THE IDENTITIES AND PRACTICES OF FACULTY MANAGERS IN A HIGHER EDUCATION INSTITUTION IN SOUTH AFRICA

By

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Declaration

I declare that “The Identities and practices of faculty managers in a higher education institution in South Africa” is original and my own work. It is submitted in fulfillment of the requirements for the degree of Master of Commerce in Management at the EMS Faculty, University of the Western Cape. It has not been submitted for any degree or examination at any other university. All references and sources of information to my knowledge are accurately reported.

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List of Abbreviations

HE    Higher Education
HEIs  Higher Education Institutions
SA    South Africa
SAHEI South African Higher Education Institution
UK    United Kingdom
FM    Faculty Manager
RSA   Republic of South Africa
SFO   Senior Faculty Officer
NPM   New Public Management
HR    Human Resources
HDIs  Historically Disadvantaged Institutions
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Dedication

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Keywords

Faculty Manager
Identity
Practices
Ethics of the self
Identity Work
Discourse
Ethical Subjectivity
Higher Education Institution
South Africa
Abstract

This study addressed the identities and practices of faculty managers (FM) in a higher education institution (HEI) in South Africa. There is limited research on faculty managers in South African HEIs, specifically in relation to their self-formed ethically related identities and practices. My aim in this study was to fill this gap. Ethics as self-formation is related to how people construct themselves. As a result of changes in the managerial discourse in HEIs in South Africa, the new social identity of the faculty manager, which is a non-teaching professional social identity, has been created. At the same time, individuals have ethical aspirations that they bring with them when they occupy new management positions. These ethical values and aspirations influence how these individuals enact and fashion their identities at work.

The major goal of this study was to explore how individuals who are faculty managers construct their ethically infused identities and enact their practices. In analysing the empirical evidence I used a Foucauldian ‘ethics of the self’ theoretical lens. In setting up and gathering the data for this study, I used the case study qualitative research approach in order to gain a contextual and deep understanding. The findings of this study show the various shapes and shades of ethically infused subjectivities that people who occupy the positions of faculty managers enact and instantiate. In addition, the study sheds light on the roles and responsibilities of faculty managers and shows the major contribution they make to the management and administration of higher education institutions.
CHAPTER ONE: INTRODUCTION

1.1 Introduction

In the current context of a turbulent higher education landscape in South Africa\(^1\) understanding the intersection of ethics and the shaping of work place identities with regards to faculty managers in a historically disadvantaged South African university is a worthy and significant research topic. I, as a scholar of management study, perceive ethics as influencing individual decision-making within the organisational context. Studying the interrelationship between ethics and organizational practices enhances our knowledge regarding individual behaviour and in particular managers working within higher education in a South African university. As a result of this knowledge, higher education managers will have a greater appreciation of the interrelationships between ethics, identity and work practices. One may ask how faculty managers construct their managerial identities and enact their practices within a historically disadvantaged South African university. I addressed this question by using Foucault’s ‘ethics of the self’ to explore how individuals who occupy the social identity of faculty managers engage in practices of self-formation in order to achieve an ethical mode of being within a previously disadvantaged Higher Education Institution (HEI) in South Africa. In the study, I also sought to contribute to the literature on the ethical self-formation of faculty managers’ identities and practices. I also explore the contribution of faculty managers to the management of their faculties.

1.2 Background of the study

Previously, universities in South Africa used faculty administrative staff called senior faculty officer (SFOs) to provide administrative support. But with the change in discourse to a managerial mind-set, as reflected in the new public management (NPM) discourse, universities

\(^{1}\)South African higher education students are in the midst of a protest over rising fees, campaigning against outsourcing of non-core services, lack of social transformation, campaigning for the eradication of socio-economic and racial inequality under the hashtag #feesmustfall. The #FeesMustFall began in mid October 2015 and is still ongoing.(http://dailymaverick.reviserv.com/article/2015-11-12-the-negotiator-a-view-from-the-top-floor-of-feesmustfall/).
have introduced faculty managers. The position of faculty manager was generated in response to the shifts in discourses of how universities should be governed, managed and administered. These shifts include the movement from the collegial discourse to the managerial discourse and the shift from academic discourse to a business and managerialism discourse. A change in the discourse brings about a transformation in the governance, management and administrative practices of universities.

Discourses play a crucial role in constructing the individual’s identity (Kuhn, 2006). At the same time, discourses engender individual subject positions (Alvesson, 2010). Every discourse generates various social identities that are found in society and in organisations such as universities in which one finds faculty managers. These discourses dictate the individual’s identity, but individuals try to resist these discourses and then work on shaping their personal identities.

In my study, the focus was specifically on the self-formation activities of faculty managers as they work through and on their social identity in a South African HEI. These individuals engage in what is called identity work. Identity work is “the ways in which human beings are continuously engaged in forming, repairing, maintaining, strengthening or revising the constructions that are productive of a sense of coherence and distinctiveness” (Sveningsson & Alvesson, 2003, p. 1165). Thus, social identities, like the faculty manager identity, are constituted by hegemonic discourses and it is through resisting these hegemonic discourses and subjecting themselves to alternate discourses that faculty managers choose their ethical selves or ethical subjectivities. I use Foucault’s perspective on the ‘ethics of the self’ as shown in Figure 1 as a way to collect and analyse faculty managers’ identity work.
Foucault’s framework was the theoretical lens whereby I was able to explore how the faculty managers enacted ethical selves via practices and in so doing constituted, for themselves, an ethical subjectivities or fashioned themselves as ‘ethical agents’ (Heyes, 2007). I investigated how faculty managers carve out spaces of resistance through their exercise of identity work (as a type of an ethics of the self) to carve out localised subjectivities. This research will enhance our understanding of how these ‘faculty managers’ engage in forming localised identities. Furthermore, in order to gain a deeper understanding of the relationship between faculty manager and other faculty members, I will also interview academic managers such as deans who are in the top management as well as other professional staff such as senior faculty officers.

1.3 Rationale and significance of the study
A few scholars such as Heywood (2004; 2012) and McMaster (2002; 2005; 2011) have conducted research on faculty managers in HEIs. According to McMaster (2005), there have been limited empirical studies that try to explore the identities, roles and responsibilities of faculty managers. After searching for research papers on faculty managers in South African HEIs I found that there are a limited number of research studies thus far on the occupational facets of faculty managers. This lack of research studies might be attributed to that fact that faculty
managers are a recent addition to HEIs. For this reason, examining the identities and practices of faculty managers using a Foucauldian framework is an important contribution to the literature.

As a budding researcher I am of the opinion that the results of the present study are expected to make a significant contribution to researchers, decision-makers, stakeholders and those who have an interest in this field. In this regard, the research study will assist researchers and decision-makers, managers, academics, practitioners and policymakers to gain a deeper understanding of managerial identities and practices of the faculty managers in higher education. The study will also provide valuable insights for developing the occupational level of the faculty managers’ position. More specifically, the knowledge gained from this study will also improve understanding of the identities of those who are representative of the social identity of faculty manager in academic management and how they constitute their own identities within a South African HEIs. The current study may serve as a guide for subsequent researchers interested in studying the identities and practices of individuals who work in HEIs or other similar organisations in South Africa.

My study was the first study that has addressed the social identity of faculty managers and how they built their identities and practices within a South African HEI. In my study, I explored how these faculty managers honed, formed and re-formed their identities. In addition, I aimed to make a contribution to the scholarly literature with regard to the roles and responsibilities of the faculty managers in HEIs in South Africa.

I was hoping that the outcome of my study could provide the HR management of HEIs with insights of how to create a positive support structure for administrative staff including faculty managers. It also might assist HR management to broaden their appreciation of the roles and responsibilities which remains understudied and underdeveloped in HEIs in South Africa. This study could provide HR management with knowledge of the close working relationship between faculty managers and their deans. Moreover, it could help in providing a theoretical framework through which the performance of faculty managers can be assessed.
1.4 Problem statement

The literature relating to the role and impact of faculty manager position in universities is non-existent: even studies of university administrators more generally are scant (McMaster, 2005, p. 31, 32).

There is little written about the social identity of the ‘faculty manager’, their identities and practices, and their roles and responsibilities in South African HEIs. In her research on faculty managers in Australian universities, McMaster (2005) found that the literature on faculty managers was limited. This remains the case, especially with regard to South African faculty managers.

The faculty manager is a new and thus neglected research area in terms of her/his identity, practices, roles and responsibilities. In particular, those who work inside historically disadvantaged South African universities. This is due to the fact that faculty manager’s position, role, identity and practices have not addressed by the scholarly literatures in South Africa. Furthermore, it is because of the shift in discourse within higher education towards increased managerialism, where, for example, the faculty manager becomes one of the senior members in the senior management within a historically disadvantaged South African university that understanding this role becomes even more pertinent.

A secondary aim of the study was to shed light on the challenges in higher education and how the position of the faculty manager relates to these issues. The governance and management of universities is a contested area; the creation of the position of faculty manager may be viewed as a way to solve/address these challenges. Thus, the practices and activities of managers are significant and are highly contested. Therefore, my study sought to contribute to new knowledge about the way in which faculty managers contribute to the ‘management’ of higher education institutions. Although the role of the faculty manager has only been recently instituted, the little research thus far indicates a positive contribution to the performance of the dean and the administration of the faculty. There is very little literature that can be found concerning the contribution of faculty managers on the faculty administration in a South African university. In the next section, I elaborate on the research questions.
1.5 Research questions

The main research questions that guided the study are as follows:

1- How do faculty managers construct their managerial identities and enact their practices within a historically disadvantaged South African university?

Sub-questions:

- In which aspects of the faculty managers’ practices do they apply their ethical judgement?
- In what ways do faculty managers establish their relationships to ethical rules and obligations?
- In what practices do faculty managers engage in order to consider themselves ethical?
- What are the ethics of the idealised managerial position to which faculty managers aspire to?

2- What are the roles of faculty managers in a historically disadvantaged South African university?

1.6 The objectives of the study

I examined how the faculty managers form their identities in response to the dominant discourses. Therefore, the aim of the study was to understand how faculty managers navigate their personalised interpretation of their social identity as an outcome of their ethical aspirations. Thus, I discussed their ethical aspirations and their ethical practices. Furthermore, I identified what their functions and roles are in HEIs.

To achieve this, the major objectives of the study were as follows:

- To examine how personal/self-identities influence social identities of faculty managers in a historically disadvantaged South African university;
- To examine how faculty managers ethically construct their identities and practices in a historically disadvantaged South African university;
- To determine the influence of constructing faculty managers’ identities and practices on administrative processes and outcomes;
• To understand the roles and responsibilities of faculty managers in a historically disadvantaged South African university;
• To examine how individuals who occupy the faculty managers’ positions engage in constructing their self-formation; and
• To contribute to the literature on faculty managers’ identities and practices in a historically disadvantaged South African university.

1.7 Meaning of concepts and terms
In the present study several key concepts were used constantly. These terms were used as follows in the study:

1.7.1 Discourse
Discourse, as defined by Foucault, refers to “ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of the subjects they seek to govern” (Weedon, 1987, p. 108).

1.7.2 Ethics
According to Imafidon (2015, p. 127), Foucault defined ethics as “the practice of liberty, the deliberate practice of liberty”.

1.7.3 Subjectivity
Subjectivity for Foucault is “something that is fundamentally constituted by what it is not, a form that exists on the basis of an underlying substance that subjectivity might appear to be” (Kelly, 2013, p. 514). In this study, I use the word subjectivity and identity interchangeably.
1.7.4 Ethical subjectivity

According to Oksala (2005, p. 193), Foucault defined ethical subjectivity as "given a form in the practices of the self, but these practices always take place and derive their meaning from an interpersonal situation".

1.8 Ethical statement

The highest level of ethical consideration was undertaken when conducting the study in line with the ethics policy of the university. The researcher endeavoured to ensure that the data collected and methods used conformed to ethical procedures. The researcher and the participants did not benefit financially from the data and information disseminated; the latter is contained in both the ethics form and the consent form. Permission to access and analyse data was obtained by the faculty managers as well as all other participants. The research was conducted with good intent not to discredit, dishonour, shame or harm any person.

1.9 Chapter outline

This thesis is organised in the following manner:

- **Chapter 1**: Introduction. This chapter provides the background to the study; problem statement; the research questions; the research aims and objectives; and the rationale for the study.

- **Chapter 2**: Literature review. The chapter provides a review of higher education institutions, higher education in South Africa, administrative staff, professional staff and faculty managers. This chapter also addresses the roles and responsibilities of faculty managers. I conclude the chapter with a summary.

- **Chapter 3**: Theoretical framework. In this chapter, discourses and the way in which they shape subjectivity are presented. Furthermore, managerial discourses and resistance to discourse are discussed. Foucault’s “ethics of the self” framework and identity work are also examined. I conclude the chapter with a summary.

- **Chapter 4**: Research design and methodology. In this chapter, an overview of the research design and method is provided. There is an explanation of the qualitative
methodology and the interview method. Further detail on the practical steps taken and the procedure of data collecting is explicited. Limitations of the study and ethical considerations are also discussed.

- **Chapter 5: Results and discussion.** This chapter provides illustrative cases of faculty managers. This chapter includes extracts from the interviews in order to provide direct illustrations of the issues that were discussed. The chapter is concluded with a summary.
- **Chapter 6: Conclusion and recommendations.** This chapter presents the conclusion of the study and the potential directions for future research.
- References and appendices.
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In this chapter, I summarise the information that I gained from reviewing the literature on administration and management of HEIs in general and at South African HEIs in particular, moving from the general to the specific. I provide a brief synopsis of the literature on faculty governance, management and administration in universities including changes and developments.

Furthermore, the literature concerning faculty managers is discussed. The main point of reviewing this literature was to explain what has been written with regard to faculty managers. I examined their identities, historical creation, roles and responsibilities, and their relationships with their deans. I provide a brief synopsis of the literature and depict some of its limitations and deficits. In the next section I explore the literature on higher education institutions.

2.2 Higher education institutions (HEIs)

HEIs are regarded as a basic factor for producing an educated labour force and for assuring knowledge production through research and innovation (Sursock & Smidt, 2010). Thus, policymakers and members of society are paying more attention to higher education. The changing socioeconomic environment is rapidly making the role of HEIs very important around the world (Jeevaratnam et al., 2014) since education is touted as the way to improve a country’s economy (Freeman & Thomas, 2005; Jeevaratnam et al., 2014).

HEIs operate in a dynamic environment (Omerzel et al., 2011) and are exposed to environmental changes. The higher education environment has been impacted by the changing and competing government and management discourses, policies and regulations such as New Public Management (NPM). Furthermore, there has been a change from higher education being only for the elite to a mass HEI system (Whitchurch, 2005) which has also influenced the governance and management of HEIs. Consequently, HEIs must react to changing environments and engage with the new developments in order to survive.
Globally, there is a move away from the model of collegiality to managerialism (Barac & Marx, 2012; De Boer, 2003) in higher education. In the collegial model, “the university functions of scholarship, administration and leadership were interwoven” (De Boer, 2003, p. 91) and it is basically a self-governing institution (Harman & Treadgold, 2007). However, with a shift to a new public management discourse a new level of external policy implementers has been added to the university in the form of middle managers and administrators who are not necessarily academics. The changes in HEIs began in the United Kingdom (UK) in the late 1980s and spread to European countries such as the Netherlands and the Scandinavian countries. These changes then spread further to other countries (Barac & Marx, 2012; Geuna & Muscio, 2009;) including South Africa.

Not only has the higher education sector been influenced by government, management and market imperatives (Whitchurch, 2004; 2005) but particularly by NPM discourses (De Boer, 2003). Thus, many universities around the world act like commercial companies by adopting managerialist discourses and adopt a wide range of structures and techniques that promote efficiency and performance. In England, for example, universities are forced to turn themselves into corporate enterprises (Barac & Marx, 2012). This is true for most universities across the globe.

Barac and Marx (2012) pointed out that HEIs face several challenges that shape their internal organisation and management. These challenges, for example, include a reduction in governmental funding, an increase in the cost of education, a larger level of funding responsibility, the rapid evolution of information technology, globalisation, the lack of institutional capability, and an increase in the level of competition from local and international providers of HEIs.

In brief, there are challenges and changes in HEIs around the world. These challenges have come from society demanding that universities respond to their needs, the state wanting more control and internal stakeholders within the university. These challenges have led to shifts in the way HEIs govern and manage themselves. Perhaps the two most important challenges for universities worldwide are the NPM discourses coupled with the requirements of responding to the changing needs of society such as sustainability, growth and development, etc.
In the next section, I provide a general overview concerning the challenges and changes that face South African HEIs.

2.3 Higher education in South Africa

Over the last two decades, since the transition from apartheid, the arena of South African HEIs has seen changes and rapid transformation. In response to the apartheid government, white liberal universities insisted on autonomy (Jansen, 2004). South African HEIs were reorganised in line with their global counterparts like UK, New Zealand and Australia (Barac & Marx, 2012). Initially the numbers of universities were rationalised (Jansen, 2004) and more and more pressure is being placed on universities to increase their student numbers and graduates Department of Higher Education and Training (2013).

Like many other countries across the world, South African universities are facing a new higher education environment: an increase in resource requirements and an increase in government intervention (Jansen2004; Jeevarathnam et al., 2014). The biggest challenge for South Africa is to provide and supply individuals with the knowledge to exploit the benefits of a global economy through developing and taking care of the education sector. However, HEIs in South Africa are facing a process of huge transformation to carve a new identity; an identity that will be comprehensive, inclusive and will ensure that HEIs are equitable institutions (Mabokela, 2003). This transformation includes dealing with the racial profile of lecturers and staff as well as providing financial and epistemological access for students of colour (Badat, 2010). European worldviews are still predominant within higher education systems in South Africa; HEIs in South Africa remain Eurocentric (Kaya & Seleti, 2014).

In the past, most South African universities used the collegial model as a governing model since their governance model was based on the British university model. The collegial model is a style or model of self-governance (Barac & Marx, 2012). According to this model, the state has little direct or indirect say in the internal governance and management of the university. This was based on the view that the supreme authority must lie with academics that were sufficiently qualified to govern themselves. However, the collegial model has been largely replaced by a
managerialist model over the last two decades even though there remain remnants of the collegial model (Barac & Marx, 2012).

There has been a move away from the collegial autonomous model to a model that is more intimately affiliated with business, corporate governance and management (Lazaretti & Tavoletti, 2006). Thus, the major discourse that is transforming HEIs are the discourses of new public management, neo-liberalism and managerialism (McKenna, 2010). A focal issue, identified by scholars (Teferra & Altbachl, 2004; Yizengaw, 2008) concerning African and South African HEIs, is the poor management of South African HEIs.

2.3.1 Background of the history of a historically disadvantaged South African university

In chapter 4, I discuss my choice of a historically disadvantaged as my research case study. In this section my aim is to present a brief background of this historically disadvantaged South African university. This university was established in 1959 as a constituent college of the University of South Africa for people classified as ‘Coloured’ (CHEC, 2010, p. 8). It was located 25 kilometres outside the urban centre of Cape Town. In 1960 this university enrolled about 166 students as the first group. It only offered training for lower to middle level positions in schools, the civil service and other institutions designed to serve a separated Coloured community (Keet, 2014).

A historically disadvantaged South African university, this university has a history of creative resistance against coercion, inequity and disadvantage (Keet, 2014). Amongst HEIs in South Africa, it has been at the forefront of South Africa's historic change. It also played a distinguished academic role in assisting to construct an equitable and effective nation (Kongolo, 2012).

In the next section, a category of those who are facing these challenges, but also reflecting the new ‘rationality’ of managerialism, working as administrative/professional staff, is discussed.
2.4 Administrative and professional staff

There is a diarchy ‘binary’ division between the academic and other professional/administrative staff in universities modelled on the collegial model.

The term administrative staff is used for various social and occupational positions in universities such as secretaries, clerks and receptionists as well as personal assistants. At the same time, those responsible for non-academic functions in the university are also called administrative staff and include departmental chairpersons, directors of academic or research units, deans and the registrar (Mabokela, 2003). Thus, administrative staff operate in all fields and functions except the functions that are associated directly with academic teaching or research (Wallace & Marchant, 2011).

Richardson (2008) stated that the term, non-academic staff is probably the most widely used term for administrative staff in New Zealand and Australia. However, Del Favero and Bray (2005) indicated that in the United States Of America (USA) the word, faculty refers to academics and the term, administrator for those that run and are in charge of the daily operations of the university whether they are academics or not. Bailey et al. (2014, p. 4) used the term professional staff to refer to “non-academic staff who perform varied roles in university administration and service provision for students and staff”. Thus, the term, professional staff is used to designate general or non-academic staff within American universities (Sebalj et al., 2012; Wallace & Marchant, 2011 as cited in Marchant & Wallace, 2013) usually those with responsibilities or who have staff reporting to them.

Sebalj et al. (2012) demonstrated that the nomenclature used to describe administrative staff is a contested terrain in higher education. Research has shown that administrative staff did not want the nomenclature, non-academic staff at Australian universities and preferred the term, professional staff (Sebalj et al., 2012; Szekeres, 2011). Sebalj et al. (2012) stated that the nomenclature, non-academic used to describe professional staff is seen as undervaluing, degrading and undesirable. They also found that there has been a desire by administrative staff to be defined, to be visible, to be recognised and to be valued. Concurrently, the findings of Sebalj et al., (2012) confirm that administrative staff’s actual work and roles are shifting, and they can no longer be termed as non-academic staff since what they do can and does impact directly on the academic dimension.
There is a similar debate in the South African higher education system. Most South African universities’ internal organisation convention is based on the collegial model of self-governance (White et al., 2012). However, by virtue of new public management discourses, this diarchy in universities is undergoing a transformation and the two separate communities of academics and administration are overlapping and it could be said that these two communities are moving closer to being considered a mosaic community.

There is increasingly an overlap in the activities of academics and professionals administrative staff in which the administrators and managers’ activities are interwoven with those of the academics (Barnett & Di Napoli, 2007; McMaster, 2005). Szekeres (2011), for example, expressed the view that because of the overlap there is tension between academics and administrative/professional staff.

The administrative staff component of university structures has evolved and changed as the discourse of managerialism has spread. With the rise of managerialism, administrative staff roles have changed; with them taking on more responsibility they have been called professionals and managers. Among the faculty administrative staff there is a category that has been generated as a result of the discourse; namely, the faculty manager. When the discourse shifted from administration to management, the faculty manager’s social identity started appearing. It is a new occupational social identity in South African universities, and it is the topic of my research. In addition, since the role of faculty manager was created, challenges for people who work in this new position have emerged.

As part of the group of professional staff, in the next section, I briefly discuss the literature on faculty managers and their activities.

2.5 Faculty manager (FM)

The faculty manager is the top manager in the faculty with new and considerable tasks and responsibilities in the management of HEIs (see figure 2 below). Szekeres (2011) highlighted that faculty managers serve as general managers. They take responsibility for a large number of tasks and functions in their faculties.
The faculty manager’s occupational role is to be found in UK and New Zealand universities. According to McMaster (2005), the role of faculty manager did not appear in Australian universities as a designated occupation until 2004. It is also a new occupational role in South African HEIs. It appears in the university that regarded the topic of my research in 2008².

Figure 2: Faculty organogram

In South Africa, one of the roles of the faculty manager is to plan and implement policies (Mabalane, 2001). However, the role of faculty manager is still developing and unfolding in

²This based on the interview with the executive director of human resources who stated that “the first appointment [faculty manager] was made in 2008” (Executive Director: HR).
South African universities. McMaster (2005) found that through the institutionalisation of the faculty manager’s role the dean’s role in the HEIs have been affected.

Naidoo (2009), researching a South African HEI, found that the position of faculty manager was created so as to alleviate the dean from the burden of the operational matters. Thus, the idea of generating the position of faculty manager comes from the need to support and assist deans. Moreover, the faculty manager’s position was envisaged as a way to achieve a balance between the roles of ‘managing’ which would be the role of the faculty manager and ‘strategising’ which would be the role of the dean.

Naidoo (2009) found that deans indicated that faculty managers were a crucial support for them. She stated that the deans, felt they should be playing a more strategic role within their faculties and, consequently, in their institutions. In order to achieve this, four deans believed that a faculty manager could provide valuable assistance with daily operational issues (2009, p. 134).

Thus, without faculty managers, the deans experienced difficulty balancing the leadership and the management roles.

Bennett (2013), as a dean of the faculty of Humanities in Australia, wrote about the assistance of the faculty manager. Bennett (2013, p. ix) remarked, “The assistance lent me over this period by Teresa Winks, the faculty manager, was a real help in allowing me to divert my energies to the joys of the study from time to time…”

In addition, faculty managers are responsible for managing the implementation of policy in the management of the faculty, as well as working to improve the ‘internal relationships’ (McMaster, 2002). Faculty managers, in their faculties, work regularly as general managers and serve a large set of functions (Heywood, 2004; McMaster, 2002). Furthermore, Heywood (2004) found that most faculty managers are members in the faculty's management committee, and they are active individuals in decision-making for the faculty.

McMaster (2002) stated that the faculty manager has two roles: a facilitating role and an advisory role. The first role is to assist the dean by taking a set of responsibilities such as preparing reports, managing student-related matters, and monitoring compliance with university
and external rules and requirements. The second role relates to collecting evidence for decision-making and translating university policy for the particular faculty and disciplines.

Heywood (2012) found that there are several similarities between the results of a survey that was conducted in 2004 and the survey that was conducted in 2012 regarding the role of the faculty manager between the two periods. Faculty managers seem to have developed into a more senior level of professional managers with suitable nomenclatures and tasks; furthermore, they widely consider themselves as key staff who are valued and who contribute to the leadership of their academic units.

However, the academic and scholarly literature does not sufficiently reflect their roles and identities. Concerning this, Whitchurch (2004) argued:

> Considerable attention has been paid in the higher education management literature to the impact of increasingly complex environments on academic identities; less attention has been paid to changes in the roles and identities of administrative managers, who underpin the governance of academic activity (Whitchurch, 2004, p. 2).

McMaster (2005) stated that deans and faculty managers seem to have different understandings of what it means to be a faculty manager. The research specifically showed how some deans described their relationship with the faculty manager as a ‘model of partnership’ and other deans saw this relationship as fulfilling a ‘support function’.

In Australian universities, the position of faculty manager is developed from the position of faculty registrar (McMaster, 2005). It is, therefore, an expansion of the faculty registrar’s role. Unlike Australian universities, in South Africa, the position of faculty manager is created in addition to the position of senior faculty officer, which has already been established. Thus, the position of faculty manager is a new occupational role in HEIs in South Africa.

Furthermore, previous researchers have focused generally on the roles and responsibilities of faculty managers in HEIs (Bennett, 2013; Heywood, 2004; 2012; McMaster, 2002; 2005; Naidoo, 2009; Szekeres, 2011; Winter, and O’Donohue, 2011). Other scholars have considered faculty managers and their relationship with the deans (Bennett, 2013; McMaster, 2002, 2005; Naidoo, 2009) and how they work together in relation to the model of partnership (McMaster, 2002, 2005; 2011). In addition, others see faculty managers as general managers, taking responsibility for a great number of tasks (Heywood, 2004; McMaster, 2002) and others have
argued that faculty managers were created to support and assist the deans (Bennett, 2013; Heywood, 2012; McMaster, 2005; Naidoo, 2009), as well as to support the dean in achieving a balance between the roles of managing and strategising (Naidoo, 2009).

In the previous section, I discussed the importance of the role and responsibilities of the faculty manager, the development of the social position as well as understanding the relationship between the faculty managers and the deans. In the next section, I discuss the reasons I chose to do my research on faculty managers.

2.6 Why research faculty managers at a historically disadvantaged university?

There is a dearth of research studies, so far, on the identity and practices, as well as the roles and responsibilities of faculty managers at HEIs in South Africa. This is because the social identity of the faculty manager has only been recently produced and added to the organisational structure of HEIs. For this reason, this study will be conducted on the identities, practices and roles of the faculty managers at a university in South Africa.

Only a few researchers such as Heywood (2004, 2012) and McMaster (2002, 2005) have paid direct attention to faculty managers in HEIs. In South Africa, only Mabalane (2001) and Naidoo (2009) have researched some aspects related to faculty managers in university management. Consequently, the absence of published research on faculty managers in South African universities’ management persuaded me to pursue further study in this area.

2.7 Chapter summary

According to the literature, only a few authors (Heywood, 2012; McMaster, 2005; Naidoo, 2009) have investigated the faculty manager and his or her role in the faculty. These authors found that the faculty manager’s role has positively influenced the dean’s role and they regarded this as a key contribution of the faculty manager.

Although the role of faculty manager is very important, this role is under-researched in higher education literature (written in English) in countries such as the United Kingdom, Australia, New
Zealand (McMaster, 2005), and South Africa. In addition, there is ambiguity about the identity and practices of this category of professional staff (Graham, 2012). McMaster (2005) argued that there is an overlap between academic managers (deans) and administrative managers (faculty manager) areas of responsibility. Thus, the tensions and interferences among the academic and administrative staff are possible with relation to their roles. However, in my study, I intended to shed light particularly on how the individuals who work as faculty managers in a HEI in South Africa shape their identities and enact their practices since such a detailed and personalised study had not been undertaken before. The literature speaks of the roles that faculty managers have but does not speak to the personalised commitments that faculty managers bring to the occupational role. It is within this area that I aim to provide new information and insights.

To date, I am not acquainted with any studies that have specifically targeted faculty managers in South Africa. Thus, my research is the first study that has targeted faculty managers in terms of their identities and practices within a South African HEI. Through my research I seek to contribute new knowledge concerning the way in which we can conceptualise the identities and practices of faculty managers. My focus was to explore the interaction between discourses, identity and the role of ethics, as understood by Foucault, in the way that faculty managers enacted their professional identities. I had two research questions: The first research question was: How are faculty managers constructing their identities and enacting their practices within a historically disadvantaged South African university? The second research question was what are the roles of faculty managers in a historically disadvantaged South African HEI? This is the gap in the literature that my study addressed.

In the next chapter, I put forward the theoretical orientation and framework that I followed in my study.
CHAPTER THREE: THEORETICAL APPROACH AND FRAMEWORK

3.1 Introduction

By using a theoretical framework for my dissertation, I am able to clarify how I went about my analysis of the research data; it enables me to ask a definite set of questions that needed to be asked and employ a particular ‘lens’ when examining my research topic. The ‘theoretical framework’ is structured to clarify, anticipate and understand phenomena (Mavromihales, 2015). It can also be used to expand knowledge within the limits of the framework. However, since each research topic can be researched from several different angles “(t)here is no right or wrong theoretical framework to use when examining your topic since every topic can be looked at from a number of different perspectives.” (Oshaug, 2015, p. 25).

Fadul and Estoque (2010, p. 45) state that “theories are constructed in order to explain, predict and master phenomena (e.g. relationships, events, or the behaviour). In many instances, we are constructing models of reality. A theory makes generalizations about observations and consists of an interrelated, coherent set of ideas and models”. According to LoBiondo-Wood and Haber (1998, p. 141), “A theoretical framework is a frame of reference that is a basis for observations, definitions of concepts, research designs, interpretations, and generalizations, much as the frame that rests on a foundation defines the overall design of a house”.

In the following section, I lay out Foucault’s framework that was used to structure my first research question as well as used to analyse the data collected. Foucault’s work focused primarily on power. I adopted this framework to explore the relationship that faculty managers have with their “selves”, as well as the relationship that faculty managers have with others. Although there are many facets to Foucault’s work, I have drawn particularly on his work where he examined technologies of domination and control that are expressed through hegemonic discourses and regimes of practice as well as the technologies of the self where he studied the contextualised agency of people as expressed in their ethical subjectivity.
3.2 Discourses and the way that they shape subjectivity

Discourse is defined as “a body of ideas, concepts and beliefs that have become established as knowledge or as an accepted way of looking at the world” (Narui, 2010, p. 49). Foucault defined a discourse as “a set of ideas, concepts, and beliefs that lead to an accepted way of viewing the world” (Narui, 2010, p. 84). Discourses provide subject positions that individuals such as students, lecturers, administrators and faculty managers can occupy. These subject positions provide the holder with certain rights and access to social power and social status. These discourses are thus essential resources for shaping identity or subjectivity (Sveningsson & Alvesson, 2003). Foucault argued that “nothing has any meaning outside of discourse” (Armstrong, 2014, p. 2). Accordingly, Kuzmanić et al. (2005, p. 352) defined discourse as “a set of meanings that represent some aspect of the social world in a particular way”.

There are a variety of discourses (Ezzamel & Willmott, 2008) that are in circulation at any point in time. An individual’s subjectivity should thus be understood in terms of the available discourses at a certain time (Davies & Harré, 1990). Foucault as cited in Skinner (2013, p. 913) defined subjectivity as “the way in which the subject experiences himself in a game of truth where he relates to himself”. Individuals give life to their subjectivities by conforming to dominant discourses (Reedy, 2009). Reedy (2009, p. 89) stated: “the discourse of enterprise in capitalist societies has, as a result, become the predominant model of identity in our times”.

Within the framework of post-structuralist theories on identity, people are given their identities by discourses (Narui, 2010), but can modify this to an extent. In addition, due to the various influences of discourse, subjectivities change in terms of a type of discourse. As quoted by Giddens (1991, p. 53) “self-identity is continuity (across time and space) as interpreted reflexively by the agent”. For this reason, diversity in managerial subjectivities is possible (Sveningsson & Alvesson, 2003). The diversity of discourses leads to competing pulls and introduces a difficulty in selecting one’s subjectivity (Sveningsson & Alvesson, 2003).

However, individuals can shape their subjectivities by using more than one discourse. Through the varied available discourses, individuals can decide to choose their personalised and ethical subjectivities based on their desires. Thus, subjectivities are shaped via a set of different discourses; subjectivities are destabilised and continuously mobilised (Sveningsson & Alvesson, 2003). It is important to know that every individual has more than one identity position (Dent &
Whitehead, 2002; 2013), which means that one person may have several roles and identities (Egeberg, 1999). However, these identities are shaped by individuals themselves in “unique” and “ongoing ways” (Peticca-Harris & McKenna, 2013, p. 833). In the following section, I discuss the managerialist discourse in organizations including HEIs that attempts to dominate managers’ identities.

3.2.1 Managerial discourses

The social identity of the manager, derived from typical managerial discourses, present managers as rational actors who are in control and who employ analytical skills to achieve organisational goals (Watson, 2001). The following summary derived from Hay (2014) identifies common ways in which managers are constructed: managers have control, have expertise, are confident, strive to be goal orientated, exude professionalism and suppress their emotions. The above notions are not all the ways that managers are constructed, and are by no means fully agreed upon by everyone, but they do represent some of the ways in which managers are represented in the literature (Sveningsson & Alvesson, 2003).

In the next section, I present Foucault’s ‘ethics of the self’ framework as a form of resistance to these and other discourses and a form of identity work.

3.3 Resistance to discourse: Ethics and identity work

Even though Foucault (1977) showed how discourse can have a totalising effect on subjectivity (or identity), scholars including Foucault (1988) have noted the way people resist the totalising effect of discourses on their subjectivity. Skinner (2013) argued that self-formation is a part of the social process of how people engage with the discourses of their epoch. She said that self-formation “is an ongoing activity” (Skinner, 2013, p. 15). Thus, people internalise certain ways of being which are more or less in conformity with the dominant discourses, which then become part of the individual’s identity and subjectivity.

Some scholars (Brown & Lewis, 2011; Watson, 2008; Ybema et al., 2009) have focused on identity work, as a form of choosing how to respond to and interact with dominant discourses.
Other scholars, including Foucault (1984) have focused on working on one’s identity as a form resistance in the form of the ethics of the self (Bondy, 2012; Shankar et al., 2006; Skinner, 2013). In the next section, I discuss and review literature on the writing and theorising on resistance to dominant discourses.

3.3.1 Foucault’s ethics of the self
The term, self refers to “aspects of identity associated with an individual’s feelings” (Ivičič, 1998, p. 10). Foucault suggested seeing the self as formed through different discourses: social, political and regulatory institutions and structures. The self, therefore, is shaped by historical events across time and place that lie beyond its conscious control. For this reason, Foucault referred to human beings as ‘subjects’ rather than ‘individuals’ (Clarke & Hennig, 2013; Hennig, 2010). However, Foucault’s ethics of the self represents the way in which individuals can work on themselves which forms the basis for an ethical subjectivity. With this conception, “(e)ethical self-formation by no means implies that one can become anything else or decide who one wants to be by completely ignoring the social and historical context in which one lives and has grown up in” (Hennig, 2010, p. 30). According to Foucault, shaping one’s ethical self is accomplished through a ‘care of the self’, which cannot be exercised without the presence of adequate freedom (Infinito, 2003 as cited in Koro-Ljungberg et al., 2007). The latter is the freedom that Foucault recognised as ‘ontological condition of ethics’ (Besley, 2013).

Cooper and Blair (2002, p. 513) defined ethics as “that relationship you ought to have with yourself” since an ethical subjectivity cannot be imposed onto another person by somebody else. Cooper and Blair (2002) argued that Foucault’s later work was concerned with the relationship one has with oneself in response to a range of prescribed codes of action. Foucault’s ethics typically differs from the moral codes that include good morals and bad morals (Niesche & Haase, 2012). It is not about the moral codes and conduct, but rather about self-formation through the use of ‘self’ techniques (Styhre, 2001). Thus, when I speak of an ethical subjectivity I mean subjectivity or identity in which the subject has used his or her discretion or freedom in the formation of their “selves”.

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According to Geuss (2009), there is a big difference between looking at ethics as a set of rules and moral codes (the conventional manner), and seeing ethics as a way in which to act within the world and think about it; the way Foucault suggested. Robinson and Jones (2005) point out that there are several discourses around us and some of these discourses dominate our subjectivities, but when the individual takes him/herself as an object to be worked on then he/she becomes ethical in that he/she now chooses a way of being in the world rather than having this imposed on him/her.

There is a fundamental distinction between subjectivity that is almost completely constituted by dominant discourses in society, and subjectivity which has been subjected to the process of (constrained) choice by individuals themselves. In the latter, some scholars have suggested that changing one’s subjectivity can be operationalised through “invoking a desire (in the subject/person) to change one’s self and to become something that (is constructed and that) was not before” (Skinner, 2013, p. 3). Transforming one’s subjectivity is something that can be done by individuals to themselves, as they engage in a (personal) ethics of the self, but it nevertheless draws on dominant discourses. In order to aim for a subjectivity informed by ethical goals in an organisation, individuals are required to exercise a form of freedom with regard to their own subjectivity and behaviour (McMurray et al., 2011).

Enacting a subjectivity informed by ethics is accomplished when individuals reflect on their given subjectivity within hegemonic discursive regimes, and then engage in certain ethical activities and practices to reshape themselves (Skinner, 2013). In other words, ethical subjectivity is created after taking decisions with regard to self-formation by individuals working on themselves (Weiskopf & Willmott, 2013). Ethical subjectivity is concerned with how people constitute themselves through their practices (McMurray et al., 2011).

One can constitute oneself and refashion one’s self taking in various forms of subjectivity. This is achieved by using different practices at different times (Kelly, 2013). There is no specific outcome for an individual's ethical subjectivity to be constituted and how this ethical subjectivity should be. Rather there are many different ways of choosing what ethical subjectivity an individual wants to be constituted (Luna, 2009). It can be seen as identity work. Sveningsson and Alvesson (2003, p. 1165) conceptualise identity work as the ways in which human beings are continuously “engaged in forming, repairing, maintaining, strengthening or revising the
constructions that are productive of a sense of coherence and distinctiveness” with regard to their self-identity.

Ibarra-Colado et al. (2006) following on from Foucault’s framework, but within a managerial context, considered the answers to the following questions ‘as forming the basis of ethical subjectivity’:

1- **Ethical Substance** – Which aspects of managerial behaviour are considered to be concerned with ethical judgement?

2- **Mode of Subjection** – In what ways do managers establish their relationships to ethical rules and obligations?

3- **Practices of the Self** – In what practices do managers engage in order to consider themselves ethical?

4- **Aspirations for the Self** – What are the ethics of the idealised managerial subjectivity that managers aspire to? (Ibarra-Colado et al., 2006, p. 48).

In relation to organisations, ethics is a matter of understanding how individuals construct themselves to become ethical subjects of their own actions within organisational discourses (Ibarra-Colado et al., 2006). In the next section, I introduce the four aspects of Foucault’s framework in detail.

### 3.3.1.1 Ethical substance

What is being referred to when Foucault speaks on the ethical substance? According to O’Leary (2006, p.12), Foucault defined the ethical substance as “the part of oneself (for example, acts, desires or feelings) which one takes as the material of one’s moral [i.e. ethical] conduct”. This part might be, for example, related to acts, wishes, emotions and pleasures. The ethical substance refers to that part of an individual, which the individual pays attention to as the prime material (Foucault, 1985) to be worked on, so as to select what kind of life he/she wants to lead or what kind of person he/she wants to be. The ethical substance is the part of the self that will be subjected to ethical principles. It is, therefore, the part of an individuals’ ‘being’ or the site of the ‘self’ that needs to be formed/transformed. In doing so, the following question is considered...
to explore one’s attention and concern: Which aspect of one’s self is being targeted for ethical judgement?

3.3.1.2 Mode of subjection
What is the mode of subjection? According to Foucault (cited in O’Leary, 2006, p. 12), the mode of subjection is “the way one brings oneself to follow a code —whether one does so, for example, in response to a divine command, or perhaps because one recognises oneself as a member of particular community. It is related to the subject being free in his/her choice. The mode of subjection, is “the way in which people are invited or incited to recognize their moral obligations” (Niesche & Haase, 2012, p. 4). This may be pertinent to the religion one follows, holy books such as the Holy Quran and the Bible one reads, social customs in which one engages, and natural laws. In addition, it includes, for example, all the reasons why individuals engage in such kind of work. The following question is used to determine the reasons for adherence to a particular ethical principle: In what ways do managers establish their relationships to ethical rules and obligations?

3.3.1.3 Practices of the self
What is practice of the self? For Foucault the practice of the self was “the techniques which are used in the work of constituting oneself as an ethical subject techniques” (O’Leary, 2006, p. 12). It refers to the ways of ethical work: “What are the means by which we can change ourselves to become ethical subjects” (Cooper & Blair, 2002, p. 514)? It is the way by which an individual converts his/her intention and desire into techniques and practices used to shape their subjectivity. It is “the actual work of the self upon the self” (Hennig, 2010, p. 34).

Practices of the self include “a range of physical and mental techniques such as self-discipline, meditation, writing and training one’s body” (Niesche & Haase, 2012, p. 4), by which individuals transform themselves into a certain type of being. Clarke and Hennig (2013, p. 82) confirm that, “individuals employ a series of techniques or technologies so as to shape their relationship to themselves and their interactions with others”. Thus in order to grasp managers’
practices of the self, the following question needs to be answered: what practices do managers engage in order to shape themselves ethically?

3.3.1.4 Aspirations for the self
Foucault’s ‘aspiration for the self’ can be defined as “the mode of being towards which one aims in the ethical work which one carries out on oneself” (O’Leary, 2006, p. 12). This is the key axis of the process of self-formation: “Which is the kind of being to which we aspire when we behave in a moral way” (Cooper & Blair, 2002, p. 514)? It points to the final goal that an individual wants to be as an ethical subject. “The aim of an ethical life, what one desires to become as the result of such ethical practice” (Menihan, 2012, p. 29).

It indicates the endpoint of a particular mode of being, i.e. the individual’s conceptualisation of the ethical subject. An answer to the following question clarifies this aspect: What are the ethics of the idealised managerial subjectivity to which managers aspire to?

Even though the position of faculty manager is stipulated in the discourse, there is room for the person occupying this subject position to enact his/her own understanding or translation of this subject position. This can be considered as a form of resistance to the discourse or a choice from among the multiple discourses. This resistance was conceptualised by Foucault as the practice of ethics (Bondy, 2012; Shankar et al., 2006).

Thus, according to Foucault (1984), where someone works upon him or herself to resist dominant discourses through exercising a form of freedom in relation to one’s own subjectivity and conduct then this person has enacted an ethical identity.

Individuals are given subject positions, but they also construct their identities and subjectivities by means of prevailing discourses. In spite of the subject position of the individual that is provided by dominant discourses, there is still a space between the subject position and the individual who occupies it (Thomas & Davies, 2005). People can and do resist these discourses in order to ‘live the best kind of life’ (Heyes, 2007). Therefore, there is a fundamental need to understand the variegated ways in which they resist or respond to the dominant discourses within organisations (Thomas & Davies, 2005). In summary, I have shown that within a Foucauldian
framework, identity is as much a product of discourse as it is a product of self-fashioning and transformation.

3.4 Chapter summary

Foucault, as quoted in Taylor (2014, p.1), stated that “the main interest in life and work is to become someone else that you were not in the beginning”. Individuals’ subjectivity is shaped by their resistance and response to the discourses. If individuals want to have ethical subjectivities then this requires that the individuals work upon themselves by making a choice of what type of subjectivity they want to have. This requires them to exercise techniques or practices directed at themselves. In Foucault’s view these techniques are technologies of the self (Douglas, 2010).

In the above section, I indicated that the ethical project of the self is one in which faculty managers have to engage in. In addition, adopting Foucault’s perspective provided me with a theoretical framework to investigate the constitution of the identities and practices of faculty managers. In the next chapter, I discuss the research design and methodology that I employed to conduct my study.
CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction
This chapter describes the research design and methodology used in the investigation of the identities and practices of faculty managers in an HEI in South Africa. This is followed by a discussion of the research design and the research methods selected for the study. A further discussion involves the data-collection methods and analysis for this study.

4.2 My research paradigm
Broadly speaking, in my study, I employed an interpretive paradigm (Willis, 2007). In adopting this perspective when I interviewed the faculty managers, I recognised their perspectives, interpretations and statements emanated and were based on their values. I acknowledge that there are many truths and realities, and that different people have different perceptions, needs and experiences within their social worlds. Thus, I subscribed to a relativist ontology which means that I assume that reality as I (but also we) know it is constructed intersubjectively through the meanings and understandings developed and negotiated socially (Cohen and Crabtree, 2006). Similarly, in terms of my epistemology, I subscribe to a subjectivist epistemology which is built on the assumption that I cannot separate myself from what I know (Cohen and Crabtree, 2006). How I understand the social world is a central part of how I understand myself, others and the world (Nyaruwata, 2013). In the next section, I address the research design and methodology that I used in my study.

4.3 Research design
According to Yin (2003, p. 19), research design is “the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of the study”. There are broadly two main research designs: quantitative and qualitative. The researcher can select one of these methods or can combine both to conduct a research project (Easterby-Smith et al., 2002). It
seemed appropriate that in order for me to understand the roles and subjectivities of faculty managers, I use a qualitative approach to my study. In general, qualitative research data introduces much more contextual information about participants unlike quantitative research (Flick, 1998). Creswell (2002) stated that qualitative research is conducted to study research problems which need to be explored and to gain understanding of a phenomenon. This type of methodology allowed me to converse with participants and collect views from their perspective.

Tracy (2010), and Denzin and Lincoln (2011) outlined five approaches to qualitative inquiry, namely, narrative, phenomenological, grounded theory, ethnographic research and case study research. Similarly, Creswell and Maietta (2002) and Creswell, Hanson, Plano and Morales (2007) argued for and differentiated five common types of qualitative designs: narrative research, case studies, grounded theory, phenomenology and participatory action research. I employed a case study qualitative design.

In the next section, I discuss case study research and the reasons I chose a qualitative case study research design.

4.4 Case study research

Creswell et al. (2007) argued and distinguished five common types of qualitative designs: narrative research; case study research; grounded theory; phenomenology; and participatory action research. A case study is “an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009, p. 18).

Case study research allows the researcher to examine complicated modern topics within its context especially where there has only been a few published research papers (Crosthwaite, 2010). Harrison (2002, p. 177) concluded that “case study research is about engaging with the complexities of the real world, and about making sense of them”. Case studies are generally designed to produce information from the perspective of the participants using several sources of data. (Tellis, 1997). However, the case study can be used “for both generating and testing of hypotheses but is not limited to these research activities alone” (Flyvbjerg, 2006, p. 13). Yin (2009) categorised three types of case studies, namely, explanatory, descriptive and exploratory
case studies. For the purpose of the study, the case study type used in my study is an exploratory case study. Yin (2003) also distinguished between single, holistic case studies and multiple-case studies. In my study, I employed a holistic single case study (Yin, 2003). A holistic case study with embedded units would enable me to explore the 'case'. It allowed me to explore “one unique case” (Baxter & Jack, 2008, p. 550). I was interested in looking at the same issue, but the focus was on different embedded cases; more specifically, ‘faculty managers’ working in different faculties within one university.

4.5 Reason for a case study research design and choosing the sample

The reason I used a case study is because I wanted to “cover a broader range of contextual and other complex conditions, produce a wide range of topics to be covered by any given case study” (Yin, 2011, p. 4). As an apprentice researcher, I wanted to use a case study research design to gain a deep understanding and insight into the identity and practices of faculty managers. According to Yin (2003), a case study design should be considered when the focus of the study is to respond to ‘how’ and ‘why’ questions. This related to my research question: ‘How are faculty managers constructing their managerial identities and enacting their practices within a South African university?’ A case study was chosen because the case, namely, university which includes the faculty managers as professional staff is a phenomenon that needs to be explored.

The reason for choosing this particular research design, as mentioned in the introduction, is because a case study would help me to gather information that would assist me to answer my research questions. A case study is an appropriate research design in order to obtain an inclusive and contextual perspective. However, in order to conduct case study research, I had to follow various steps and procedures.

The procedures involved in a case study are as follows:

1. Sampling and choosing the holistic case

I chose a historically disadvantaged institution (HDI) as a holistic case with several embedded cases (faculty managers of the 5 faculties). The choice of the embedded case was done following a purposive sampling approach (Palys, 2008). I chose a previously advantaged university
because firstly, I am one of the postgraduate students. Therefore, it would be much easier to provide me with information on this university. Secondly, it is regarded one of the universities in South Africa that has taken a respectable spot on the latest university ranking scale (Mohamedbhai, 2012)

2. Collecting data

Triangulating the data collected by using multiple sources of evidence. Although interview method was the main method of data collection I also used other methods (Yin, 2009).

3. Analysing the data, and

Following Hartley (2004) my data collection and data analysis were simultaneously processed in an iterative process.

4. Presenting and reporting the results.

I endeavoured to portray the data as accurately and truthfully as possible using verbatim quotes where possible.

In the following section, I describe the research participants and the individual interviews I conducted with the participants.

4.6 Research participants

My qualitative holistic case study consisted of five embedded cases of faculty managers, three males and two females, who represent all the faculty managers at my research site. For purposes of confidentiality, I have referred to them in my study as L, M, W, S and J. All five faculty managers were extensively interviewed. Although, the university has seven faculties, in my study, I researched participants from five faculties because there are only five faculty managers that are employed at the university. The participants included men and women from various faculties. The interviews I conducted ranged from between 30 to 120 minutes. On average, the interviews lasted 70 minutes.
Procedurally each of the faculty managers was contacted directly to ensure that they would participate in this study. I contacted them telephonically, via email and met them directly face-to-face in their workplace and asked them to participate in the study.

After receiving feedback from them and also after meeting them face-to-face in their workplace, I provided them with explanations and information about the proposal of the study, the aims of the study and relevant information related to the research topic such as the goal of the interviews that would be conducted. In addition, I informed them about the duration of the interviews and the number of interviews as shown in Table 1. Fortunately, all the targeted participants, namely, ‘faculty managers’ agreed to contribute to this study and allowed me to conduct interviews with them. They demonstrated their willingness to participate in the study.

All the information sheets (Appendix 1) and consent forms (Appendix 2) were received via email or in person before the interviews began. In addition, appropriate times were suggested to conduct the interviews. After gathering data from the primary resources (interviews), the data were stored in protected files on my university computer. All the names of the participants were changed during the transcription process. Some of the photographs were reproduced in my thesis after getting permission from the participants, and the rest of the photographs were stored in safe and protected files.

4.7 The interviews

Case study research uses multiple techniques of data collection; for example, interviews, observation, questionnaires, documents and text analysis (Darke, 1998). I used interviews as my main technique to gather the primary data. According to Yin (1994) interviews represent the most important sources in case study research. In qualitative research, the interview is regarded the most important data collection tool. It is the best way of providing the researcher with “accessing people’s perceptions, meanings, definitions of situations and constructions of reality” (Punch, 2013, p. 144).

Mangal and Mangal (2013, p. 357) defined an interview as “A data collection tool used for collecting data from the participants directly through a verbal interaction by making them respond to the purposefully framed questions aimed at serving the objectives of the study”.

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Interviews are the most suitable way of collecting data if a little information is already known in relation to a phenomenon or if there is a need for individual participants to provide the researcher with detailed insights (Gill et al., 2008). In order to explore what people share about their experiences, thinking and feeling, semi-structured interviews were recognised as a suitable technique for producing the data in which I had an interest (Fylan, 2005). Semi-structured interviews allowed me to become more expansive in my questioning in order to examine the main idea of the research project and respond to the sub-questions of the research for participants in more detail (Gill et al., 2008).

The main goal of the interviews was to gain in-depth access to “what is inside a person’s head” (Cohen et al., 2000, p. 268) and to make it “possible to measure what a person knows (knowledge and information), what a person likes or dislikes (values and preferences), and what a person thinks, his attitudes and beliefs” (Mahmud & Rahim, 2002, p. 1). According to Merriam (2015) interviews can be fruitful and successful if the researcher has a good knowledge of how to pose questions. Gaining relevant information from interviews also relies on the nature of communication between the researcher and the respondent.

I did not depend on predetermined structured interviews questions because it would not enable me to get access to the perspective of the participants (Merriam, 2015). Thus, in order to explore the research problem in more depth, I had to ask questions which were generated during the interviews. In other words, I conducted my interviews in the form of “free-ranging interviews in which nothing is set ahead of time” (Merriam, 2015, p. xiii). I also gathered data such as excerpts from documents, field notes and quotes from the interviews with participants (Merriam, 2002), as well as sketches and photographs.

After gathering the secondary data from different resources, such as books, journal articles and electronic websites in relation to the literature review, I also emailed some authors abroad such as Tony Heywood and Amanda Peticca-Harris in order to provide me with some unpublished articles related directly to my research project. These articles were sent to me via email.

In the next section, I discuss the research process of the case study and the procedure of collecting data.
4.8 The steps I followed in my case study research process

After finishing the review of literature, I started collecting the primary data. To do so, I divided my study in two stages. In the first stage, I conducted interviews with the main participants (five faculty managers) to explore how they construct their identities and enact their practices. In the second stage, I conducted interviews with other participants; these included deans, senior faculty officers and a HR manager. I chose to interview them too in order to get a deep understanding of the phenomenon. These tools are regarded as the main methods in collecting the primary data from the resources. However, to gain a deep understanding of the research problem, as well as to collect the data which was related to the research questions, I used the individual interviews with the research participants (faculty managers).

I arranged a schedule to conduct the interviews; fortunately, the research participants were helpful. All the individual interviews were conducted smoothly. This, in turn, enabled me to finalise the process of the interviews in adequate time. However, in order to gain accurate and valuable data in relation to the research questions, some of the participants were interviewed more than three times. According to Fontana and Frey (1994, p. 361) “An interview can be a one–time, brief exchange, say five minutes over the telephone, or it can take place over multiple, lengthy sessions, sometimes spanning days, as in life-history interviewing”.

In addition, as noted previously, I conducted extra interviews, including those with the deans. I interviewed the deans because I wanted to explore how the deans look at faculty managers’ identities and practices. I sought to know how the deans perceive the importance of the roles of faculty managers. During the period of the interviews, I used two digital voice recorders to record each of the individual interviews. After the interviews were completed, I transcribed the data verbatim; I began transcribing these recorders in order to analyse the collected data. However, in order to make the process of data analysis easier, I divided the participants into cases. All the interviews were conducted at the offices of the participants. Every faculty manager was regarded as one case and therefore, I analysed them individually. In doing so, I used Foucault’s framework that stemmed from the perspective of the ethics of the self. Foucault’s framework, as depicted in Figure 1, comprises four aspects. Thus, applying Foucault’s framework enabled me to examine how the faculty managers construct their identities and enact their practices in the faculty.
4.9 The procedures I used in collecting data

I carried out more than three in-depth interviews with some of the faculty managers. Each of these interviews lasted from 30 minutes to two hours. These interviews took place in three to four sessions; 24 individual interviews were carried out in total as shown in Table 2. Each interview was digitally-recorded and later transcribed as well. Throughout the interviews, I also observed and wrote extensive notes on the participants’ emotional expressivity. Furthermore, photographs regarding the participants’ practices and the identification of these practices were taken.

The table below provides an overview of the number of interviews conducted and the length of time each took.

Table 1: Number of period and sessions of interviews with faculty managers:

<table>
<thead>
<tr>
<th>N</th>
<th>FM</th>
<th>Interview (1)</th>
<th>Interview (2)</th>
<th>Interview (3)</th>
<th>Interview (4)</th>
<th>Total Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>W</td>
<td>00:34 minutes</td>
<td>00:44 minutes</td>
<td>00:35 minutes</td>
<td>-</td>
<td>1:53 hour</td>
</tr>
<tr>
<td>2</td>
<td>M</td>
<td>2:15 hours</td>
<td>00:58 minutes</td>
<td>1:36 hour</td>
<td>00:33 minutes</td>
<td>5:22 hours</td>
</tr>
<tr>
<td>3</td>
<td>L</td>
<td>1:27 hour</td>
<td>1:05 hour</td>
<td>00:45 minutes</td>
<td>-</td>
<td>3:17 hours</td>
</tr>
<tr>
<td>4</td>
<td>S</td>
<td>00:31 minutes</td>
<td>00:55 minutes</td>
<td>00:32 minutes</td>
<td>00:12 minutes</td>
<td>2:10 hours</td>
</tr>
<tr>
<td>5</td>
<td>J</td>
<td>00:51 minutes</td>
<td>00:33 minutes</td>
<td>00:49 minutes</td>
<td>-</td>
<td>2:13 hours</td>
</tr>
<tr>
<td>Total of Interview Hours</td>
<td>5:38 hours</td>
<td>4:15 hours</td>
<td>4:17 hours</td>
<td>00:45 minutes</td>
<td>14:55 hours</td>
<td></td>
</tr>
</tbody>
</table>

I also conducted additional interviews with the deans; these are summarised in Table 2. The aim of these interviews was to capture each participant’s personal experience of a faculty manager. In addition, I wanted to explore how both the faculty manager and dean work with each other in terms of the perspective of ‘partnership’. I interviewed the deans because they are direct managers of the faculty managers and they hold positions in the top management. Furthermore, the senior faculty officers (SFO) were interviewed because they occupied a very important
position and are subordinate to the faculty managers. It is noteworthy that SFOs positions were created before that of faculty managers and they are in charge of student administrative matters. I interviewed two SFOs to see how this category of professional staff looks at the role of faculty manager, as well as to explore how they interact with the faculty managers. In addition, I found that there was a need to conduct extra interviews with other people who were responsible for producing the position of faculty manager. I thus interviewed the Executive Director of HR at the university. I interviewed her because I wanted a complete picture of the roles of the faculty managers. I wanted to view the faculty managers from different perspectives. In addition, I had a set of important questions in my mind that I needed to be answered by her. Consequently, in total there were 12 participants: five faculty managers, four deans, two SFOs and the Executive Director of HR at a historically disadvantaged university. Of the 12 participants, seven were males and five were females. In total, I conducted 24 interviews that lasted 18 hours and 24 minutes in total.

The following section is a statistical table. It shows the number of people who I interviewed, the length of the interviews and the number of interviews that I conducted with the participants.
Table 2: Statistical numbers

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Total number of participants</td>
<td>12</td>
</tr>
<tr>
<td>Total number of interviews</td>
<td>24</td>
</tr>
<tr>
<td>Total number of hours</td>
<td>18:24</td>
</tr>
</tbody>
</table>

**Type of job:**

<table>
<thead>
<tr>
<th>Type</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty managers</td>
<td>5</td>
</tr>
<tr>
<td>Deans</td>
<td>4</td>
</tr>
<tr>
<td>Senior faculty officers</td>
<td>2</td>
</tr>
<tr>
<td>Executive Director: HR</td>
<td>1</td>
</tr>
</tbody>
</table>

**Number of interviews:**

<table>
<thead>
<tr>
<th>Type</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty managers</td>
<td>17</td>
</tr>
<tr>
<td>Deans</td>
<td>4</td>
</tr>
<tr>
<td>Senior faculty officers</td>
<td>2</td>
</tr>
<tr>
<td>Executive Director: HR</td>
<td>1</td>
</tr>
</tbody>
</table>

**Length of interviews:**

<table>
<thead>
<tr>
<th>Type</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty managers</td>
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</tr>
<tr>
<td>Deans</td>
<td>1:48</td>
</tr>
<tr>
<td>Senior faculty officers</td>
<td>00:49</td>
</tr>
<tr>
<td>Executive Director: HR</td>
<td>00:52</td>
</tr>
</tbody>
</table>

**Gender:**

<table>
<thead>
<tr>
<th>Gender</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>7</td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
</tr>
</tbody>
</table>

In the next section, I advance data analysis techniques that I selected for my study.

**4.10 Data analysis**

A case study analysis can take several forms, but to date, there are no definite routine procedures to be followed (Yin, 2011). In my analyses of the cases, I used Foucault’s framework as a guide. This was discussed and a full description of how I went about doing my data analysis was provided in Chapter Three.
Yin (2003, p. 109) indicated that data analysis consists of “examining, categorizing, tabulating, testing, or otherwise recombining both quantitative and qualitative evidence to address the initial propositions of a study”. After analysing and interpreting the collected data, I presented some of the findings to the three participants “faculty managers”. I did this as a part of the feedback process in order to verify the accuracy of information collected.

Next, I identify the limitations of my study and then address the ethical considerations.

4.11 Limitations of the study

My study was limited to a historically disadvantaged university. This university is a holistic case study and faculties included five faculty managers as embedded case studies. My study was a qualitative study using a particular theoretical framework. A limitation associated with a qualitative study is that the quality and objectivity of the study is highly dependent on the skills of the researcher. In order to deal with this challenge, I submitted my interpretations to my research participants and my supervisor. In addition, “because qualitative research occurs in the natural setting it is extremely difficult to replicate studies” (Wiersma, 2000, p. 211), and to generalise the findings.

4.12 Ethical considerations

I applied for ethics clearance from the Senate Higher Degrees Committee. All the participants were informed that their participation in the study was on a voluntary basis. Participants were given the alternative to withdraw from participating at any time they wished without any negative consequences.

The methods of data collection were explained to the participants face-to-face. I presented an information sheet and a consent form to them. They signed the consent forms before any data was recorded. In addition, I informed them that the interviews would be recorded using a digital recorder (Appendix 1, 2). I emphasised that the information obtained would be used in a confidential manner. They were, furthermore, informed that their names and other personal information would be kept confidential if they so wished and that their identities would be kept
confidential and anonymous. No other person besides my supervisor and I would be able to see this information and their views. During the course of the research project, I was very careful, and took all the necessary precautions to conduct my research project without harming the participants or anybody else with whom I interacted.

4.13 Chapter summary
In this chapter, I discussed the research paradigm, design and methodology that were used in my study. I introduced the case study approach as an appropriate design and provided the reasons for choosing this approach. Thereafter, I explained the procedures of collecting the primary data and briefly commented on my data analysis. I concluded the chapter by stating the limitations of the study as well as the ethical considerations. In the next chapter, I present and discuss the research findings.
CHAPTER FIVE: RESULTS AND DISCUSSION

5.1 Introduction

This chapter reveals the ways in which faculty managers construct and negotiate their ethical identities and how they develop it over time and within their workspaces. In order to engage with how faculty managers' cultivate their ethical subjectivity I employed a Foucauldian framework. This required me, as a researcher, to elicit responses to Foucault’s ‘four primary questions’ (Faubion, 2001) and the practices associated with it.

In the next section, I have discussed the shaping of five faculty managers' subjectivities and their practices at a historically disadvantaged South African university.

5.2 How do faculty managers construct their managerial subjectivities and enact their practices within a historically disadvantaged South African university?

To respond to the above question, I investigated the following aspects relating to the faculty managers:

1. Ethical substance: The parts of the faculty managers’ selves or behaviours they are making the site of their ethical intervention.
2. Mode of subjection: The way faculty managers are encouraged to recognise their moral obligations and explore the reasons for their motivations.
4. Aspirations and goals for the self (telos): The kind of being to which the faculty managers aspire to be or what they desire to become as the result of their ethical practices. It is the aim of their ethical life.

In the next section, I have analysed each faculty manager individually as an illustrative case.
5.2.1 An illustrative case 1: Faculty manager (L)

I have analysed each faculty manager under the headings of the four aspects mentioned above; furthermore, each analysis is accompanied by quotes from each of them.

5.2.1.1 Ethical substance: “I want to show integrity in everything that I do”.

The above quote reveals that L subjectifies himself, that is, his actions and relationships with others to the principle of integrity. The principle of integrity stems from the religious discourse to which he adheres. L grew up and remains part of a Christian community which has a significant influence on his life. Consequently, he has imbibed some of its ethical values within himself. Thus, an important dimension of his ethical substance was the value of ‘integrity’ which he derived from his faith and religion. Koehn (2005, p. 127) stated that Christianity conceptualises “integrity as the activity of the true self”. L strives to work on himself to carry out integrity’ in his work. He implements it when he does his job and when he interacts with people at work. He also strives to promote integrity in everything that is done by his staff, which is why he said:

… I am doing something right there. Those are the standards I set for myself… I want to show integrity in everything that I do, so when I speak to staff and say “look guys, we cannot spend money willy nilly, we cannot do things just because there is money available”… I would like to believe that I set that as a goal for myself. Show integrity in everything that you do (FM, L).

For him, personifying integrity is the core ethical value in his life. He sees integrity as the ethical goal that must be conducted with himself firstly and with others secondly. In the following excerpt, L emphasised that he has a commitment to conduct himself with integrity:

I must feel that I have dealt within the parameters of my values... So I will look at business, because I am used to dealing with money, I am used to dealing with people, I am used to business processes, and I will be fair to everybody (FM, L).

For him, developing integrity within himself and within his staff members is regarded as an important value. He hopes to cultivate integrity not only within himself, but also he wishes to see it in his faculty and within the whole campus. He thus expressed this hope:

…More than just wanting to see it [integrity] in my way of operating. I also wanna see it in everybody that I deal with, my staff or even other departments in the campus (FM, L).
In essence, even though the discursive tropes of managerialism have influenced higher education, the individual manager still has some choice; this means that the individual may choose the form of subjectivity that he/she wants to be or wants to cultivate (O’Leary, 2006). L’s interactions with others are influenced by the principle of integrity as derived from the Christianity discourse, where he looks towards fulfilling their desire for an ethical way of life.

5.2.1.2 Mode of subjection: “More than just wanting to see it [integrity] in my way of operating”

The second aspect of self-formation, the mode of subjection, is the way in which individuals define their relations to the ethical rules, recognise themselves as bound to act according to these rules and recognise the reasons for their motivations. The reason for choosing the principle of integrity is L’s religious upbringing and his positive experiences of acting according to it.

L is influenced by Christian teachings which include a set of ethical values. As a former youth leader in the church, this experience enables him to guide himself as a faculty manager according to the principle of integrity. Accordingly, he stated:

I came through a religious upbringing, where in church, I was a youth leader and someone that did community projects a lot, and led from the front basically. So, leadership has been a skill that has been developed within me by different people and mentors that I have had (FM, L).

The following excerpt clearly indicates how L lives by the principle of integrity and how this integrity has influenced his identity and practices:

A lot of how I lead and how I manage… is based on my faith and my religion…how do I operate or how do I translate that into my management style? Integrity, to me, is integral, because that is one of the pillars of my religion (FM, L).

Although L has a social identity as a faculty manager, he has subjectified himself to his religious discourse. He subjectifies himself to the principle of the integrity as one of the pillars of Christianity. Furthermore, he wants to subjectify himself to it because he wants to be a good Christian. Accordingly, he said:
Last week or two weeks ago, we planned a team building session and we planned to have a planning session, so we took the staff away for two days. The first day was planning and the second day was team building. One of the values that we put on the board is that we wanted people to show integrity in everything that they do, so I want that from my staff as well. When I suspect that that is lacking, then I address it, and I say “you should not have done that, or you should not do this” (FM, L).

An examination of the above quote shows that L highlighted the word, ‘integrity’. He wanted to remind them that they should act according to this value whenever they go. An examination of L’s priorities reveals it is evident that he emphasised the principle of integrity as something he expected from his staff. For him, this value is the foundation of planning for the future.

L endeavours to make his staff and himself subjectified to the principle of integrity. He wants to make this value a general principle in the faculty administration. He wants to feel that he lives up to this principle. He thus expressed himself:

… I also need to be able to hold my head up and say “I have not compromised my values” (FM, L).

There are many challenges and problems in his life, but he tries to resist them by sticking to the principle of integrity and building his ethical identity. He also feels proud of himself because he was able to practise his ethical life.

In the next section, there is an explanation of how the faculty manager works on himself to enact an ethical subjectivity.

**5.2.1.3 Practices of the self:** “I am honest with my boss as well, where I was wrong, I am willing to admit that I was wrong”.

Practices of the self are the practical side of ethics of the self. They bring ethical goals and aspirations into being. These practices can be seen as a form of identity work.

To be an ethical person requires individuals to work on engaging in ethical practices. For example, L has given the order to his staff to look for things that are inexpensive even though the money is available when they buy something for the faculty office. At the same time, L also practices integrity when he buys items for his own office as he looks for the cheapest products.
The next excerpt demonstrates his self-shaping practices:

…when I have got to buy things for myself for my office, like order new ink cartridges, I would say, look for the cheapest, look for generics or refills. I would like to believe that I set that as a goal for myself. Show integrity in everything that you do. Show that what you expect of others, you are also willing to do (FM, L).

He strives to send a message to the staff by his instructions on the importance of the principle of integrity. For that, L wants to see his staff display integrity when they deal with business.

He does that also with the people who deal with them financially such as suppliers. In his dealings and interaction with others, he subjectifies himself to integrity and warns suppliers not to give him any gifts. He noted that he is also very serious and clear with people who supply the faculty with goods and services:

…when I deal with finances, I make it very clear that when a vendor comes to see me, I put it in a jokey way, but I am very serious when I say that “leave your handbag, your wallet and your corporate gifts in your boot, don’t buy me coffee, I will give you free coffee”, so that that issue is very clear right from the start to everybody. This faculty office is not a place where bribes will be accepted, and I say these things out straight (FM, L).

Furthermore, when dealing with the dean, for example, if there is any delay in completing a task, he informs the dean thereof and explains the reason for the delay to him. He does that because he wants to be honest with the dean even though it was his mistake. He added that he wants to be honest with his dean because he wants the staff to be honest with him:

I would give the dean feedback and say to him that my due date for allocation of my budget is end of January 2015. In my feedback to him, it said, I missed my deadline, and I explained why I missed my deadline. In my next month’s feedback, it would say it’s up to date, but the first month’s feedback will be forever haunting me, because it stays there. That is what I am talking about when I say I expect integrity from my staff, I expect honesty, and therefore, I am honest with my boss as well. Where I was wrong, I am willing to admit that I was wrong (FM, L).
5.2.1.4 Aspirations for the self: “I would like to believe that I set that as a goal of myself show integrity”.

An individual’s aspirations are what he/she desires for him/herself. It is who he/she wants to be in the future (Kelly, 2013). The aspirations for the self are associated with the purpose of one’s being.

...the reference frame that you have is where do I get this value, where do I get these morals from. Sometimes, it’s from a person’s faith, or your personality, or your character, but I must feel comfortable doing what I do (FM, L).

Showing his personal integrity at work is L’s goal.

The following transcript gives some insight into L’s telos: living up to the principle of integrity in his work:

I would like to believe that I set that as a goal of myself saying show integrity in everything that you do, show that what you respective others to do you also willing to do (FM, L).

Finally, it is a clear that the identity and practices of L emanate from his integrity-based practices in relation to his self, in relation to those that work for him and in his everyday life. It is also apparent that the personal values of L influence his instantiation of his social identity as a faculty manager.

In conclusion, L has worked on himself to fashion an identity and enact his ethically induced practices. His ethical principle of ‘integrity’ is his ethical goal, ‘telos’ which has led to him being considered as an upstanding manager.

5.2.2 An illustrative case 2: Faculty manager (M)

5.2.2.1 Ethical substance: “I started out by having a look at my life in terms of systems thinking I started out by a particular, and I went through several processes, that resulted in where I am now”. Ethical substance is that part of a person’s ‘being’ or the component of the ‘self’ that a person focuses on as the part of him/her that he/she wants to change. Similarly, Binkley (2009) stated that ethical substance refers to that part of an individual, which the individual pays attention to as the prime material for his ethical intervention. M spoke about changing his
thinking and daily practices. M chose systems thinking as an instrument by which he could modify his ethical substance.

Mutale et al., (2014, p. 1) stated that “systems thinking is a way of helping an individual to view systems from a broad perspective that includes seeing overall structures, patterns and cycles in systems, rather than seeing only specific events in the system”. Systems thinking is a theoretical approach which provides the one who uses it to view seemingly unconnected parts as sets of parts, and that these parts are divided into several ‘smaller systems’ or ‘subsystems’. For instance, departments, managerial functions, products, services, individual and groups are all connected to one another within a systems approach.

In the following quote, M explained how he started thinking about subjugating himself to this way of thinking:

I think when I read it [systems thinking], it somehow appealed to the person that I am and I think from my time of being an activist back then, I had a huge affinity for social sort of responsibility, but also, I think, there is an attraction to the plight for poorer people. Ok and how can you change things, but also not in a destructive way, in a constructive way (FM, M).

In my interviews with M, it appeared that he experiences systems thinking to be the best way to deal with managing himself and managing others. He believes that adopting a systems thinking approach enables him to deal appropriately with problems. For him, solving problems entails using a systems thinking approach in his thinking and practices.

In the following quote, M sees himself as a part of a bigger system. He knows that he does not work outside this system. M, it seems, is quite committed to systems thinking:

The applications of the past seem to not be dealing with what the type of problems is that we are having today. So therefore, I question “can we still use the same type of thinking and the same methodologies and the same tools that we have used in the past, to deal with our present problems?” And that is where I find Systems Thinking more embracing (FM, M).

M spoke about his adopting a systems thinking approach as a way of thinking about himself and as a way of approaching himself and his work. He uses it for thinking, feeling and guiding himself. This approach has, in fact, become an essential part of his thinking and practices. Subsequently, it influences his entire life. He thus expressed this sentiment:
I started out by having a look at my life in terms of systems thinking. I started out by a particular…, and I went through several processes, that resulted in where I am now. Now, those processes are what made me what I am today (FM, M).

If one looks at his daily life, it is evident that a systems thinking approach governs many aspects of his life. M applies systems thinking within his home life. He seeks to apply it in his interaction with his family members because he sees them as a part of the system. Therefore, M works on changing his identity and practices by subjugating himself to a systems thinking discourse. Therefore, wherever he goes, this discourse is with him, whether at work or outside work. M stated:

I relate to my kids, I use a lot of it [systems thinking] with regard to trying to express to them that it’s important that we understand that the resources that we have, are limited. Whether that is the finance that we have in our pockets, or whether that is the resources we get out of the earth (FM, M).

An examination of the above quote reveals that M uses systems thinking as a lens through which he sees himself. This also means that he sees himself as part of a bigger system within his work space. He believes that systems thinking provides a big picture about the parts of the system and how these parts are linked to each other within one system. Furthermore, it shows him the relationship between the systems, as well as provides a perspective by which he can see the connections between the various systems. M further added:

For me, what was very interesting, was that systems thinking talks about that connection, and it works from the pretext that we are connected, but I think what is more important, is what does that connection mean? How do we work with that connection because it is not just connecting, it is that relationship with that connection….It [systems thinking] talks about integratedness, it talks about holism, it talks about the parts are bigger than the whole, and it talks about systems and sub systems (FM, M).

A study of the quote above shows that the systems thinking approach has influenced his thoughts and activities in his everyday life. In addition, his daily practices as a faculty manager within the faculty have been affected. M said that when he started working in the position of faculty manager he focused on three things; namely, process, structure and a team. This gives an indication that he employs systems thinking to deal with himself and others within the faculty management. He noted:

There are three things that I focus on: process, structure and a team, and if you give me time, I will guarantee you that I can put these in place (FM, M).
This approach helped him to improve his thinking and acting. Consequently, it helped him to improve his development and the performance of his staff members. In the literature on systems thinking, Dolak (2006) argued persuasively that those organisations who applied systems thinking are successful organisations.

Systems thinking enables M to identify the relationship between the parts of the system, which, in turn, provides him with a perspective by which he is able to see the interconnectedness of the faculty; this is captured in the following quote:

> Systems thinking is contrary to the conventional thinking, in that, systems thinking doesn’t just look at things holistically, but systems thinking concentrates on the relationship between its parts, and how that relationship contributes towards the whole. So, systems thinking is not just about its connectedness, to demonstrate that nothing is in isolation, but it’s about the relationships between these within the whole (FM, M).

According to Furst-Bowe (2011), a systems thinking approach is a potential path to managing the change and achieving improvements in performance. M uses it to enable him to make a difference and empower the faculty staff to achieve institutional goals and bring about performance improvement. He thus shared his thoughts:

> I have the value base from which I operate and that what’s has developed over the years … and that is the thing that I am saying. Amidst all this change and this chaos that we find ourselves in, I do want to make an impact, but I want to impact from the base that I have, the values that I have, and I found that within systems thinking (FM, M).

M is of the opinion that in order to apply systems thinking, there is a need to follow a methodology; a way of doing things. Flood and Romm (1996) cited in Córdoba (2006, p. 1028) pointed out that some people ask questions related to ethics. These include: “‘Are we doing the right things? Are we doing things right?’ so that ethical reflection can take place”. These questions that Flood and Romm suggest are similar to the ones that M asks himself. The following excerpt demonstrates M’s application of asking systems thinking related questions:

> My focus is firstly are we doing the right thing? How do we know we are doing the right thing, and if we know we are doing the right thing, how can we do that better (FM, M).

M seeks to put his thoughts and ideas into action by changing things. This can be seen as a form of action learning. He believes that there is a simple way of changing things by making physical changes; in other words, taking action. M uses systems thinking in many dimensions of his life. He shared:
... in terms of changing and from my experience, one of the easiest ways to change things, is through physical change, which is easy. You start with the buildings, and I felt at the time, what they call here ‘seat buildings’... Then we started with the process of changing, we corporatized the look (FM, M).

In conclusion, M sees his thinking and practices as the area/part of himself towards which he directs his ethical focus.

In the next section, I have clarified mode of subjection and the reasons for changing the way of thinking and practices of M.

5.2.2.2 Mode of subjection: “I see myself as coming here as a change agent”

Mode of subjection includes, for example, all the reasons why M is called on to engage in ethical work. If we want to know the reasons, we need to answer the following question: “Why should I engage in such work?” (O’Leary, 2006, p. 13). There are reasons that drive M to apply systems thinking. He is of the opinion that systems thinking calls and entices him to submit to its logic. He stated:

I found that [systems thinking] appealing. So, when I sort of was exposed to it and the theoretical understanding of systems thinking, it then made me realise, it’s very much based on how I see that people, although there is a concept that people may operate individually, people are generally gregarious, ok. People need people... (FM, M).

M is attracted to the potential changes in his thinking and his ethical practices that come with a systems thinking approach. Because M wants to make a difference at work, he sees systems thinking as a way to make a change in spite of the complexity of social life which includes being accountable to institutional and policy dictates. He explained:

I need to understand the government process of this place. There is serious legal implication...why do I have to understand that... because there are serious legal implications to that (FM, M).

For M, applying systems thinking leads to enhancing his ability to manage himself. Thereafter, he can manage others systematically. His adoption of systems thinking does not only arise from his thinking, but also arises from his emotions and feelings. Therefore, M’s intent is to subject himself to it so that he can make a contribution to his workplace. The following quote illustrates his intent:
I believe in passion. I believe that you need to find your passion, and I think if you find your passion in what you do, it’s going to make your life easier. I love what I do, that is why I get up in the morning. I am very clear… I am not here to fill my coffers, I am here to make a contribution to change, but that is what I am passionate about (FM, M).

M is compelled by the logic of systems thinking and thus, he subjects his life directly to systems thinking. He explained this as follows:

Systems thinking is not an application, it’s a way of life and why I say it’s a way of life, is that if we look at what brought us where we are now, the industrial revolution, whatever, whatever brought us where we are now, all the researches, all the thinking, brought us here where we are (FM, M).

Foucault’s ‘mode of subjection’ is related to the way a person exercises his/her free will with regard to the choice of the discursive regime within which he/she cultivates the ethical subjectivity he/she wants to have. M worked on changing his thinking and practices by using systems thinking in his work as a part of him required working upon. M mentioned:

…I was not happy with what …I say, because therefore we needed to change. So, I see myself as coming here as a change agent, contributing towards those changes, and then, not being the sole driver, but a driver in the process of change. So, part of the whole idea was to influence people’s thinking, get people to understand that they don’t just have a job to do, because for me, it’s not just about a job. I put a very huge emphasis on ‘purpose and passion’ (FM, M).

M subjectifies himself to the discourse of systems thinking in order to understand how to govern himself and govern others, and it allows him to learn and advance his understanding as he implements it. He declared:

Systems thinking, in my view, develops understanding because it’s got a sort of action-research—… application…You get that circular application, so, each time you complete that circle, you learn something, you either understand it better, you see that circle, but the more circles you go through, the higher the level of understanding and learning, as opposed to memorising something. That is it. That is the big difference (FM, M).

In the next section, I have shed light on practices of the self that result from M’s subjecting himself to the systems thinking approach.
5.2.2.3 Practices of the self: “I’m doing a systems thinking… [Intervention]”

Practices of the self refer to a “set of techniques that help change us into the kind of being who can behave ethically” (Ambrosio, 2008, p. 257). It is a means that helps individuals to transform themselves into a certain type of being in the world. Therefore, M believes that systems thinking is a bridge to achieve his ethical goal. M uses practices derived from a systems thinking perspective as a tool/instrument to change his thinking and his relationships with others. The excerpt below indicates that M engages in self-forming practices through which he instantiates the discourse of systems thinking:

The thing with the methodology which I am using now, which is the Snyder³’s evaluation model, it’s got a systems thinking and an action-researching embedded in its application, so the thing with the action research, is that you add value to the environment that you are in (FM, M).

Using systems thinking derived practices enables him to change his life literally, by acting differently. He does not only enact systems thinking practices at work, but also in his everyday life. In the following extract, M discusses how he uses the tools derived from systems thinking in his work life:

I can see my life goes through [systems thinking] and if we work with a system… I can see it run…I have started because one of the things that I wanted to do, because I am doing systems thinking I wanted to demonstrate the integratedness of the system. Not just in terms of explaining, but part of what we also use as a tool, is join pictures, because I can draw a picture and you can look at the picture, and you can easily understand it, if I put some words to it and some things like that (FM, M).

In addition, when he interacts with his staff members, he does not separate their work from their problems and concerns, but he takes the individuals and their problems and concerns into consideration. Thus, he looks at both the individuals and their problems holistically. He said:

A staff member has a problem at home. Now the person walks in here in the morning. I cannot say to the person “you need to leave that problem at home”. The minute I say that

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³The Snyder Evaluation Model is “one such evaluation process which can be regarded as systems-based and participatory. This model lends itself to involving participants as co-evaluators through a three-stage process of evaluation: process, outcome, and short-cycle. Each of the three evaluation forms draw upon a systems model of how a project operates” (Allen, 1997).
to that person, then I am not a systems thinker, because that person can’t leave a part of who that person is, behind. When I see the person, I must see the whole person (FM, M).

M wants to accomplish three things, namely, process, structure and team; practices which would result in the instantiation of a systems thinking based organisation. Systems thinking as a philosophy of life, has crept into his way of thinking. Thus, he endeavours to enact practices that will improve the structures within the faculty. He explained this as follows:

I believe that nothing can move forward if it doesn’t have a good structure, and that structures must be driven by good processes, and those structure in processes, through its applications, will give birth to a new team, and I am believer in, and the academics will now attack me, in systems thinking. I embrace systems thinking (FM, M).

By studying the two sketches below, one can see how system thinking inheres within M’s subjectivity. These sketches reflect the influence of systems thinking on his actions, thoughts and feelings, and the way in which he interacts with others. He stated:

It’s a body of knowledge. I think it becomes more relevant, if you start applying [systems thinking], but you can’t apply it, if you have not changed your thinking (FM, M).

Two of M’s sketches that I observed while I was conducting interviews with him in his office are displayed.
Figure 3: Sketches applying systems thinking
The two sketches above are evidence that M has inculcated a subjectivity that is infused with systems thinking and he acts according to it. According to M, following the directives and guidelines of systems thinking enables him to fulfil his ethical aspirations. He explained this as follows:
If you look at systems thinking and you analyse systems, the one thing you will discover about each and every system... it has a purpose. No system can function without having a purpose. It’s also when working with people and getting them to understand what is their purpose (FM, M).

The sketches also show that his practices reflect a systems thinking mindset as well as his chosen self. Systems thinking serves as a road map of his identity and daily practices. In the next section, I have addressed the aspirations that M has for himself.

5.2.2.4 Aspirations for the self: “I started out by a particular and I went through several processes [systems thinking] that resulted in where I am now. Now, those processes are what made me what I am today”.

In this section M’s ethical goals are explained. M wants to be a person whose thinking and daily practices are derived from the systems thinking discourse. To achieve his ethical goals, however, M needs to translate his intentions into practice.

M commented that he saw the shift in his thinking, beliefs, feelings and emotions as he became subjectified by the systems thinking discourse:

I started out by having a look at my life in terms of systems thinking I started out by a particular, and I went through several processes, that resulted in where I am now. Now, those processes are what made me what I am today (FM, M).

M’s aspiration (telos) for his self is to submit himself to the discourse of systems thinking so that his thinking and practices reflect the discourse. The findings of this analytic framework led me to conclude that M’s subjectivity is saturated with the systems thinking discourse. The systems thinking approach has become an integral part of his relationship with his ‘self’. It cannot be separated from him. He said:

I started out by a particular, and I went through several processes, that resulted in where I am now. Now, those processes [systems thinking] is what made me what I am today (FM, M).

In addition, his management and governance of others are the based on systems thinking. He added:

I have … systems thinking ..... as a management base (FM, M).
I have shown the extent to which Foucault’s analytic framework can provide us with new knowledge and understanding, in relation to the ways that M enacts his ethical subjectivity. This aspect shows M’s concept of what it means to be a systems thinker. As a consequence, M views systems thinking as a resource for cultivating his subjectivity and does not regard it only as a management system. He elaborated as follows:

I use it [systems thinking ] all the time…it talks about the operational systems and how the information flows from management to the operation and what are the roles within those systems. Who is responsible for strategic thinking, who is responsible for operational matters and who is responsible for carrying out the tasks… I don’t see it as a hierarchical system; I actually see it as a very effective communication system, but also a system that clearly defined roles within the structure (FM, M).

In terms of shaping his identity and enacting his practices, I have argued that M has changed the way of his thinking and his working. His identity and practices are derived from the systems thinking discourse.

5.2.3 An illustrative case 3: Faculty manager(S)
5.2.3.1 Ethical substance: “I am very interested in the spiritual aspect”.

‘Ethical substance’ refers to a part of the self that motivates an individual to change his/her life. Based on the above excerpt, S’s spirituality is her ethical substance. She is interested in gaining wisdom and knowledge to grow her spirituality. Spirituality may be viewed as a counter discourse to the discourse of modernity. According to Piedmont (1999, p. 988):

Spiritual Transcendence refers to the capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective…individuals recognize a synchronicity to life and develop a sense of commitment to others.

Piedmont (1999, p. 989) explained this concept further:

Some of the components that comprise [Spiritual] Transcendence include: A sense of connectedness, a belief that one is part of a larger human orchestra whose contribution is indispensable in creating life’s continuing harmony; universality, a belief in the unitive nature of life; prayer fulfillment, feelings of joy and contentment that result from personal encounters with a transcendent reality.

S has a desire to live a happy spiritual life and gain wisdom and knowledge. She explained:
I think most human beings are always in pursuit of happiness, so we look for it in all ways. I for instance, am a great believer in philosophy, so I try to explore more about wisdom and knowledge, the difference between, and how we enact it (FM, S).

S attempts to live her life in a spiritual way. She strives to work on cultivating her spiritual self. For example, S’s way of cultivating her spirituality is to learn or gather knowledge about wisdom. She reads a lot of motivational books, relevant to authors who write about practical philosophy. S’s desire to take care of herself led her to attend a course through which she could advance her spirituality. At the same time, she reads books that assist her to relate to herself as a spiritual being and her relationship with others. She said:

I just started going on a course at the School of Practical Philosophy in Claremont, and … the homework. It was really, really useful. I find books interesting that make me learn more about myself, and then with that, my relationship with others, and I think that is due to my psychology background as well. I am very interested in the self and I think my previous job, as the Director of the Ethical Leadership Project in the Province, allowed me to explore myself, ethics and leadership in conjunction with other people (FM, S).

She prefers to look for spirituality rather than happiness. In her view, searching for happiness is impossible. However, individual spirituality can be found even in moments:

I spoke of the pursuit of happiness. I think you are chasing your tail if you are looking for happiness. It’s about moments for me. In my spirituality, I believe you find it in a moment. The next moment can change. I think it’s also about chemicals. Some people are depressed, and I realise because I am a psychologist, chemicals in your body, and genetics, determine a large part of your personality (FM, S).

In the next section, I have addressed the mode of subjection, which shows the reasons she wants to learn more about wisdom and knowledge.

5.2.3.2 Mode of subjection: “I will be able to make more wise and knowledgeable judgments, be a better person I suppose”.

S perceives her work experiences and her age as the main reasons for pursuing a spiritual infused subjectivity. In other words, she is at the stage of her life where she is searching for ethical values:
I think because I am so old. I have lived my life at the age of 53. I had my own businesses, I have taught, I have owned a computer shop, I owned a restaurant, I have travelled and seen a lot of the world, I have done a lot of things in my life, and I think all those things are integrated into one’s personality and at my age, you don’t have that much to lose, so I have become a manager because I know more or less who I am (FM, S).

Her spirituality is influenced by the spirituality that she sees in the dean. She regards the dean as a key factor that influences her identity and practices. He motivates her desire to live a spiritual life. She described him as a very humane and spiritual person:

What I admire about him, is his humility, his academic prowess. Everyone sees him as a decent person. He is a decent person at heart. His door is always open to all of us for any problems. Everybody in the faculty knows that they can go to the dean. He prays for us. He prays for his staff and he makes it known that he is spiritual and religious. So, he is respected in that particular manner (FM, S).

She also stated:

The dean is a major influence. He is a spiritual human being as well, and treats everyone in a very humane way, and unconsciously, one models oneself on one’s leader too. Just think about it, having a dean that wasn’t like that, I am not sure what the interactions would have been like in the faculty, but it’s so calm because the leadership is calm (FM, S).

S reads spiritual and motivational books in order to live spiritually. In addition, she has enrolled for a course at the School of Practical Philosophy. She explained:

Luckily for me, I have the kind of personality where I am quite optimistic and see the glass as half full. I am quite optimistic and I think because of my spirituality, I try to make the best of it as I can. That does not mean I don’t get upset or unhappy sometimes, but that would be a gentle picture (FM, S).

S is fascinated by the ideas that underpin spirituality. She wants to cultivate a wise self. It is worth mentioning that S did not only want to learn knowledge (of herself) and wisdom, but she wanted to embody this in her subjectivity. Furthermore, she wanted to promote a sense of ‘spirituality’ at work. She thus expressed her thoughts:

It doesn’t mean that I have stopped learning. I know I said I know myself to a large extent, but I am aware that when I am learning as well. When I learn something new, I like to incorporate that into my personality (FM, S).

In her view, in order to be happy one must do pleasurable acts in order to escape pain:
To a large extent, throughout one’s life, there are going to be ups and downs, and it is also about the pursuit of happiness. How are we going to make ourselves happy? You are going to look for it somewhere… I am unhappy now, what is going to make me feel better? What is going to be that crutch? The hope that, things are going to change. What can I hold on to, because hope is such a federal thing? What can I do myself to make myself happy? As a psychologist, you run away from the pain towards pleasure. It’s the running towards pleasure that you are looking for. It’s so difficult to find it out there you will have to find it within (FM, S).

In the next section, I have addressed the self-forming activity, which contains all the practices and activities that she can work upon herself. These actions can comprise “a range of physical and mental techniques such as self-discipline, meditation, writing and training one’s body” (Niesche & Haase, 2012, p. 4).

5.2.3.3 Practices of the self: “In my spirituality, I believe you find it in a moment. The next moment can change”.

S’s manner of subjecting herself to the discourse of modern day spirituality is to acquaint herself with spiritual discourses through reading and attending educational courses. She also said that it requires that she inculcates the practice of lifelong learning. She reflected on her practices for cultivating a wise self when she said:

I think for us it is a continuous part of learning. With your academic learning, also comes learning that relates to learning to the self, someone like me, who is constantly trying to improve ourselves (FM, S).

S’s pursuit of spirituality has led her to read modern day spiritual authors. As she read their books, by embodying their advice, these authors encouraged and helped her instantiate her spirituality. She related this as follows:

I read … Eckhart Tolle⁴ and he said … “just remember what happened right now, don’t worry about yesterday don’t worry about tomorrow, look at what is happening in the moment.” Then you draw on certain aspects to ensure that pleasure remains. So, I think that drives my spirituality and it’s largely selfish in that it’s about me. What makes me happy, as well (FM, S).

⁴ Eckhart Tolle is a German-born resident of Canada, best known as the author of The Power of Now and A New Earth: Awakening to your Life's Purpose. In 2011, he was listed by the Watkins Review as the most spiritually influential person in the world.
The extract above indicates that S reads books on modern day spirituality in order to grow herself spiritually. She has read the works of Eckhart Tolle in depth, as a means to provide her with the right guidance in order to cultivate a spiritual self.

In the quote below, S indicates that reading books about wisdom is used as a means of developing her spiritual values and to learn more about managing herself and then managing others. In addition, she reads these books in order to understand how to interact with others. Moreover, the quote shows that to a large extent these motivational books might be motivating her. Furthermore, her relationships with others have been influenced by motivational books and her background in psychology. She shared:

Also, because I am quite spiritual, and I read a lot of motivational books as well, and you have to remind yourself all the time to go back, in your daily communication with other people...I find books interesting that make me learn more about myself, and then with that, my relationship with others, and I think that is due to my psychology background as well (FM, S).

Thus, S cultivates her ethical self through a range of self practices and actions that are deeply embedded in the discourses of modern day notions of spirituality. In the following quote, S explained:

Knowledge is when I am busy doing finances and all the operational stuff, even if it’s the strategic stuff. Wisdom is when somebody walks into my office and I am presented with a problem, and it’s my application of all my knowledge in how I resolve that particular problem (FM, S).

The following excerpts shows us how S actualised practices or techniques of the self in order to cultivate herself as a wise person:

I was talking to a friend last night, and we are both trying to practice what a wise person will do, the whole week, and how that panned out for us, instead of reacting, about taking a step back, thinking about the situation and then making a judgement (FM, S).

She also stated:

I only went to one lecture so far and it was all about the mind, how we think, how we make judgements, and I believe next week’s lesson is about intuition, which is right up my alley. So that will be very interesting as well (FM, S).
S indicated that her desire for spirituality stems from the time of her undergraduate days when she read psychology and sociology textbooks. She found in these books ideas and practices for cultivating a spiritual human.

I studied, psychology, sociology, we were reading the kind of books that you should be reading, and the interest from there, reading books into human behaviour, related to psychology, and a deep interest in spirituality (FM, S).

There are certain people who affect S’s sense of self, namely, her subjectivity more than others do. The people who have an influential role on her probably include family members and friends. However, I believe that her dean has influenced her subjectivity because both of them are interested in living spiritual values. She said:

I think there are different things we take from different people, albeit it a very unconscious level... I have realised that I was modelling myself on the dean, who is always saying to me that we have got to be humane and that is our vision in this faculty, and always thanking me for that. Even from family members I would take different aspects. My mom’s kindness, my sister’s drive, so there is different aspects that you take from different people, unconsciously as well. Friends influence you all the time. You have different friends that you use as different kinds of sounding boards (FM, S).

The following two photographs capture the inspirational quotes and pictures that I found in S’s office. It is evidence that she has surrounded herself with artefacts that allow her to cultivate her spiritual values. These inspirational quotes and pictures are practices of the self or practices that instantiate her ‘self’.
From the above photos which depict aphorisms and motivational quotes, I sense that these wise sayings represent the discursive resources from which S finds resources from which to shape her practices. Moreover, if one looks at the photos, it is possible to see that her ethical thoughts have
been transposed onto the office space. In the next section, I have addressed her telos as the goal of the process of shaping her ethical subjectivity.

5.2.3.4 Aspirations for the self: “If I react in certain ways, that means I am shaping my personality. That is who I am, my persona”.

It is the goal or purpose that S strives to achieve in order to enact her ethical goals. She explained:

I am very interested in the self and I think my previous job, as the Director of the Ethical Leadership Project in the Province, allowed me to explore myself, ethics and leadership in conjunction with other people (FM, S).

Enacting the practices that take you to who you want to be (your ethical subjectivity), is the final outcome of the process of shaping your subjectivity. S believes that she has become a better person. She lives a spiritual life. She described the ideal person she would like to be when she said:

I will be able to make more wise and knowledgeable judgments, be a better person I suppose (FM, S).

S’s telos is to be happy and be satisfied with herself by subjecting herself to spirituality discourses. To do so, she institutes relationships with the dean and other staff at work based on her spiritual values. S is surrounded by a spiritual environment and spiritual people that can support and enhance her spirituality. For her, sharing the dean’ spirituality at work enables her to constitute her spiritual world. Thus, S is shaping her identity and practices by cultivating herself as a wise person with a heightened sense of spirituality.

5.2.4 An illustrative case 4: Faculty manager (W)

5.2.4.1 Ethical substance: “There is a time that certain things needed to be done, and you needed to stick to those times”.

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Ethical substance for W is his management of his time. I discovered that W’s desire is to manage his time by using a new type of technology, a mobile and computer application called Trello app. From the perspective of self-formation, I have discussed how W uses this application (app) as a means for managing his time and the influence that it has on his identity and practices. W uses the Trello app to organise and manage his ‘self’. Ben McCormack of Fog Creek Software as cited in (Sarker, 2014, p. 16) stated, “Basically, you can use Trello to unload your brain, then move things around in a way that works for you”. W experiences Trello as a trustworthy organisational tool; it has become part of his thinking and feelings:

“I have a very fancy Trello app here” (FM, W).

He is interested in managing himself by organising his time. He is of the opinion that time management is very significant. Using this app shapes his thinking and work; in fact, it has affected his life and he cannot work without it. One might ask what Trello is. It is “one of the finest project managers” (Sarker 2014, p. 114). It has become a part of W’s life and is a tool by which W lives in this age of speed. His life is based on this technology which assists him to organise his time. Time management is very important for him and thus, he began to look for the means or technology in order to overcome his struggle with time, and more specifically, at work.

He stated:

“The nice thing is all the alerts [Trello app]” (FM, W).

W has several responsibilities and many roles that he has to play; therefore, he needs to manage his time, and to keep his body, mind, emotions and energies up to date. W said that his role as a faculty manager is unlike his role when he was a lecturer because his work structure was organised and less fragmented:

Previously, when I was teaching, basically it was a lot easier because you had your lecture times, you had your consultation times, those were the only fixed times you had, and you had the odd meeting. The other times were a bit more flexible (FM, W).

W indicated that he thinks carefully about the way he manages his personal and work life. He used to-do lists, but with the use of Trello he has discovered time management too. Trello fascinates him to the extent that he uses it wherever he goes. The idea of managing his time is something that has been inculcated in him and his thoughts since he was a child. He was influenced by his family environment. He grew up with his grandmother in the same house. She
was very definite about good time management. His grandmother has affected his subjectivity in respecting time. Consequently, he feels that time is very important, whether in the workplace or in his personal life. W takes time management very seriously. He thus expressed his thoughts:

My mother was, my dad’s mother was as well…very structured, this is the time for dinner, this is the time for this, this is the time for that, and we grew up with my grandmother in the house, so she was very rigid about these thing... you ate at this time, that happened at that time, these are the times... she was very rigid about what she was right about…Salaah needs to be done on time, etc., so from that point of view, because we grew up with her in the house, that was actually inculcated in us, that there is a time that certain things needed to be done, and you needed to stick to those times (FM, W).

Because he was socialised by his family members to respect time, good time management has become an essential part of his life. Although W uses Trello as a time management tool, he still described his job as crazy: in his working life, issues and problems come at him from all directions. Life is messy; W tries to manage this messiness by managing his time. He recounted this as follows:

Sometimes it is crazy. I will be honest, sometimes it is crazy, because sometimes, some weeks is crazy, you have got about 15 items on the to-do list that you need to prioritise [Trello app is ringing], sorry man, that is another one of my alerts. That is an alert to a meeting. So I know I have 15 minutes to get to the meeting (FM, W).

As we can see, W’s time is the substance of his ethical work.

5.2.4.2 Mode of subjection: “It was rude to make an appointment and to tell someone you were going to pick them up at this time, and you come five minutes later”.

The following excerpt indicates the importance of time management that his grandmother inculcated in him. For this reason, he believes that the time management is very important. He said:

She [grandmother] was that type of person. From the environmental point of view, that influenced me a lot... I didn’t have a problem with someone telling me, you know this is what you need to do between 08h30 and 17h00, whereas other people might have a problem that had perhaps had a more open type of relationship at home where you basically do as much as possible of what you liked (FM, W).

He was open to and appreciative of devices and apps that could facilitate him to organise his life. The Trello app forces its user to focus on arranging and managing his/her work time. The Trello
app and other productivity apps play a crucial role in facilitating their users’ management of time, especially in the current era of the intensification of work.

The number of hours that I would allocate to the specific meeting, and then I would ensure that I have a plan for that particular item, and then wrap it around that. So the first part would be, you know, engagement with SEMU [Student Enrolment Management Unit]. I have met with SEMU, this is what we have decided, this is what we have strategized. So how do we implement (FM, W)?

He trains himself on using this productivity app in order to organise his time. He uses it to improve his self-management through better planning and controlling his environment. Making the Trello app a means to manage his ‘self’ enables him to manage himself and others as well as to organise his entire life.

The Trello app is downloaded onto his mobile phone which makes it easy for using and furthermore, it is carried everywhere. In addition, the Trello app informs him directly about anything such as meetings, appointments and programmes via sound alerts. He explained:

You get alerts somewhere and you can time all of this stuff. You can put down an indication that you want this particular item on the to-do list, this must be done by that time, and by that time it would alert you on whether you have done it, and you can prioritise or put a later date or later time to it (FM, W).

For W, it is impolite to make an appointment with someone at a certain time, and then arrive after this time. W felt that this was not an appropriate or ethical way to deal with people. Thus, having the Trello app on his smart phone facilitates a respectful relationship with time and with those with whom he works and interacts. He related:

It was rude to make an appointment and to tell someone you were going to pick them up at this time, and you come five minutes later (FM, W).

**5.2.4.3 Practices of the self:** “I would plan the week ahead, so I would plan the full week ahead and say, ‘Well, I’ve got the following meetings’”

The practices of the self that W engages in, as a faculty manager, are centered on managing his time via his Trello app. W believes that regulating one’s time is significant for cultivating his ‘ethical subjectivity’. W’s practice of arranging his appointments using the Trello app enables him to produce himself.
In the next extract, W shows how the practices of time management are embedded in his way of working:

The idea is always that I would first individually sit down and say, “This is what we would need to do” and then the Monday I would meet with the team and say, “This is what we’ve planned” and then I would need feedback from the previous week and how we would go forward, so on a weekly basis, we would meet and try and get feedback (FM, W).

The interview excerpt below not only indicates that W engages in self-management, but also reveals how he organises and manages his time in terms of prioritising and importance:

I think it is prioritising. It is ensuring that, I mean, what would be priorities for any given week. That is why I don’t take any meetings on a Friday afternoon, after Jumuah for example, I would plan the week ahead, so I would plan the full week ahead and say, “Well, I’ve got the following meetings”, so I firstly cover the preparation for the meetings, and then ensure that the to-do list is prioritised. So this would obviously be number one currently on my to-do list (FM, W).

W records all his meetings and works via his Trello app. These are arranged in terms of their priorities and importance. So when the time of a meeting approaches, the Trello app gives a signal indicating that, for example, there is meeting in five or ten minutes. This allows him to self-manage, but does not prevent him from being flexible:

Look, obviously, if there is an immediate request from senior management, or my line manager…then obviously I would need to re-shift my to-do list. So, my to-do list would shift based on an immediate response that I would get (FM, W).

W comes early to meetings because he is alerted via his Trello app that the meeting will begin in, for example, a few minutes. By following the instructions of the Trello, he cannot be lost or confused. Thus, Trello definitely always helps him to be ready for any meetings. He related:

It takes about five minutes, but I always like to be at the meeting a bit earlier as well. I don’t like to walk in there as the meeting starts… just to settle down, you know, to me it’s always, if you rush to a meeting, you get there, you are all flustered, especially if you have to walk from here to outside of the building, or an adjacent building. Fortunately today, it’s just upstairs, but I like to keep that gap of 15 minutes (FM, W).

The Trello app is embedded in W’s self-management practices.
5.2.4.4 Aspirations for the self: “I’m tuning into the management committee meeting”

In order to reach his ethical goal, ‘telos’ of living a productive and respectful life, W perceives time management, via the Trello app, as the means towards his ethical goal. W’s telos is the ongoing pursuit of achieving his potential for living an ethical life full of happiness, satisfaction and ethical development, while serving others. During his interviews, he described this ideal self in various ways at different times, but always with a common theme of inter-linked self and other interactions:

I’m tuning [meaning that he is turning his attention] into the management committee meeting. In my head, I am going through the items I read through last night, in preparation for the management committee meeting (FM, W).

Trello allows him to mentally prepare himself before attending any meeting or doing his job. It helps him to become a punctual person. It shapes his identity in terms of his time management. In fact, an alert sounded during an interview I conducted with him. I asked him what information the Trello app was giving him. He answered that there was a meeting at ten o’clock, a few minutes later. This means that he was ready for his next meeting. Trello, thus, facilitates an ethical life for him. He stated:

The idea is always that I would first individually sit down and says, “This is what we would need to do” and then the Monday I would meet with the team and say, “This is what we’ve planned” and then I would need feedback from the previous week and how we would go forward, so on a weekly basis, we would meet and try and get feedback (FM, W).

When W uses the Trello app, he transforms his ‘self’ by living a self-arranged managerial life. He finds that to a large extent Trello has improved his time management and given him insight into the skills of self-management.

W was influenced by his family environment, particularly his grandmother. He realised that by managing his time effectively he would be a ‘respected’ person in his family. Therefore, the idea of respecting time was instilled in his mind and in a sense, controls his life. I am of the opinion that once W became a faculty manager he was loaded with substantial responsibilities, which, in turn, made him look for a means such as the Trello app to manage himself and thus, help him to deal with these responsibilities. W does not have a problem with time management because he has the Trello app. He can organise meetings with people:
I didn’t have a problem with someone telling me, you know this is what you need to do between 08h30 and 17h00, whereas other people might have a problem that had perhaps had a more open type of relationship at home where you basically do as much as possible of what you liked (FM, W).

However, W regards using the Trello app as a form of practice that helps him to develop his ethical value of dealing with the time correctly as a faculty manager. He believes maintaining time is important. Thus, using a Trello is the best way to organise and manage his work life. The following transcript gives some insight into W’s telos of maintaining the time by using a Trello app to ensure he constantly arrives at meetings on time:

[After a sound emanated from his tablet] That is an alert to a meeting. So, I know I have 15 minutes to get to the meeting (FM, W).

Using the Trello app enables him to save time and effort, as well as allows him to perform his work in a simplified and proper manner (Sarker, 2014). The notion of Foucault’s ethics goes beyond an engagement with ethics that is related to a set of ethical codes. Ethics of the self requires an individual to act on himself by monitoring, testing, improving and transforming himself to reach the ethical goal that expresses his/her mode of being (Foucault, 1985). W related the following:

I think a lot of what I do today in my role here as faculty manager, has been shaped by those ebbing and flowing, and how to deal with situations in worst case and best case scenario. So, I think that shaped me, that period between my 1st year and my 7th or 8th year on campus, because that gave me an indication of what you need to do as an individual, in good times (FM, W).

The analysis of the case of W reveals that his subjectivities and practices are constructed by managing and maintaining his time by using the Trello app.

5.2.5 An illustrative case 5: Faculty manager (J)

5.2.5.1 Ethical substance: “I like to make little lists for myself. This is priority…Little spreadsheets in terms of to-dos and actions”.

This aspect addresses the important part of J’s ‘self’ that she works upon to become the person that she wants to be in her life. J is concerned about an organised relationship with her ‘self’ by subjecting herself to the discourse of professionalism. Thus, she subjugates her ‘self’ to the
professional discourse in order to enact a professional identity and with its related practices. She explained:

I like to plan, I am a planner. I always have little lists and spreadsheets and I like to plan and priorities... I like to work in an organised way, so I like to plan my day in terms of priorities (FM, J).

J has a clear idea of what the identity of a professional manager should be; therefore, I argue that J’s ethical substance is to be and become a professional manager. She stated:

I have my diary there, but also have it on an excel spreadsheet. To-dos, action lists, what to do, especially for whatever events in the faculty, what to do, contact numbers, I like to be organised (FM, J).

She wants to be a professional manager, and this necessitates that she organises her work. J has lists which she uses to remind and keep herself updated:

I regard myself as a manager of administration. From past experience, I have learnt that it is human nature to forget or unknowingly neglect to perform certain tasks which are important. By having lists, one can ensure that all required and important tasks are executed (FM, J).

J does not like to do her work without planning in advance. She does not generally do things on the spur of the moment. She noted:

“I like planning. I don’t like spur of the moment, I like to plan in advance” (FM, J).

She involves herself in the professionalism discourse, as well as the professional environment that influences her to think and work in an organised manner. This environment where she deals with students and patients influences her way of thinking. To show an image of her and her staff’s professionalism, J suggested that staff and student assistants all wear a uniform dress code; she explained:

We work on a professional environment and particularly in our faculty, we are also a part of provincial government, in terms of the service rendering that our students to for patients… so because of the pressure of the environment that we work in, we will still have to project a professional image, not only to the university, but because of patients we see and that, while we instituted a uniform address code, which also projects that professional image of the university, because I feel that when you deal with students, you are the face of the university. Students working, the first impression that you get is the person is not dressed appropriately, so we try to instil a sense of professionalism (FM, J).
She tries to instil a sense of professionalism in herself and thus, inculcates this meaning in students as well.

Her work is associated with the health care environment. Therefore, she must work and live as an organised and structured person. However, such a type of working environment pushes her to work in a highly professional manner. She related:

I feel that when you deal with students, you are the face of the university. Students working, the first impression that you get is the person is not dressed appropriately, so we try to instil a sense of professionalism (FM, J).

In the next section, I explain the reasons why J chose to subject herself to the professionalism discourse.

5.2.5.2 Mode of subjection: “… I like to be organised. You know, I like things to work in a systematic way.”

Mode of subjection refers to the key reasons which influence the individual’s decision to cultivate a particular ethical subjectivity. J wishes to work on her ‘self’ because she wants to make her daily work better than it was in the past. Furthermore, she likes to plan because it helps her chart her future and reduces the uncertainty of her working environment. It makes her feel ‘good’; in other words, comfortable and satisfied with herself. She expressed this as follows:

I like structure, so it feels good knowing that there’s a plan, there’s a methodical way of going about to plan of what I am going to be doing (FM, J).

J subjects herself to the professionalism discourse because she wants to develop her skills and transform the way that she deals with her staff. She added:

… I try to do these kinds of training session to improve my skills and improve the manner in which I deal with the staff members (FM, J).

For her, making lists are the easiest way to remember things. When making a list, J starts with the significant things first and then the less significant. She experiences this method as a simple way to manage and organise herself in her work. Making a list includes, for example, her appointments, activities, actions meetings and events, all which help her build her professional identity. She stated:
I just find it easier because you forget certain things. I find it easier to make little lists and say what to do next: this is the first step, do that first, contact that person, do this, do that (FM, J).

J uses to-do lists as road maps to develop herself and her work. She has learnt this technique from her work experience. She explained this as follows:

I like to operate in a systematic and organised manner. Also if there are events / duties which take place every year, one has a list to work from. You can learn from past experiences and improve on processes and procedures (FM, J).

J also supports her staff to subordinate themselves to the professionalism discourse. She encourages them to be professional by organising themselves properly:

I try to also encourage our staff always to be professional, in whether they’re dealing with other staff members or dealing with students or with academics, “always to act in a professional manner” (FM, J).

J points out that if someone wants to be a professional, then he/she must work in an organised manner with him/herself.

Next, I have discussed J’s practices of the self and how J manages her ‘self’ at work.

5.2.5.3 Practices of the self: “I need things to be done; I list them, so when I come in the morning I will assess what needs to be done, what is priority, so I work in an organised way”.

Practices of the self are activities and actions that a person can use to enact his/her ethical goals. They are the tools/activities/actions/practices that are available to individuals to enact their preferred ethical form. Individuals have different ways of working on themselves. J was interested in enacting a professional character. Acting and working as an organised person is very important. It is a technique of professionalism. For this reason, J attended a workshop that provided her with discursive resources and practices with which she can enact her professional persona. She embodies professionalism through organising her work. This includes attending courses:

I try to, obviously, I recently went on some of these CHEC [Cape Higher Education Consortium] courses, the one I attended recently was “Building the team” and I just started with this now, but I actually told myself that I want to go on lots of these courses (FM, J).
J also wants to inculcate a sense of professionalism amongst her staff. J holds workshops for her staff members to develop their *professionalism*. These workshops include staff members such as faculty office staff and administrative clerks. She recounted:

> We have had a few professionalism workshops with the staff members, and often I included not only the faculty office staff, but I insisted on including the administrators in the faculty, just to enhance that as well, and I really emphasise as well, the sense of professionalism we should have (FM, J).

In her comments on professionalism, J stated that if an individual wants to deal with others in a professional manner, he/she has to be able to manage him/herself, and to focus and reflect critically on his/her own practice.

J is of the opinion that inclusive of the practices of professionalism is the way an individual presents him/her self. For example, J encourages staff and students to wear a uniform at work. For J, enacting professionalism is the manner individuals talk to people. She considers all these practices as practices that instantiate self-formation:

> For myself professionalism is the manner in which you present yourself: the way you dress, whether it is the dress code, the manner in which you address people, the way in which you engage with people, your communication, whether it’s verbal or written communication, those are all manners in which you exercise and convey your professionalism (FM, J).

To work in a professional manner requires her to put things in place. J focuses on using the lists and writing her notes, and thereafter following and executing what is on these lists. She works on herself by adhering to the following practices: thinking and acting in a way which enables her to achieve her ethical goal of being a professional. She stated:

> We have a lot of meetings that take up a lot of our time, so you work around the meetings also, and for us it is more complicated because we are not on the main campus, so I can’t just walk over to meetings, so I have to leave half an hour before the time to go and find a parking on main campus, so that takes up a whole lot of time, so I basically work around my meetings also. Where there aren’t meetings, I look at what is important and what needs to be sorted out, but meetings and workshops do take up a lot of our time (FM, J).

J’s professional practices include making a list as a means to organise her work. She prioritises items by putting the important things that should be done at the beginning of the list. She related:
If I leave the day before, and I need things to be done, I list them, so when I come in the morning, I will assess what needs to be done, what is priority, so I work in an organised way (FM, J).

J uses the list as a tool to organise her work and her life. She uses it as a road map. This list can be changed from time to time depending on the activities, events, actions and practices. She said:

I’ve got lists, to-do lists that I keep from here to here, so if it’s the first time I am doing something, I draw up a to-do list and alter it as it changes, from here to here, and work through that list (FM, J).

In the next section, I have presented a portrayal of J’s to-do list. She explains how to do this list and further how she arranges her work in terms of the priorities. She starts doing her work based on the important things and then, the less important things. The list depicted below, which is a copy of J’s to-do list, helps her to manage and organise her work.
Table 3: A list of organising the work

J’s practice of creating lists allows her to relate to herself as a professional. She enacts professional practices in order to achieve a sense of professionalism.

In the next section, I have explained J’s overall goal for her ‘self’ and how she works toward becoming who she wants to be.
5.2.5.4 Aspirations for the self: “Showing that professional image of the university”.

This aspect of the process of self-formation refers to “the kind of being to which we aspire when we behave in a moral way” (Cooper & Blair 2002, p. 514). It also refers to the final goal that an individual wants to embody in order to live a meaningful life. J’s ethical goal is to see herself, thinking and practising as a professional manager:

To ensure that the smooth-running of processes in the faculty and that duties are performed in an organised and professional manner (FM, J).

J subjectifies herself to the professionalism discourse. She embodies the discourse of professionalism and encourages it in those working alongside her. She stated:

I think to a certain extent, satisfaction as well. If something goes right. The faculty of dentistry, if our processes run smoothly, if our work goes well, and people recognise that, it is that sense of satisfaction I am doing something right, I am contributing to the greater university (FM, J).

In addition, she tries to create a professional environment by connecting herself with the dean and others such as staff and the students. She works and communicates with her staff by using practices associated with professionalism. She said:

“I will be going on, so I in terms of myself, I try to better myself as well” (FM, J).

From the above statement, we can see that J wants to reach to the “way of life” (O’Leary, 2006, p. 12) of being a professional subject. Her desire is to “become someone else and different” (Hennig, 2013, p. 924). For her, the most important thing is to see herself as completely subjectified to the discourse of professionalism. However, J attempts to extend her ethical goal to the faculty as whole.

J works on sculpturing the ‘picture of the self’ as a professional manager. She does the acts that correlate with a professional image. For her, this image includes several things: her way of thinking, conversation with others and the wearing of a uniform. Her ethical goal is to live the life of a professional. The next quote explains her stance:

“So, we … want to engender that sense of professionalism” (FM, J).

J uses to-do lists as a method to arrange her ‘self’. She uses this kind of list even in her home life by organising events and taking action in relation to her family relationships such as her
children’s birthday parties and the household budget. Practices associated with professionalism such as compiling lists enable her to instantiate her ethical goal. She stated:

An example is my children’s birthday parties. I would also have my lists, my budget, so yes; it is something that I like to do (FM, J).

In conclusion, it is evident that J subjectifies herself to the professional discourse. She aims to inculcate a sense of professionalism in her staff and within the faculty. J constructs, within the social position that she occupies, a professional identity. She enacts practices associated with a professional image by working and thinking in an organised way at work and in her life. She stated:

… we train professionals, you know, the image of our faculty is that of we are training professionals, so I see myself as being in this faculty, projecting the image of the university and also that of the faculty, being professional in the sense that knowing that being professional ties in with a lot of things (FM, J).

In the following section, I have provided a composite picture of the roles and responsibilities of the faculty managers in a historically disadvantaged South African HEI. This is in answer to the second research question that was raised in Chapter One.

5.3 What are the roles of faculty managers in a historically disadvantaged South African HEI?

The role/s of a faculty manager are virtually non-existent in HEI literature (McMaster, 2005), more specifically, within countries such as Australia, New Zealand and the UK. This lack of literature is also evident when considering literature on South African HEIs. An examination of the literature review discussed in Chapter Two also reveals that the roles and responsibilities of faculty managers have been discussed from different angles by authors such as Heywood (2012), McMaster (2005), Naidoo (2009), Bennett (2013), and Winter and O’Donohue, (2011) with the major thrust being that faculty managers contribute meaningfully, but that their contribution is under-theorised. In the next section, I have explained how the faculty managers in my study described their roles.
5.3.1 Firstly: The operational roles of faculty managers

As mentioned previously in Chapter Two, in the literature review, faculty managers are responsible for managing the implementation of policy (Mabalane, 2001), and directing and improving the ‘internal relationships’ in the faculty (McMaster, 2002). The results of my study correspond to the above. What is more, the literature suggests that the operational role of the faculty manager is to mitigate the burden of the dean and to allow the dean to focus on academic management. The next excerpt explains the operational role of faculty managers as envisioned and practised by the participants in the study:

I do think the role as faculty manager is important…I think it strengthens the faculty by having this role, by taking that weight off the dean’s shoulders as well, freeing the dean up to take care of other matters... allowing the dean to focus on other matters and letting the faculty manager then take responsibility for certain other things, which frees the dean (FM, J).

The above quote supports the literature that the faculty manager acts as a support to the dean. This is further supported by the following two excerpts:

I think the faculty manager is the chief person accountable for all student administrative processes, so basically, the person where the buck will stop if anything does go wrong… (FM, L).

The role of the faculty manager is to attenuate a lot of the issues and only amplify the important ones to the dean, which then allows the dean to be more effective, strategically (FM, M).

These quotes also suggest that the faculty manager is the leader of the administrative staff and acts as a filter. The following excerpt suggests that financial management is a major task of the faculty manager:

It is crucial. I do not know how they operated without it [faculty manager] before. I think the university in fact, lost a lot of money before having faculty managers. We put systems in place that were not there before (FM, S).

From my interviews with the faculty managers was the fact that on a day-to-day basis, faculty managers focus mainly on internal administrative issues and support their deans. The faculty managers keep the dean updated with regard to human resources, finance, academic administration, and health and safety. In the following excerpts, the faculty managers explained this role:
My role with the dean is to keep him updated in terms of the academic administration, the human resources, the finances, health and safety, even things like technology, our website... I also assist him and give guidance and input in terms of the development of strategy for the faculty and also give guidance in terms of academic matters. (FM, L).

I would just update the dean occasionally with respect to what is happening...I would keep him up to date with developments, what is happening, give him report backs... I am in charge of this and I would just give him feedback and update him from time to time (FM, J).

My role largely, is to guide the dean, to inform the dean, assist her in her university goals (FM, M).

I know that when I started, it alleviated the dean from a lot of administrative burdens, and he could concentrate more on his own research and the academic portfolio of the faculty (FM, S)

I think the dean sees me as one of his biggest support structures, I think now that he has become so used to having a faculty manager, it would be very, very difficult to do without one (FM, S).

The faculty managers’ descriptions of their roles were: coordinator, facilitator, organiser, supporter, protector, overseer and change agent. The following excerpts serve as substantiation:

I think the main role of the faculty manager is just to co-ordinate all the administrative financial processes within the faculty (FM, W).

I think my role can be best described as a facilitator (FM, W).

I would see myself as the overseer, and also the organiser, because I would make things happen, give the instructions, and facilitate the processes, but more of an overseer, and see that all the processes run smoothly (FM, S).

I try to support him in his role as dean and he knows he can ask me to assist him with anything without any problems (FM, S).

…from the point of view of supporting and protecting the dean and that is a very important role because if the faculty manager isn’t there, everybody tends to go to the dean with their problems, in terms of the administrative aspects (FM, L).

I see myself as coming here as a change agent, contributing towards those changes, and then, not being the sole driver, but a driver in the process of change (FM, M).

In addition, one of the senior faculty officers collaborated that the appointment of the faculty manager has added value to the faculty. She indicated that there are benefits of creating the position of faculty manager within the faculty:

Overall, there should be someone to be held accountable for processes, right? Within a faculty, within a unit, within an organisation, there should be a manager, when it comes
to being held accountable. I think, on the overall, I think the faculty manager adds value to a faculty, an organisation or a unit (SFO, Faculty of EMS).

It appears from the interviews that I conducted with the Executive Director of Human Resources that the main goal of creating the position of faculty manager was to take responsibility for operational and administrative matters, as well as to free the dean from interacting directly with these responsibilities. He stated:

My understanding of the original purpose, it was really to take accountability for the administrative and operational work of a faculty and give input to it (Executive Director: HR).

My findings corroborate with Naidoo’s (2009) discussion of faculty managers, but provide a more composite picture. In the following section, I have discussed the strategic roles of faculty managers.

5.3.2 Secondly: The strategic roles of faculty managers

Based on the literature, faculty managers have a facilitating and advisory role (McMaster, 2002), and they are members of the faculty’s management committee (Heywood, 2012). The findings of my study are in accordance with the results found in the literature. My findings revealed the extent to which faculty managers provide strategic input in addition to their operational roles. In other words, the faculty managers do not only oversee operational issues, but they also attend to strategic issues. They are afforded opportunities to provide strategic input; this is due to the faculty manager being a member of the senior management team of the faculty.

The next excerpts show how the faculty managers explained their strategic roles and how they engage in these roles:

What I do a lot, and this is just me, I focus a lot on strategy, because I don’t believe there’s this whole concept of concept operation that in the hierarchy your executive or senior management deal with strategy, and lower management deals with operations…As a manager, if I don’t know where I am going to, then I am going to have a problem getting there, so the two must come together, but I try and focus on both, so when I work with the dean, we always look at the strategic qualification qualified with the operational application (FM, M).
I think it all depends on how you approach the position, you could make it purely administrative or you could look at it as a strategic position supporting the dean and that is what I do. I try not to become too operational, but more managerial... I try to be more strategic in my interventions in the faculty (FM, S).

…based on what I was given, the role is supposed to be strategic, the role is supposed to be planning and supervising (FM, L).

One faculty manager argued that his role was more than an operational role as well as that of implementation, but that he was able to provide strategic input because he engages with the senior management members in decision-making. Further, he stated that he is responsible for the implementation of these decisions. Thus, his role includes both strategic and operational matters. He explained this as follows:

I think I form an integral role, because I am involved with the operations…the roles of the deans and the deputy deans are strategic, mine is also strategic, but I mean, I am more for the implementation, how to implement. So we will strategise as a collective, and then I would be responsible for the implementation of whatever strategy we decided on (FM, W).

Another faculty manager also sees her role as more operational because of the nature of the faculty management and the amount of work. She is involved in hands-on operations, but does have some say with regard to strategic matters. She related:

I have a more hands on approach, I like to get involved, where some of the other faculty managers might not be too involved, they it is a more strategic role for them. I get involved, I want to understand the processes, I want to know what is happening, so I’ve a hands-on approach, getting involved with everything (FM, J).

However, some of the faculty managers suggested that although they were expected focus on the operational issues in the faculty, they perceive their roles to be more than that. They are developing their strategic contributions. One of them said:

I think the university expects the faculty manager to be more operational, and that for me is a bit of a challenge in that you, as the faculty manager, I believe, developing strategies, making sure that processes are in place, making sure that structures are in place, making sure that systems are in place, supervising all of that, that for me is key (FM, L).

Another faculty manager explained his thinking on developing the information system as a strategic aspect within the faculty:

I see that perhaps, in the next couple of years, that is something that faculty managers will need to focus on, how to develop systems that people will be able to access, because the problem that you have is that there is more and more information available, but how
do you access the information? How do you access the information in a format that is usable? That you could use in order to make decisions. I think that perhaps is something I would like the faculty managers getting more involved with, in the future (FM, W).

The above extracts reveal that all of the faculty managers perceive their roles as strategic roles. They deal with strategic matters in terms of their positions. However, some of them described the role of faculty manager as equally strategic as operational.

In addition, the Executive Director of Human Resources confirmed that the faculty manager’s role is more than an administrative and operational role. It also includes the focus on strategic issues. She indicated that not only does the faculty manager do what the dean, deputy deans and HODs want, but also acts according to the job description within the faculty. In other words, each faculty manager is expected to think, work and contribute strategically. She added:

It is not just do as the dean and the HODs, the deputy deans and the professors want, but to say, “how do I position this function so that it contributes to the strategic deliverables of the faculty” (Executive Director: HR).

The following quote shows how the Executive Director of Human Resources Management explained the aim of creating the position and role of the faculty manager. She believes that the role of faculty manager was created to be more extensive than the SFO’s role. Moreover, the faculty manager is expected to conduct a professional service of administrative as well as to play a strategic role in the faculty. She stated:

I think the purpose of the role is to make sure that there is a professional service of administrative delivery, relative to student administration, HR administration, financial administration, coordinating the marketing effort of the faculty, looking after the information technology needs of the faculty, and also to some extent, holding your hand over the donor-funding activities that is going on. So, it is a very much wider role than what your senior faculty officer would have been able to play (Executive Director: HR).

Thus, Human Resources Management's expectations of the faculty manager’s role are:

- To work in partnership with the dean, deputy deans and chairperson of departments.
- To provide leadership on matters relating to all aspects of faculty administration including management of human resources, finances, student administration and services, and the dissemination of institutional information.
To lead and develop a strategic focus through coordination, integration, and consistency in relation to administrative processes and operations in the faculty to support the academic project optimally.

In addition, faculty managers are aware of their effective roles in faculty management. Therefore, faculty managers realise that without their roles and responsibilities, the deans will be confused and the faculty management may collapse. Thus, my research findings confirm the views of the Executive Director of Human Resources Management.

In conclusion, through the creation of the position of the faculty managers who focus on operational and strategic matters, the role of the deans has moved to academic leadership with a focus on strategic matters.

5.3.3 How did the dean work before the faculty manager was employed?

With regard to the literature on the dean’s role and responsibilities which was discussed in Chapter Two, Naidoo (2009) argued that in the past, the deans in South African HEIs were not only responsible for their academic and strategic matters, but rather they were also responsible for the all matters related to administrative and operational issues within the faculty. One of the faculty managers stated:

I would be the first port of call, whereas if my role wasn't here, the dean would be bogged down with so many unnecessary queries, which I think would just have made his life so much more complicated (FM, J).

The faculty managers gave examples about their roles in helping the deans at work:

I do not know how they operated without it [faculty manager] before. I think the university in fact, lost a lot of money before having faculty managers. We put systems in place that were not there before (FM, S).

I think if the role of faculty manager wasn’t there, it would mean additional responsibilities for the dean that the faculty manager could have dealt with, which is unnecessary (FM, J).

Having the faculty manager is their buffer, because in this space of time, I have been through three deans and all of them have come into the position with a different set of skills. All of them don’t come with the full pizza. Your manager must have the full pizza;
otherwise your dean is going to struggle. When I came in here, the reason why the dean was struggling is because the dean was, what I call, fire-fighting. (FM, M).

From the point of view of supporting and protecting the dean and that is a very important role because if the faculty manager isn’t there, everybody tends to go to the dean with their problems, in terms of the administrative aspects. When the faculty manager is there, he becomes the buffer between in every small issue, because I have put the structure in place (FM, L).

Before creating the faculty manager’s position and roles, there was not a clear image about some of the functions that related to people in the faculty office. In addition, there was an unclearly defined position of the functions; for example, who was responsible for what. Moreover, the role of dean was a combination of academic and administrative matters. Each dean simultaneously acted as an academic and administrative manager. Some deans explained their experiences before creating the position of faculty manager:

Before I had a faculty manager, I was responsible for just about all matters relating to the, not just about this office but also the faculty office. I had very few staff in the faculty staff, actually, and there was not really a clear defined set of functions for the people in the faculty office (Dean, Faculty of Art).

Before, the dean ran the faculty office. Everyone who wanted leave and all those sorts of things that were mundane day to day issues would knock on the dean’s door. So every time I am engaging with the faculty officer, I am not engaging with the academic project, ok. So, if you want to accelerate the academic project and the dean is spending all his time engaging with the faculty officers, he has very little time then to engage with the other professors and lecturers and heads of department, etc (Dean, Faculty of Natural Sciences).

It is very important to have individuals who act as faculty managers specifically to work on operational and administrative issues. Identifying the work of the faculty manager has enabled the dean to have an academic and strategic focus within the faculty. One of the deans stated:

It is an administrative task, she has got an administrator looking at updates or registration, especially in the beginning of the year, and she gives that report to the cluster head meeting, to say that “these students are registered, these are not registered, please watch when they come into the clinics or write exams”, so I think in that regard, the faculty manager has been of tremendous value, to this faculty at least (Dean, Faculty of Dentistry).

The faculty manager is a link between the deans and their subordinates, namely, the staff who work under them such as academic staff, administrative staff, lectures and students.
The deans did not have time to conduct their own research; however, with the appointment of faculty managers they have regained some time which they can use for their students, their research and article writing. A couple of deans explained:

In my time, there was always a faculty manager, so I have been dependent on a faculty manager all the time. I assume that a lot of the things were done on campus, let’s say the co-ordination of student selection was done on campus and linked to the dean’s office. Now it goes through the faculty manager’s office and then comes to the dean’s office, so campus did a lot of things (Dean, Faculty of Dentistry).

I am a B2 rated scientist, which is quite high up in the South African system, so I do run research projects. So far this year, I have published four papers. I have completed two PhD students and one Master’s students in the last three years. So, if I didn’t have a faculty manager, I would have had to stop all of that. (Dean, Faculty of Natural Sciences).

In conclusion, previously in South African HEIs, deans worked as academic and administrative managers. It was a big effort for them. They were bewildered when organising functions within their faculties. In the next section, I have discussed the deans' perspectives of their faculty managers.

5.3.4 The deans’ perspective of the role of faculty managers

One of the deans indicated that he faced a big challenge before the introduction of the position of faculty manager. He indicated that since the faculty manager position was created these challenges have been reduced. Bennett (2013) as a dean of the faculty of Humanities in Australia confirmed the valuable assistance provided by his faculty manager. Naidoo (2009) also stated that some deans are of the opinion that the faculty manager's role can be of significant assistance in relation to operational matters. According to the results of my study, I agree with the writers mentioned above that overall deans are very pleased with the contribution of their faculty managers.

In my case study, the dean’s role was focusing on both operational issues and strategic issues. This means that the dean was responsible for both academic and administrative affairs. However, the position of faculty manager has allowed the dean’s focus to be only on academic and strategic issues. For example, the faculty manager is responsible for all internal communication,
financial matters, operational issues and students. All deans who were interviewed commented on the role and responsibilities of the faculty manager. Four of the deans highlighted the importance of the roles of the faculty managers in their faculties:

The faculty manager came in and took a whole lot of things off my desk, for example, I don’t have anything to do with the registration process anymore, or the selection of students… I don’t get involved in actually managing the faculty office staff, which I used to in the past, where there were professional issues or role conflicts or whatever, that all ended up on my desk (Dean, Faculty of Art).

For me, he [FM] is my chief administrator and I leave all the administrative jobs to him… we collectively decide on the best solution, and he goes out and implements that and I trust him implicitly. So, for me, it is just to take away the administrative burden so that the Dean can get on with the job that he needs to get on with (Dean, Faculty of EMS).

The faculty manager is responsible for the day to day running of my office and the faculty office, effectively… She ensures the smooth running of the faculty office, she is the line manager for all the faculty office staff… She enables me to focus on academic issues more than just the kind of managerial side of things (Dean, Faculty of Art).

If you give the dean a faculty manager who is a good administrator then you are going to be in a much better place, because the administrative side enables the dean to do what he is very good at, and the faculty manager’s point because he is very good at administration… You have two good people working side by side on the same road, instead of having one big ego who thinks they can do everything but delivery nothing (Dean, Faculty of Natural Sciences).

The faculty manager is actually a decentralisation of activities. It’s the campus’ link with the faculty, so reports used to go through from all faculty committees and sub-committees through faculty board and to administration on campus, but now it’s the faculty manager’s job to see that all those things goes through (Dean, Faculty of Dentistry).

I rely on the faculty manager, we have total communication all the time about what is happening, the faculty manager is reporting, he brings to me all the issues that needs my attention within the faculty office… the faculty manager has open access to me at any one stage and we have said ourselves “look at the vision and the strategy which was defined by the academics and our job is to deliver, and we look at the best way we can do it” (Dean, Faculty of Natural Sciences).

As a dean, your faculty manager is part of your new leadership that you are continuing to develop. You have got to give people authority and responsibility to make them good leaders (Dean, Faculty of Natural Sciences).

Previously, the deans were responsible for a great load of administrative issues such as managing faculty office staff, the processes of registration and the process of choosing the students. However, now all of those operational and administrative issues are referred to the faculty
manager’s office and they have become the faculty manager’s responsibility. Furthermore, the role of the faculty manager is a link between the dean and their subordinates.

Moreover, I am of the opinion that the main purpose of creating the position of faculty manager was to free the dean from administrative and operational matters. However, the significance of this role relies on the individual who will practise and act this role, as well as what kind of personal/self-identity he/she should have. The next excerpts show what deans said about the role of faculty manager:

I struggled for a year without a faculty manager, it was an absolute nightmare for me, I don’t want to have that ever, ever again. So, in brief, that is what I think they ought to do: run the administrative processes, which deals with examinations, the day-to-day administrative matters, functions, committees (Dean, Faculty of EMS).

I didn’t have a faculty manager yet, to start with. I did a lot of work to do with human resources; I did a lot of work around finance, approving payment requisitions, all sorts of things that, as far as I am concerned, are not particularly per view of a dean (Dean, Faculty of Art).

The faculty manager is making sure all the administration. He has direct interaction with the registrar... it works extremely well and people can’t understand why I am still so active as an academic, and still achieve a lot in this faculty. It is good because of the faculty manager. Without that, I would have a totally different life (Dean, Faculty of Natural Sciences).

The above excerpts reveal that some deans argued that the faculty managers reduce some of their roles and responsibilities. Others stated that the faculty managers act as buffers when dealing with daily operational issues. They filter these issues into reports that are reported directly to the dean’s office.

The following excerpts show how the deans explained the benefits of having faculty managers:

If you don’t have a faculty manager, you get sucked back into all the managerial stuff. The idea of the faculty manager was to free the deans from all that managerial stuff and as I said, it works better and worse in different faculties...but to me, that is the fundamental thing, in that I do not want to get sucked back into all that stuff (Dean, Faculty of Art).

In the faculty office, there are about six staff...but you need a person to co-ordinate that, otherwise the dean or the deputy dean would have to interact with all those administrators, so now the faculty manager co-ordinates that so that I can get one report from the faculty manager ... So, I don’t double-check or check. The faculty manager does a lot of that for me, so it has helped me tremendously (Dean, Faculty of Dentistry).
When there is a faculty manager, there is a clear path for everything, and there are more than just one person, having to make all of these things and do everything on this level, then it must be realised that the faculty manager and the dean working very closely together (Dean, Faculty of Natural Sciences).

For me, he [faculty manager] is my chief administrator and I leave all the administrative jobs to him...So, for me, it is just to take away the administrative burden so that the dean can get on with the job that he needs to get on with, and that is to lead the faculty and to provide the direction that we want to take the faculty in (Dean, Faculty of EMS).

On the other hand, the faculty manager serves a pivotal role for all matters within the faculty. Two of the deans related:

The faculty manager is our liaison with the Health Professions Council, it means that the forms come to me and I sign it, but she [faculty manager] processes…it is a monitoring effect. (Dean, Faculty of Dentistry).

The faculty improved significantly with the appointment of a faculty manager, as a result of the position… the faculty manager could liaise directly with the registrar… the faculty manager is the chief administrative officer of the faculty... the faculty manager, by virtue of the position, could now take charge of all the administrators in the faculty (Dean, Faculty of EMS).

According to McMaster (2002, 2005), in Australia the position of faculty manager is an extension of the faculty registrar. On the contrary, in South Africa, the position of faculty manager was created to be at a higher level than the position of senior faculty officer.

My study found that deans were aware of the faculty managers’ effective roles in the faculty. Therefore, deans realised that without the faculty managers, the management of the faculty would be an unmanageable burden. For these reasons, deans acknowledged their importance. The faculty managers thereby became conscious of the significance of their roles and responsibilities.

In brief, the position of faculty manager has given deans the opportunity to strengthen their academic focus, rather than focus on administrative matters. Therefore, deans depend on the faculty manager’s role, in particular with regard to administrative and operational aspects.
5.3.5 What is the relationship between faculty managers and deans?
In this section, I have discussed the relationship between the faculty managers and the deans. In addition, I examine how they interact and work with each other within the faculty. According to the literature which I reviewed in Chapter Two, McMaster (2002, 2005), Bennett (2013), and Naidoo (2009) focused on the relationship between the faculty managers and their deans as a key factor.

1– However, in terms of the findings of my study, I support the discussions in the literature. I emphasise that there is a relationship between the faculty managers and their deans. It is a good positive relationship amongst all of the faculty managers and their deans. My study found that their relationships are based on the following principle:

2– Mutual respect.

The faculty managers and the deans work together with mutual respect. All of the faculty managers were happy working with their deans and from what I could discern the reason for this was that there was mutual respect between the deans and faculty managers. The following excerpts explain the nature of these relationships:

I have a fantastic relationship with the dean. I think it depends on people’s personalities (FM, S).

There is no overlap. They, the deputy deans and the deans, they are more in charge of the academic portfolio and I am more in charge of the administrative portfolio. So that is the big difference (FM, S).

I have got a good working relationship with her [dean], we have got several new deputy deans, the one and I have a very good relationship (FM, M).

I have a lot of respect and admiration for the dean, we get along very well, our relationship is of the kind that I can speak to him about anything, and if I have a problem, I can go to him. So I have good respect for the dean as well (FM, J).

I have got a good relationship with him [dean] (FM, J).

I am very fortunate that I have a good relationship with the dean; I know that does impact on the way in which you operate as well. (FM, J).

I think I have a good working relationship with the current deputy deans and the dean, and I think the reason for that is because the dean and I have known each other on the other side... (FM, W).
I think I have a good working relationship with them and I think we see each other as partners, as opposed to one person reporting to the other. I think I generally have a good working relationship with most of the other academics as well (FM, W).

Fortunately, the dean has given me a lot of freedom in terms of structuring the faculty office....I have very good relationships with the deputy deans within science. I have dealt with three; because we have three deputy deans...I have not had any sort of issues with him because I think they understand that I report to the dean and that, together, we sit on the management committee (FM, L).

In conclusion, in South African HEIs, there is no tension between administrative managers, that is, faculty managers and academic managers, namely, deans. The main reason for this is that deans cultivate respectful relationships with their faculty managers. A second reason for this is that the faculty manager’s focus on administrative and operational goals and the dean’s focus are on academic and strategic goals. A third reason for this is that the faculty managers contribute to work in some of dean’s roles and responsibilities. More specifically, all deans delegated operational and administrative issues to the faculty managers freely without coming back to them.

5.4 Chapter summary of findings
In the first part of the chapter, I discussed how the faculty managers pursue their ethical aspirations to form ethical subjectivities. Thus, even though the faculty managers occupy the same social identity as faculty managers, there is a big difference between them in relation to their ethical values and practices through which they instantiate their subjectivities. The study has indicated the freedom and aspirations of faculty managers shown in the re-configuration of their social identities via their unique practices. My argument has focused on how the faculty managers apply their various ethical values to form their subjectivities in ways that give their social and work lives a unique meaning. The study shows how these faculty managers “make sense of themselves, of their activities, of what they share with, and how they differ from, others” (Brubaker & Cooper, 2000, p. 4).

The findings of this study have pointed out those faculty managers’ ethical values, their personal thoughts and their beliefs are not subjugated to the managerial discourse, job description and the
regimes of practices. In contrast, their ethical orientations have a direct influence on the shape and form of their social identities and practices.

My goal was to reveal that the subjectivities of all the faculty managers in my study were informed by their ethical goals that they worked to ingrain within themselves. They purposively have chosen their lives and how they live their lives in line with their desires and needs. It is because – as O’Leary wrote:

Myself and my life have no shape, no purpose, no justification, outside of the form which I give to them. It is, therefore, imperative (non categorically imperative) that I think about that form, develop the techniques that will help me to transform it, and that I reflect upon the ends, the teloi, to which I will direct it (O’Leary, 2006 as cited in Segal, 2014, p. 165).

The application of Foucault’s perspective of ethics as self-formation in the field of HEIs has enabled me to explore the positive potential about the identities and practices of individuals who occupy the position of faculty managers within a South African HEI. Furthermore, my study shows that the organisational control or regimes of practices employed by management cannot fully shape the individuals’ identities and practices, but that there is a set of ethical values, emotions and beliefs which impact their subjectivities and practices. The findings also show how faculty managers’ ethical goals have an impact on those working with them as well. In addition, the study presents a challenge for organisations in terms of how they manage the ethical concerns of their faculty managers. The study also provides insight to managers who want to use Foucault’s perspective on ethics as a tool for exploring managers' ethical subjectivities.

The findings of my study also found that faculty managers contribute both at an operational as well as strategic level in their faculties. Furthermore, my study found that there is a good relationship between the faculty managers and the academic managers (deans and deputy deans). This relationship is based on the model of ‘partnership’; both of them work together in order to achieve one goal.

With regard to faculty managers’ role in HEI, it is evident from the data that faculty managers play significant roles ranging from strategic, administrative, financial and HR. Faculty managers’ roles are not restricted to administrative, as anticipated, as all faculty manager clearly stated that they execute strategic activities. Although faculty managers’ roles in South Africa are sometimes
confused as being similar to that of a secretariat position, this assumption is wrong when the data collected from the interviews are considered. I found that faculty managers are responsible for administrative and operational matters. This enables the dean to be the academic leader and maintain a strategic focus. By virtue of the roles of the faculty managers, the deans have been able to work on their research and publications, and continue their academic duties.

In the next chapter the conclusion of this study and recommendations for the future studies are presented.
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Introduction
This chapter provides the conclusions and implications of the research findings of the study. In addition, I have revisited the research questions and answers, and make suggestions regarding Foucault’s ethical framework. Conclusions are drawn based on the results obtained and recommendations for future research are addressed.

6.2 Conclusion
I can confirm after reviewing literature on faculty managers that there is no direct study that has been conducted in South African HEIs on faculty managers. Thus, my study can be documented as the initial publication on the identities and practices of faculty managers in South African HEIs.

The empirical findings reveal that the ethical values and aspirations of people who occupy the position of faculty managers influence their practices within the workplace. As a result, each faculty manager produces a unique subjectivity combining the effects of the discursive regime (with its associated regimes of practice) with the practices of the self. These practices influence the people who work under their authority, and subsequently, influence the management of the faculty as a whole. However, it is important to assert that not only does the regime of practices influence faculty managers’ identities and practices, but that their crafted identities involve their practice of freedom through self-formation. Dean (2010, p. 43) stated that “(r)egimes of practices (government) do not determine forms of subjectivity” but in combination with an ethical commitment as a form of self-work or self-making.

Constructing and shaping ethical or self-styled social identities, however, entails a kind of resistance such as ‘identity work’ (Alvesson & Willmott, 2001; Sveningsson & Alvesson 2003; Watson, 2008) or ‘ethics of the self’ (Cooper & Blair, 2002; Davidson, 1994; Ibarra-Colado et al., 2006; McPhail, 1999 O’Leary, 2006). According to Infinito (2003), there is no end to the
process of being an ethical person. It is related to the individual’s desire, determination, will and freedom of choice towards a change of the self. I feel that the application of Foucault’s ethics of the self in the field of management in HEIs has enabled me to explore the managerial identities and practices of individuals who occupy the position of faculty manager within a South African HEI, and helped me to realise that identities are always in motion or being constructed in terms of time and space.

One of the findings of this study, the importance of relationships for shaping people’s ethical values and aspiration, has showed me that Foucault’s four part ethics of self-configuration could be augmented by attending to the importance of relationships in self-making. I found that the ethical aspiration of one particular faculty manager, for example, was affected by the spiritual values of her dean. This relationship has contributed to the ethical self-formation of this particular faculty manager. This example illustrates that relationships between people, particularly at work, can be a significant factor that impacts on the way people ethically construct, shape and renovate their subjectivities and enact their practices. The key point is that the effects of such relations contribute directly to faculty managers’ identities and practices. Importantly, most of them were influenced by their relationships with others such as family, friends and their deans.

Even though the signifier ‘faculty manager’ stems from the managerial discourse, is shaped by the regimes of practices of the specific organisation, and has a job description attached to it, one can consider the social identity ‘faculty manager’ as ‘an empty signifier’. Thus, there is no specific definition of a faculty manager since every incumbent will shape this signifier through their ethical values and aspirations within the context of their universities and their specific sociocultural context. I can confirm that all the faculty managers shaped their identities and practices based on their ethical values, beliefs and convictions.

In addition, the study provided an overview of the current roles of faculty managers. It showed that faculty managers were alleviating their deans of some of the responsibilities and thus, making a considerable contribution to the management of faculties. I explicitly explored and examined the faculty managers’ roles and responsibilities; the salient points were that faculty
managers contribute to strategic issues in their faculties in addition to their operational roles and responsibilities.

I can conclude, from my interviews with the five faculty managers, that all of them shaped their occupational and social position of ‘faculty manager’ thereby expressing their ethical aspirations. They were interested in helping to make changes in the faculty – to making it a better place.

Exploring how individuals act in an ethical way suggests that individuals do not behave in an accidently manner or have ethical beliefs imposed on them by someone else, but rather ethics is based on personal and self ‘convictions and beliefs’ (Hanning, 2013). The process of becoming or cultivating an ethical subjectivity is an endless process, as long as the subject is still alive. It is related to the individual’s ongoing and unfolding life and practices.

In addition, using the images and sketches as a proof of evidence in relation to the way in which each faculty manager has constructed his/her identities and practices, they have provided a clear picture of shaping these identities and showing their practices. These images and sketches could use as a means of illustrations in the research relevant to ‘ethics of the self’ in the future.

Each of the faculty managers shaped his/her identities and enacted his/her practices in different ways: (1) L fashioned himself as a high-minded manager through adhering himself to the principle of integrity which originated from subjecting himself to the religious discourse of Christianity. (2) M fashioned himself as a change agent through working on changing his thinking and practices which stemmed from subjecting himself to the systems thinking discourse. (3) S fashioned herself as a spiritually aware person by allowing herself to be transformed by spiritual related discursive resources. This principle arose from subjectifying herself to the spiritual discourse. (4) W fashioned his identity and practices through managing and maintaining his time using the Trello app. In doing so, he subjectifies himself to the self-management discourse. (5) J fashioned herself as a professional manager by working in an organised way. Thus, she subjectifies herself to the professionalism discourse.

Foucault’s framework of self-formation or ‘ethics of the self’ includes four themes of ethical self-formation. These themes were used as a tool for exploring identities and practices of faculty managers from different angles. Foucault’s framework provided a frame or a lens through which
I could explain the way people live ethical lives. In summarising this section, I conclude with the following:

All the faculty managers have explained how they have worked on themselves to construct their identities they want to be. Their ethical values (integrity, change thinking and practices, wisdom and knowledge, time management and working in an organised way) have been taken as their ethical substances or as principles that they have to work upon. They showed their ethical goals, ‘aspirations for the self’ as being ‘ethical subjectivities’ successful managers, as well as being part of changing and developing their selves. Thus, their identities and practices are constituted by one of these ethical values which are inculcated in their thoughts and beliefs. In addition, their identities, practices, roles and responsibilities have moved a step further to include new strategic dimensions, which enables them to make actual contributions to the university management in South Africa.

6.3 Recommendations for future research

There are many aspects in my study that can be further explored, but what is clear is that further research on professional staff and academic managers is currently needed. This study only addressed a single university in South Africa because of time constraints. However, the findings of this study contribute to the literature on HEI Management and university related Human Resource Management in South Africa. This study also recommended that further studies should use a larger sample of participants drawn from across universities in order to expand our understanding of faculty managers’ identities and practices in particular and administrative staff in general. Further studies might also explore other administrative occupational categories such as senior faculty officers and other academic managers such as deputy deans. Future research should respond to the two questions that follow. How are the roles and responsibilities of academics and administrative staff changing and evolving in South African HEIs? What is the role of ethics within the changes that are occurring in South Africa? Findings on these questions would broaden our understanding of the challenges that face HEIs, especially in terms of the ‘#feesmustfall’ campaign.
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Appendix 1: Participants information sheet

Researcher: Abdalla Mohamed Bashir
Economic and Management Sciences Faculty
A historically disadvantaged South African university

Dear Sir/Madam,

I am a master’s student in the School of Business and Finance, situated in the Faculty of Economic and Management Sciences, at a historically disadvantaged South African university, completing a Master of Management degree. I am pursuing a research project leading to a thesis. The University requires that ethics approval be obtained for research involving human participants.

The research project is entitled: *The Identities and Practices of Faculty Managers in a Higher Education Institution in South Africa*. The focus of the project is examining the identities of faculty managers who are working in a Higher Education Institution in South Africa. In my research I aim to analyse the managerial identities and practices of faculty managers and how these identities are shaped in terms of the managerial discourses with the university. In addition, I hope that through this study I can demonstrate the development of identity of faculty manager in taking more responsibilities for management in response to the new needs and shifts.

You are invited to participate in this research project. You are invited as a possible participant because you are one of the faculty managers who are working at a historically disadvantaged South African university. Your opinion will help me to understand the managerial identities and practices of faculty managers and their relationships with deans, deputy deans and faculty administrators. I would like to seek your cooperation by answering the questions. I hope you will agree that this is a worthwhile area of research and cooperate by agreeing to be interviewed.

If you agree to participate in this interview you and I will be required to sign a consent form that binds me to adhere to what we agreed to, which include upholding your privacy and keeping your information and opinions anonymous, then you will be asked to contribute towards this research by answering some questions which will provide your opinion and information. The
interview will be between you and me. Furthermore, the interviews will be held in the place of your choosing and it will be for an hour per session, the number of sessions will be 3 sessions.

I emphasise strongly here that the information obtained will be used in the strictest and confidential manner. You will not be identified at any stage in this study. Your name and other personal information will be kept confidential if you so wish. Your identity will be confidential and anonymous. No other person besides me and my supervisor Dr. Abdullah Bayat will be able to see this information and views.

If you have any questions or would like to receive further information about the research project, please contact my supervisor at:

Dr. Abdullah Bayat, a historically disadvantaged South African university, Faculty of Economic and Management Sciences

Telephone: +27219593332
F: 27219593219

Or you could contact me directly at:

Abdalla Mohamed Bashir, a historically disadvantaged South African university, Faculty of Economic and Management Sciences.

E-mail: abdallambashir@gmail.com
Telephone: +27214613126

This research has been approved by a historically disadvantaged South African university’s Senate Research Committee and Ethics Committee. Yes.

Yours sincerely,

Abdalla Mohamed Bashir
Appendix 2: Letter of consent for key information interviews

I, the undersigned, confirm that (please tick box as appropriate):

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>I have read and understood the information about the project, as provided in the Information Sheet dated:   /   / 2015.</td>
</tr>
<tr>
<td>2.</td>
<td>I have been given the opportunity to ask questions about the project and my participation.</td>
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<tr>
<td>3.</td>
<td>I voluntarily agree to participate in the project.</td>
</tr>
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<td>4.</td>
<td>I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.</td>
</tr>
<tr>
<td>5.</td>
<td>The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymisation of data, etc.) to me.</td>
</tr>
<tr>
<td>6.</td>
<td>I have been informed that with my consent the interview will be audio-taped and I understand that audio-tapes will be stored at the historically disadvantaged South African university and will be destroyed after 5 years.</td>
</tr>
<tr>
<td>7.</td>
<td>The use of the data in research, publications, sharing and archiving has been explained to me, and the interview is for the purpose of research.</td>
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<tr>
<td>8.</td>
<td>I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.</td>
</tr>
<tr>
<td>9.</td>
<td>Select only one of the following:</td>
</tr>
<tr>
<td></td>
<td>➢ I would like my name used and understand what I have said or written as part of this study will be used in reports, publications and other research outputs so that anything I have contributed to this project can be recognised.</td>
</tr>
<tr>
<td></td>
<td>➢ I do not want my name used in this project.</td>
</tr>
<tr>
<td>10.</td>
<td>I, along with the researcher, agree to sign and date this informed consent form.</td>
</tr>
</tbody>
</table>

Participant:

Name of Participant __________________________ Signature __________________________ Date ________________

Researcher:

Name of Researcher __________________________ Signature __________________________ Date ________________