build tolerance (see Appendix 8). I also recognised that I have a protective obligation to students and there are times when intervention, authority and control *are* necessary.

So although Critical Pedagogy calls for power-neutrality, it necessitates that I must rely on internal judgements and standards, i.e. exhibit fourth order development complexity. Phase One showed me that implementing Critical Pedagogy with a third order developmental complexity did not work because I took the propositional theory as a given method to be implemented. At fourth order, I saw theory as a way to order my thinking rather than do the thinking for me (Bruner, 1987) and I took authority to shape my own Critical Pedagogy.

Participation in rational dialogue requires critical thinking and Kegan (1994) argued that self-authorship is the foundation for critical thinking, requiring not only epistemological maturity, but an internal identity that enables students to express themselves in socially constructing knowledge with others (Hodge *et al.*, 2009). I did not always find this to be the case.

For example, some students relied solely on personal observation and offered no justification for their knowledge claims. This was prevalent in some adult learners who spent many years working in industry. It seemed particularly true of students who believed that their education was just to 'get the piece of paper' to match their skills and experience in the workplace. Other students relied heavily on external sources, believing and presenting their knowledge as certain and absolute. They used facts and figures to 'win' the argument and were not interested in looking for mutual understanding and common ground.

Findings and Analysis: Critical Pedagogy, like other transformational learning models, has at its core rational dialogue and critical reflection as developmental tools that engage students in their own learning. Just as theorists in Teacher Education call for teachers to be of a fourth order developmental complexity (Rodgers and Scott, 2008), embedded in the propositional theory of critical pedagogy is a call for students to operate at this higher level of development. My findings align with Merriam (2004) in her critique of Mezirow's Theory of Transformative learning where she argued that many students lack the higher level cognitive functioning to engage in critical reflection and rational discourse. Merriam says for this students need to accept inherent contradictions and ambiguities, alternative truths, and different world views (Merriam, 2004). While there were many students who had this capability, there were many students who did not display characteristics of fourth order development complexity that allowed for self-directed learning, critical analysis or generation of their own ideas (Hodge *et al.*, 2009). Many displayed third order characteristics of unilateral certainty of their knowledge derived from external sources.

Looking at my students through a constructive-developmental lens heightened my awareness of developmental diversity in the classroom and I understood the need to engage with students at varying levels of development differently to slowly build up their confidence that they are capable of knowing and that they have something to contribute[43]. I saw that exposure to open critical reflective discourse that challenged sources and assumptions pushed many to what Baxter-Magolda (2008) called 'the crossroads'. This is a stage where students begin to question external authorities, recognize that knowledge is not absolute and begin to identify their own beliefs, interests and approaches to their personal and academic live. One student said to me at the end of a semester "I get it now; I thought I was here to learn what the

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[43] Hodge *et al.* (2009) proposed a three tiered framework which addressed different ways to validate students as scholars, situate their learning in their experience and mutually construct knowledge based on their developmental level.

experts think, but I'm actually here to think about what the experts say" (Anon 6, May 9, 2017)**.**

Having more voices added deeply to the diversity of views for consideration and it allowed the class to evaluate multiple perspectives and engage with meaningful dialogue. I observed a number of examples including a student from Vietnam sharing his discomfort with being singled out for recognition above others in his team. This led to the class consideration and discussion of western-centric notions of individualism and merit as key building blocks of HRM. Another student told how she never hired any women with children because of a pervious bad experience. Dialogue opened up around employee welfare and legal effectiveness for those working in the SME sector. Outside of class discussion, other evidence of a more enriched learning experience came from informal oral and written feedback to me. Many reported that the educational experience had a powerful impact for them and broadened or changed their views. One student emailed, "I enjoyed your class and my perspective on so many issues has changed" (Anon 7, May 16, 2017).

Rational dialogue differed greatly from that in Phase One. Free from protecting an identity that was dependent on external expectations and judgements, I stopped fighting inequality as my value no longer depended on my students judging my knowledge as superior. When the dialogue stopped being about me and how I was perceived, I was better able to concentrate on what the students needed. I recognised that developmental diversity required me to engage with students at each developmental level differently for them to believe they had something to contribute.

4.4.4 Critical Reflection

I consciously changed the nature of critique in the classroom to one with more critical depth in terms of the types of assumptions considered, and by looking at the wider social context in which business decisions are situated. I looked for critical thinking that was more in line with Barnett's (1987) description of the critical being. He extends critical thinking beyond disciplinary competence (knowledge) to include critical self-reflection and critical action in the world. For students to become critical beings, they need to master the highest levels of critique across all domains.

Problem Posing

Critical Reflection is achieved through problem posing rather than problem solving (Freire, 1970). Problem-posing education does not view reality as a static entity that students must

not question but a method of teaching and learning whereby the student and the teacher are mutually engaged in the production of knowledge and the process of teaching and learning (Breunig, 2009).

The questions I pose problematize the fundamental assumptions of the disciplines of management and HRM. For example, the unquestionable use of merit as the basis for our employment laws or the moral consequence of socialising individuals to fit into an organisational culture; questions around objectivity and neutrality of management decisions and actual levels of autonomy and power of the worker in modern organisations.

Students learn better when they pose questions themselves and it is best to encourage students to generate questions to which they do not know the answer. At first, I found this problematic, as the questions that they asked were not conducive to meaningful dialogue.[44] I introduced King's (1991) inquiry model into my classroom at the beginning of semester 2 (See Appendix 9). I provided question stems and invited students to go into groups and pose questions in a reciprocal manner with peers. I found that it helped with the analysis and application of the theory and allowed students to bring in their experiences to the dialogue.

As the semester progressed and the students became more comfortable with instigating the questions, I asked them to come up with examples of problematizing reality within the discipline. There were many examples where students started to question the assumptions in the literature. For example, one student found problematic the idea that there is such a thing as a united culture within large organisations. He felt that the finance department in his organisation was culturally miles apart from his HR department and was more likely to be similar to financial departments in different companies. Another student pointed to the inherent contradiction in employee engagement that is sold as 'employee welfare initiatives' but are only deemed successful if they contribute to the bottom line.

Findings and Analysis: In Essay Two, I touched on the importance of developing critical thinking skills in students to ready them for the complexity of the 21st century workplace. Through action research, I have deepened my understanding of the type of critical thinking that is necessary; aware of not limiting it to disciplinary competence but to include critical self-reflection and critical action in work lives and beyond.

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[44] This is in line with what King (1995) found in her research which showed that if you ask students to generate questions on their own, they usually pose factual rather than thought-provoking ones.

As an educator, critical reflection has become an essential part of my practice in understanding how my assumptions, relationships and identity impacts how I teach. According to Burbles and Berk (1999: 183), "where our beliefs remain unexamined, we are not free, we act without thinking about why we act, and thus do not exercise control over our destinies". For students, critical reflection helps students discover their own voice, recognise the power and the role they will play in creating a more equitable world by not distancing themselves from the moral and social consequences of their decisions as mangers.

Pedagogy of Possibility

To imagine things as if they could be otherwise (Greene 1998), which is in line with Giroux's (1988) pedagogy of possibility, is a key goal of my teaching philosophy and pedagogy and I encourage students not only to question the prevailing wisdom within the discipline but also to consider alternative ways of managing and engaging with employees and other stakeholders in business. Brookfield (1987) proposes that "…the ability to imagine alternatives to one's current ways of thinking and living is one that often entails a deliberate break with rational modes of thought in order to prompt forward leaps in creativity" (Brookfield, 1987).

At the start of Semester two, I experimented with a number of lateral thinking techniques to stimulate ideas including brainstorming (Adams, 2013), six thinking hats (DeBono, 2003), Kipling method, morphological analysis, and attribute listing (Manual Thinking, 2013). I used these techniques, for example, to search for novel approaches to employee voice, hierarchal structures and inclusion initiatives where I proposed nothing was off the table. Although these are techniques for stimulating ideas, the surprising result for me was how they changed the power dynamic of the classroom. When we ventured into the unknown, I saw that students took more ownership and control and there seemed to be real equality in the exploration.

Findings and Analysis: What started as a technique to stimulate students' creativity ended up providing me with a profound insight into the relationship between knowledge and inequality. Experiencing a more equitable relationship during these exercises showed me how my perceived knowledge was a real barrier to participation, student agency and shared learning. I saw that knowledge, though desirable in general, can be a barrier to learning and equality in the classroom. Imagining things as if they could be otherwise and posing questions where the answer is not known is an effective way to break down power barriers in

the classroom and engage in disrupting the habitual and common sense within the discipline of management and HRM.

4.4.5 Conclusion to Phase two

In this phase, I addressed inequality in the classroom, unilateral control in the dialogue and going beyond critical thinking to ideology critique through problem posing. I discovered that effective critical pedagogy was not possible until I had experienced developmental shifts in myself. When I began to author my identity according to my own internal standards and no longer needed students to judge my knowledge as superior, I stopped fighting inequality. My relationship with knowledge changed and I saw that it can be both a barrier to learning for both the 'knower' and the student, as well as a barrier to equality in the classroom. I saw and believed that students had something to say and were equal in active knowledge construction. I came to understand that fourth order complexity is necessary to deal with power dynamics, entrenchment, conflict and resistance that are natural fallouts of encouraging a diversity of perspectives, especially when some students are third order. I understood my role is to engage with students at each developmental level differently to ensure that they believe they have something to contribute.

4.5 Conclusion

The research in this Essay provided a lived experience of implementing the propositional theory of critical pedagogy analysed through the lens of constructive-developmental theory. The key findings from the Essay include:

- First person research which critically reflects on motivations and paradigmatic assumptions was necessary to distinguish between a *seemingly* participatory democratic dialogue and critical pedagogy.

- Having identified the propositional theory of Critical Pedagogy as a means to equality, implementation was hampered by the fact that everyone in the classroom, including myself, fought to maintain inequality, power and control. I saw that inequality is how we operate, residing within the individual as a relational concept; we compare ourselves with others not as a way of evaluating others, but as a way of valuing ourselves.

- My own paradigmatic assumptions about my professional identity and my value proposition demanded that students judged my expertise superior for me to have a sense of security and worth in my role. I came into this phase of the research

understanding that I was contributing to inequality because of how I taught my subjects as neutral and objective truths. What I discovered was that it was not just because of 'how I taught', but because of 'how I operated' as inequality myself.

- Instrumentalism in my approach to teaching and in the attitudes of students to their education and learning[45] resulted in a desire for an efficient transfer of knowledge which interfered with student empowerment and learning.

- Critical Pedagogy was both the means to and the output of my development. Successful implementation of a critical pedagogy necessitated a fourth order development complexity. But it was also the means to my development by providing adaptive challenges to transcend my own self-concept and value proposition as lecturer to change from being a knower to being an explorer in the classroom.

- Development changes in me included understanding and resisting contextual and relational forces to assimilate to normative notions of the role and the student/teacher relationship. It necessitated that I find my own voice and take authority to shape my own professional path and identity.

- Democratic dialogue is possible when you stand in front of the classroom not as the powerful knower to students who don't know anything but as a mutual explorer who wants to discover a richness through multiple perspectives. This is possible when you see that all truths are of value and offer a piece of the world that is helpful. This means not favouring voices that are easy to listen to; listening to understand; listening not to judge or compare with yourself; listening for strengths and not weaknesses. This happens when you:
  - o see that students are capable of knowing and have something to say
  - o understand knowledge not as object and stable but partial, contextual and socially created.

- While other perspectives bring a richness to the dialogue, you don't want to give up your own voice. The lecturer needs the skills of facilitation and the self-authorship to know when and how to intervene, and to not favour the dominant voice or the fool.[46]

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[45] According to Hockheimer, the intellectual labour of learning acquires an innate worth and exchange value in the jobs market which overshadows its use value (Carr & Kemmis 1986).
[46] Brookfield (2002:277) quotes Marcuse (1965) who warns that blind adherence to the ideology of democratic tolerance results in a situation where "the stupid opinion is treated with the same respect as the intelligent one, the misinformed may talk as long as the informed, and propaganda rides along with falsehood".

- Having a strong sense of my own identity, I was able to rely on internal judgements and standards which I found that I needed in dealing with entrenchment, conflict and resistance when implementing Critical Pedagogy.

- Embedded in Critical Pedagogy is the call for not only the teacher to be fourth order development complexity but also for students to operate at this level. However, being aware of developmental diversity allowed me to engage with students differently to slowly build up confidence in their capability to know and to contribute.

- Problem posing instead of problem solving encourages students to consider common-sense in the business literature and in their profession. Critical reflection is an epistemological habit that allows students to find their own voice, truth and knowledge.

- 'Knowing' is a barrier to learning for both the 'knower' and the students who would prefer to receive this 'knowledge' as pre-digested and complete. Knowledge, can be a barrier to equality in the classroom.

- Students experience a lack of self-efficacy and agency in unequal classroom environments.

SECTION 5   PORTFOLIO CONCLUSIONS AND KEY LEARNINGS

Introduction

This portfolio outlined the process of change and development that took place to understand and define my own subjectivity, knowledge and truth. It involved revisiting my relationship with role of lecturer, students, discipline, knowledge and time. It was a journey to find my own voice and to recognise my power and agency in creating a more egalitarian world through the classroom by committing to ongoing development in myself and my students.

Internal Assumptions, Tacit Beliefs and Values

Over the past number of years, through Action Research, I have challenged my professional values and practice resulting in a broader perspective and changed relationships. It involved a de-conditioning or unlearning process. This included overcoming my need to present and protect an idealised identity as knowledge expert. The pragmatic, goal-oriented philosophy I brought from industry both enhanced and compromised my teaching practice. These business values presented when I overemphasized efficiency, predictability and calculability in my approach to my work, my students or myself; treating the classroom like a business, students like clients to be pleased and knowledge like a product to be neatly packaged and delivered in the most efficient manner.

According to Torbert (2004), action inquiry is a tool for transformation but requires being vulnerable as you transcend your own self-image. For most people, showing vulnerability is hampered by a deeply internalized need to appear independent, competent, and knowledgeable. Through action research, transcending an unrealistic image of expert and showing vulnerability, I have stopped hiding behind my knowledge and have become open to new possibilities in my role as lecturer.

External Influences

We are all influenced by external factors and according to Berger (1963) society supplies individuals with the values, logic and stocks of information that constitute their knowledge. The majority of individuals do not feel the need to re-evaluate the world view that they inherit, which appears to them as self-evident and self-validating. Like everyone else, my world view comes from the narrative that is generally available – which in the west is neoliberalism.

The neoliberal agenda has coincided with growing inequality with much of the income growth and wealth concentrated in the hands of a few (Levy and Temin, 2007; Piketty, 2014; Krueger, 2013). Acquiescence to this system lies in the fact that neoliberalism is the dominant ideology today and has been incorporated into our common sense, making inequality seem justified, inevitable, and unchangeable. While old capitalism saw the rational self-interested man driven by exchange, neoliberalism sees man driven by competition – this changes from a system of win-win to one of winners and losers. Foucault proposes that neoliberalism was calling for the return of the pre-twentieth century's 'homo-oeconomicus' but modified to be 'homo-oeconomicus the entrepreneur, an entrepreneur of himself" (McGuigan 2014, Gane, 2013, Read 2009).

Perhaps in a post-modern era, we need to be entrepreneurs of ourselves. Burkeman (2016) says that life is becoming more individualistic because we are decreasingly supported by the social bonds of religion or community. One outcome of this he says is that it pushes us to constantly demonstrate our usefulness through frenetic doing with everything from education to recreation seen as an investment in better productivity and success. It is not only on the macro level that human knowledge and skills are subjugated to economic ends, but also on the individual level. Man objectifies himself as a product to be branded and his labour to be sold.

Instrumental rationality is the logic that underpins neoliberalism. In modern societies, science has become established as the dominant source of authoritative knowledge, marked by increasing empiricism, scientific rigour and reductionism. Habermas (1971) argues that because positivistic science is committed to progressive instrumental rationalisation - its values are those of efficiency and economy. Many critical theorists see instrumental rationality as one of the most oppressive features of contemporary society with more interest in method and efficiency than in purpose (Steinberg *et al.,*2010). It limits its topics to 'how to' rather than 'why should' and according to Read (2009) eliminates the polyvalence of discourse with everything framed in terms of interests, freedoms and risks. Our society places too much emphasis on effectiveness and productivity as we seek the most instrumentally efficient means to the achievement of any given goal.

I experienced the dominance of this logic in management decisions, leadership and corporate governance contributing to inequality and diminishing levels of fairness in organisations -

increased income for the higher echelons in management and diminished working conditions amongst the lower levels. By teaching management and HRM in the traditional fashion as an objective and neutral discipline, I was personally contributing to the problem of inequality. With the value of decisions resting purely in terms of logical consistency, the values and interests that may motivate those making the decisions are not considered. This has led to an erosion of fairness and equality in organisations (and ultimately in society) as it allows for the decoupling of values from seemingly objective management decisions.

I conclude that there are four driving forces, or pillars, of neoliberalism that work at both the macro and the micro level (see Figure 3). These include:

- *Hegemonic ideology* of neoliberalism which emphasises competition and interests and makes economics the main measure of progress and rationality
- *Individualism* – atomised individuals who are responsible for their own success and failure who internalise a positivist image of themselves as objects; their labour a commodity to be sold
- *Instrumental logic* that seeks the most efficient and economic means to any given ends
- *Positivism* with its illusion of objectivity and neutrality purporting to offer agnostic decisions that provide the correct unbiased alternative. This decouples choices from values, leading to an erosion of fairness and equality within organisations and society as a whole.

Neoliberalism has sold us individualism, freedom, objectivity, efficiency and growth as the ultimate goals of our era. These are in lieu of equality and authentic living.

Figure 3: Four Pillars of Neoliberalism
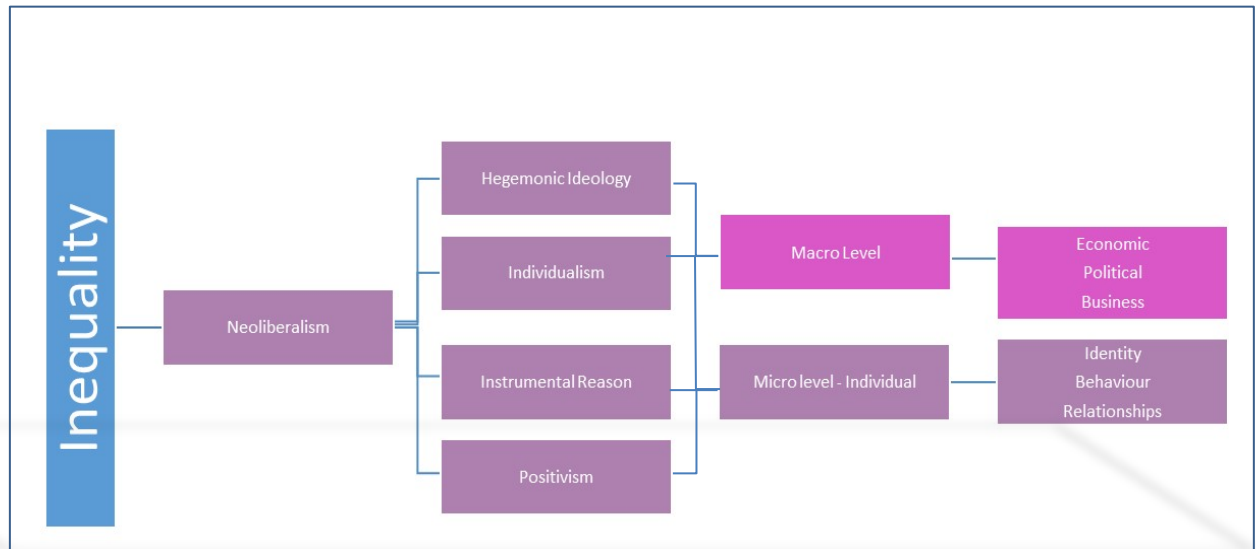
Addressing Inequality through Development

I looked for an alternative way of teaching and thinking that would contribute to the solutions rather than the problems of inequality. I embraced a transformational critical pedagogy which reflected my values, created adaptive challenges for me (and my students), and provided a means of challenging underlying assumptions in myself and my discipline.

Having identified the propositional theory of critical pedagogy, there were a number of barriers to its implementation. I discovered that the successful implementation of critical pedagogy called for a high level of developmental complexity as it requires resisting normative notions of the teacher's role and the teacher/student relationship to disseminate the power for learning and knowledge creation. I recognised that critical pedagogy was not possible until I had experienced developmental shifts in myself. Implementation was more successful and effective when I began to author my identity according to my own internal standards and was less subject to the values and judgements of others.

My relationship with knowledge changed and I saw that it can be a barrier to learning for both the 'knower' and the student, as well as a barrier to equality in the classroom. I no longer see knowledge as object and stable, but rather as partial, living and in motion. This does not mean that there is no truth, as Berger (2012) argues is the view of socialized

postmodernists. Rather, each person must make their own decision about what is true (in what context) and which is subject to change if revisited from a broader perspective or having gained new knowledge or experience.

My relationship with students has changed. I realised that I was so eager to please them that this got in the way of what they needed. I now understand not to treat students as clients to be served but as agents responsible for their own learning. Students need to be validated as capable of knowing, and learning must be situated in their experiences. This shift happened when I saw and believed that students had something to say and were equal in active knowledge construction. It is necessary to engage with students at each developmental level differently to ensure that they believe they have something to contribute. Berger (2012) indicates that the real change in the relationship occurs when the lecturer listens to students, not in order to convince, to teach or to change that person's mind, but simply to understand how that person makes sense of the world.

Another barrier to the implementation of critical pedagogy was although I had identified it as a potential means to equality, implementation was hampered by the fact that everyone in the classroom, including myself, fought to maintain inequality, power, and control. The espoused and lived commitments were misaligned; I did not want to be equal to my students – I wanted to be 'better than' them in relation to knowledge and insights. My paradigmatic assumptions about my professional identity and my value proposition demanded that students judged my expertise as superior to theirs for me to have a sense of security and worth in my role. Students also competed with each other to win arguments and retain the power that they achieved in their position outside the classroom.

I saw that inequality was central to how the class operated, residing within the individual as a relational concept: there are winners because there are losers. The pursuit of better and 'better than' leads us to compare ourselves with others as a way of valuing ourselves. According to Monbiot (2016:1), "neoliberalism sees competition as the defining characteristic of human relations". Metcalf (2017: 1) contends that neoliberalism presents "competition as the only legitimate organising principle for human activity". I saw evidence of this competition in the classroom, through the pursuit of inequality by myself and my students. However, I am not convinced that competition is a natural human trait but rather a consequence of how the 'outside' gets 'inside' (Tennant, 2009: 150).

According to Read (2009), while exchange is seen as natural, competition has to be fostered - neoliberalism presents a reality that says we are all competitive by nature and goes to great lengths to structurally support this. He quotes Jameson (1991:263) who argues that " 'the market is in human nature' is the proposition that cannot be allowed to stand unchallenged…" (Read, 2009: 26).

I agree with Jameson that we have to challenge the idea that the market, and in particular, competition, is a natural human trait. However, when I consider Krishnamurti's (1975: 13) assertion that "...there is no difference between the individual and the collective...I have created the world as I am", Gramsci's and Foucault's proposition that hegemonic ideology works at the level of the subjective, and Giddens (1991) theory of structuration, I see how circular the argument of where inequality and competition resides. The inequality I see in society is representative of the inequality within myself and I am, in part, a creation of the society in which my identity evolves. I see that addressing inequality in society must happen at the individual level and circularly this will change the individual through ideology.

According to Zeus (2004), critical theory holds that collectively the meaningful choices in subjective agency creates conditions for objective institutional change. To me, this means that individuals, including myself, can effect objective institutional change by recognising our own agency and making meaningful choices that lead to less inequality. This is in line with Giddens's (1991) theory of structuration which posits that human agency (micro level activity) and social structure (macro level forces) continuously feed each other. The social structure is reproduced through repetition of acts by individual people (and therefore can and does change).

I propose it is only at fourth order levels of complexity (and beyond) that individuals can effect change in social structures. Below this developmental order, individuals are more inclined to enact an identity ascribed by culture generally, be subject to contextual forces and dependent relationships, and be more susceptible to dominant discourse and ideologies like neoliberalism to provide their reality and common sense.

Brookfield (2001) says that Gramsci never saw society free of a dominant hegemony, that his wish was to create a new hegemony – that of the working class which represented the interests of the majority and not the minority. This sounds closer to democracy than the current status quo, but I prefer the vision of Metcalf (2017:1) who proposes that "The use of

one's individual reflective powers is reason; the collective use of these reflective powers is public reason; the use of public reason to make law and policy is democracy. When we provide reasons for our actions and beliefs, we bring ourselves into being: individually and collectively, we decide who and what we are".

But if the majority of us continue to live life uncritically, we will be confined by the narratives that are given to us - losing the choice to define who and what we are. Instead, we will continue to find ourselves caught up in a world that we do not like – growing inequality, global warming, consumerism, obesity and starvation, exploitation, terrorism and wars.

We need a collective effort to solve such seismic issues but this can only be done on an individual level. Although disheartened, I think people see these issues as created external to themselves and feel helpless to affect change. Each person has a responsibility to question their worldview, recognise that they are a product of their time and society and that much of their thinking and behaviours are influenced by an external authority which determines what is right and wrong. This external authority creates micro changes to an individual's subjectivity and the very rationality they use to make decisions. This research indicates that emancipation from the given is possible by exploring and imagining alternatives on an individual, societal and global basis, and no longer accepting realities like inequality as normal, inevitable and unchangeable.

Kegan (1994) says that although the majority of the population of the world is third order, the modern world is calling for a fourth order way of thinking.[47] I disagree, I think that we are now in late modernity and close to a postmodern world with the growing complexity and change coming at speed. Changes include integrated economies through globalisation, technological advances that are changing how and how long we live and work, depleted natural resources including arable land and water as well as carbon reserves, rising sea levels threatening major metropolitan areas etc. These problems are calling for *fifth* order thinking in which we see outside ourselves and work collectively to learn to harness these changes to solve rather than create problems.

This highlights the importance of the continuing research and application of constructive developmental theory in such areas as teacher education, leadership development and third

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[47] Kegan argues, "Preparations for the advent of the postmodern world are premature" (Kegan, 1994: 337)

level education to help individuals "develop more complex and comprehensive ways of making sense of themselves and their experiences" (McCauley *et al.*, 2006: 634).

I am taking that responsibility for my development and growth. Although I do not yet know how to live completely free of ideology, I discovered that critique as a way of being allows me to define my own subjectivity instead of it being defined by an external source. "Critique maintains *egrigorsi* (alertness, wakefulness), and encourages change and progress by avoiding complacency. In its power to reveal both bad and good, critique provides the power to have choice. Critique therefore, provides the power to think and to be responsible for one's own actions" (Antonacopoulou 1999: 8). Without critique, we accept a way of thinking and living that is not our own and does not always serve our best interests. Critique aligns with Kegan's theory that one must question the self-evident, disturb the habitual and dissipate the familiar in order to grow (Kegan, 1994).

In a professional capacity, the use of critical pedagogy allows educators to help students discover their own voice and their agency in creating a more equal world by not distancing themselves from the moral and social consequences of their decisions as mangers. This is one part lecturers can play in working for a more equitable world. However, inequality must first be addressed at the individual level through the development of an identity that is aligned to an identified belief system. Educators must ensure that they continue to develop their complexity to keep pace with the changes in their time, society and the world. Rumi, the 13th Century Persian poet famously said

> "Yesterday I was clever, so I wanted to change the world. Today I am wise,
> so I am changing myself."

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Appendices

Appendix 1 - Human Resource Management

I teach management with a concentration on human resource management (HRM). HRM is at the centre of many of the issues I discuss in this essay regarding income inequality, workers' rights and the instrumental use of people in organisations. Many of my students study HRM because they are interested in the welfare of the employee. It is in the classroom where they first learn that the role of a HR manager is primarily that of an agent for the organisation. Contemporary HRM practices in many companies are based on utilitarian values in favour of the welfare of organisations. Farnham (2010: 14) proposes that "the rhetoric of HRM, with its themes of commitment and identification, fits poorly with the trend towards less secure and precarious employment and evidence of diminished employer commitment to employees, with a relentlessly instrumental orientation to the employment relationship on the part of employers". Beardwell (2010) says the people-centric language of HRM cloaks management intensions and disguises worsening terms and conditions of employment including work intensification.

I am course coordinator for a part-time business degree and my students, typically return to college because of their poor quality jobs. Many work on 18 month contracts - or have zero contract hours - and cannot progress in their life stages of getting a mortgage or affording to have children. They see an education as a way to get better jobs and move on with their lives. All students (with very few exceptions) work full time and come to college at night adding an additional four hours onto their workday three nights a week, with most weekends reserved for studying and completing assignments. Most students struggle to pay fees and have an instrumental attitude towards their education, which they see as an investment in their future.

History of HRM

Keenoy (2009) says that HRM is best seen as a 'floating' or 'symbolic' signifier which generally refers to the management of people but is culturally contextual. Voeftlin (2016: 6) says that "HRM has developed over time; varies with region, albeit that a clearly identifiable 'US' model is fairly dominant; and is different for different types of organisations, with HRM in many businesses not clearly distinguishable – as a function or process – from general management activities". HRM originated in the USA in the 1980's and purports a unitary view that there are common interests between the worker and the organisation and its central

purpose is to foster cooperation between both (Marchington, 2015). The spread of HRM appears to be intimately associated with "... the 'globalisation project' and the political adoption of neoliberal economic policies particularly in the US and the UK...as globalisation necessitates the liberalization of labour markets" (Keenoy, 2009: 8). The 'unitary' framing has replaced the 'pluralist' framing of the worker relationship decreasing the relevance of unions, promoting individualism and employing a taken-for-granted market mechanism (Keenoy, 2015).

HRM Transformation

The HRM profession is currently going through a major transformation requiring the HR function to become more strategic and participate in decision making at higher levels of the organisation. Within the discipline, this is termed "get a seat at the table" (Anderson, 2014: 1). A major barrier to this is that HR departments are frequently considered cost centres and unable to quantify their worth. Although many studies have shown correlation between HRM practices and performance, the 'holy grail' in HRM is to find causality. This has eluded researchers, and frustrated practitioners from empirically demonstrating that they 'add value' and deserve a 'strategic role in business decision-making (Marchington, 2015). The HR profession has been accused of being insular and company executives want them to take a more systemic approach "...that employs new kinds of analytical tools to spot talent trends and skills gaps, and provides insights that can help organizations align their business, innovation and talent management strategies to maximize available opportunities to capitalize on transformational trends" (Global Risk Conference 2011).

I believe that a systems approach[48] to HRM needs a wider scope than organisational performance. As HRM is reinvented, the potential grows for many of my students to be real influencers in the ethical trajectory toward more egalitarian corporate governance and ultimately corporate and social justice. This is not a just question of ethics, but one of complexity. Kegan's theory deals with one kind of development and that is for greater capacity for complexity. "This is not a theory of morality or action; there is no clear correlation between this form of development and intelligence, happiness, satisfaction, or morality" (Berger 2005:21). Students need to be self-authored so they can think for

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[48] Philips (2011: 121) quotes Wolfe (1999: 1632) who says that "A truly systemic view considers how a set of individuals, institutions, and processes operates in a system involving a complex network of interrelationships, an array of individual and institutional actors with conflicting interests and goals, and a number of feedback loops"

themselves and determine what *they* consider to be just and ethical. And equally, they need to understand the systemic consequences of their decisions more broadly - economically, socially, environmentally as well as the path-dependence created for the future. This is why, I believe, it is important that students are exposed to a learning environment that helps to transform rather than inform them to prepare them for the complexity of the 21st Century Workplace.

Complex thinking for Complex Times

The world is becoming more complex and the demands placed on the people in today's society are greater than they were in the past. Kegan (1994) links demands to the criteria of society in which we live, and maps them through history relating the eras of traditionalism, modernism, and postmodernism to the third, fourth and fifth orders, respectively. He explains that many of the demands in the modern era require fourth order capacity in both our personal and private life. However, the majority of adults are trying to meet these demands with a third order capacity (Berger and Fitzgerald, 2002). It is important for me to understand the world that my students are facing, particularly in the workplace, and the higher level skills and complexity they will need to ensure that they are not "in over their heads" (Kegan, 1994).

Globalisation and advanced technological innovation have added to increasing complexity. Organisations are struggling to adapt to dynamic environments and intensifying competition and are looking for human capital capable of providing sustained competitive advantage; "The 21st century will demand more human knowledge and ingenuity to innovate, raise productivity, and manage complex systems" (Dobbs *et al*., 2012: 68). Pink (2009) says that 70% of all job growth in the USA has and will continue to come from heuristic work[49]. Routine work can, and is, being outsourced or automated. "21st century competencies include …deep understanding, flexibility and the capacity to make creative connections" (Dumount and Istance 2010: 23).[50] This means workers need better innovative and adaptive skills and more complex meaning-making systems.

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[49] Heuristic work is non routine, has no algorithmic solution and needs unique creative and novel inputs from workers.

[50] Higher-order skills as defined by (Dumont & Istance 2010: 8) include "the capacities to generate, process and sort complex information, think systemically and critically, make decisions weighing different forms of evidence, ask meaningful questions about different subjects, be adaptable and flexible to new information, be

Companies complain that many graduates lack the skills they need, are not industry ready and cannot deal with the complexities of the 21st Century workplace. There is concern that traditional educational approaches are insufficient with a "long tradition of concentrating, teaching and honing cognitive skills and content in formal education systems" (Merriam & Bierema, 2014). According to Dumount and Istance (2010), education is still preparing students for an industrial economy instead of the knowledge economy and the implicit 'mind-as-container' metaphor of schools does not reflect the productive, creative side of working with knowledge. With content globally available on the internet, a core goal of education today is to facilitate students to turn this information into knowledge and help acquire adaptive competence.

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creative, be able to justify and solve real-world problems, acquire a deep understanding of complex concepts, media literacy, teamwork, social and communication skills".

Appendix 2 Criticism of Business Management Education

Business management education has faced a lot of criticism since its inception and particularly after the 2008 financial crisis. Ford *et al*. (2010) argue that business schools are so a-theoretical that they fail to educate. Pfeiffer and Fong (2002) demonstrated that management education has little, if any, discernible positive effect upon career success or management performance. In addition, much of the critique, especially from Academia, is an over-reliance or reverence for a positivist approach, which according to Grey (2004) decouples management decisions from values.

The positivist approach to business management studies stems from earlier criticism that they were not scientific enough (Ruggunan and Spiller, 2014). In the 1950's , the Ford foundation and the Carnegie foundation each commissioned a study of U.S. business education and found business schools to be a collection of trade schools lacking a strong scientific foundation (Pfeffer and Fong, 2002). [51] Both suggested that business schools hire people trained in traditional academic disciplines emphasizing quantitative methods like economics, statistics, and operations research (Podolny, 2009).

 In both their teaching and research activities, business schools enthusiastically applied the scientific paradigm and started on their continuing trajectory to achieve academic respectability and legitimacy. An update on the reports in the 80's found that the business school curricula were too focused on analytics with insufficient emphasis on application and integration across functions (Pfeffer and Fong, 2002).

Over reliance to a positivist approach proposes it to be a value-free discipline. But management is never neutral according to Grey (2004), even if it purports to be, and needs to be taught in ways that explicitly acknowledges the political, ethical and philosophical nature of its practice. For example, he says that a commitment to efficient productivity is itself a value embedded in management.

Management education has been typically, although not exclusively, informed by the interests of corporations and of managers rather than by those of stakeholders in organizations and wider society (Grey, 2004). Parker (2015) points to the vested interest of the business schools where the general tendency is to appease those who pay the bills – the

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[51] A study was also carried out in the UK in 1960 where the 'foundation for management education' highlighted the deficiency in the provisions for management education in the UK which resulted in the Robbins Report (Currie, G. and Knight, 1995)

students and industry. The students aspire to be managers and are interested in the offer of utility for "busy people who want to get ahead in life" (p.172). The research funders (mainly industry) want 'useful' knowledge. Brown (2011) asserts that "as universities are increasingly run as and for business ...the value of 'well-educated' rather than 'technically savvy and entrepreneurial' citizens declines" (p. 113).

Most people distrust business schools according to Podolny (2009). He distinguishes between distrust and a lack of trust; the latter he explains is when your expectations about how a person should behave are not met, the former arises when you believe that another person's value system is different from yours. Many people have come to believe that business schools are harmful to society, fostering self-interested, unethical and even illegal behaviour. According to Podolny (2009), in order to reduce people's distrust, business schools need to show that they too value what society values. Barton, managing director of McKinsey, is also critical of the role of business schools who he believes need to reflect on the fact that it is not only technical skills that are needed but it is the character of business that has been found wanting (Porter and Lawrence, 2011).

Appendix 3 Adult Learning, Transformative Learning and Critical Social Theory

Adult Learning

In 1968, Malcolm Knowles introduced the concept of Andragogy which has five assumptions about the adult learner – one who can direct their own learning, use life experience as a rich resource for learning, has learning needs closely related to changing social roles, is interested in the immediate application of the knowledge and is motivated to learn by internal rather than external factors. Following much debate on his theory[52], Knowles later moved from an 'andragogy versus pedagogy' position to representing them on a continuum ranging from teacher-directed to student directed learning. A dependent learner (child or adult) needs more introductory material and appreciates lectures and immediate correction, a self-directed learner can engage in independent projects, student-directed discussions and discovery learning (Merriam, 2001).

Knowles outlined a number of steps based on his assumptions which were:

> creating a cooperative learning climate; planning goals mutually;
> diagnosing learner needs and interests; helping learners to formulate
> learning objectives based on their needs and individual interest;
> designing sequential activities to achieve these objectives; carry out
> the design to meet objectives with selected methods, materials, and
> resources; and evaluating the quality of the learning experience for
> the learner that included reassessing needs for continued learning
> (Blondy 2007:117).

Four major areas of adult learning are described below:

Self-directed learning[53]- This involves individuals planning, organising, controlling and assessing their learning with the goal of self-development. The role of the educators in self-directed learning is to act as a facilitator or guide as opposed to being content experts (Merriam, 2001).

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[52] There was much debate as to whether Andragogy just applied to adults with many arguing that some children did have the qualities outlined in his assumptions (Blondy, 2007)

[53] The concept of self-directed learning has developed over time and can be perceived as an attribute (personal autonomy), a capacity (self-management), a model for organising instruction (learning control) or pursuing opportunities in the natural society setting(self-direction) (Brown, 2006).

Critical Reflection - is embedded within the realm of developmental psychology and the constructs of logic, dialectical thinking, working intelligence, reflective judgment, post formal reasoning, and epistemic cognition (Brookfield, 1987).

Experience and experiential learning - Dewy claimed that not only are experiences the key building blocks of learning, but action is an intrinsic part of the learning cycle; this implies learning by doing as well as a practical understanding of the world (Merriam, 2001).

Learning to learn - epistemological awareness - conscious awareness of how they know what they know - awareness of reasoning, assumptions, evidence, and justifications that underlie our beliefs that something is true (Brown, 2006) .

Stevens-Long & Barner (2006) research shows students initially see knowledge as a bankable product to be amassed, truth as black and white and problem-solving as a means of uncovering one correct solution. As they progress they see knowledge as actively constructed and situated in an ideological context, have a greater appreciation of different perspectives and move toward more dialectical thinking.

Transformative learning

Transformative learning is much more than information acquisition, it changes the way people see themselves and their world (Brown, 2006). Mezirow put forward a theory of transformative learning grounded in cognitive and developmental psychology. This requires complex ways of making meaning of knowledge (epistemological development) of one's identity (intrapersonal development); and of social relations (interpersonal development) (Merriam, S. and Bierema, 2014). For the individual it is learning 'to negotiate and act on our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others" (Mezirow, 2000). There are three common themes in Mezirow's theory - experience, critical reflection and rational discourse. According to Mezirow, (1990a: 1) "Reflection enables us to correct distortions in our beliefs and errors in problem solving. Critical reflection involves a critique of the presuppositions on which our beliefs have been built". Mezirow viewed rational discourse as a means for testing the validity of one's construction of meaning. Transformative learning can occur as a result of a life crisis or may be precipitated by challenging interactions by others, by participation in carefully designed exercises or activities, and by stimulation through reading or other resources (Brown, 2006).

Critical Social Theory

Unlike Mezirow's personal transformation, Palo Freire was more concerned about a *social* transformation where people perceive the social, political, and economic contradictions of their time and take action against the oppressive elements (Brown, 2006). Taken from this perspective, transformative learning is essentially "...a way of understanding adult learning as a meaning-making process aimed at fostering a democratic vision of society and self-actualisation of individuals" (Dirkx 1998:2). Transformative educators like Freire saw transformative learning as consciousness-raising where learners develop the ability to analyse, pose questions, and even take action in social, political and cultural contexts. As an alternative to the banking model[54], Freire (1970) proposed a problem posing education which can lead to critical consciousness (Aliakbari and Faraji 2011). He emphasized the basic questioning of the subject that is being taught and suggests that the educator should exchange their dominance for the role of student among student (Dirkx, 1998). Giroux (2011) presses for critical education that emancipates people from the ideological constraints imposed by whatever hegemonic doctrines that happen to be put in place by dominant socio-political authorities.

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[54] In his 1970 book The Pedagogy of the *Oppressed* Freire calls traditional pedagogy the "banking model" because it treats the student as an empty vessel to be filled with knowledge, like a piggy bank with the educator the depositor of information (Freire, 1970)

Appendix 4 – Critical Theory

Critical theory is considered to have started in the Frankfurt School in Germany at the turn of the 20th century. "In its beginnings, Max Horkheimer, Theodore Adorno, and Herbert Marcuse initiated a conversation with the German tradition of philosophical and social thought, especially Marx, Kant, Hegel and Weber" (Kincheloe and McLaren 2002:88). Critical theory is very divisive with charged emotions from those who loyally support it and hostility from those opposed. Although there is no one tenet that describes critical theory, in general it can be perceived to challenge and disrupt the status quo. There is an assumption that oppression exists and it is both social and lived and although there is much debate about the nature or source of this oppression from Marxists to feminists or critical race theorists, they converge on the idea that inequality is stubborn and persistent (Zeus 2004). Kincheloe and McLaren (2002) said that although critical theory is multidisciplinary and can take on many tenets, below are the common tenets of critical theory (p.304):

- All thought is fundamentally mediated by socially and historically constituted power relations

- Facts cannot be isolated from the domain of values or removed from some form of ideological inscription

- The relationship between concept/object and between signified and signifier is never stable or fixed and is often mediated by the social relations of capitalist production and consumption

- Language is central to the formation of subjectivity (conscious and unconscious awareness)

- Certain groups in society and particular societies are privileged over others

- Although the reasons for privilege vary, oppression is reproduced most forcefully when subordinates accept their social status as natural necessary or inevitable

- Focusing on one face of oppression at the expense of another elides the interconnections among them

- Mainstream research practices are implicit in the reproduction of existing systems of race class and gender oppression.

Appendix 5 - Example of Action Research Cycle for Ensuring Ideal Conditions for Discourse

Effective Discourse[55]	Effective discourse depends on how well the educator can create a situation in which those participating have full information.
Plan	Ensure Students come to class prepared.
Act	Put readings on blackboard and ask students to read before class, outlining the importance for good participation and learning.
Observation	Less than 20% came prepared – same people involved in class discussion. I felt put out that despite my impassioned speech, most people did not read the article. Even those who had read the article did not remember key points.
Reflect	Class discussion seemed to flow but there was a lot of people who were diverting or interfering with good dialogue because they did not read the articles being discussed.
Plan	Find a way to get students to prepare for class while maintaining a safe atmosphere for them to speak up.
Act	Told students that I wanted them to write the key points of the article and bring to class.
Observe	Still very low numbers having read the article, discussion was better as those who summarized key points had a better grasp of the material. I felt disappointed
Reflect	Students are very busy and they are not happy with the changes. I am facing a lot of push-back but I need to persevere.
Plan	Find a way to get students to prepare for class by trying something new
Act	Told students that I wanted them to write the key points of the article and that I will randomly call on a student to read these going into the discussion
Observe	Those who came to class came prepared and starting with the student's summary created great debate at the offset. However, I noticed that the student numbers were down. I think it is because those who did not prepare were nervous I would call on them. I felt disappointed at the numbers, this feels like an impasse
Reflect	Many of my students are busy and don't have time for long articles. Do I need to decide between well prepared students and small numbers?

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[55] Observations from October 6th- November 8th

Appendix 6 – Observations and Actions for Communicative Action based on Ideal Conditions outlined by Mezirow (1987)

Ideal Discourse/Plan	Observation[56]s	Class Preparation changes	Planned Changes in the classroom
Effective discourse depends on how well the educator can create a situation in which those participating have full information;	Students did not have adequate information to participate properly in dialogue as they came to class unprepared.	Need to be prepared well in advance with readings available on line for students	Encourage students to do the readings before class, summarise and pick out key learnings for class discussion.* see appendix 4
Free from coercion	On several occasions, I felt students were answering questions based on how they thought I might answer them. This is a form of coercion even if unintended. Some students are forceful and intimidating in the discussion.	Reflect on how students might feel coerced in the classroom setting based on either my behaviour or the behaviour of other students.	Be conscious of watching my language; aware of my advocacy and influence and how I pose questions. Be aware of how I react to questions from students. Constantly reinforce that disagreeing with me is not a problem.
Equal opportunity to assume the various roles of discourse (advance beliefs, challenge, defend, explain, assess, evidence and judge)	There were very dominant voices in the room and not everyone got a chance to get their point across without interruption.	Concentrate on learning names and background to direct questions specifically at quiet students	Call on quieter students. Address power dynamics in the classroom when I see it. Mediate the discussion
Become critically reflective of assumptions	Although there was some critical thinking happening, we were not going after the important issues like motivations and who benefits from the status quo.	Instead of new content, spend time considering what I want the students to think about like power, merit and who benefits from management decisions.	Explain the recursive process of inquiry and invite them to reflect on learning (Hodge *et al.*, 2009)
Open to other Perspectives	There were mixed results with some students being open to other perspectives and others more dismissive of alternative views.	Prepare questions to ask in class regarding the analysis of the content from multiple perspectives. For example, the manager, the employee, the customer, the government official, the supplier, the financial director	Explain that diversity may cause disagreement in the short term but results in better dialogue. Encourage students to listen to other points of views and to try not convince them to change their conclusions (Anderson, 1991)
Listen and search for common ground or synthesis of different points of view	This was difficult and required facilitation skill I need to develop. Usually there are those who win the argument, and those who loose.	Read more on Hegelian dialectic and see if there is some information on practical application in class	Synthesis is a crucial element of what I am trying to achieve. I will introduce the concept of the Hegelian dialectic

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[56] Observations from 15th – 29 September

Appendix 7 – Excerpts from Reflective Journal

November 15, 2017 – International HRM Year 4

Today as usual did not work out as planned. I was determined that I would tick all the boxes of ideal communication. I was going to call on the quiet students including Mary G., Amanda O., George D. and Claire P. and I was going to try to dissuade John P. and Patrick K. from hijacking the dialogue and telling us how things worked in the real world. It was a good juicy topic - Corporate Social Responsibility. I wanted the students to think beyond an instrumental approach of identifying stakeholders and the consideration of responsibility to, and power of, each in terms of threats to the sustainability of the firm. I wanted to pivot the dialogue for deeper consideration of how unethical corporate decisions affects stakeholders (including employees on many levels) and the role and agency of managers. I started by trying to get an understanding of what 'unethical' meant in the classroom and whether the students believed that corporations were capable of being unethical when they were not regulated by law.

The overwhelming majority seemed to think that at the end of the day all companies were there to make a profit and when push came to shove that they would do whatever it took to maximise profits within the boundaries of the law. Agreement of a definition of 'unethical' was difficult to accomplish with some on the very end of the spectrum thinking that obeying the law was enough while on the other end a few believing that all profiteering needed to be highly regulated. Finally we agreed that 'unethical' was anything illegal (based on the laws of the countries the company had operations) and extreme profiteering over people or environment. I was aware that this was not an absolute definition as each person had a different interpretation of 'extreme' and I was not sure that we had full consensus that legality should be based on laws of the countries of operations rather than what is legal in highly regulated western countries. However, I found that some people were unwilling (or unable) to argue their position and wanted to move on.

John P. dominated the discussion as usual and was a strong advocate for the idea that if you are paid by the corporation then your responsibility is to work in the best interests of the firm which meant maximising profits for your shareholders. There was very little disagreement with this which I suspected was because John P. is articulate, persuasive and has a powerful presence in the room. There was a lot of danger in disagreeing with him – danger of looking incompetent when compared to his well-communicated argument: danger of alienation by not upholding the mainstream values of management as defined by (and agreed by all through

silence) John P. I called on Mary G. as I knew from her assignments that she had doubts about the power of corporations especially around tax minimisation. She gave a diplomatic answer which did little to stimulate the dialogue, neither did George P. or even Patrick K. who inserted himself in the discussion but really only opined and had little to contribute.

I tried another tactic. I probed deeper into the argument by asking 'what if' questions… 'what if it meant that you needed to lay off workers to maintain a certain profit margin?' …'what if it meant moving production to a country that had little worker protection legislation or environmental laws?' This helped us a little further because we were able to consider how far each of us were willing to go to maintain profits. Some were happy to pursue all loopholes within the law, some were willing to move to unregulated environments if it meant cost minimisation and competitive advantage.

What did I learn today?

- **Overall** – On the surface a good class. I was happy with the participation levels, but saw that the usual suspects were dominating the discussion and that I had to work hard to try to get different voices and perspectives into the discussion.
- **Dialogue v. Discussion** There were times when it all seemed worth it with good discussion and treatment of the subject without consideration to position, winning, losing or point scoring. These were fleeting however.
- **Power/Voice** - The power dynamics were obvious today amongst the students and the more powerful students seemed to hold all the cards. A lot of the time there seemed to be little appetite amongst the students to put their neck out, to risk looking like a fool for something that they were not sure about anyway and perhaps never thought about before. I worked hard to hold back on using my power to win arguments or to redirect the discussion.
- **Critical Reflection** – The students seemed open to considering privilege and power in management hierarchies but only in theory. Alex P., who holds quite a senior management position, provided his "At the end of the day…" argument that it's all fine and well to consider more egalitarian structures in organisations, or more ethical approaches to workers in your supply chain until your competition wins out because of lower costs and then you and everyone lose their jobs. This argument I noticed seems to be the default resistance to any consideration of change.

- **Instrumentalism** - There were times when I felt that I was wasting the students time - that thinking about things too deeply was a nice to have rather than a need to have. I nearly succumbed to the pressure a couple of times. First, when John P. said he did not see the point spending so much time defining words and concepts they had been using since first year and when Megan C. asked how this was going to be tested when it was all just opinion anyway.

Shorter Excerpts Below:

15 September 2016 International HRM Year 4

"I got an email from James today giving suggestions on how to get the quieter students to talk based on techniques other lecturers were using. Despite the fact that I asked for suggestions, I felt criticised, judged and incompetent - like my teaching style was less capable than that of my colleagues. I did not realise how much I had internalised an idealised identity of educator

21 September 2016 International HRM Year 4

"I'm not feeling very good about myself today. I know I shut down that discussion because I was afraid where it was going. Alex P. has very strong conservative views at the best of times, but him weighing in on the discussion on migrants rights made me nervous. I knew if he was given free reign, he would say something that would be insulting and to be honest, I was afraid I couldn't deal with it"

28 October 2016 International HRM Year 4

"When Mary O. asked that question on agency worker's rights, I said we would discuss it later. I did that because I did not know the answer and although I'm sure there was somebody in the room who knew the answer, I was not willing to go there. This is my big assumption showing up again – protecting the expert persona"

16 November 2016 - International HRM Year 4

"Today I just felt like I was wasting everyone's time. The students seemed to want to move on. There are a couple of students at the back of the class who roll their eyes every time I stop going through the content and pose questions about means and motivations. I can almost hear them saying "here we go again"

"I'm feeling pretty useless – I'm not sure this is working, it would be so easy just to go back to the way things were where everyone is happy"

16th February 2017 Workforce Diversity Year 4

"Tonight went really well. I had explained brainstorming and morphological tools last week and we tried them out today in search for novel approaches to employee voice. I told them nothing was off the table and that I was no wiser than anybody else as what we were looking for was not out there. I couldn't believe the difference in the class. The students took the lead and I sensed a great confidence in them and for the first time, I felt that my opinion was just one amongst many"

9th March 2017 Workforce Diversity Year 4

"When I asked the question tonight, I told the class I did not know the answer. Why did I not do that before – it was really effective"

7th April 2017 Workforce Diversity Year 4

"Tonight, I had a great insight – letting students know that their voice matters makes such a difference. Jennifer – who was so quiet and needed a lot of encouragement to contribute in the first place – really had a profound impact on the discussion with her analysis on the importance of having a best friend in work. When I told her that she had changed my opinion, she seemed so invigorated, animated and engaged in the discussion going forward. On one hand, it shows how important my opinion is to her self-worth so I still wield too much power as a significant other, on the other, this is a first step in her finding and valuing her own voice"

27th April 2017 Workforce Diversity Year 4

"What a great class. Everyone was engaged with the discussion and seemed to be listening for understanding rather than trying to win the argument or looking smart. I think telling people that I didn't know the answer was helpful because people didn't sit back and wait for me to tell them the 'right answer'. This felt like democracy today."

Appendix 8 - Exploring Different Perspectives and Students' Safety

During a discussion on equality laws in Ireland, I posed the question of how much law reflects the social norms and beliefs of a country's citizens. One student argued that he felt laws did not represent the beliefs of all the people and pointed to discrimination laws protecting sexual orientation as an example. He said the Pope did not think that homosexual acts were ok and indeed the Bible had condemned it in no uncertain terms. Normally, I would quickly and politely shut down this kind of discussion down to avoid any controversy or offense. I am well equipped with tools to do this having taught modules on diversity over the years and seen plenty of disagreements in class. I was unsure what to do. On one hand, anything even hinting at homophobia cannot be tolerated in any way, on the other hand, this student was not trying to cause offense, had a genuine deep seated belief based on a religious conviction. What occurred to me were a number of articles I had read which intimated that Donald Trump as a populist phenomenon was a good thing as it showed the actual level of discrimination hidden because of political correctness demanded in the US in recent years (Mahdawi 2017; Ganji 2016).

I felt this was an opportunity to explore different perspectives as increasing capacity to cope with someone you disagree with is the hallmark of growth according to Garvey Berger (2012). Regardless of what developmental form of mind, it is easier to take the perspective of someone who agrees with you so learning to take other people's perspectives stretches the mind to see new options. I allowed the conversation proceed. The exchange started to get heated when another student said that we should not be taking direction from an irrelevant book that was nearly 2000 years old (i.e. the Bible). This reaction appeared to be a personal attack on the first student and their beliefs. I mediated at this stage, outlining the rules of respect that we had agreed at the start of term. After that, there was some genuine dialogue and while this did not end with agreement or synthesis, it certainly helped everyone understand different perspectives do not always come from a bad place. I left the classroom feeling good. That day I received the email below from a student:

> Great class today, good debate. I know you didn't plan for it to escalate like that. But if there were people in the class who were not heterosexual I think it could have been upsetting for them. I enjoy the debates but some people's views can have negative effects on others. Really hope this doesn't stop the conversation on what *I think aren't controversial issues*. Cheers and thanks (emphasis not original)

Although I did not feel the email was reflective of the mood of the dialogue in class, it certainly made me stop and think. The student's comments had merit in that by allowing the voicing of controversial attitudes towards homosexuality it can actually silence the voices of those most affected, i.e. students from the LGBT[57] community. For these students the ardent defence shown by classmates may, on some level show solidarity, but the personal experience of their discrimination is often something that is too personal or too painful to share openly in such a forum. Ellsworth (1989) in her analysis of her classroom said that students felt unsafe in sharing their experience for a number of reasons including"...fear of being misunderstood and/or disclosing too much and becoming too vulnerable" (p. 316). She said, "Acting as if our classroom were a safe place in which democratic dialogue was possible and happening did not make it so" (p. 315).

My experience supports Ellsworth's findings. I discovered that a *real* difference of perspectives can entrench and separate rather than unite and build tolerance. I also recognised that I have a protective obligation to students and there are times when intervention, authority and control *are* necessary.

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[57] Lesbian, Gay, Bisexual and Transgender

Appendix 9 - Guiding Critical Thinking by A. King

Generic Questions	Specific Thinking Skills Induced
What are the strengths and weaknesses of....?	Analysis/inference
What is the difference between...and...?	Comparison-contrast
Explain why... (Explain how..)	Analysis
What would happen if...?	Prediction/hypothesizing
What is the nature of....?	Analysis
Why is... happening?	Analysis/inference
What is a new example of...?	Application
How could...be used...	Application
What are the implications of...?	Analysis/inference
What is ....analogous to>	Identification of analogies and metaphors.
What do we already know about...?	Activation of prior knowledge
How does...affect...?	Analysis of relationship
How does it tie in with what we learned before	Activation of prior knowledge
Why is it important	Analysis of significance
How are they similar and different	Comparison-contrast
How does...apply to everyday life	Application to the real world
What is the counterargument for...	Rebuttal to argument
What is the best and why	Evaluation and provision of evidence
What is a solution to the problem of...	Synthesis of ideas
Compare...and...with regard to	Comparison-contrast
What do you think the causes...Why?	Analysis of relationship (cause-effect)
Do you agree or disagree with this statement? What evidence is there to support your answer	Evaluation and provision of evidence
What is another way to look at	Taking other perspectives

Note. From "Comparison of Self-Questioning, Summarizing and Note taking Review as Strategies for Learning From Lectures" by A. King, 1992, American Educational Research Journal. 29. Copyright 1992 by the American Educational Research Association. Reprinted by permission of the publisher. Also from Changing College Classrooms: New Teaching and Learning Strategies for an Increasingly Complex World (p. 24) edited by D. Haipern. 1994. San Francisco: Jossey-Bass. Copyright 1994 by Jossey-Bass.

Appendix 10 – Baxter Magolda (2001) - Phases of Development

Phases			
	Following Formulas - Third order Complexity	**Crossroads**	**Author of one's life - Fourth order Complexity**
Cognitive development 'How do I know?'	View knowledge as certain or partially certain, yielding reliance on authority as source of knowledge; lack of internal basis for evaluating knowledge claims results in externally defined beliefs	Evolving awareness and acceptance of uncertainty and multiple perspectives; shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims; recognize need to take responsibility for choosing beliefs	View knowledge as contextual; develop an internal belief system via constructing, evaluating, and interpreting judgments in light of available evidence and frames of reference
Intrapersonal development: who am I?	Lack of awareness of own values and social identity, lack of coordination of components of identity, and need for others' approval combine to yield an externally defined identity that is susceptible to changing external pressures	See need for internal definition	Choose own values and identity in crafting an internally generated sense of self that regulates interpretation of experience and choices
Interpersonal development: 'How do I construct relationships	Dependent relations with similar others are source of identity and needed affirmation; frame participation in relationships as doing what will gain others' approval	Evolving a capacity to engage in authentic, interdependent relationships with diverse others in which self is not overshadowed by need for others' approval; genuinely taking others' perspectives into account without being consumed by them	Capacity to engage in authentic, interdependent relationships with diverse others in which self is not overshadowed by need for others' approval; genuinely taking others' perspectives into account without being consumed by them

Developmental Journey toward Self-Authorship (Adapted from Learning partnerships: Theory and models of practice to educate for self-authorship, edited by Marcia B. Baxter Magolda and Patricia M. King (Sterling, VA: Stylus Publishing, LLC). Copyright @ 2004,

Appendix 11 - Summary of Nine Schools of Economics

	Classical	Neoclassical	Marxist	Developmentalist	Austrian	Schumpeterian	Keynesian	Institutionalist	Behaviouralist
Economy is made of:	Classes	Individuals	Classes	No strong View but focussed on classes	Individuals	NSV	Classes	Individual and Institutions	Individual orgs and Institutions
Individuals are:	Selfish and Rational	Selfish and Rational	Selfish and Rational workers fighting for socialism	NSV	Selfish	Rational Entrepreneurs	Driven by habit and animal spirit	Driven by instinct, habit, belief and reason	bounded rational and layered
The world is:	Certain (iron laws)	Certain with calculable risk	Certain with laws of motion	Uncertain nsv	Complex and uncertain	Complex NSV	UC	Uncertain and complex	Uncertain and complex
NB domain of the economy:	Production	Exchange and consumption	Production	Production	Exchange	Production	Ambiguous bias to production	bias and production	NV bias to production
Economies change through:	Capital accumulation	Individual choice	Class struggle, capital accum, technology	Dev in productive capability	Subjective individual choices	Technological Innovation	Ambiguous	Interact ion between individuals and institutions	NSV
Recommends Policy:	Free Market	Free Market	Socialist revolution and central planning	Temp govt production and incentives	Free Market	Capitalism is doomed to Atrophy	Active fiscal income	Ambiguous	Accept govt. Interventions
Strengths:	Class analysis, Comparative Advantage	Precision and versatility	Theory of the firm, work and technological progress	Raising productive capabilities to overcome economic backwardness	Complexity and limited rationality	Competition through innovation rather than price	Highlights key role of finance in modern capitalism		
Weaknesses:	Sometimes Wrong, Sometimes outdated	Unrealistic over-acceptance of the status quo	capitalism didn't collapse under its own weight is	Lack of a coherent overarching theory	Spontaneous v. Construed order	Wrongly predicted the atrophy of capitalism	too much attention to short term	See institutions just in terms of constraints	