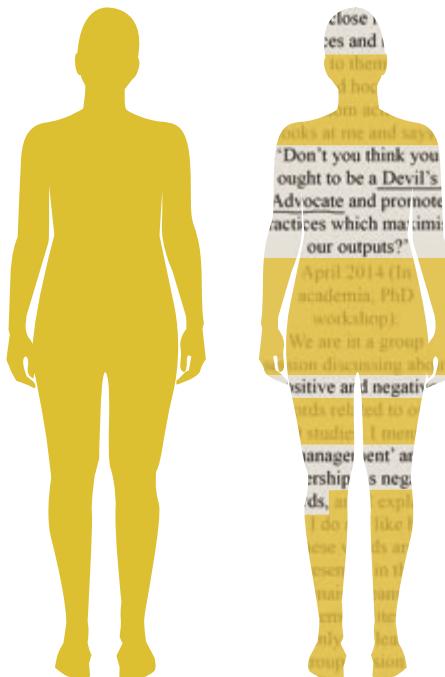


DISCOURSE, AFFECT AND THE ETHICS OF SUBJECTIVITY

HANNELE KERÄNEN ACTA UNIVERSITATIS
LAPONIENSIS 384



HANNELE KERÄNEN

Discourse, affect and the ethics of subjectivity

Academic dissertation
to be publicly defended with the permission
of the Faculty of Social Sciences at the University of Lapland
in lecture hall 2 on 21 December 2018 at 12 noon



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

Rovaniemi 2018

Acta Universitatis Lapponiensis 384

HANNELE KERÄNEN

Discourse, affect and the ethics of subjectivity



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

Rovaniemi 2018

University of Lapland
Faculty of Social Sciences

© Hannele Keränen

Layout: Taittotalo PrintOne, Minna Komppa
Cover: Vappu Jaakkola

Distribution:
Lapland University Press
PL 8123
FI-96101 Rovaniemi
Finland
tel. + 358 40 821 4242
publications@ulapland.fi
www.ulapland.fi/LUP

University of Lapland Printing Centre, Rovaniemi 2018

Printed work:
Acta Universitatis Lapponiensis 384
ISBN 978-952-337-117-0
ISSN 0788-7604

PDF:
Acta electronica Universitatis Lapponiensis 251
ISBN 978-952-337-118-7
ISSN 1796-6310

Abstract

This research focuses on the ethics of subjectivity in the changing landscape of higher education. Prior research provides knowledge on the production of subjectivity in higher education but there is little research on ethical subjectivity. Furthermore, empirical accounts on how affective and embodied experiences implicate the ethics of subjectivity are rare. By examining the relationship between ethics and affect, I offer a more nuanced understanding of how our self-production is bound to affective and embodied experiences.

My research builds on auto-ethnography; I examine the becoming of subjects in a merged Finnish University of Applied Sciences during the course of five years from a middle management position. The data consists of discussion notes and documents, tape-recordings from management meetings and recordings from info sessions. The data also consists of awkward encounters, which have produced the experience of difference at the level of subjectivity. With the archaeological and genealogical analyses, I elaborate on how we mobilise and resist discourses in our self-production. I also elaborate on how we produce ourselves as ethical subjects through the technologies of the self. Through a post-coding analysis I show how the becoming of subjects is bound to affective and embodied experiences.

The results of my research produce new knowledge on the relationship between ethics and affect in our self-production. I argue that affective dissonance is central in reflecting our ways of becoming an ethical subject. It is also central in re-evaluating our self-relation. Theoretically, my dissertation adds to the discussion of ethical subjectivity through elaborating on how affective dissonance unfolds the ethics of subjectivity. Affective sensations are thus part of the experiences that we embody

in various situations, and through which we orient ourselves as ethical subjects. Methodologically, this study acknowledges the importance of auto-ethnography in studying the relationship between ethics and affect and in our self-production.

Practically, I elaborate on how securing a smooth transition while promoting a strategic change can lead to contradictions. Because of these contradictions, the polyphony of truth claims and the ethical demands of the other are distanced rather than welcomed. The majority of the projects propagated under the umbrella of structural development of the Finnish higher education are carried out as projects of rationalisation without pausing to think about the distinctiveness of higher education institutions. This pausing would provide an opportunity to reflect the opportunities to harness an ethic of recognition. Such ethics does not manifest the ethical righteousness of those promoting change or those resisting it, but rather acknowledges our capacity to be critical and open to the demands of the other.

Keywords: subjectivity, affect, ethics, discourse, technologies of the self, higher education

Tiivistelmä

Tutkimukseni tarkastelee eettistä toimijuutta muuttuvassa suomalaisessa korkeakoulukontekstissa. Aikaisemmat tutkimukset ovat käsitelleet toimijuutta ja sen rakentumista eri konteksteissa ja eri näkökulmista. Eettisen toimijuuden tarkastelut korkeakoulukontekstissa ovat kuitenkin harvinaisia. Myös kehollisten kokemusten kautta rakentuvaa eettistä toimijuutta on tutkittu vähän. Tarkastelemalla etiikan ja affektiin välistä suhdetta toimijuuden tuottamisessa, osoitan, kuinka se rakentuu myös kehollisten kokemusten kautta.

Tämä autoetnografia perustuu viiden vuoden pitkittäiseen tapaus-tutkimukseen fuusioituneessa suomalaisessa ammattikorkeakoulussa, jossa työskentelen keskijohtoon sijoittuvassa asiantuntijatehtävässä. Aineisto koostuu fuusioon liittyvistä virallisista asiakirjoista, kokousnauhoitteista ja keskustelumuistioista, joiden käsitteilyssä olen hyödyntänyt foucault'laista analyysia. Olen hyödyntänyt tutkimuksessani myös erilaisia reflektointiaineistoja, joiden avulla olen analysoinut oman itsesuhdettani muokkaavia käytäntöjä affektiivisen dissonanssin kautta. Tuloksena on analyysi siitä, kuinka ylläpidämme ja vahvistamme vakiintuneita tapojamme tulla subjekteiksi itsekäytäntöjen avulla. Tuloksena on myös analyysi siitä, miten affektiiviset ja keholliset koke-mukset vaikuttavat tapoihimme tulla subjekteiksi.

Tutkimukseni tulokset tuottavat uutta tietoa etiikan ja affektiin välisen suhteen merkityksestä toimijuudelle. Väitän, että kokemus affektiivisesta dissonanssista avaa mahdollisuuden arvioida uudelleen itsesuhdettamme, koska se horjuttaa sitä työhömme ja työyhteisöömmekohdistuvien erilaisten vaatimusten ja odotusten kautta. Tutkimukseni osallistuu eettistä toimijuutta tarkastelevaan keskusteluun tuottamalla uutta tietoa affektiivisten kokemusten vaikutuksista refleksiviseen it-

sesuhteeseen. Osoitan, kuinka affektiiviset kokemukset ovat keskeinen osa subjektiksi tulemisen tapoja.

Metodologisesti tutkimukseni tunnustaa autoetnografisen tutkimuksen merkityksen etiikan ja affektiin välisen suhteen tutkimisessa. Tutkimukseni konkretisoi samalla korkeakoulujen muutosten vaikuttuksia toimijuuteemme ja osoittaa, kuinka samanaikaisesti jatkuvuutta ja muutosta korostavat diskurssit tuottavat ristiriitoja. Ristiriitojen tarkastelussa olennaista olisi tunnistaa eri toimijuksiin kohdistuvat vaativukset ja odotukset, ja tarkastella organisaation käytäntöjä affektiivissä, kehollisissa vuorovaikutussuhteissa ja yhteentörämäyksissä muuttuvan itsesuhteen kautta.

Asiasanat: toimijuus, affekti, etiikka, diskurssi, itsekäytännöt, korkea-asteen koulutus

Acknowledgments

Hereby, I would like to thank my academic community, my working community, and my family and friends who have contributed to my research process. I start with my supervisors, Pikka-Maaria Laine and Susan Meriläinen. Your constructive way of supervising and questioning my approach has had a huge impact on my thinking. On the one hand, just as I thought I had it all figured out, a simple question from you made me question everything. On the other hand, your way of giving advice clarified my thinking. I wanted to write about complexities, but along the way I understood that dissertation is meant to be a simplifying medium. Yet, I did my best to make everything complicated because I felt that the reality around us *is* complex. I have never been interested in simple answers which are reassuring but bound to be somehow biased. I am thus grateful that you have given me the opportunity to write the kind of thesis that I wanted to write, even though there were times when I could not explain why I wanted to do it in a particular way. Thank you for pushing me way beyond my limits and trusting in me that I can handle the pressure.

I would also like to thank my pre-examiners and opponents Professor Robyn Thomas from Cardiff Business School and Professor Janne Tienari from Hanken School of Economics. Your work has inspired me in so many ways. Robyn, I am grateful of your insightful feedback on my thesis. We will meet for the first time just before my thesis defense. To share this day with you is both confusing and exciting. I never anticipated that it would be possible to discuss with you about Foucault's work and how it can be employed within the critical strategy research stream. Your research has opened new pathways for me and encouraged me to counter my taken for granted assumptions of strategic change.

Janne, you are one of the few scholars with whom I have shared my thoughts. Along the way, I was reluctant to discuss about my work with others, because I simply could not stop my headwork and textwork. The messiness and incompleteness of my thinking and writing bothered me; nevertheless you were able to grasp what I was trying to do. Your research on the changes within the field of Finnish higher education has been important for me in countering my taken for granted assumptions of the purpose of higher education. I am grateful of your insightful feedback on my thesis.

I would also like to thank those academics with whom I have had the pleasure to discuss about my work during the PhD courses and conferences that I have attended. This feedback has pushed my work towards affect and the ethics of subjectivity. I am especially grateful to Professor Alison Pullen from Macquarie University. The PhD course on corporeal ethics in December 2016 in the University of Lapland helped me to make sense of affective sensations, and bridge affect to the ethics. Your genuine interest in us and on our thoughts during the course was a delightful experience of generosity. I am also grateful to Professor Anu Valtonen, who arranged this course together with Alison.

Along the way I have bothered my fellow PhD candidates Piritta Parkkari and Juhani Parhiala with my work and messy thoughts. Our reading circle was never very active, but whenever we managed to arrange Skype sessions in order to share our thoughts on academic research, they were always beyond ordinary and never boring. I am going to miss these sessions and your vivid approach to life and other stuff. Thank you for your support.

I would also like to express my gratitude for the financial support that I received from the Foundation for the Economic Education and the Education Fund.

I would also like to thank my working community for supporting me, and providing such a rich data for my research. I never realised how awkward it is to make an auto-ethnographic research. However, there really was no other way of doing this. It is hard to take the position of a critical researcher in seemingly familiar surroundings. It is even harder to be critical towards oneself. Luckily my dear colleagues have

learnt along the way that my criticism has good intentions; I question not only myself but also our thinking and actions as a community. We are not always able to explain ourselves and our actions, but at least we keep on trying.

Last but not least, I would like to thank my family. I start with my dear parents, Kauko and Raili. You have been there from the beginning. I assume that you had a proper start for the practices of parenting when you followed the advice of elderly people and tried to make me right-handed. I embrace that struggle although I do not remember it. Thank you for understanding that I want to challenge myself rather than settle for beigeness. I also owe thanks to my dear sister Heli for being the only person to whom I can turn to if I need to make sense of life and myself. I am grateful that I have you, Petri and Kasper as my extended family.

Finally, there are four most important persons to thank. Ida and Aleksi, together we have gone through moments of joy and happiness, but also moments of sorrow and sadness. I am crying as I write this, but my tears are tears of love, not sorrow. I love you from the bottom of my heart. Pertti, with you, my life took a different turn. You have given me the freedom to become me with your unconditional love. I will always love you for that. Vilma, you bond us all together. As I watch you grow, I hope that along the way you are able to embrace your sense of sincerity and open-mindedness. I love you unconditionally.

Keminmaa, November 25th 2018

Hannele Keränen

Contents

Abstract	5
Tiivistelmä	7
Acknowledgments	9
I Starting points	15
1 Justification for the study	16
2 Research questions	22
3 Key concepts	23
4 Theoretical and methodological departures	24
5 Data and analysis	26
6 Structure of the thesis	27
II Discourse, ethical subjectivity and affect	29
1 Using Foucault to study ethical subjectivity	29
2 Strategy discourse and subjectivity	32
3 Affect and ethical subjectivity	35
III Governmentality, strategic profiling and subjectivity in higher education	42
1 Transforming the political rationalities of higher education	42
2 The changing nature of the Finnish higher education	44
2.1 Intensifying the importance of rationalising of the Finnish HE system	45
2.2 Technologies of government in Finnish higher education	48
2.3 Profiling in the Finnish UAs: a different freedom?	49
3 The becoming of subjects in higher education	54
IV Methodology	59
1 Pursuing auto-ethnography	59
2 Empirical material	61
3.1 Archaeological analysis	65
3.2 Genealogical analysis	67
3.3 Post-coding analysis	68

4	Employing reflexivity	72
5	The reliability of the study.....	75
6	Introduction of the case organisation Futuria	78
V	Discourse and the ethics of subjectivity	80
1	Sustaining ‘the business-as-usual’.....	80
1.1	Producing ‘the business-as-usual’ rationality: the conventional discourse.....	81
1.2	Intensifying ‘the business-as-usual’ rationality: the profit discourse.....	90
1.3	Synopsis: sustaining the existing rationality	98
2	Becoming the northern forerunner.....	101
2.1	Strategic profiling: a space of possible transformation.....	101
2.1.1	Strategic profiling of RDI activities.....	104
2.1.2	Strategic profiling of teaching and learning.....	109
2.1.3	Producing the subjectivity of an interdisciplinary knowledge worker.....	113
2.2	Synopsis: transforming through strategic profiling.....	115
VI	Affect and the ethics of subjectivity	119
1	Bridging affect to self-production.....	119
2	Becoming a Devil’s advocate	122
3	Affective dissonance and self-production.....	128
3.1	Affective dissonance and the conventional discourse: astonishment	128
3.2	Affective dissonance and the profit discourse: frustration.....	131
3.3	Affective dissonance and strategic profiling: confusion	136
4	Towards an ethic of recognition?.....	140
VII	Discussion and conclusions	146
1	Discussion of the research findings.....	146
1.1	Discourse and the ethics of self-production	147
1.2	Affective dissonance and self-production	150
1.3	The awkwardness of the affective subject.....	152
2	Conclusions of the thesis.....	153
2.1	Theoretical, methodological and practical implications	154
2.2	Limitations of the study and suggestions on future studies.....	158
References	162	

I Starting points

It's October the 5th, 2011. We are in one of our auditoriums. I am glancing at my e-mail while listening to a presentation about our next year's budget. A headline stands out from my inbox. It says "Feedback from the Ministry of Education to the UASs". I open up an attachment concerning the new degree places for the year 2013. My heart skips a beat. I check repeatedly if I am really reading a correct line. They want to cut over 40% of our degree places! I send an e-mail to our management assistant. My message is short: "Holy shit..." I also send an e-mail to our Rector. And just like that our annual budget planning day turns into an event, which transforms everything; the structural development of the Finnish higher education turns our UAS into a crisis organisation, which starts a struggle against a possible shutdown.

My body aches as I drive back home in the afternoon. I close the garage door and burst into tears. I cannot go in. I don't want my family to see me crying over this. I don't want anyone to see me crying over this. Besides, I've been taught not to show a sad face, because it makes others feel uncomfortable. I've always been the one who tries to escape from unbearable situations by keeping a seemingly happy appearance. But this is something I cannot escape. This experience rushes through my body and mind with such a force that I want to shout. Instead, I force my rational self to take a control of the situation. For heaven's sake – things could be much worse! These are just first world problems, right? The following morning, I send an e-mail to our Rector with a headline 'Thoughts from last night'. I am exhausted. I did not sleep very well. I wish I could make this hurt less.

1 Justification for the study

My research addresses the production of subjectivity in the context of the Finnish higher education (HE). What interests me is how we produce ourselves as ethical subjects in the matrix of discourses. What also interests me is how affect maintains or unsettles our self-production (Fotaki et al., 2017) in the face of a radical change. The Finnish HE system has witnessed several reforms during the past decades (Aarrevaara and Dobson, 2016). The system was expanded in the direction of massification due to the provision of equal educational opportunities and the welfare agenda of the Finnish society (Välimäa and Neuvonen-Rauhala, 2008). This resulted in the development of a dual system, in which higher education institutions (HEIs) are divided into research-focused universities, and teaching and applied research focused Universities of Applied Sciences (Aarrevaara, 2009). The debate over the dual system has been going on for years and the pressure to find new ways to organise HE in different regions has increased due to the massive budget cuts. What seems to govern the discussions of the structural development is the importance of strategic profiling and delivering world class excellence through reducing the number of institutions, which is why the latest reforms have also highlighted the importance of mergers. The new legislation¹ has brought financial and legal autonomy to the Finnish HEIs, and enforced their strategic profiling and operational prerequisites. Similar to universities, the majority of the funding in Universities of Applied Sciences (UAS) is now based on a performance-based model².

The vignette in the beginning of my thesis relates to the structural development of the Finnish HE sector: the Ministry of Education (MoE) informed the UAS³ in the autumn 2011 about their plan to

1 A new University Act (559/2009) and a new University of Applied Sciences Act (932/2014)

2 https://minedu.fi/documents/1410845/4392480/UAS_funding_2017.pdf/070f8c08-ec18-4227-8436-d4e9f96037b9/UAS_funding_2017.pdf.pdf

3 In Finland, the UASs offer workplace-based and professional higher education at bachelor (EQF 6) and master (EQF 7) level. Research and development activities conducted at UASs comprehend applied research: <https://minedu.fi/en/heis-and-science-agencies>

cut number of degree places by the year 2013. The biggest cuts were targeted to Fabria UAS⁴ where I was working at that time. One thing led to another and eventually to a merger between Fabria and Gardia⁵, another UAS operating in the same region. A new organisation called Futuria UAS⁶ started to operate in the beginning of 2014, and it is the case organisation of my auto-ethnography. I have a long working history with Fabria UAS: before the merger, I worked there for 13 years in different positions from lecturing and RDI activities⁷ to middle and top management positions. After the merger, my career continued with Futuria UAS as the Quality Manager. Besides being preoccupied with the pre- and post-merger events, I was also preoccupied with my research, which in general revolved around the structural development of the Finnish UASs and in particular the strategic profiling of Futuria.

My position as an insider has proven to be an excellent window into the internal life of Futuria despite the fact it has also been a source of struggles. For example in the pre-merger phase, we were having a heated discussion related to making a choice between learning platforms. I drank water from a bottle and my hand was shaking. I was not nervous. I was filled with frustration triggered by the discussion, which was leading us nowhere. An outsider might think ‘Why? It is just a learning platform!’, but there was something awkward in the way we talked to each other that made my hand shake. Along the way similar kinds of awkward encounters unsettled my sense of self and made me aware of how the ethics of my subjectivity is ‘caught up in things’ (Stewart, 2007: 86). With this I refer to how we constitute ourselves as subjects in relation to both our conduct and our sense of ethical responsibility

⁴ Pseudonym

⁵ Pseudonym

⁶ Pseudonym

⁷ RDI activities in the Finnish UAS can be anything from short development cases designed for individual organizations to national and international projects spanning several years and involving a wide network of partners. Large projects are partly funded by external bodies.

to the other⁸ (McMurray et al., 2011: 541; see also Ibarra-Colado et al., 2006: 46). These encounters triggered a sense that there was evidently something going on besides ‘discourse’, which was somehow linked to my subjectivity. Eventually, they redirected my attention and urged me to problematise things which are not usually doubted, i.e. things ‘which have escaped remark only because they are always before our eyes’ (Shotter, 2006: 589). In this research, these problematisations are related to the purpose of HE and the ontology of the subjectivity.

Since Parker’s and Jary’s (1995) article ‘The McUniversity: Organisation, Management and Academic Subjectivity’, the notion of subjectivity has received increasing attention in studies addressing the changing nature of HE (Ball and Olmedo 2013; Ball, 2016; Clarke and Knights, 2015; Morrissey, 2013, 2015; Parker, 2004, 2014). Various studies (Aarrevaara, 2009; Brown and Carasso, 2013; Collini, 2012, 2017; Davies, 2006a; Tienari et al., 2016; Ylijoki, 2014) indicate that the changes propagated under the umbrella of neoliberalism have induced a crisis related to the previously silent behaviour, habits and practices (Milchman and Rosenberg, 2007). These changes also reveal how we have become anxious about the purpose of HE (Kallio et al., 2016), which pinpoints to a broader struggle between two adversaries: the traditional HE (continuity) and the market-led HE (transgression). The former emphasises autonomy, scientific freedom and ‘the greater good’ of HE whereas the latter emphasises strategic profiling, performance and competitiveness (Davies and Thomas, 2002; Kallio et al., 2016).

Various studies thus inform that individuals engage in ‘making up the self’ (Thomas, 2009: 169) when their self-production is challenged through changes in their social contexts. Nevertheless, there is debate amongst the scholars on how and why individuals identify with and/or resists discourses (*ibid.*). For example Laine et al. (2015) draw on Butler to demonstrate the ambivalent characteristics of the becoming of subjects through strategy discourse. They show that despite the possibility of reanimating ourselves, subverting the routinised production

⁸ ‘The other’ refers to the otherness in the matrix of discourses. It can also refer to the otherness in oneself.

of self-identity is at best subtle. Thomas and Davies (2009) in turn elaborate on ‘the contradictory process of identity construction as individuals negotiate the complexity of ‘being’’ (p. 700) through theorising the micro-politics of resistance within the new public management (NPM) discourse, they offer a valuable empirical account on how ‘contestation over meanings can quietly challenge power relations’ (p. 701).

Within the field of HE, studies inform how individuals maintain their sense of self through embracing the traditional values and ideals of HE, such as disciplinary commitment and academic freedom (Hakala, 2009; Henkel, 2002, 2005; Ylijoki, 2000, 2005). Studies also elaborate on the possibilities for resistance and self-regulation (Clegg, 2008; Ylijoki and Ursin, 2013). Extant literature also discusses how the effects of neoliberalism are perceived as oppressive and rendering individuals working in HEIs as insecure and vulnerable (Davies and Thomas, 2002; Harding et al., 2010, Knights and Clarke, 2014). Yet studies addressing on how ethics becomes enacted at the level of subjectivity within this field are surprisingly rare. Ball and Olmedo (2013), Ball (2016) and Clarke and Knights (2015) are among the few who have touched upon the question of ethical subjectivity.

These studies offer valuable accounts on how individuals ‘throw up a defensive shield’ (Ashcraft, 2017: 41) against the regime of NPM. However, there is no ethical relation with the other in these accounts; NPM is abstracted as an indivisible category, an ‘unjust and uncompromising third party’ (McMurray et al. 2011: 556), against which one’s own sense of ethical subjectivity is opposed. There is thus a need for a research that elaborates on how the sense of an ethical self – i.e. being a decent human being in our social contexts - is produced and transformed through the ‘complexities of the multi-faceted relations and perspectives’ (*ibid.*) in the matrix of discourses. Accordingly, to add to the discussion on ethical subjectivity within the field of HE, I examine how employees and managers constitute their ethical responsibility in the matrix of discourses in relation to the other.

What is also rare within this field, is an empirically informed understanding of how affect holds the promise of unsettling self-production through the experience of dissonance between our sense of self and the

possibilities for its validation (Hemmings, 2012). Hemmings addresses this through affective dissonance, which refers to an embodied experience, a felt sense that something is amiss in how we are recognised as subjects (p. 150). Ashcraft (2017) in turn addresses affect through inhabited criticism, which involves dwelling in and up close with the objects of our critique (p. 37). According to her, power exists, ‘as it inhabits, or is inhabited; power is effective when *affective*’ (p. 47). Hence, it was this *effect* of power that *affected* me and made my hand shake during the debate concerning the learning platform.

Scholars have explored the potential of affect to deepen our understanding of subjectivity from the perspective of psychoanalysis (Butler, 1997; Fotaki, 2012; Harding, 2007; Kenny, 2012) and bodily capacities (Massumi, 1995, 2002). The focus on the inter-corporeal nature of affective experience has linked affect to the endless constitution and re-constitution (Grosz, 2004) or transformation of subjects (Hemmings, 2012) and to organisational ethics (Hancock, 2008; Ibarra-Colado et al., 2006; Iedema and Rhodes, 2010; Kenny and Fotaki, 2015; ; McMurray et al., 2010; Pullen and Rhodes, 2014, 2015). My study adds to this literature through addressing the interlinkage of affect and ethics (Hancock, 2008; Iedema and Rhodes, 2010; Pullen et al., 2017). By bridging affective dissonance to the technologies of the self (Foucault, 1994), I offer a more nuanced understanding of how our self-production is bound to affective dissonance ignited by the ethical demands of the other in the matrix of discourses.

I argue that affective dissonance is central in reflecting our ways of becoming an ethical subject in our organisational contexts. It is also central in re-evaluating our felt sense of self through embodied experiences. Theoretically, my dissertation contributes to the discussion of the production of subjectivity by providing a more nuanced understanding of how affective dissonance unfolds the ethics of subjectivity. I demonstrate how producing ourselves as particular kind of ethical subjects becomes a knowledge project and thus a form of resistance in the matrix of discourses. I also demonstrate how affective dissonance prompts our self-production through the technologies of the self. By giving a voice to the other, I also demonstrate how reflecting on these

technologies might be harnessed in moving towards an ethic of recognition (Diprose, 2002; Hancock 2008).

Methodologically, my research acknowledges the importance of auto-ethnography (Atkinson, 2006; Learmonth and Humphreys, 2012; Van Maanen, 2011) in addressing the becoming of subjects. Auto-ethnography offers an opportunity ‘to examine the often uncomfortable point of insertion between the personal and the institutional in and through which subjectivities and identities are constituted as a means to understand the state we’re in’ (Watson, 2011: 957). This study also acknowledges the importance of post-qualitative accounts (Brinkmann, 2014; Lather and St. Pierre, 2013; St. Pierre, 1997) in studying affective dissonance. Through a post-coding analysis (St. Pierre and Jackson, 2014) I am able to demonstrate how affective dissonance maintains or unsettles self-production. I employ the reflexively aware and ambiguously ‘experiencing self’ as the research instrument (Watson, 2011) in order to address affective dissonance at the level of subjectivity.

Practically, I elaborate on how securing a smooth transition while promoting a strategic transformation can lead to contradictions and unwanted consequences. I demonstrate how strategic change is carried out as a project of rationalisation without pausing to think about the distinctiveness of HEIs (Collini, 2012; see also Kallio et al., 2016; Nokelainen, 2016; Tienari et al., 2016). This pausing would provide an opportunity to address the experience of dissonance between our felt sense of self and the possibilities for its expression and validation in the matrix of discourses. It would also provide an opportunity to reflect on the opportunities to harness an ethic of recognition in the face of a radical change. Such ethics does not manifest the righteousness of those promoting change or those resisting it, but rather acknowledges our capacity to be critical and open to the demands of the multiple others through ethics grounded in embodied experiences.

2 Research questions

My thesis is guided by two research questions: 1) *How do we produce ourselves as ethical subjects in the matrix of discourses?* and 2) *How does affective dissonance maintain or unsettle our self-production?* To reply to my first research question, I draw on studies addressing the production of subjectivity. In addressing this question, I deploy Foucault's (1994) theorising on ethics. According to Hancock (2008), Foucault's approach to ethics is self-constitutive and its primary orientation is self-improvement. According to Clifford (2001), Foucault refers with ethics to 'the elaboration of a form of relation to the self that enables an individual to fashion himself as a subject of ethical conduct' (p. 66). Foucault's ethics (1994) is also an ethics of freedom. It is concerned with how individuals, while operating within 'regimes of truth', can still maintain the freedom to subvert constraining modes of subjection (Mcmurray et al., 2011).

To be able to elaborate how ethics becomes enacted at the level of subjectivity through *discourse*, I address our self-production through the technologies of the self (Foucault, 1994).

To reply to the second research question, I draw on studies bridging affect to ethics. In addressing this question, I deploy Diprose's (2002) theorising on ethics. The difference between Foucauldian approach and Diprosian approach is that when Foucault's ethics captures the ethics of subjectivity through discourse, Diprosian ethics unfolds the ethics of subjectivity through intersubjective and embodied experiences. Such ethics critical, but open to 'the conditions of possibility that might allow not only for an acceptance, but a genuine recognition of organisational difference and sameness' (Hancock, 2008: 1370). It tolerates and 'embraces difference as an integral ontological precondition' (p. 1371). It is thus an ethic of recognition and generosity towards the other. To offer a more nuanced understanding of how ethics unfolds at the level of subjectivity *as affective and embodied experiences*, I address the ambivalence of our self-production through affective dissonance.

3 Key concepts

To be able to examine the ethics of our self-production, I employ the concepts of **subjectivity**, **technologies of the self**, **affect** and **affective dissonance**. These concepts provide a background to my examination of how we maintain ourselves through discourse. They also provide a background for examining how we resolve encounters, which encourage us to refuse what we are (Foucault, 1994). I also employ these concepts to battle my assumptions of the purpose of HE and the ontology of ourselves. These concepts are also needed to elaborate on the possibilities to reanimate ourselves as ethical subjects through the experience of difference.

Subjectivity refers to our self-relation - or to our self-production - in one sense, namely the active one. I intentionally use the verb 'produce' rather than the verb 'constitute' because for me the verb 'produce' refers to self-power that takes the subject somewhere (O'Sullivan, 2014). Subjectivity is here an 'openly negotiated and ever-changing positioning, reflecting a multiplicity of material and non-material relations' (Clarke and Knights 2015: 1867). It is not something to be resisted, because it is not a form of domination. However, it is in itself a power relation, because it is a relation of self to self (Kelly, 2009). Subjects are thus capable of 'manoeuvring between different positions' in the making of the self (Thomas, 2009: 172).

The **technologies of the self** through which we constitute ourselves as ethical subjects, can be found in all social settings. They relate to the practices situated, framed and governed by our social context (Ibarra-Colado et al., 2006; see also Thomas, 2009). Foucault (1994) analyses these patterns through four aspects: 1) the ethical substance, 2) the mode of subjection, 3) the ethical work; and 4) the telos. Ethical substance relates to the primary object of our concern, i.e. the moral obligations regarding the ethical substance. The mode of subjection refers to the way we are invited to recognise our moral obligations. Ethical work means cultivation of certain habits and the telos to the kind of being to which we aspire when we are behaving in a moral way (Clifford, 2001; O'Farrell, 2005). The telos relates to the sense of self and how

it becomes implicated in our organisational settings. The ethics of our subjectivity becomes enacted through the choices ‘about what to do and who to be’ in our social contexts in which our choices are situated, framed and governed (Ibarra-Colado et al., 2006: 45).

Affect echoes through seemingly private bodily sensations when it bypasses our cognition. Nevertheless, it has the capacity to capture interpretations attached to people, bodies, and places (Seyfert, 2012; Wetherell, 2012). Our ‘everyday experiences generate affective responses’ which live on in our bodies, ‘layered as new events unfold that remind the body how it feels to feel’ (Pullen et al. 2017: 2). My focus is on such affective sensations which linger in our bodies and disturb our self-relation, which is why I do not deal with studies addressing affect from the point of view of psychoanalysis or bodily capacities.

Affective dissonance refers to the experience of difference between the sense of self and the social expectations we occupy in our social settings (Hemmings, 2012). Hemmings argues that in order to know differently (epistemology), we have to feel differently (ontology). Accordingly, the relationship between ontology and epistemology becomes *embodied* and *sensible* because of the experience of their dissonance (*ibid.*) at the level of subjectivity.

4 Theoretical and methodological departures

Kondo (1990) points out that selves are never separable from the situations in which they are produced. Due to the structural development of the Finnish HE, the context of this research is judgmental rather than generous. The latest reform has been welcomed with fierce critique due to the massive budget cuts combined with demands to develop a distinctive strategic profile. The conditions that regulate the production of new knowledge and those frameworks where references and meanings of me as a researcher are formed, might also be imbued with ideological dimensions (Learmonth and Humphreys, 2012). With this I refer to my position as a practicing manager. For example McMurray et al. (2011) point out ‘that ethical subjectivity is always to be located within and in

relations to those discourses that circulate through organisations' (p. 556). However, I might never fully realise the demand of the ethics that prompts my actions and my writing.

Clifford et al. (2010) point out, 'even the best of ethnographic texts – serious, true fictions – are systems, or economies, of truth. Power and history work through them, in ways their authors cannot fully control' (p. 7). Hence, I 'do not pretend to develop constructions of reality as politically or morally 'neutral'' (Clarke and Knights, 2015: 1870) but rather acknowledge that this particular context is imbued with political and moral judgements, which we all pass on to each other. These judgements arise from our experiences and provide an opportunity to counter the conditions, which we perceive as natural (Hemmings, 2012) or unjust. In this study, these judgements are needed to address the experiences of dissonance. However, to be able to address such experiences, few departures are needed.

Firstly, I approach strategy as a counter-discourse (Clifford, 2001). It anticipates self-transformation through countering the conditions and the technologies of the self we employ in producing ourselves as particular kind of subjects. In other words, counter-discourse takes a form of a transgression which opens up a possibility to refuse or to forget ourselves (p. 134–135). Strategy discourse is perceived here as a knowledge project. The power effects of this knowledge project unsettle our self-production through the experience of difference and discomfort between the subject positions offered in our organisational settings and our preferred interests (see also Thomas and Davies, 2005).

Strategy discourse has a particular importance in my thesis due to the changes propagated by the structural development of the Finnish HEIs. Nokelainen (2016) points out how strategising should be permissible and based on co-creation instead of being manifested as a hegemonic discourse originated from the top management. Laine and Vaara (2015) in turn emphasise the importance of participation in strategy work. However, as a part of the structural development, the MoE requests that the HEIs should clarify their strategic goals and to strengthen their management structure. It seems like it is the managers' responsibility to transform the Finnish HE through strategic profiling

and performance management. Yet individuals working in the HEIs are struggling and resisting this top-down approach.

Secondly, my research draws on auto-ethnography. According to Ellis et al. (2010), ‘auto-ethnography is an approach to research and writing that seeks to describe and systematically analyse (graphy) personal experience (auto) in order to understand cultural experience (ethno)’ (para 1). Revealing ‘the personal’ makes auto-ethnographic accounts evocative rather than analytic (Anderson, 2006; Atkinson, 2006). The advantage of auto-ethnography is that it acknowledges and accommodates researcher’s subjectivity and its influence on research (Ellis et al., 2010). Yet the possibility to understand the phenomena addressed ethnographically depends on the homology between those who are being studied and the researcher who is making sense of their actions (Atkinson et al., 2008).

Atkinson (2006) insists on such reflexivity in which the ethnographer is ‘thoroughly implicated in the phenomena that he or she documents’ and that there can be no disengaged observations. This leads easily to a ‘tendency to promote ethnographic research on writing on the basis of its experiential value, its evocative qualities, and its personal commitments’ (p. 402). Such accounts tend to efface the scholarly purpose, theoretical bases and disciplinary contributions of ethnography (*ibid.*). To avoid this, I employ both evocative and analytic accounts in my research (Learmonth and Humphreys, 2012). Analytical accounts relate to my first research question and allow me to analyse the becoming of subjects in the matrix of discourses. Evocative accounts relate to my second research question and allow me to analyse how our self-production is bound to affective dissonance.

5 Data and analysis

I examine the becoming of subjects during the course of five years in Futuria UAS. The data consists of personal field notes, discussion notes and documents, tape-recordings from management meetings and recordings from info sessions. I also consider the earlier manuscript

versions and the papers I have compiled for PhD courses, workshops and conferences as data. The analysis in part V falls under the rubric of ‘archaeology’ and ‘genealogy’, although it only vaguely resembles an ‘application’ of Foucault’s way of analysing discourses due to the short time span. This part elaborates on the becoming of subjects in the matrix of discourses.

The questions of ‘what constitutes qualitative data analysis’ and ‘where and when it happens’ (St. Pierre and Jackson, 2014) led me to question my own truth claims and obtruded me to replenish my analysis with a line of inquiry, which St. Pierre (1997) calls ‘getting free of oneself’ (p. 404). This post-coding analysis in part VI deals with affective dissonance ignited by awkward encounters. I use the word ‘awkward’ to describe encounters, which have translated into experiences that are ‘not easy to handle’ (Koning and Ooi, 2013). This analysis sheds light on how affective dissonance produces our subjectivity as a site of struggles. This analysis also bridges affective dissonance to the technologies of the self.

The data employed in my post-coding analysis comprises of reflexive vignettes (Humphreys, 2005) to illustrate my inner turmoil related to the structural development of the Finnish HE and to managing Futuria and Futurians. My choices inform the reader how the experience that I had of myself and others as ethical subjects produced struggles. These awkward encounters are thus events which have paused and forced me to think of the conventional enactments of identities and how this pausing has given me a rationale for questioning my self-production. I also elucidate my struggles through extracts from songs. The songs that I have listened to throughout this project have helped me to make sense of the awkward encounters. I have also included some images, which have paused or ignited me to question my values and life truths.

6 Structure of the thesis

Part I explains the starting points of my study. In part II, I explain how Foucault’s work and critical management studies on strategy discourse and subjectivity have informed my research. This diversity of studies

is needed in retracing the becoming of subjects in the matrix of discourses. With this diversity of studies, I am able to stretch across the material, institutional and also historical circumstances that make certain acts, statements and subjects possible in this particular context (Hook, 2001). My discussion in part II also elaborates on the need to go *beyond* discourse in addressing the becoming of subjects. Because of this, I also elaborate on studies, which address the relationship between ethics and affect.

Part III deals with governmentality, strategic profiling and subjectivity in the context of HE. The need to focus on the macro-political structural conditions and their synergetic effect is important, because they have allowed the emergence of alternative discourses and technologies of government (Hynek, 2008). Hence, this part approaches the changing nature of HE through neoliberal governmentality, which promotes competitive ethos through strategic profiling and performance management. However, rather than perceiving the neoliberal governmental form of power merely as repressive, I consider it more broadly as a productive form of power, which invites us to transgress the boundaries of self-production (Morrissey, 2015) through strategic profiling. I also elaborate on studies addressing the production of subjectivities in HE.

In part IV I introduce the methodology of my research. This part also explains why the research process has been cyclical rather than linear, because when thinking with theory the analysis occurs everywhere and all the time (St. Pierre and Jackson, 2014). The empirical parts (V and VI) of my thesis proceed from the political to the personal (Atkinson 2006). Part V deals with the archaeological and genealogical analyses of the discourses through which we produce ourselves as ethical subjects. However, this part does not deal with affect as such. It merely elaborates on the empirical context, which gives rise to the affective. Part VI comprises of my post-coding analysis on how our self-transformation is bound to the experience of dissonance between our felt sense of self and the possibilities for its expression and validation in our social contexts (Hemmings, 2012). In the final part, VII, I discuss the research findings, and present my conclusions and suggestions for future research.

II Discourse, ethical subjectivity and affect

In part II, I elaborate on studies which address the interlinkage of discourse, ethical subjectivity and affect. In chapter 1, I discuss how Foucault's work has informed my study. In chapter 2, I discuss how studies on strategy discourse and subjectivity have informed my research. In chapter 3, I bridge extant research on ethical subjectivity to affect in order to discuss how affective dissonance can provide an access to the complex process of becoming a subject through embodied experiences.

1 Using Foucault to study ethical subjectivity

Foucault's last work deals with three axes – the axis of knowledge, the axis of power and the axis of ethics. The axis of knowledge – or truth – produces the criteria that govern the formulation and circulation of common statements constituting a discursive practice. The axis of power produces the criteria of various rules governing differentiation and normalisation of individuals. The axis of ethics refers to the technologies of the self, which appropriate certain values, practices and modes of comportment through which individuals produce themselves as subjects. (Clifford, 2001; Foucault, 1994, 2000) Foucault (1992) composes the experience of subjectivity of 1) 'the formation of sciences (saviors) that refer to it, 2) the systems of power that regulate its practice and 3) the forms within which individuals are able, are obliged, to recognise themselves as subjects' (p. 4).

Foucault seeks to elucidate how historically specific systems of rules produce particular knowledge claims (i.e. truth) and how discursive practices, technologies of government and technologies of the self are

employed not only in appropriating knowledge and power but also the subjects in a particular context. Kelly (2009) points out that some scholars have mistakenly interpreted that he is claiming that power creates the subject. A more accurate interpretation would be that it is the self that creates the subject in its relation to itself through power and with a relation to truth. The subject is constantly ‘dissolved and recreated in different configurations, along with other forms of knowledge and social practices’ (O’Farrell, 2005: 113).

However, employing Foucault’s work in studying discourse is complex, because his use of the term ‘discourse’ has generated a lot of misunderstandings (O’Farrell, 2005). Foucault (1984a) elucidates it as follows: ‘We know quite well that we do not have the right to say everything, that we cannot speak of just anything in any circumstances whatever, and that not everyone has the right to speak of anything whatever. In the taboo on the object of speech, and the ritual of the circumstances of speech, and the privileged or exclusive right of the speaking subject, we have the play of three types of prohibition which intersect, reinforce or compensate for each other, forming a complex grid which changes constantly’ (p. 109 – 110). The notion of ‘a complex grid which changes constantly’ relates to the method of inquiry Foucault practiced since *Discipline and Punish* (1977a). Its three key points are mobility, multiplicity and intentionality/reversibility (Foucault, 1994).

Mobility refers to practices that change over time and to events that shape their history. Multiplicity refers to the strata of objects, domains and layers in a complex grid. Intentionality and reversibility refer to rationalities that power and knowledge relations (re-)produce and shape (Foucault, 1994). These key points lead to the possibilities for new subjectivities that the complex grid allows (Clifford, 2001). Clifford refers to this grid as ‘a matrix of experience’ (p. 96) in which the discursive formation of a domain of knowledge and circulation of this knowledge depends on power relations and a set of ethical attitudes. However, according to O’Farrell (2005), one can investigate a system of discourse only when it has occurred. In other words, we can only formulate the rules of ‘dead’ discursive systems (*ibid.*).

Misunderstandings related to Foucault's use of the term 'discourse' are indeed conceivable, because it appears as if there is a contradiction: O'Farrell refers to 'dead' discursive systems, whereas Foucault speaks of a complex grid which changes constantly. Misunderstandings stem partly from Foucault's perceptions of power. Willmott (1993) points out, that during his archaeological period Foucault perceives power as a mechanism which establishes and guards the boundaries of discourse by excluding such forms of knowledge which may challenge prevailing discursive formation.

The significance of values and ethics are not discussed in detail in his archaeological period. In Foucault's genealogical period the role of power is understood to be constitutive of knowledge, and thus forms and disciplines particular subjects. There is nonetheless little attention paid to values and ethics in the production of knowledge, which is probably why Foucault struggled during his ethical period. The disciplining effects of power/knowledge had so far left practically only a minor leeway for agency, subjectivity, or the associated possibility of the 'care for the self' (Willmott, 1993). In the ethical period power is more open; the operation of power is understood to depend upon the engagement of 'free' subjects and contain the prospect of resistance. This period advances the understanding of power as pervasive, relational and connected to different value-orientations (Willmott, 1993). As Foucault (1980) notes, 'if power were never anything but repressive, if it never did anything but to say no, do you really think one would be brought to obey it? What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse. (p. 119) The Foucauldian approach to power is thus active and self-productive.

Clarke and Knights (2015) point out that 'power and discipline, whether over other or the self, can be positive and productive as well as negative and repressive' (p. 1869), such that we begin to challenge the norms and conventions through which we produce ourselves as particular kind of subjects. Consequently, if we want to interrogate the possibilities of our self-transformation, we need to be concerned

to judge critically the interlinkage between the axis of knowledge, the axis of power and the axis of ethics in order to address the becoming of subjects. Since strategy discourse has a particular importance in this study, I now turn to studies addressing the interlinkage of strategy and subjectivity within the critical management studies.

2 Strategy discourse and subjectivity

Knights and Morgan (1991) examine strategy discourse as a mechanism of power that has certain truth effects; they conceive discourse as a set of ideas and practices, which condition individuals' ways of relating to, and acting upon, particular phenomena. The emergence and reproduction of 'strategy' needs to be located in specific changes in organisations and managerial subjectivity, because it is a mechanism of power that transforms individuals into particular kinds of subjects who secure a sense of well-being through participation in strategic practices. According to them strategy discourse changes managers from passive administrators to self-disciplining subjects, who are part of a knowledge community, and whose practices are distanced from everyday functions in organisations. By privileging managerial knowledge, the top management is reserved a right to participate in strategic decision-making.

Knights and Morgan's approach has inspired other scholars to examine further the relationship of discourse and strategy and how it links to subjectivity. I focus here on Ezzamel and Willmott's (2004, 2008, 2010), Laine and Vaara's (2007), Kornberger & Clegg's (2011) and Hardy and Thomas's (2014) studies. I also elaborate on the study by Laine et al. (2015) although it draws from Judith Butler's theorisation of subject formation. However, as Butler draws from a Foucauldian understanding of discourse, I consider this study as relevant for addressing the interlinkage of strategy discourse and subjectivity.

These scholars have raised the question of how subjectivity forms in and through alternative – and also conflicting – discourses. They have pointed out 'how forms of strategy discourse constitute, discipline and legitimise particular forms of organisational knowledge ('strategy'), ex-

ecutive identity (the ‘strategist’) and practice (‘strategising’)’ (Ezzamel and Willmott, 2010: 102) and suggest that the focus should be on the constitutive effects of strategy discourse. Ezzamel and Willmott (2004, 2008, 2010) examine the relationship between strategy and discourse and the various struggles that arise from the power-knowledge relationship embedded in discourse. They show how subjectivity is bound to privileging of certain contextual conditions that reflect organisational strategy-making. They also show how ‘language, engaged in different forms of knowledge production, is never innocent in how it identifies and scrutinises’ organising as practice, including activities known as ‘strategising’ (Ezzamel and Willmott, 2008: 212). They point out that in Foucauldian analysis, the objects of investigation – such as ‘organisation’ and ‘strategy’ – are ‘conceived to be embedded in an ongoing, political process of formation and potential transformation’ (p. 211).

Laine and Vaara (2007) provide an account on how individuals employ specific discourses and resist others to maintain their subjectivity. They argue that discourses ‘assign particular kinds of subjectivities for organisational actors, with empowering and disempowering effects’ (p. 50). According to them, attempts to gain control through strategy discourse is bound to trigger resistance. They also point out that top management might not be fully aware of the disempowering effect of top-down driven strategy discourse. They illustrate how ‘all actors are easily bound by existing discourses – traditional ways of approaching strategy’ (p. 55). According to Laine and Vaara, this becomes a problem because it often leads to the ‘reproduction of hegemonic and non-participatory approaches’ (p. 55) in strategising.

Kornberger and Clegg (2011) elaborate on strategising in the context of city management in Sydney. Their findings show that ‘strategising means developing a picture of the future that will frame immediate course of action. In this sense, strategy turns the arrow of time; the future becomes the condition of the possibility for action in the present’ (p. 138). The power of strategy discourse is three-fold: ‘first, strategising is performative, producing its subjects and shaping its objects; second, strategising has to be understood as an aesthetic performance whose power resides in the simultaneous and iconic representation of

facts (e.g. numbers) and values (big picture); and, third, that strategy is a sociopolitical practice that aims at mobilising people, marshaling their will and legitimising decisions' (p. 156).

Hardy and Thomas (2014) offer a fine-grained Foucauldian analysis of strategy discourse, which illustrates how power as pervasive and relational shape the constitution of strategy. Their study offers a valuable contribution to the critical stream by demonstrating how discourse also incorporates practice. According to Hardy and Thomas, Foucault's more radical and pervasive view on discourse and power 'forces attention on discursive and material practices' (p. 346) and hence to the interlinkage of power, knowledge and ethics. They also remind that Foucault conceptualises power as circulating through discourse, which is why addressing the interlinkage of power and knowledge becomes important in studies, which draw on Foucault's work. Their study adds further to the practice-based studies on strategy by showing 'how some meanings "take" and others do not' (p. 344).

Laine et al. (2015) address strategy-making from the identity/subjectivity perspective. They employ Butlerian theorisation in conceptualising strategy-making 'as the continuous process of becoming a strategist' (p. 2). They focus specifically on the processes of self-production which involves both identifying and resisting discourses (see also Thomas, 2009). Laine et al. offer a detailed account on how the processes of identity construction are bound to 'the dynamic relationship between the self and the social' (p. 13). They show that 'the subversion of the dominant discourses and identities are at best subtle' (p. 1). Managers tend to submit themselves to technical-rational knowledge production to gain control. Managers also rely on their ability 'to see something that other do not see and make it happen through communication' (p. 14). Furthermore, Laine et al. also show how managers submit themselves to a quest for glory, which reconstructs their particularity as strategists.

These studies offer alternative approaches to examine how the objects and subjects of strategy discourse are produced. This literature has inspired me to approach strategy as a counter-discourse and thus as a knowledge project which unsettles our sense of self. My reasoning for this approach is simple. I seek to intervene what I perceive as problem-

atic opposition within critical management studies on strategy: that strategy is reproduced as a hegemonic and non-participatory, and strategists as visionary masterminds (Laine et al., 2015). This leads easily to an approach in which the multiple ways of being in our organisational settings ‘are reduced to oppositional categories and identities’ (Hemmings, 2012: 13) and to ‘a dialectical battle between competing groups’ (Laine and Vaara, 2007: 30).

Because of this, little is known of the process of self-transformation, in which the subject has the capacity to challenge the hegemonic ways of being (Thomas, 2009: 176), which are not necessarily strategy-bound. On the contrary, we are easily indignant by discourses, such as strategy or NPM, because they unsettle our sense of self. However, reflecting our indignation might offer us a pathway to engender alternative subject positions within the matrix of discourses in order to resolve the experience of discomfort (Hemmings, 2012). This leads my discussion on studies concerned with the interlinkage of affect, ethics and subjectivity.

3 Affect and ethical subjectivity

Foucault (2000) asks ‘What must one know about oneself in order to be willing to renounce anything?’ (p. 224) and ‘What is the self of which one has to take care, and of what does that care consist of?’ (p. 230): ‘Care of the self is [...] knowledge of the self [...] but also knowledge of a number of rules of acceptable conduct of principles that are both truths and prescriptions. To take care of the self is to equip oneself with these truths: this is where ethics is linked to the game of truth’ (p. 285). Hence, we produce our existing rationality, our reality structure, and the aspects of existence that we perceive to be truly real through the interlinkage of power, knowledge and ethics.

According to Foucault (2000), the care of the self as an ethical practice is not an individual project or a template, which is ‘imposed on reality to produce the desired effects’ (Kelly, 2009). This means that there are no procedures or directives (Hancock, 2008) for the care of

the self but rather ‘that the subject can access the unknown through work on the self’ (O’Sullivan, 2014: 72). Although such ethics arises from the choices related to existence made by the individual (*ibid.*), it focuses on what individuals do rather than what they are (Ball and Olmedo, 2013). However, the question still remains: ‘where does this freedom of choice take the subject?’ (O’Sullivan, 2014).

For example Myers (2013) claims that Foucault never ‘provides his own argument for how an ethics of self-care might bear on interpersonal, social, or political life, even as he suggests that such an ethics has a part to play in the transformation of power relations in the present’ (p. 38). Kelly (2013) in turn writes that ‘Foucault leaves us only with some possible avenues for renewal of ethics via a new conception of subjectivity rather than articulating an ethics himself’ (p. 523). At their worst, technologies of the self as ethical practices can be understood as exercises of ‘becoming more of what we are’ (O’Sullivan, 2014: 73) or even solipsism (Myers, 2013).

Addressing the self-production only through the discursive and material practices can thus limit our understanding of the work on the self. Because of this, I now turn to studies, which re-theorise organisational ethics (Franck, 2012; Hancock, 2008; Ibarra-Colado et al., 2006; Iedema and Rhodes, 2010; McMurray et al., 2011; Pullen and Rhodes, 2014; Pullen et al., 2017; Weiskopf and Willmott, 2013). These studies elaborate on ethics as practice that is intertwined in individuals’ ‘freedom to make choices about what to do and who to be’ (Ibarra-Colado et al., 2006: 45) and address the organisational context in which individuals’ choices ‘are situated, framed and governed’ (*ibid.*).

Ibarra-Colado et al. (2006) suggest a research agenda which appreciates how individuals make sense of events ‘as ethically charged and to which spheres of knowledge they make reference to in so doing’ (p. 52). Iedema and Rhodes (2010) in turn point out that ethical judgements are situated, which has important implications for understanding the affect-filled spaces in organisations. Accordingly, rather than approaching ethics as a confrontation between individuals and organisations, an understanding of ethics as ‘a procedure of self-creation and self-transformation’ becomes important (Ibarra-Colado et al., 2006: 53).

Franck (2012) elaborates on how managers link the strategic aim and ethics through their identity work and sensemaking. This activity is triggered by the tension between the strategic aims and acknowledging the unpredictable nature of change related to strategising. Drawing on Ricoeur in bringing strategy and ethics together, Franck perceives ethics as ‘an ongoing individual’s experience of making choices about what to do and the institutional context in which this doing is situated’. She also points out that ‘ethics is not a topic in itself, but entwined with strategy in all its concerns’. Accordingly, ethical considerations ‘in relation to self, others, and the organisation manifests themselves in a variety of behaviours and expressions’ (p. 133).

Weiskopf and Willmott (2013) in turn conceive ethics as a critical practice of questioning established practices through which ‘subjects (re)define their relations to self and others’ (p. 469) and ‘the norms that they articulate and reproduce’ (p. 486). They point out that power works in organisations in subtle ways by encouraging and provoking ‘specific modes of being’, ‘specific ways of seeing’ and ‘specific ways of doing’ (p. 474). Hence, practices are not politically innocent or neutral, because they involve our emotions and our intellect as well as our behaviour, which reinforce certain ways of being. Ethical self-production is thus an engagement with struggles rather than an engagement with seeking solace from ‘external truths and preferred identities’ (p. 484).

McMurray et al. (2011) discuss the relation between ethics and politics. For them, ‘politics is the means one has available to respond to the ethical demands one takes up by seeking to change the way things are organised, and is the conduct through which ethical subjectivity arises’ (p. 546). They recognise that ‘ethics without politics is empty’, because it does not drive action whereas the ‘politics without ethics is blind’, because the action that is taken is not adequately driven. Hence, ‘the ethical subject is always a political subject’ (p. 541), which is torn ‘between the demands of all of the others’ (p. 557).

McMurray et al. also refer to the anxious space of ethics and politics, in which the ethical subjectivity can be explored through addressing the different ways that individuals give ‘convergent and divergent accounts of their own and others’ ethical subjectivity’ (p. 557). They stress the

importance of addressing empirically the anxious space between ethics and politics but not in the sense of exploring the ethical subjectivity of an individual but rather in relation to the complexities and contradictions encountered in organisations. They also recognise the importance of acting in the experience of injustice rather than turning a blind eye to unethical practices. Nevertheless, in the ‘complex social, cultural and political contexts of organisations, ethics too becomes very complex’ (p. 556), which makes it important to re-theorise ethics.

Hancock (2008) discusses how we might live as an organisationally embedded subject. In contrast to legislative and virtue perspectives on ethics, he offers a situated and intersubjective perspective on ethics. The legislative perspective is based on codes of conduct or established frameworks which promote fair business practices. Such an approach to ethics produces a rule-governed subject and assumes a ‘static ontology not only of the conditions under which ethical agency might come into being, but of the condition of subjectivity itself’ (p. 1359).

In contrast to this approach, the emphasis on virtue ethics is to do with individual’s moral agency and how it is integrated to the organisational context (Hancock, 2008). Hancock perceives Foucault as the most notable and widely cited advocate of such ethics in organisational studies. According to him, the Foucauldian ethics distinguishes itself from legislative approach through ‘an emphasis on the pursuit of individual freedom as itself an ethical and, by implication, organisational good’ and as outcomes of lived processes – i.e. ways of doing as well as ways of being - in our organisations (p. 1362). However, what appears to be a challenge in this approach to ethics is the question of how we relate to the ethical demands of the other in the matrix of discourses also through affective and embodied experiences.

Following Diprose’s understanding of ethics, Hancock proposes that an ethical subjectivity is one that is constantly produced and reproduced through relations which are corporeal and political. This leads to an ethics, which is fundamentally ‘embodied, intersubjective and co-operative process’ (p. 1369). This refers to a process, an ethic of recognition, in which subjectivity is produced ‘through a recognition of, and struggle with, relations of difference and sameness, but nonethe-

less is capable of not only tolerating but equally embracing difference as integral to the possibility of human cooperative enterprise' (*ibid.*). However, according to Hancock, such ethics might be utopian due to the conditions in our organisational contexts.

Based on the extant literature, the becoming of subjects seems to be directed by the struggles ignited by the ethical demands of the multiple others. It also seems to be directed by affective and embodied experiences. According to Pullen et al. (2017), prior research on affect conceives it as 'abstract and anti-empirical, or political yet disembodied' (p. 20), although organisations offer versatile settings for engaging with the 'pulsing refrains of affect' (Fotaki et al., 2017: 13) that illuminate the changing nature of the organisational scenes in which we operate. Affect does not go away; in some cases it creates a sense of who we are in our organisations and in some cases it creates ethical struggles through being othered or marginalised (Pullen et al., 2017). Rather than just bemoaning discourses we perceive as oppressive and unsettling (*ibid.*), affective might prompt us to think differently about ourselves and relate differently to the other.

Shifting the theoretical focus from the self-constitutive subject to the embodied inter-subjectivity seems to offer new directions to address the complex process of becoming a subject. For example Wetherell (2012) points out that human affect and emotion are distinctive because of their immediate entanglement with our capacities for sense-making. However, studying affect is rather complex, which is why the relationship between ethics and affect is under-researched field in organisation studies (Fotaki et al., 2017).

Hemmings (2012) discusses how affect offers us a way to move across the ontological (life and difference) and epistemological (social ordering of power and knowledge) (p. 148). She approaches ontological and epistemological differences through affective dissonance. This dissonance is ignited by differences between one's felt sense of self and the possibilities for its expression and validation in our social contexts. This ontology refers to our embodied experience of ourselves as human beings and as a subject in our socio-political and historical context. It counters post-structuralist approaches, which perceive power and

knowledge relations as *discursive*. Accordingly, the ontology of the post-structuralism is in fact only epistemological.

Berlant (2011) points out that ‘understanding the binding of subjects to both their negation and incoherence is the key to rewriting the ways we think about what binds us’ (p. 159) to practices which in fact make us miserable. It is thus important that we learn how to interrupt the present (Berlant, 2011) and reflect the technologies through which we produce ourselves as particular kind of subjects. Rather than regarding the subjectivity as always already refracted ‘through organisational authority and normativity’ (Iedema and Rhodes, 2010: 213), our self-production is bound to a complex, open-ended and dynamic, affective and embodied interaction with the other. However, such ‘processes of becoming require a level of recognition that not only tolerates but rather embraces difference as an integral ontological precondition’ (Hancock, 2008: 1371).

According to Hemmings (2012), an affective shift must first occur ‘to produce the struggle that is the basis for alternative standpoint knowledge and politics’ (p. 157). When this shift happens, everything in our organisational settings will be seen differently and ‘the affect itself’ constitutes a judgement against the conditions understood as miserable, inadequate or contradicting. She also points out that affect might ‘force us apart, or signal the lack of any real intersubjective connection’ (p. 152). In our urge to close the gap between the felt sense of self (ontology) and its validation in our organisational contexts (epistemology), we might even misrecognise the other in trying to ‘bend their experiences’ to the service of our own knowledge project (*ibid.*). Because of this, ethics grounded in embodied experiences becomes important in addressing the becoming of subjects.

In order to develop a more nuanced understanding of the becoming of subjects through *affective and embodied experiences*, it is thus necessary to locate these gaps between our felt sense of self and the possibilities for its expression and validation in our organisational settings. However, focusing on the self-production in local situational contexts can ‘under-emphasise the wider socio-political and historical context’ (Thomas, 2009: 178) of our self-production. Because of this,

I now move on to discuss governmentality, strategic profiling and subjectivity in the context of higher education. An understanding of the context, in which other selves struggle to be articulated and accounted for (Harding et al., 2010), is crucial especially in this study due to my position as a practicing manager. In general, such positions are ‘part of the epistemological terrain rendered problematic’ (Hemmings, 2012: 153) in this particular context. Because of this, it is important to elaborate on studies addressing the changing nature of HE and subjectivity. Without elaborating the context, which gives rise to the affective, my argument would be shallow.

III Governmentality, strategic profiling and subjectivity in higher education

In part III, I elaborate on discourses and technologies of government, which are relevant in relation to my research. In chapter 1, I discuss the transformation of the political rationalities of HE. In chapter 2, I elaborate on how neoliberal governmentality calls for a problematisation of the Finnish HE and its conceptual, historical and technological aspects through various reforms. This chapter also discusses the intensification of strategic profiling as a part of the latest reform. In chapter 3, I discuss how the impacts of neoliberal governmentality have been examined in relation to the production of subjectivity. This lengthy discussion is needed in bridging the wider socio-political and historical context to the becoming of subjects.

1 Transforming the political rationalities of higher education

Most of the developed countries have witnessed the transformation of HE from an elite system into a mass system as well as the transformation from the Humboldtian ideal into a market-oriented ideal (Brown and Carasso, 2013; Rinne et al., 2012; Kallio et al., 2016). This transformation has produced critiques of politics which emphasise that HEIs must show their contribution to economic growth (Collini, 2012, 2017). Similarly, the reforms have ignited struggles related to the ‘greater good’ of HE (Hensley, 2013): *“Who – or what – is meant to benefit from higher education, and in what ways?”* One of the major sources for the transformation of HE has been the ideas of NPM introduced by Osborne and Gaebler (1993). They argue that public sector organ-

isations are transforming due to ‘entrepreneurial governance’, which is implemented by introducing to these organisations ‘private business elements’ such as competition, outcomes, customers-oriented thinking and cost-efficiency.

In Europe, the focus has been on creating a unified and powerful central state apparatus (Pollitt and Bouckaert, 2011), which also applies to governing the European higher education area (EHEA). EHEA was established because of the political will of 48 countries, which have been using common tools to build the HE area during the past two decades. Reforms are based on common key values such as freedom of expression, autonomy for institutions, independent students unions, academic freedom, free movement of students and staff. The main goal is to increase staff and student mobility and to facilitate employability.

The impacts of these reforms have been studied from the point of view of massification, marketisation and managerialism (Aspara et al., 2014; Czarniawska, 2002; Davies and Thomas, 2002; Engwall, 2007; Parker 2014; Smeenk et al., 2009), technologies of government and NPM (Aarrevaara, 2009; De Boer et al., 2007; Gornitzka and Maassen, 2000; Kallio, 2014; Kallio et al., 2016; Morrissey, 2015; Simons, 2007; Tirronen, 2009), mergers (Aarrevaara and Dobson, 2016; Harman, 2003; Harman and Harman 2008; Pinheiro et al., 2016; Tienari et al., 2016; Tirronen et al., 2016), strategising (Nokelainen, 2016; Stensaker and Fumasoli, 2017) and the profiling of research (Pietilä, 2014; Silander and Haake, 2017). For example Simons (2007) refers to the externally initiated reforms as ‘euro-governmentality’ with ‘synoptical’ power: the governmental gaze is focused on multiple levels from member states to employees and students in HEIs. European countries compare their HE systems to each other in economic terms without wider reflection on the history, practices and politics of education in each country. This, in turn, has gradually transformed the subjectivities of those operating in HE towards governmentality, which emphasises performance and efficiency (*ibid*).

De Boer et al. (2007) argue that the transformation of HEIs from so called traditional models to corporate models is consistent with the overall tendencies in public sector reforms. By decreasing central gov-

erning and fostering corporatisation, HEIs can develop and implement strategic actions, i.e. profile and steer (at least part of) their activities and become accountable. Increased accountability is thus constituting the other side of increased autonomy. According to Boer et al., transforming HEIs from traditional to corporate models would require more than balancing acts between accountability and autonomy, because they represent competing value-orientations (see also Willmott, 1993).

Collini (2012, 2017) is one of the most important critical voices in debates about HE – and in particular the British universities – and its future. His writings offer valuable insights to the complex inheritance of HE. Collini (2012) points out that the huge expansion of HE has involved a growth in student numbers, range of subjects and types of institutions under the umbrella of HE. Rather than positing an ideal university, Collini is asking ‘how we should now understand and characterise what is distinctive’ (p. 4) about what these institutions do and what differentiates them from each other. Hence, although HEIs across Europe share some characteristics, the national-structural, organisational and professional-subjective levels (Parker and Jary, 1995) have their distinctive features in different countries. I elaborate on this in the following chapter through the specificities of the Finnish HE context.

2 The changing nature of the Finnish higher education

Since I have taken seriously Hynek’s (2008) notion that one cannot simply focus on micro processes without a prior analysis of wider economic and political contexts in which these discourses and practices are embedded, I now move on to discuss the political labyrinth of the Finnish HE. With this, I refer to a series of structural and political changes which are perceived as forming constraints on three levels: national-structural, internal to HE organisations and subjectivity (Parker and Jary, 1995). Without addressing these macro-level changes, my argument related to the becoming of subjects in this particular context would be shallow.

2.1 Intensifying the importance of rationalising of the Finnish HE system

The massification of the Finnish HE results from the marketisation and internationalisation of the Finnish society in the late 1980s: visible transformations appeared in HE policy and government steering resulting in rapid replacement of old administrative structures and decision-making procedures as part of a reform towards deregulation and decentralisation (Gornitzka and Maassen, 2000). A new reform was launched in 2005 and since then the dual system of the Finnish HE has been undergoing significant structural reforms. As a part of the second wave, a new University Act (559/2009) was ratified. It strengthened the autonomy of the Finnish universities, but at the same time increased their accountability to society and put pressure on them to become internationally competitive (Aarrevaara, 2009). A similar kind of renewal was executed in the UASs sector via a new legislation (932/2014), which made it possible for the UASs to renew their governance and transform from the municipal federation model to the corporate model. Similarly to universities, the UASs became independent legal entities financed under a new steering and funding model.

The present-day system has a dense network of knowledge organisations: there are currently 14 universities and 23 UASs administered by the MoE. The National Defense University, the Police University College and Åland University of Applied Sciences are administered by the Ministry of the Interior. There are also 6 university centers and 12 state research centers. UASs began as provisional institutions in the early 1990s as a vast number of small vocational colleges were merged. These institutions are mainly teaching-focused organisations offering bachelor degrees (from 210 ects to 240 ects) and master's degrees (from 60 ects to 90 ects) with a close connection to working life and regions. Research, development and innovation activities as part of their legitimate tasks were introduced in 2003 (Kosonen et al., 2015).

The new political rationale has been strengthened by several national policy initiatives and reforms. The most important reform took effect between 2009 and 2014, introducing changes both in the legislation and steering of the institutions, providing them with an independent

legal status, changing their relationship with the government in several ways, and affecting their funding and steering. According to the MoE, achieving the aims of the structural development requires not only sufficient financial resources, but also stronger strategic management and leadership, profiling and choosing areas of focus, and the ability to prioritise and make decisions. The MoE monitors and evaluates the progress and, where appropriate, provides feedback on the development needs they detect. The steering of the MoE has thus been strong and visible with regard to the achievement of these objectives (Kosonen et al., 2015). In the new legislation, students' role is also emphasised, but not as customers (see for example Davies and Thomas, 2002), but as active members of the HE community.

Against a backdrop of a small and ageing population and increasing international competition, the current HE system is perceived as fragmented, which is why pressures to rationalise it are increasing (Melin et al., 2015). A significant shift in the political rationale has emerged: a country, which prides itself on its high level of education and equal access, is becoming a country which competes for the best students and scholars as well as for funding in order to deliver world class excellence (Kallio et al., 2016). Melin et al. (2015) emphasise that in order to build international competitiveness, facilitate stronger profiling of institutions and develop flexible access to HE and R&D services, the system is in an urgent need of re-structuring. They also remind that Finland is losing its competitive advantages in terms of a highly educated workforce and innovation capacity. Due to the fragmentation of the R&D system, the research output also suffers. Melin et al. conclude that there is a lack of large scale research infrastructures and insufficient national vision and goals for research in order to build world class excellence.

Mergers are also promoted as a means to build world class excellence. According to extant research, there are several reasons for mergers. Efficiency and effectiveness and the need to reduce organisational fragmentation are among the most important reasons (Pinheiro et al., 2016). Intensifying government control over HE systems, promoting autonomy through decentralisation and establishing larger HEIs are also employed in justifying mergers. The Nordic countries have been

particularly active in this respect. For example in Finland, a number of mergers have taken place due to major funding and governance reforms (Aarrevaara et al., 2009). The most well-known and probably well-researched is the creation of the Aalto University (Aula and Tienari, 2011; Tienari et al., 2016). Besides Aalto, there has been a number of other mergers as well: the creation of the University of Eastern Finland and the University of the Arts in Helsinki, and in the UAS sector for example Haaga-Helia UAS and Tampere UAS.

Tienari et al. (2016) ponder if the formation of Aalto sets the tone for reforming HE although there are a number of complexities and controversies related to measuring the actual merger performance and the success of it. Nguyen and Kleiner (2003) however argue that the success of mergers depend on the amount and quality of planning involved. Quite often the amount of time and resources is underestimated, which is why in many cases insufficient resources are allocated to establishing strategic objectives. They refer to various earlier studies which show that mergers are most likely to fail because of poor vision and strategy, incompetent change management, problems with cultural issues and insufficient communication.

Sutela and Cai (2016) address these issues in their conclusions regarding a study of a merger between Tampere UAS and Pirkanmaa UAS. The new TAMK UAS was fully operational in August 2010, but the merger outcomes concerning performance had not yet become clear after five years. Sutela and Cai point out that building a new structure is much easier than reaching core-level integration, i.e. concerning interdisciplinary knowledge and RDI activities. According to Harman and Harman (2008), one particular challenge is related to managing divergent campus cultures to become culturally coherent communities that display loyalty to the new institution. To achieve such a cultural change through a merger, equivalence between dimensions such as leadership, restructuring, the management of staff relations, organisational development and external pressure for change, are crucial (Curri, 2002).

Despite the challenges, mergers in HE are thought to enhance system integration (rationalisation); quality of the core activities and efficiency

are thus considered as flagships for promoting the new HE politics. A common rationale is the establishment of larger institutions, thus resulting in operational and administrative economies of scale (Pinheiro, 2012). Yet there seems to be an emerging shift from mergers initiated by the government towards voluntary mergers involving strong institutions with clear strategic objectives (Harman and Harman, 2008). For example in Finland the so called ‘Tampere 3’ case can be considered an example of such development. Despite the triggers for mergers, what seems to be crucial is an awareness of the ‘role of history’ (Cai et al., 2016). The role of history refers here to deeply institutionalised values, traditions and identities, which have an impact on how we perceive the purpose of our work and the ethics of HE.

2.2 Technologies of government in Finnish higher education

The need for national reforms in the Finnish HE system is very similar to general conceptions of the dominant HE reforms in Europe: increased efficiency. The deep economic recession of the 1990s urged this need: a recession hit the Finnish economy resulting in breakdown of many of the traditional industries and a transformation of industrial and business structures. Since the 1990s, ‘free market’ policies and practices began to challenge the principles of the welfare state and its approach to HE as a ‘greater good’ available to all citizens (Aarrevaara et al., 2009). Consequently, these reforms represent a distinct movement towards a supermarket model – or to the McUniversity (Parker and Jary, 1995) – with a contract mode: the MoE negotiates with each HEI on the services it is expected to deliver and the goals it has to achieve periodically. The contract takes the shape of a performance agreement, which has become the single most important technology of power of the MoE. (Maassen and Gornitzka, 2000.)

This model has been interpreted as an increase in the marketisation of the sector. This aspect was further underlined when the model was renewed and new indicators were introduced. This renewal resulted in an increase in organisational autonomy from the central government, but it was balanced by an increase in accountability and performance. While the governmental rhetoric with respect to the steering of HE has

changed to reflect in many ways the supermarket model, other governmental technologies have not been adapted accordingly (Maassen and Gornitzka, 2000). Some technologies reflect the new steering model, while others are still based on previous models. It is as if the governments want to ensure that HEIs use their increased autonomy in a particular way. By steering and governing through a variety of indicators in order to promote the achievement of certain kinds of results, and moreover to foster the competitiveness of the HEIs by obliging them to compete with each other, one can argue that the grip of the MoE is even tighter than before (Kallio, 2014). Because of this, performance management is perceived ‘as a violation of academic freedom and of the traditional collegial values in the university context’ (Kallio et al., 2016: 703).

Similar to the Finnish university sector, the new legislation has brought financial and legal autonomy to the UASs and enforced their strategic profiling and operational prerequisites. Majority of the funding is based on past performance, but the UASs have the opportunity to apply for funding for their strategic development by presenting a project plan. However, the overall political objectives issued by the MoE in Finland and the governmental technologies applied seem to be inconsistent. For example embracing interdisciplinary knowledge production through profiling contradicts with the reporting practices: UASs are required to report their activities and resource allocation according to their educational fields. Another contradiction relates to the steering and funding practices adopted on an institutional level; although the UASs have autonomy in strategising and organising their operations, in practice the financing and steering model has been implemented directly based on the performance agreements on an institutional level, which fosters intensive numbers management rather than strategic profiling.

2.3 Profiling in the Finnish UASs: a different freedom?

The Finnish UASs are newcomers in the Finnish HE system. The UASs do not have similar kind of academic freedom as universities have concerning their core activities. Hence, my references for example to freedom and autonomy have a different meaning in the Finnish

UAS context. However, the majority of employees and managers have a master's degree or PhD from the universities, which has an impact on the way we relate to and criticise the regime of neoliberalism. The criticism has similarities, but it is not so strong in the UASs compared to universities. Compared to universities, the Finnish UASs are more regionally oriented and thus take into account the local stakeholders, their strategies and viewpoints when defining their strategic plans and profile areas. They value a broader set of operations and therefore the closing down of activities and profiling according to strategic fields of expertise is challenging for them (Toikka, 2002; Lyytinen, 2011).

The emergence of 'strategy' needs to be located in specific changes in the Finnish UAS sector (Stensaker and Fumasoli, 2017). During the past decade, they have gone through a transformation from a strong teaching-focused approach to a development-focused approach (Auvinen, 2004; Mäki, 2012). The former emphasises teaching and learning as their core activity whereas the latter emphasises that the UASs should also develop the region through RDI activities. Lyytinen (2011) examines how the UASs have built their capacity for regional engagement. The analysis is based on the organisational change elements of the entrepreneurial university. According to Lyytinen, there are still many factors that constrain the development into more entrepreneurial organisations such as meeting their strong public mission and regional needs to provide professionally-oriented HE degrees. Toikka (2002) also discusses the polyphony between public mission and regional political motives from the strategic management point of view.

The market-driven discourse seems to emphasise the international research competition between nations at the expense of the regional recruiting and development needs of the private and public sectors. As resources diminish, reducing the number of institutions is encouraged. One interesting feature related to this debate is that when the MoE reduced the number of openings in the UAS sector, regional development needs were used as a defense mechanism to preserve the number of HEIs in the regions. As mentioned, regional development is one of the legitimate tasks of the UASs and private and public sector organisations appreciate their role in the regions. However, according to Parker

and Jary (1995), the element which is often ignored is the relationship of HEIs to their localities. They suggest that ‘developing strong economic, cultural and political links with their local area would be a very viable way of developing a ‘buffer’ against the national state’ (p. 334).

The Finnish UASs have strong links with their local area which is why the debates about narrowing down the scope of activities was been welcomed with grievances related to the legitimate tasks. To overcome these grievances without touching upon the legitimate tasks of the UASs, the importance of strategic profiling was intensified. It is claimed that ‘the production of knowledge’ in HE has become more and more extended and seemingly unfocused but also more costly and ineffective (Melin et al., 2015). The emergence of profiling and the development of technologies of government thus aim both at corresponding to the challenges of massification and diminishing financial resources.

It is emphasised that due to budgetary cuts, HEIs should be cost-efficient. Furthermore, they should also be competitive because of the performance-based steering and funding. In addition to being cost-efficient and competitive, they should also profile their core activities and focus on delivering excellence. However, especially the UASs face difficulties in restricting the scope of their activities: breadth rather than niche is one of the features that distinguishes them from other educational organisations. Competing on cost is also extremely difficult for them because of the mentality that high quality and resource intensity are strongly linked.

Despite these specificities, an operating license process with strategic profiling was applied to the whole UAS sector and was launched as part of the reform in 2012. Each UAS was obliged to renew their strategy and prioritise their educational fields and RDI activities accordingly as a part of the license process. Based on their strategies, the UASs made proposals about their profiles, which were included in the performance agreements for the years 2013–2016. The operating licenses of the UASs were renewed at the end of 2013 and as part of this process the number of degree places were reduced in several of them. This process was one way of ensuring that UASs prioritise their core activities in order to fulfill their legitimate tasks with diminishing resources. Howev-

er, enhancing innovativeness and efficiency requires also strengthening the link to the regional development. Since regions and businesses are in flux, the “worth” of the knowledge applied in our core activities is measured through regional impact, i.e. how UASs are able to support the development of the regions.

The intensification of profiling means that it allows more general and more corporatised knowledge (Foucault, 2003) ‘to annex, confiscate, and take over smaller, more particular, more local, and more artisanal knowledges’ (p. 179–180). By disqualifying ‘little knowledges’, and by normalising the knowledge of strategy around profiling, it is possible to make the HEIs ‘communicate with one another, to break down the barriers of secrecy and technological and geographical boundaries’ within the system (p. 180). Hence, this allows the knowledge of strategy to become, so to speak, interlocked around profile areas (Pietilä, 2014; Silander and Haake, 2017). Once this has been done, a pyramidal centralisation ‘that allows these knowledges to be controlled, which ensures that they can be selected, and both that the content of these knowledges can be transmitted upward from the bottom, and that the overall directions and the general organisations it wishes to promote can be transmitted downward from the top’ becomes possible (Foucault, 2003: 179–180).

Based on the truths told to us about structural development, the challenges related to the sector are solved with profiling, which means ‘increased flexibility to better react and respond to the needs of the surrounding society, stronger strategic competence, profiling and focus area choices, and stronger leadership and ability to make decision-making’ (Ministry of Education and Culture, 2011–2014). It is anticipated that this is reached through improving the quality of education and RDI activities and promoting RDI activities, which serve the region and strengthen the international profile.

However, the latest reform has been criticised due to the massive budget cuts combined with demands on developing a distinctive strategic profile. One reason for the criticism from the Finnish UASs is that the amount of strategic funding has been modest: in 2014–2016 it was 2.5% of the overall funding whereas 97.5% of the funding was

based on performance indicators. The amount of strategic funding was increased to 5% for the performance agreement period of 2017–2020. Another subject for critique has been the renewed steering and funding model, which not only ties the UASs to each other but also makes the allocation of diminishing resources dependable on their past performance. This is of course no news but explains why allocating resources to strategic development, which tends to be future-oriented, is seen as difficult.

An intriguing detail related to strategic profiling was an open letter sent by the MoE in October 2015. This letter was addressed to the rectors of the HEIs and in this letter the Minister urged them to pinpoint and concentrate on specific research areas in the future if they hope to succeed. The letter implies that it is the managers of HEIs who are responsible for leading the representatives of the HE community to their salvation (Foucault, 1994) with the help of strategic renewal. Criticism towards the letter implied that the work done in HEIs is not understood and that the intensified discourse around strategic renewal, managerialism and marketisation underpins the struggles related to autonomy. The increasing emphasis on profiling and performance has indeed challenged the prevailing power and knowledge relations.

A Foucauldian reading of the critique might suggest that the statements of the market discourse are not accepted by those harbouring collegial ethos. These statements do not share the sameness ‘with respect to the domain of truth which that discourse is meant to articulate’ (Clifford, 2001). A Diprosian (2002) reading might suggest that those judging the competitive ethos are struggling with ‘what is good for one’s survival and knowledge of the other’ and with ‘the difference between the source of harm and good’ (p. 169). This criticism distances rather than exposes academics to the other with whom ‘they have nothing in common’ (p. 170).

However, the reforms are not produced independently of those who carry them out. As this new form of power begins to transgress the existing rationality and the forms of self-production, we ‘begin to intervene in contemporary political struggles in the name of a “local” scientific truth’ (Foucault, 1984b: 70). There is thus a battle ‘for truth’

or ‘around truth’, which concerns the statements ‘according to which the true and the false are separated’ (p. 73–74). Accordingly, an alternative way of understanding the power circulating through these reforms, which challenge the purpose of HE and the truths that make us what we are, is transgression (Clifford, 2001). With this I refer to new criteria that govern the formation and circulation of common statements challenges the prevailing discourses, which are employed in producing the subjects working in HE in a particular way.

Approaching strategic profiling as a counter-discourse would require that we are able to flush out our thoughts on the purpose of HE. This enables us to see how far the liberation of thought can make ‘transformations urgent enough for people to want to carry them out and difficult enough to carry out for them to be profoundly rooted in reality’ (Foucault, 1988). If there ‘has not been the work of thought upon itself’ and if the modes of action have not been altered, ‘whatever the project for reform, we know that it will be swamped, digested by modes of behaviour and institutions that will always be the same’ (p. 155–156). Criticism is thus a matter of flushing out thoughts that we consider as self-evident rather than passing judgements towards the other. I now move on to discussing how criticism towards discourses that constrain is practiced in studies addressing the becoming of subjects in HE.

3 The becoming of subjects in higher education

Within the field of HE, studies addressing the becoming of subjects are numerous ranging from continuity and stability to identities in change (Evans and Nixon, 2015). For example Tienari et al. (2016) discuss the ethos of excellence in the Aalto University merger. They suggest that the main integrative mechanisms for promoting the ethos of excellence were a bold and forward looking strategy, a common brand and recruiting. Put together, these integrative mechanisms formed an identity project through which Aalto positioned itself as a ‘world-class’ (p. 11) university. Yet for the individuals working in Aalto, this project

lead to ‘polarisation of identities’ (p. 12), because academic identities tend to be based on something else than with the university as a whole. The changes were also experienced as top-down orchestrated, and while some expressed enthusiasm related to new opportunities, others experienced uncertainty in the face of various changes. Hence, the experience from Aalto University reveals that pursuing ‘world-class’ status can become a source of controversy.

Taking a closer look at studies addressing the becoming of subjects reveals how the socio-political and historical context of HE relates to self-production. On the one hand, it is generally recognised that HEIs are among the most stable and change-resistant social institutions in the Western society due to their long history (Smeenk et al., 2009). Professions in HE have always been differentiated into distinct cultures with specific notions of subjectivity that relate to disciplinary fields and institutional settings. On the other hand, the literature addressing the changing nature of HE reveals that our subjectivities have become increasingly diversified, fragmented and insecure (Ball and Olmedo, 2013; Ball, 2016; Clarke and Knights, 2015; Davies and Bansel, 2010; Harding et al., 2010; Henkel, 2005; Kallio et al., 2016; Knights and Clarke, 2014; Morrissey, 2013, 2015; Ylijoki and Ursin, 2013).

Davies and Bansel (2010) examine the effects of neoliberalism in universities. They point out how the individual’s compliance with dominant discourses, practices and positions in academia is figured as a matter of self-interest and survival. Knights and Clarke (2014) in turn point out that insecurities tend to generate a preoccupation with stabilising ourselves, which reinforces the very insecurity that we expect to dissipate through self-production. These insecurities originate from ‘a proliferating culture of audit, accountability and performativity’ (p. 351). Kallio et al. (2016) address the proliferation of performance as a catalyst for changing the very ethos of what it is to work in HE. Their study offers a comprehensive analysis of how performance management is changing universities, academic work and academics: a new kind of university ideal that favors competition and short-term results over collegiality and academic discussion is gradually constructed (p. 687). They also point out that ‘the proliferation of performance

management can be seen as catalyst for changing the very ethos of what it means to work in academia under the regime of performance management systems' (p. 686).

The steering and governing practices are also claimed to rest upon neoliberal notions of individualisation and competitiveness, which produce productive and performing subjects (Morrissey, 2013, 2015). In this sense, harbouring freedom and collegial ethos would require deeper, more nuanced and more reflective mechanisms of performance evaluation compared to judgmental measurements, which impose a variety of challenges to HEIs (Morrissey, 2015). According to Morrissey (2013), the measuring and regulating of academic performance delineates what 'is a normative optimal performing subject'. This subjectivity is linked to the notion of universities being part of a competitive neoliberal political economy. Due to the increased competition, an underlying urge to plan for uncertainty and optimise productivity underpins the prevalence of performance indicators and a prevailing performance management culture that seeks to enable, regulate and ultimately govern our subjectivities (p. 799).

Ball (2013, 2016) addresses a variety of micro critical practices in exploring subjectivity as a site of political struggle. He discusses forms of transgression which could enable individuals to transform themselves. However, his care of the self (2013) and parrhesia (2016) result through the politics of refusal to negative ethics: an ethics of disengagement and a dispersion of the being (see also Ashcraft, 2017). Such ethics is employed in struggling 'over and against what it is we have become and what it is that we do not want to be' (p. 15). Clarke and Knights (2015) in turn address the ethics of subjectivity through careering. They deploy an analytical framework relating to technologies of power and of the self in addressing the becoming of subjects. Their study elaborates on how academics refuse the ways they are constituted as subjects through the regime of managerialism.

These studies provide *discursive* accounts on 'this is who we want to be' and 'this is what we do not want to become'. However, these studies reduce the other to an indivisible category of NPM (see also McMurray et al., 2011; Ashcraft, 2017) without an ethical relation to the other.

Such ethics is based on collective refusal against governmentality and neoliberal policy technologies. The ethical subjectivity refuses the demands of the other; instead, it ignites self-reliance and elevates one's own ethical righteousness. To add to the discussion of the production of ethical subjectivity, I now move on to examine empirically how we constitute ourselves as ethical subjects through the technologies of the self in the matrix of discourses *in relation to the other*. I start with introducing the methodology and proceed then to the empirical analysis.

IV



Picture 1 'Protagonist' from 'The Kosinski Quotes' by Jill Magid
(Picture taken in May 2014 from the art exhibition 'Don't Embrace
the Bureau' in Lundskonsthall, Lund, Sweden)

IV Methodology

Following parts (IV–VI) of the thesis pursue an investigation on how we produce ourselves as ethical subjects through the matrix of discourses (part V) and how affective dissonance maintains or unsettles our self-production (part VI). As I strive for an investigation which is not ‘resting easy on one’s own ethical righteousness’ (Mcmurray et al., 2011), I am aware that my investigation might end up being perceived as a nonsensical and ungenerous transgression of our favourite ways of being. However, before entering the empirical, I elaborate on the methodological choices I have made in my thesis. I have divided part IV into six chapters. In chapter 1, I elaborate on how I have employed auto-ethnography as a research method whereas chapter 2 introduces the empirical material. In chapter 3, I elaborate on how I have analysed the data. In chapter 4, I discuss the importance of reflexivity in auto-ethnography whereas chapter 5 deals with the reliability of the study. In chapter 6, I introduce my case organisation.

1 Pursuing auto-ethnography

May 2017 (in academia): I am really trying to do my thesis ‘by the book’, by the norms of the academia. I have rewritten the introduction in order to clarify ‘the research gap’ that I am trying to address, although I am not certain that a gap really exists. Perhaps ‘the gap’ is only a question of problematising something well-known (strategy) from a new perspective (affect). It seems like my thesis supervisors and one other generous researcher are the only ones who understand what I am trying to do. They have been incredibly supportive and patient with me as I have dwelled in the depths of my research, which has wandered in so many directions during the past years. The feedback I get

from my theme group is not very encouraging. I shrink behind the table as I listen to the comments; my body records the critique as judgmental, although what some of them say is ‘this is interesting’ and ‘you’ve advanced’. Maybe this is beyond my scope; ‘deep shit’, as one fellow PhD candidate ironically commented on my latest readings of Diprose. Sometimes I wish I had done my thesis differently, but then again, I have learnt so much. I try to keep that in mind when my cognition translates this encounter into feelings of insecurity and failure. I rewrite the introduction once again.

*‘Well if it seems to be real, it’s illusion.
For every moment of truth, there’s confusion in life...’*
Heaven and Hell, Black Sabbath

Auto-ethnographies are about experimenting with unorthodox approaches (Learmonth and Humphreys, 2012) or nontraditional methods (Empson, 2013). They can tell stories otherwise silenced or ignored in organisation studies (Sambrook and Doloriert, 2012); they are also employed in making sense of ourselves and our experiences and in questioning conventional storylines (Ellis et al., 2010). Some of these studies have ‘rational/objectivist’ tendency (Gilmore and Kenny, 2015) whereas others address ‘the personal’ – *the confusions in life* - more openly. Such accounts have been used in HE analysing for example PhD journey (Stanley, 2015), research-practice divide (Empson, 2013; Gilmore and Kenny, 2015) and self-production (Harding et al., 2010; Learmonth and Humphreys, 2012; Parker, 2004).

However, what we reveal and repress in ethnographic writings, is often marginalised (Koning and Ooi, 2013). To avoid this, I locate my auto-ethnography somewhere in between Anderson’s (2006) dichotomy of evocative and analytic accounts. According to Anderson, in analytic auto-ethnography the researcher is a full member in the research setting. The researcher also uses analytic reflexivity and has visible narrative presence in the written text. The researcher also engages in dialogue with informants beyond the self and is committed to an analytical research agenda focused on theoretical understanding of broader social phenomena (p. 375). All these features are present in this research. Yet

to be able to address the becoming of subjects in this particular context, addressing my own self-production became a necessity, which is why I also utilise evocative accounts. With these accounts I refer to awkward encounters, which have '*become* data' (Brinkmann, 2014).

The reflexive vignette in the beginning of this chapter is an example of an awkward encounter. It illustrates my struggles related to making an auto-ethnographic research. Throughout this project, I have been lured by different theories and somehow always ended up wandering and getting lost both theoretically and methodologically. At the beginning, I found it awkward to address 'the personal' and to become an engaged ethnographer. On the one hand, I was reluctant to label my research as auto-ethnographic, because my research interests were in others. On the other hand, due to the pre- and post-merger happenings and my new position at work, at times I was more or less clueless of what I was experiencing (Katila and Meriläinen, 2013).

As I was trying to make sense of what is going on, I realised that *as a researcher* I had been desperately seeking truth about strategy and strategising in HE without understanding that my struggles were related to awkward encounters and disturbing ethical moments which affected me *as a practitioner*. Because of the game of truth related to strategy, I was unable to distance myself both from the familiar and unfamiliar and move on with the analysis. However, the advantage of conducting a study from this position is that it allows withness-thinking (Shotter, 2006), which 'occurs in those reflective interactions that involve our coming into living, interactive contact with an other's living being, their utterance, with their bodily expressions, with their words, their works' (p. 600). It also allows us to think with changes from within our living relations to them. I elaborate on the following chapter how the empirical material I have employed in my study has allowed withness-thinking in this particular context.

2 Empirical material

The case time of this study is from August 2012 until October 2017. The data is listed in table 1. The data consists of discussion notes and doc-

uments, tape-recordings from management meetings and recordings from info sessions. It also includes personal field notes related to awkward encounters causing breakdowns in my understanding. I employ these encounters and my affective responses as a means of addressing the becoming of subjects. I also consider the earlier manuscript versions of my thesis and papers I have compiled for PhD courses, workshops and conferences as data. They reveal the unbearable slowness and the number of choices of topics and frameworks through which I tried to make sense of 'the field' (Van Maanen, 2011).

I have also used material related to the political ramifications of the Finnish HE to analyse the macro discourses governing the ways of thinking, talking and acting. A time span of these discourses is presented in appendix 1. This diagram illustrates the mobility, multiplicity, intentionality and reversibility (Foucault, 1994) of the complex grid, which produces the condition of possibility of the knowledge about the Finnish HE. It also illustrates the emergence of strategy discourse within the discursive field of HE.

Despite that auto-ethnographers are suspected to employ biased data (Anderson, 2006) or being navel-gazers (Soyini Madison, 2006), as a research method it can provide scholars with new form of data (Learmonth and Humphreys, 2012; St. Pierre, 1997). Here, the new form of data refers to awkward encounters, which have challenged my taken for granted assumptions and life truths, and unsettled my self-production due to a disturbing sense of being either too detached (see picture 1) or too sensitive (see picture 4).

The new form of data refers also to extracts from songs and images, which I have included to my thesis. These songs and images were informing me how it feels to feel the difference long before my conscious mind figured it out. They also supported 'an understanding that consists in an unfolding movement' (Shotter, 2006: 592) of our embodied ways of relating to otherness. They are thus articulations of my body (Diprose, 2002) and inform how I have sensed and made sense of the experience of dissonance. For example the painting 'In the Dust Cloud' by Jacek Malczewski (see picture 6) reminds me that we are always in the process of becoming. This data renders visible my affective sensations related to

the demands of the other, although I would prefer hiding behind the scientific discourse and distance myself through it. This data also *resist* assimilation to particular, scientific ways of knowing and brings forth the becoming of subjectivity as affective and embodied.

Table 1 Empirical materials⁹

Type of material	Time	Empirical value
Documents related to the structural development of the Finnish HE sector	2003-2015	Provides information about the transformation of the HE sector
Documents related to the latest reform of the UAS sector	2012-2017	Provides information about how strategic profiling is legitimised through macro discourses (appendix 1)
Steering and funding model and performance agreements	2014-2017	Provides information about how governmental technologies are legitimised through macro discourses (appendix 1)
Pre- and post-merger discussions and documentation (including tape recordings, management training and consultancy reports), external and internal communications	2012-2017	Provides information about how the aims of the merger were manifested and what Futuria and Futurians should be after the merger, how the new strategy supports profiling of the core activities of Futuria and how strategy materialises in practices
Internal audits ¹⁰	2014-2016	Provides information about how Futurians perceive the new organisation and how they produce themselves as subjects
Awkward encounters of the author in relation to the ethical demands of the other	2013-2017	Provides information about how affective dissonance prompts the becoming of subjects
Self-reflexive writings (PhD course papers, tutorial and conference papers, earlier manuscript versions)	2012-2017	Provides information about how the author employs reflexivity and deals with post-coding analysis

⁹ The excerpts in the text are my translations from the discussion notes.

¹⁰ The purpose of the internal audits is continuous development. An audit is a process in which an internally appointed team interviews our students, employees and managers. The team provides constructive feedback on good practices and areas of development based on the interviews and other audit material.

3 Data analysis

The data read as empirical material offers varieties of readings and makes different results possible (Alvesson and Kärreman, 2011). Explaining – be it deductive, inductive or abductive - is the process of using the datasets to draw conclusions, make predictions, or construct explanations (Alvesson and Kärreman, 2011). In this study, abduction became the most useful approach because it does not force the researcher to minimise the influence of either theory or subjectivity. Hence, the subjectivity of the researcher should not be hidden, rather it should be reflexively and self-critically fostered (*ibid.*). I have employed abduction in dwelling into the empirical ‘with the help of theoretical pre-conceptions’ (Alvesson and Sköldberg, 2009: 6). As these pre-conceptions failed to problematise the familiar, a cyclical process of elaborating theory with data became a necessity.

Abduction is ‘a form of reasoning used in situations of uncertainty, when we need an understanding or explanation of something that happens’ (Brinkmann, 2014: 722). Following the example of Myllykoski (2017), I have ‘refrained from trying to illustrate the strategic change’ of Futuria as an error-free and successful process ‘with all relevant events fully mapped out and described’ (p. 118). However, using Foucault’s analytical tools poses ‘a whole labyrinth of additional difficulties’ as he ‘continually changed and redefined his concepts’ (O’Farrell, 2005: 50). For example the difference between archaeology and genealogy is sometimes difficult to distinguish; for a novice like me it appears as if they are used interchangeably. Yet where archaeology addresses the level on which things are simply organised to produce manageable forms of knowledge, genealogy deals with precisely the same substrata of knowledge and culture, but on the level where the true and the false come to be distinguished via mechanisms of power (*ibid.*). I elaborate on how I have employed these analyses in my research in the following sub-chapters.

3.1 Archaeological analysis

I have utilised archaeological analysis to organise my empirical material as discourses. According to Foucault (2002), as discourses construct the topics, they also define and produce the object of our knowledge. Discourses govern the way topics can be discussed and justified. They also influence how emerging ideas are put into practice and used to control or challenge the conduct of others (*ibid.*). Hence, the topics related to the latest reform also rule certain ways of thinking, talking and acting about strategising in HE. These topics are labored to expose the nonessentiality of the limits imposed by the prevailing power and knowledge relations and to open a space for possible transformation (Clifford, 2001).

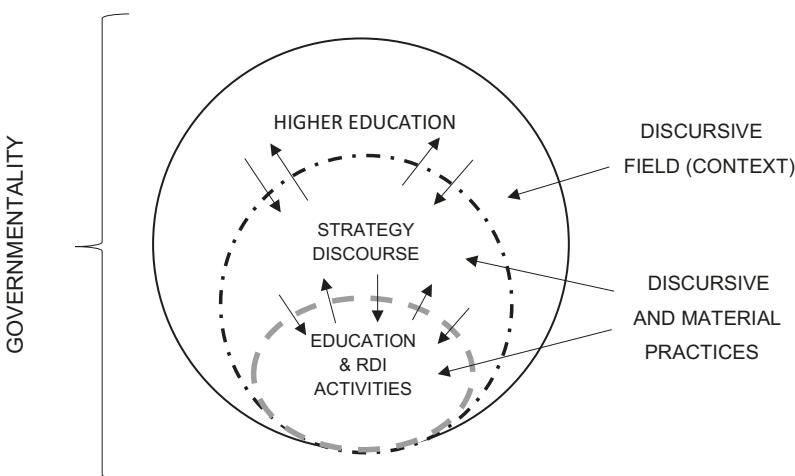
Although part V illustrate the empirical as it has unfolded (see also Franck, 2012), I must confess that I was in serious trouble with the amount of material at hand. Furthermore, I was also struggling with my sense of self and the possibilities for its expression and validation both in academia and at work. To overcome these struggles, I first constructed a timespan (see appendix 1) of the most recent reforms of the Finnish HE. This part of the analysis deals with macro discourses which have ruled certain ways of thinking, talking and acting within the field of Finnish HE.

After constructing the timespan, I began to interrogate the material related to Futuria. As I examined this material, I concluded that we circulate power and knowledge through *the conventional discourse*, which sustains Futuria as a traditional HEI. I call this '*the business-as-usual*' rationality. I consider this discourse as a 'dead' discursive system from the point of view that it has a 'group of statements that belong to a single system of formation [of knowledge]' (O'Farrell, 2005: 78). This system leans on macro discourses, which emphasise the knowhow and welfare agendas of the Finnish HE (see appendix 1). Based on my analysis, we intensify this through *the profit discourse*. This part of the analysis has helped me to understand how the present is historically produced.

I then proceeded to strategy discourse in order to analyse how structural development aims at transforming the Finnish HE on an organisational level through *profiling*. Discourses, which produce the

objects and subjects of strategy and practices of strategising, may differ in different periods depending on the field of application (Ezzamel and Willmott, 2008). What is meant by 'strategy' is thus context specific. One cannot extrapolate from one specific historical order and claim that the rules which have been employed in constructing that specific order, thus producing the knowledge and the object of strategy, will apply in the future (O'Farrell, 2005). Hence, I approach strategy as an object, which is given a specific meaning *discursively* and after that put into *practice* (picture 2).

I have chosen this approach for analytical reasons; my purpose is to study how particular discursive and material practices, and the technologies of the self are employed in producing ourselves as ethical subjects in the matrix of discourses. Strategic profiling relates to the discursive shift within the discursive field of the Finnish HE. This shift is part of the reform, which aims at making Finland the most competent nation in the world (see appendix 1). Here, the phrasing 'strategic profiling' includes the dimension of discursive practices that systematically forms the objects, which are being talked about, the material practices of strategising and the subjects of it.



Picture 2 Strategy discourse in higher education

The arrows in the picture 2 illustrate how new knowledge of strategy is circulated through power. Governmentality is understood here as technologies of power that governs the self and others, and forms a context-specific way of governing, i.e. conducting the conduct of others and conducting the becoming of subjects (Clifford, 2001; Foucault, 1994). In Futuria, the truth claims of strategy discourse aim at focusing the RDI activities according to the profile areas and renewing the curricula through competency-based learning model and problem-based learning methods. It also manifests '*becoming the northern forerunner*' and promotes interdisciplinary co-operation and team work. As a counter-discourse, it labors to expose the nonessentiality of the limits imposed by the conventional discourse and the profit discourse and tries to open a space for possible transformation (Clifford, 2001).

3.2 Genealogical analysis

According to Foucault (1977a), genealogy studies the constitution of knowledges, discourses and domains of objects. However, distinctive in Foucault's approach to genealogy is that it also interrogate the conditions which give rise to particular kind of subjects. According to Hardy (2011), subjects continually 'require the presence of the (strongest) social and political relations' (p. 86) that produce them. In other words, subjects are produced by the particular power and knowledge relations in the particular political and social fields in which they are present. However, subjects do not find 'themselves determined by these relations (restricted, most certainly, but not determined)' (*ibid*).

Since subjects are the effects of an interplay of power and knowledge relations and modes of self-production, subjectivity emerges within the space of this interplay through the technologies of the self. These technologies are related to 'taking care of yourself' or to 'knowing yourself' (Foucault, 1994). According to Clifford (2001), genealogy disturbs and displaces the unity of our subjectivity; it cuts through the technologies of the self which we employ in producing ourselves as a particular kind of subjects. The genealogical analysis employed in this research unfolded the empirical material anew as I began to problematise how truths about HE are manifested and distinguished via the mechanisms

of power. Hence, to avoid being entangled in the battle ‘on behalf’ of the truth – and in particular my truth (and my ethics) – I have approached the discourses in and around structural development as a new form of power, which is circulated to HEIs through strategic profiling.

However, this headwork and textwork (Van Maanen, 2011) did not provide answers to why efforts to renew Futuria through profiling were taken so negatively and why we were struggling with it although it was based on mutual co-operation and promoted working with others. I had also become attached to the idea that there is a contradiction between the funding and steering model and the legitimate tasks of the UAs. Yet when asked the question ‘What is so contradictory about it?’ I was not able to answer convincingly enough. I was trapped in a self-inflicted cul-de-sac.

Furthermore, I had become somewhat polemic about the practices related to performance management. I was tense and I had trouble sleeping; stress due to the changes, I presumed. I was also struggling with the widespread storylines on how the regime of neoliberalism disturbs our sense of self. What bothered me in these storylines was the selective blindness (Diprose, 2002) towards technologies through which individuals produce themselves as particular kind of subjects. Occasionally I caught myself thinking that perhaps the problem is not these storylines, but the way I produce myself as a particular kind of subject. Could it be that I have developed a selective blindness towards the technologies through which I sustained the integrity of the self? However, I suppressed these thoughts, but nevertheless felt an ill fit between my sense of self and its’ validation (Hemmings, 2012) both in academia and at home. As I proceeded with my study, I realised that it was precisely because of this that I was unable to grasp why certain encounters were disturbing me a lot at the level of my subjectivity. I elaborate this in the following sub-chapter through discussing how I have employed a post-coding analysis in examining these encounters.

3.3 Post-coding analysis

Thinking back on my first writings, I sympathise with my thesis supervisors. Shotter (2006) refers to ‘getting the picture’, which resembles

my first draft of ‘the empirical’: ‘The cat sat on the mat, the mat was red, the cat was black – get the picture?’ ‘Yes, so what?’ (p. 599). I tried to ‘picture’ the empirical as it had occurred (Me: Get the picture?), and managed to produce something which left the reader ‘cold’ (My thesis supervisors: Yes, so what?). I was advised to read more and to focus on subjectivity in order to proceed with the analysis. Well advised, I thought, but the reality struck too soon and too hard: I had no idea how to proceed and I became painfully aware that I also had serious troubles with my sense of self and the positions offered in the matrix of discourses. I tried to drive my work from ‘the personal to the political’ in order to illustrate these struggles, but I managed to do it in such a complicated way that the very idea of my thesis kind of blurred along the way.

Rewriting the fieldwork (Van Maanen, 2011) from the ‘political’ (the struggle between continuity and transgression) to the ‘personal’ (my subjectivity as a site of ethical struggles) was needed to clarify my thinking. This rewriting also made me realise that I had to rethink some of my theoretical and methodological choices in order to cope with the experience of dissonance. Rethinking was also needed to abstract affect from the events occurring within my organisation ‘between ourselves and the others and otherness around us’ (Shotter, 2006: 594). For this purpose I have used a post-coding analysis, which refers to a qualitative analysis which occurs after ‘coding’ (Lather and St. Pierre, 2013). I have employed this analysis to interrogate my textwork in part IV. I have asked from myself ‘What astonishes me?’ (Alvesson and Kärreman, 2011; Brinkmann, 2014) and ‘Why it astonishes me?’

These questions have helped me to shift my analytical focus on the interlinkage of affect and ethics at the level of subjectivity. These questions have also helped me to address awkward encounters as data. These encounters have triggered my ‘judgement of the conditions of possibility and value’ (Hemmings, 2012: 157) as disturbing. However, at first, I did not understand the ‘difference between ontological and epistemological possibilities’ (p. 150). In other words, I did not understand that changes within ourselves are not only epistemological (to know differently); they are also ontological (to feel differently). As I

became aware of the differences between my sense of self and the social expectations I occupied with respect to being a manager doing an academic research within the critical management stream, I was able to address my self-production through affective dissonance.

Accordingly, the missing link in my line of inquiry was affect and ethics, but not in the form of how organisations secure ethical legitimacy, but in the form of how individuals' conduct in organisations might be ethically informed through affective dissonance (Hemmings, 2012). The sense 'that something is amiss' in how I am recognised, 'an ill fit' (p. 150) with the subject positions offered in the matrix of discourses, the sense of being policed (Diprose, 2002); all these sensations were needed for the affective shift to occur. I elaborate on the importance of awkward encounters in the following sub-section.

Awkward encounters as data

June 2015 (in academia, EGOS PhD Workshop, Athens, Greece): We are in a group session presenting our papers. I explain my position as a researcher. A question is addressed to me: "Do you try to change the practices in your organisation?" I reply: "Of course. I work there and it is part of my job to develop our processes." I can see from the facial expression that it was not a good answer. The circle in which we are sitting is suddenly too intimate. I can sense being othered.

*'Only way to change,
give yourself away.
Don't be ashamed.
Next in line; close one eye.
Just walk by.'*
Stripsearch, Faith No More

In the excerpt above, I am addressed through the scientific discourse and thus subjected to the position of a detached researcher. Yet my reply draws on discourse, which leans on continuous improvement; I subjectivise myself to the position of a development specialist rather than to the position of a detached researcher. I sensed being othered,

because I did not subjectivise myself to the position (and identity) imposed on me. This sense of being othered is still inscribed in me: I can return to this awkward encounter in a plain and hot classroom which made me annoyingly aware of how the ideals of scientific knowledge are employed in normalising researchers. I could not *give myself away* in this encounter; I resolved the experience of difference through seeking solace from reproducing myself as development specialist.

Affect theorists argue that researchers must pay attention to ‘experiences of bodily displacement, the movement between bodily states and the intensities that this evokes’ (Fotaki et al. 2017, p. 24). Yet for example Massumi (1995) points out that ‘nothing is prefigured in the event’ (p. 87). I focus on such encounters which have caused me ‘to stop and wonder’; in these encounters I have sensed something as strange, confusing or even annoying (Brinkmann, 2014). What brings together these awkward encounters that I have addressed here as data, is that they have made me to think of those practices that control us versus those that make us free (O’Sullivan, 2014).

Hence, although I am dealing with subjective affective sensations, I do not write *about* my body and its gestures in detail. The affective dissonance is embedded in the awkwardness of these encounters, which has translated into actions through the technologies of the self. The reflexive vignettes are thus discursive representations of the moments of affect, which have ignited the experience of dissonance. These encounters are examples of what I have been ‘struck by’ in the unfolding process of my subjectivity (Shotter, 2006). Accordingly, this embodied way of ‘seeing and acting’ (p. 601) exemplifies my struggles related to ‘welcoming of the alterity of the ethical relation’ (Diprose, 2002: 140) with the other.

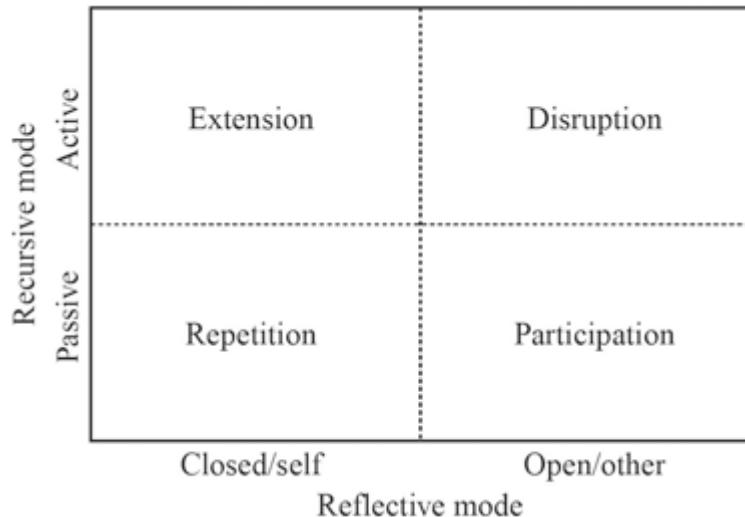
However, capturing affective dissonance has required intensive work with the data. It was only in this phase that I was able to read and write with the data, and not against it (Kuntz and Presnall, 2012). Firstly, this phase revealed how difficult it is to unsettle the technologies of the self, which we employ in producing the subjectivity of an detached and value-free researcher (Sandberg and Alvesson, 2011) and to employ reflexivity in supporting ‘the interpretation of interpretation’ (p. 9).

Secondly, it also revealed my difficulty to reflect the experience of dissonance between my sense of self and the social possibilities afforded to me (Hemmings, 2012) in the matrix of discourses. As I was somehow stuck with myself, employing reflexivity became a necessity in addressing the paradigms and perspectives, as well as research and political interest, which work through us (Alvesson and Sköldberg, 2009). I elaborate on how reflexivity has guided my headwork, fieldwork and textwork (Van Maanen, 2011) in the following chapter.

4 Employing reflexivity

Foucault (1992) reminds us ‘there are times in life when the question of knowing if one can think differently than one thinks, and perceive differently than one sees, is absolutely necessary if one is to go on looking and reflecting at all’ (p. 8). In order to engage myself to an ongoing conversation with myself about what I have been experiencing as I am experiencing (Katila and Meriläinen, 2013), I have employed the four dimensions of reflexivity (picture 3).

Although Hibbert et al. (2010) note that this matrix is an oversimplification of the complex processes of reflexivity, it can be employed in explaining how reflexive writing becomes part of the empirical data and supports working with theory. In this case, repetition produced reflexive texts which stayed within the accepted boundaries of thought for addressing the changing nature of HE. Extension produced reflexive texts, which manifested the concerns and ethical struggles related to self-production. The disruptive mode of reflexivity produced texts, which questioned the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true.



Picture 3 Dimensions of reflexivity

Earlier manuscript versions and the discussions I have had with my thesis supervisors reveal my inability to challenge my assumptions of HE. I was merely producing something that others have produced during for the past twenty years, and caught myself employing repetition as a mode of reflexivity. As I proceeded with my analysis, following versions and discussions revealed how I became 'locked into a theoretical perspective through recursive processes that simply reinforce the current set of understandings that they employ' (Hibbert et al., 2010) and vigorously sustained my sense of self. This is understandable, because at that time my headwork was dominated by the structural influences of the merger.

I tortured my thesis supervisors with a polemic narrative related to the political ramification of the Finnish HE sector and its implications on an institutional – and on an individual – level without realising that I am trying to resist particular modes of subjection. Yet my internal reflexive conversations with myself and the external reflexive conversations with my supervisors helped me to open to new insights and chal-

lenges. The astonishments and breakdowns in my own understanding made me realise that my patterns of sense-making were not adequate.

Furthermore, the conversations with my supervisors in which they asked disruptive questions related to my research, helped me to think with theory anew. Most of these discussions aroused feelings of confusion, frustration, disorientation and plain ignorance, because I could not answer some of their most difficult questions such as '*Why cannot strategy mean autonomy?*' and '*Why ethical subjectivity?*' These 'offstage' conversations (Hibbert et al., 2010) with my supervisors were important to me, because they sustained my reflexivity despite their occasional disruptiveness. Hibbert et al. point out that the value of such emotions is that they are both indicators and outputs of reflexivity.

Yet, the risk of disruptive reflexivity is 'a spiral of doubt [...] as deeper and deeper foundational notions can be opened to radical critique – and abandoned' (Hibbert et al. 2010: 55). At its worst, pursuing an auto-ethnography may result not only in a self-emptied researcher but also in a self-emptied practitioner. The worst part of it is that after one starts to problematise one's own thinking, one has to let go of the idea of knowing oneself and others. This can be an unsettling process, because it fractures 'tacit assumptions that are enacted in our practices and ways of talking' and writing, resulting in, at its worst, an endless process of doubt in one's research. To break such a process, the fourth mode of reflexivity, i.e. participation, is needed.

Hibbert et al. speak of 'the disrupted, confused and self-emptied researcher' who seeks participation with a more static 'partner'. With this, they refer to participation in which the researcher completes the reflexive circle through engaging in 'conversation with a classic (or in some way charismatic) text rather than a person' (p. 18). For me such charismatic texts were provided by Rosalyn Diprose (2002) and Elizabeth Adams St. Pierre (1997). These texts gave a meaning to the awkwardness that was inscribed in me throughout this research project.

Without familiarising myself with Diprose's work on ethics and St. Pierre's thoughts on ethical practice of post-foundational inquiry, I would still be entangled in the reflexive circle feeling frustrated and uncomfortable due to the flow of feelings and embodiment (Ashcraft,

2017: 24). Diprose's work provided an access to ethics as a felt sense, as embodied experiences whereas St. Pierre's work provided me analytical tools to address these experiences empirically. Accordingly, I agree with Sorsa (2012), that the contribution of actual research work is realised through reflexive theoretical thinking. Pointing out reflexivity is also a way to increase the plausibility of the research, because it is practiced not only in relation to the empirical material but also in relation to one-self (*ibid.*). The reflexive vignettes I have chosen are my conversations with myself (*ad se convertere*), because they entail existential impulses through which I have turned in upon myself (*eis heauton epistrephein*) and have created a reflexive relation with myself (Foucault, 2000).

Employing reflexivity has also helped me to question the knowledge production of studies related to the changing nature of HE. Leaning on this knowledge production without practicing reflexivity, one might risk reproducing as much about one's 'historical and political context as about the subject-matter under study' (Hook, 2001: 22). To hold on to this knowledge would have been dangerous, because it might have resulted to a personal confession (Ashcraft, 2017) through reproducing the agony caused by the disturbing discourses in and around structural development. According to the extant literature, these discourses are seen as oppressive and violating the traditional values embraced in HE. I was proceeding in this direction with full speed ahead in order to prove that despite my managerial position, I am a diligent researcher who is able to criticise the regime of structural development. However, allowing myself to be sensitive to and annoyed by the awkwardness of 'particular encounters among particular people with particular agendas in particular historical moments' (Kondo, 1990: 307) eventually helped me to understand how affect prompts self-production through the technologies of the self.

5 The reliability of the study

The questions of reliability, generalisability and validity are often burdening auto-ethnographers (Ellis et al., 2010). According to Ellis et al., the questions of reliability refer to the credibility of the auto-ethnog-

rapher. Could he or she have had the experiences described, given the other ‘factual evidence’ available for the readers? Validity relates to the coherence of the writing: does it evoke ‘a feeling that the experience described is lifelike, believable, and possible, a feeling that what has been represented could be true?’ Generalisability is always being tested by readers; is the auto-ethnographer able to elaborate on ‘the ethno’ in such a way, that it speaks to readers ‘about their experience or about the lives of others they know’ (*ibid.*).

Based on these questions, an understanding of the choices I have made is important, because my writing is open to different interpretations (Alvesson and Sköldberg, 2009). Accordingly, the position of the reader becomes important: experiences of a change consists of multiple voices, but to expect that I could present all of these voices is unrealistic. Readings of this thesis may differ significantly from my intentions as its author (Alvesson and Sköldberg, 2009). It is also important for the reader to understand that we do not have the same type of relationship to ourselves when we produce ourselves as subjects in different contexts. In each case, we establish a different type of relationship to our self. As a practitioner I am very much concerned that we might be losing sight of the purpose of HE; this concern has had a significant impact on my actions in Futuria. As a researcher I am curious to understand the truth games played in HE; this curiosity has had an impact on the theoretical approach of this study and also to the line of inquiry developed for analytical purposes. However, as practice and research enfolds in this study, this research has also changed my way of seeing and acting in practice.

I do not use names or pseudonyms in my text. It is not even relevant to know exactly who the speaking subjects are as individuals; my research interests are in the relationships of power and knowledge circulated by different discourses that transform all of us into subjects. Anonymity has its challenges in relation to the validity of the study. Not indicating any individuals besides me and our Rector, my writing ‘might suggest a somewhat free-floating set of discourses’ (Morrissey, 2015: 631) decoupled from individuals’ agency. Hence, the reader might be confused for example with my references to ‘middle managers’. I use this phrasing in such excerpts, from which another insider

might identify them. This reference includes RDI managers, education managers, and other middle management positions. Elsewhere in the text I refer to them according to their position due to the research material at hand, such as publications and internal newsletters, in which they are referred to as designated to these positions and not as individuals. However, preserving the anonymity is important due the critical approach employed in this study.

The numbering in the excerpts, such as lecturer 1 or top manager 3, has no other meaning than to ease the reading. The speaking subject of 'lecturer 1' is not the same individual in every excerpt. The purpose of this numbering is to separate the speaking subjects. There is a simple logic behind this: each one of us working at Futuria has been featured variously as subjects in the discourses circulating in and around our organisation. The focus is thus on analysing the discourses and not on individuals' sayings and doings. I have made the manuscript available to those to whom I refer to make sure that I do not reveal something they do not want to share publicly. I have done this for professional courtesy reasons but also for ethical purposes. However, there are no secrets on these pages; my purpose is not to find something radically hidden (Shottter, 2006) but rather to interrogate the familiar in a subversive way.

I hope that through my writing, I am able to stretch across the material, institutional and also historical circumstances that make certain acts, statements and subjects possible in this particular context. I have tried to write my thesis in such a way that it keeps the reader on board, although writing against discourses that totalise and normalise us is difficult, because it unsettles 'the security of those positions and perceptions that derive privilege from dominant social conventions' (Diprose 2002: 192).

St. Pierre (1997) explains the messiness and incoherence of such analysis and the way of compiling it into a piece of seemingly logical written text, which has been forced to follow an outline in order to be recognised as academic research: 'It stalls, gets stuck, thumbs its nose at order, goes someplace the author did not know existed ahead of time, stumbles over its sense, spins around its middle foregoing ends, wraps idea around idea in some overloaded imbrication that flies out of control into a place of no return [...] The author and the text write each

other, and that fold in the research process can no longer be ignored in the new ethics of inquiry' (p. 414). This does not mean that the story is fiction; it merely means that every Futurian, who has lived through this merger, has experienced it in their own way.

Nevertheless, I am concerned that those readers, who are insiders just like me, are offended by the choices I have made to problematise 'the familiar'. With this I refer to my criticism, which can be easily read in a manner that I am judging everything and everyone (see also Ashcraft, 2017). This judgement arises from my experiences and provides a counter narrative for the conditions, which I have perceived either as natural (Hemmings, 2012) or as unjust. However, it does not mean that I am right and others are wrong. It merely means that these judgements were needed to address the experience of dissonance.

As I render my subjectivity visible, I do not expect sympathy from the readers. However, I also hope that I am not judged due to my position ('This is exactly how managers think!') and especially due to my criticism ('Who are you to complain?') (see also Ashcraft, 2017). For me, this criticism has been important in reflecting my self-production. Hence, I have no alternative but to trust that the choices I have made value different interests and perspectives and illustrate how difficult it is to be open to something which seems to be a threat to the integrity of self (Hancock, 2008).

6 Introduction of the case organisation **Futuria**

Futuria is a prominent case of the new political rationale: even before the merger, Gardia¹¹ and Fabria¹² had been co-operating for several years together with a university operating in the same region. Gardia and Fabria held preliminary negotiations to strengthen their co-oper-

11 The number of students 2991, the number of staff 307, total earnings 25 million euros in 2011.

12 The number of students 2646, the number of staff 266, total earnings 25 million euros in 2011.

ation in autumn 2011. These discussions were disturbed in October 2011, when the MoE suggested a cut down of almost 40% of the degree places of Fabria. Despite intense political debates, demonstrations and petitions, over 30% of the degree places were cut down. The owners of Gardia and Fabria managed to continue with the negotiations and Futuria Ltd was established in December 2012. The Board of Futuria Ltd, elected the Managing Director of Futuria Ltd and the Rector Futuria UAS in January 2013. It was agreed upon that the same person would take on both positions. The former Rector of Gardia was appointed to this position.

The merger project was launched under the headline of 'Evolution and Revolution', and it was carried out by a temporary project organisation in 2013. The project had a steering group, a business disposal group, a management group, a strategy planning group and several operative working groups. The merger project involved a lot of work from the managers of Fabria and Gardia, and the employees were involved both in the formation of the new strategy and in the preparation work of the operative working groups. Students and external stakeholders were mainly involved in the formation of the new strategy.

Despite manifesting evolution and revolution, the merger was legitimised as a project of rationalisation (Willmott, 2013), which leaned heavily on the principles of NPM. The aim was to secure a smooth transition of the existing operations to Futuria, which is why a line – matrix structure was chosen. In this structure, there were five units in charge of the core operations (line) and an institutional research unit (IRU) in charge of coordinating strategic development (matrix). Administration and support services were also part of the matrix function. The line management was in charge of securing the transition and financial performance of Futuria whereas the matrix function co-ordinated strategic profiling and provided support services to the units. To secure the financial performance and meet the requirements of profiling, three degree programmes were suspended. Due to these decisions and the corporate synergy caused by the merger, 12 employees were given notice in 2014.

V Discourse and the ethics of subjectivity

Part V introduces my fieldwork in Futuria as it unfolded through examining how we produce ourselves as ethical subjects in the matrix of discourses. I have divided this part into two chapters. In chapter 1, I elaborate on how we produce Futuria as a traditional HE through the conventional discourse. I also elaborate on how we intensify the power effects of ‘the business-as-usual’ rationality through the profit discourse. Chapter 2 deals with strategic profiling, which aims at transforming Futuria from a teaching-focused organisation to a development-focused organisation. The ethics of subjectivity is analysed through the technologies of the self through which we make choices about what to do and who to be in this particular context.

1 Sustaining ‘the business-as-usual’

‘Twilight horses, they will walk with me again
I can hear them, oh I can hear them,
My ancestor, my protector, my tormentor
And a lot unknown, and a lot unknown, oh oh’
Terrible Angels, Charlotte Gainsbourg

In chapter 1, I analyse *the conventional discourse*, through which we appropriate the choices of what to do and who to be. This discourse produces Futuria as a rationality of a traditional HEI. I call this rationality ‘*the business-as-usual*’. With this phrasing I refer to an ongoing and unchanging state of affairs. We produce ourselves in this rationality as *independent professionals*. I also illustrate how we intensify the power effects of ‘the business-as-usual’ rationality and produce our organisa-

tion as a hierarchy through *the profit discourse*. I call this hierarchy '*the efficient-and-effective output machine*', in which we produce ourselves as *resource efficient performers*. The term 'profit' refers here to a discourse which revolves around resources and outputs. These discourses reproduce the conditions which we perceive as natural (see also Hemmings, 2012). These discourses are our *ancestors*, our *protectors* – and my *tormentors*, because along the way I found the conditions of this rationality as unjust. I elaborate on how we produce the existing rationality through these discourses in the following sub-chapters.

1.1 Producing 'the business-as-usual' rationality: the conventional discourse

The conventional discourse produces a rationality, in which our lecturers work revolves around teaching. The replies to an on-line survey conducted in February 2013 are very useful in analysing the practices through which we sustain the 'business-as-usual' rationality and how we produce ourselves as ethical subjects through the conventional discourse. The purpose of this survey was to support the participation of the employees in the constitution of the new strategy. The questions were designed so that the replies would inform about the goals, culture and values, which are perceived as rewarding. The following excerpt is a typical example of a reply to the question: '*How would you define a good University of Applied Sciences?*'

'In a good UAS all the legitimate tasks are seen as important. This requires investments in the competence development of the teaching and RDI staff, so that the UAS can meet the requirements of the stakeholders as well as possible. [...] there are staff and students who are committed to the development of their own competences, and they are also actively involved in developing the UAS. [...] the feedback from the staff and the students is appreciated and actions are taken based on it if the staff and the students are not satisfied with the way the UAS fulfills its legitimate tasks. [...] open and active communication with the representatives of the partner network, and the stakeholders' participation in the activities of the

UAS. A good UAS performs well and management promotes good work and rewards for good results.' (Open reply in the strategy questionnaire for the employees of Gardia and Fabria, 2/2013)

This excerpt reveals that the scope of the activities which are seen as important range from teaching to RDI activities. It also reveals that it is important to perform well. This reply illustrates that behaving in a moral way constitutes through being useful and productive. This reply also implies that the purpose of serving the region is seen as important. However, based on results of our internal audits, the most important task is to secure students learning through 'the teaching-as-usual'¹³ (Davies, 2006b) approach, which sustains conventional enactments (Kondo 1990) of a discipline-specific lecturer (Lecturers' interviews in internal audits, 2/2015 and 5/2015): '*[...] when you have a certain course and resources for it and how much you are in the classroom. The lecturer decides how much activities can take place outside the classroom'* or '*I run my courses with a certain form and if I do not have resources to counsel the students, they could go to a particular clinic [...] I am willing to give away some of my resources for this kind of counselling.*'

This reply draws attention to the preoccupation of '*my courses*' and '*my resources*'. This preoccupation is partly a consequence of diminishing resources, which seems to force our lecturers to make balancing acts in order to cope with tighter resources. It produces a pattern in which the pressure to use diminishing resources efficiently increases the amount of work needed to allocate them. This leads to a practice where '*the queue of lecturers demanding more resources is never-ending, but the queue where someone returns unused resources in practically non-existing*' (Unit manager, field notes, 9/2016). Securing the identity of a discipline-specific lecturer through allocating resources on an hourly basis according to the course plan and ECTS credits becomes more important than pausing to reflect on the added value of this practice.

13 'The teaching-as-usual' is perceived here as a theme under the conventional discourse. It refers to the practice of teaching in which knowledge is transferred to students mainly through lecturing in traditional classrooms.

From the lecturers' point of view, the end result of this preoccupation is that their work becomes 'a patchwork' (Lecturer, internal audit, 2/2015): '*My annual working plan has 35 lines. I should be released from reporting. This "patchwork" schedule is stressful. I teach in several different units and in another town as well.*' Here, the phrasing '*I should be released from reporting*' is revealing: even though the schedule is patchy and causing stress, the reporting of how the resources are used is seen as a problem rather than how they are allocated. Efforts to change these practices are resisted in order to sustain the identity of a discipline-specific lecturer: the more hours our lecturers have in their working schedule, the more needed and valued they feel they are. This preoccupation also intensifies discursive and material practices which sustain the 'teaching-as-usual' approach (Internal audit, 10/2014):

Top manager (matrix): 'Competency-based curriculum. How is it applied?'

Lecturer: 'We have agreed on the competences, and we have discussed a lot what the learning objectives mean. Now these discussions have dried up, I hope that every teacher doesn't simply do what they see as best. The 'old Adam' needs space, wants to use the old slides and teach what he has always taught. It is not necessarily related to the learning objectives. History does not go away in the blink of an eye, it takes time.'

Here, one of our lecturers explains how the identity of a disciplinary-specific lecturer is sustained. This being, i.e. '*the old Adam*' with '*the old slides*', is reproduced through knowing himself as an expert who teaches '*what he has always taught*'. Taking care of oneself is equivalent to the desire to stay in one place, i.e. to do '*what they see as best*' without discussing it with one's colleagues. 'Staying in one place' does not mean that individuals stay exactly the same; it means that, since 'self-evaluation occurs in relation to another' (Diprose 2002: 30), the other is assumed to be the same, i.e. '*the old Adam*' with '*the old slides*'. Routinised self-production is also intensified through the material practices related to how our lecturers' work is administrated (Lecturer, internal audit,

2/2015): ‘*Lecturers or RDI staff, there is a big difference. Almost every lecturer has some sort of a role in RDI. RDI projects based on the needs of working life have a lot of potential. The biggest problem is the inflexible working schedules of our lecturers. Good ideas are stuck in procedures, routines and practices, we argue about little things.*’

In this excerpt, the inflexibility of the working schedules refers to discursive and material practices, which prioritise teaching over externally funded RDI projects. The RDI activities in Futuria are constituted either as 1) ‘development activities’ undertaken on a voluntary basis, 2) practical projects, which are carried out together with small and medium-sized companies or 3) highly specialised projects, which meet the needs of the large-scale industry and regional development strategies. The majority of our employees are lecturers who teach and participate in RDI activities in various ways. However, since the participation in RDI activities is based on lecturers’ own interests and voluntarism, specialised professionals are hired for running especially our externally funded national and international RDI projects due to the scope of these projects.

The RDI activities of the Finnish UAS sector have been criticised ever since they were introduced as the second legitimate task of UASs. The overall steering and funding of this function has also been debated for years. This could be seen in Futuria as well. Lecturers prefer working with single-case based development activities instead of large, highly specialised research and development projects. Because of this, grievances such as ‘*RDI is consuming the resources of teaching*’ (Field notes, 10/2017) are voiced, because these projects are not fully funded by an external body. These grievances indicate that ethical work and behaving in a moral way leans heavily on activities related to teaching.

In ‘the teaching-as-usual’ approach power operates through subject-specific knowledges (i.e. field of studies) and their sub-disciplines (i.e. individual courses), which are distinguished and distributed accordingly. They produce a system of control related to teaching and learning, fixing its limits to an identity of a discipline-specific lecturer and taking the form of a permanent reactivation of the rules (Foucault, 2002) through which our lecturers conduct themselves and the con-

duct of others within the disciplinary boundaries. Challenging the prevailing practices and the subject positions offered by the conventional discourse is based on voluntarism (Internal audit, 5/2015):

Top Manager (matrix): 'The principle of the new instruction is that the lecturers' work load is not based on ECTS credits. Resource allocation based on courses and ECTS credits is something we ought to get rid of. The new instruction is more flexible and allows you to allocate resources to those areas which need to be developed.'

Degree Programme Manager (line): 'But there is a historic background for the current practice. Resource allocation is also based on performance indicators, although it does not work in every aspect. For example, publications and internationalisation depend on lecturers' own enthusiasm. Those are allocated to lecturers who are interested in writing publications or in participating in staff exchange programmes.'

Here, sustaining the prevailing practices is justified by '*a historic background*'. Leaving one's place behind as a discipline-specific lecturer and producing new possibilities for subjectivities is based on '*lecturers' own enthusiasm*'. The subjectivity of an independent professional is produced for this purpose; it allows individuals to adjust the mode of subjection of the discipline-specific lecturer. This adjustment is based on individuals' choice: if they want to '*change places*' – or to craft their identity (Kondo, 1990) – it is possible through taking up new responsibilities such as '*writing publications*' and '*participating in staff exchange programmes*'.

The convenience of the '*historic background of the current practice*' is that the right to work according to a detailed plan and a monthly timetable, the freedom to choose the working methods with the students in a classroom, the liberty to collaborate with the region in a way that best suits the lecturers and the right to participate in decision-making by attending meetings, are all part of a piece of machinery, which functions automatically and autonomously (Clifford, 2001). The subjects produced by the conventional discourse, conceive themselves as

free-thinking and autonomous, because these practices sustain their sense of self. I elaborate on this in detail in the following sub-section through the technologies of the self.

Technologies of the self: producing the subjectivity of an independent professional

This sub-section focuses mainly on the technologies of the self that our lecturers employ in producing themselves as independent professionals. I also elaborate on how our managers cultivate practices, which support these technologies that sustain the production of this subjectivity. The majority of our lecturers are very committed to their work. They appreciate the autonomy and freedom on their work. However, in the existing rationality, autonomy is narrowed by discipline expertise, i.e. subject-specific knowledges, which produce a hierarchy between the lecturers. The following excerpt is informative in this respect (Top manager, meeting with education managers, 5/2015): '*As long as we speak about competences and learning outcomes, everyone agrees. However, when the curriculum planning process and the annual resource allocation proceeds to the level of an individual lecturer, he or she starts to think that: 'Where are my courses?' And at that point they start to fear that' I am losing my job' and then the disputes that 'my course must be in the curriculum' begin. If we fail in debunking this thinking, the lecturers will die under their workload, because the resources are diminishing.*'

This excerpt reveals how power operates through the complex discursive and material practices related to managing the degree programmes and organising lecturers' work. Although the concerns related to the workload are expressed, efforts to debunk the teaching-as-usual approach is resisted, because it would mean countering 'the technologies of the self' employed in producing the subjectivities of an independent professional. Accordingly, **the ethical substance**, i.e. the primary object of our lecturers' concern, is '**to teach**' and **the mode of subjection** is based on **being a discipline-specific lecturer** (Lecturer, internal audit, 5/2015): '*Wellbeing comes from what you are allowed to do. Lecturers are people, who appreciate an organisation which is not hindering their work. If energy is wasted on bureaucracy, the sensibleness of the*

work vanishes. Lecturers need a certain degree of freedom and intellectual challenges in their work.' Emphasising their independence, our lecturers produce themselves as autonomous subjects and masters of knowledge production (Lecturer, internal audit, 5/2015): '*We have 20 to 30 years of working experience. Staff is responsible for the areas in which they have expertise.*'

Ethical work is tied to sustaining the prevailing practices (Lecturer, internal audit, 5/2015): '*I know there has been some hindrances in some of the disciplines. However, we are like siblings, we have been together a long time and we protect each other. When there are issues, which are sensitive... I understand that they are sensitive for the Degree Programme Manager as well. We should discuss these issues together; how we can support student's learning. We know each other too well; we are like a family. We do not want to hurt each other.*' Here, to care for others is to care for the self; if the individual is not hurting others by questioning the current state of affairs, others will do the same. However, this implies 'being at risk of descending into an aesthetically driven solipsism' (Hancock, 2008: 1364), which might do harm to the status of the subjects. At its worst, the subjects might become detached from any act of mutual recognition of wider organisational relations and mutual co-operation and develop a selective blindness (Diprose, 2002) towards the ethical demands of the other.

Ethical work and a moral way of being is enunciated through '**the teaching-as-usual**', which is why new administrative solutions are seen as bureaucracy and thus an extra burden (Lecturer, internal audit, 5/2015): '*All these administrative systems are taking up the resources we should use for lecturing. We cannot discuss teaching and assessment of students anymore. A lecturer who has come here to teach is very motivated to work in the classroom. When you go to your study and start submitting data into different systems and answering your emails... Well, it is not very motivating.*' In this excerpt, the ethos of working in the classroom with students is manifested. Because of the mode of subjection, grievances related to secondary tasks such as '*submitting data into different systems and answering to your emails*' (Lecturer, internal audit, 5/2015) are voiced. Secondary tasks are of course an implication of increased

governmentality. However, the criticism towards these tasks reveals selective blindness (Diprose, 2002: 197) towards the practices, which reproduce conventional enactments of identity.

Marginalising our externally funded RDI supports the conventional enactments of identity (Lecturer, internal audit, 10/2014): '*Teaching overrides RDI projects, they have been seen as separate, that's the problem.*' Since the sense of self and the moral obligations are bound to 'the teaching-as-usual', competence-based approach is perceived as disturbing the routinised production of self-identity (Lecturer, internal audit, 5/2015): '*If we are talking about curriculum, which is based on learning outcomes, then we should be talking about what our students should learn. But you know us, it might cause some conflicts. Lecturers fight tooth and nail to hold onto their own teaching hours and consider them very important. I suppose we should be thinking more about students' learning rather than our teaching hours.*'

Here the phrasing '*lecturers fight tooth and nail to hold onto their own teaching hours*' manifests the importance of the subject-specific knowledges. However, the preoccupation with '*own teaching hours*' reduces students' learning to something taken for granted or perceived as students' own responsibility. Nevertheless, our lecturers describe their world of work as overloaded with guiding students, running courses, and reading and grading of papers and exams with diminishing resources. It appears as if being very busy keeps us away from reflecting on how the world of work is changing from teaching (i.e. knowledge transfer) to learning (i.e. knowledge creation and competence development). Eventually, ethical work and behaving in a moral way becomes tied to delivering discipline-specific courses with diminishing resources.

The majority of our line managers complied with practices, which constituted 'the teaching-as-usual' as ethical work and produced a dichotomy between teaching and RDI projects. These practices, which form a structure of disciplinary surveillance, are in fact functioning so automatically, autonomously and discreetly (Clifford, 2001) that we are not fully aware of practices which are subjecting us (Internal audit, 5/2015):

Degree Programme Manager (line): 'Although an employer has a right to supervise employees' work, we have to be able to reach a common understanding with our staff.'

Top Manager (matrix): 'But the current resource allocation practice, which is based on prior practices, is considered rigid and inflexible.'

Degree Programme Manager (line): 'Well, the question is who thinks that it is rigid and inflexible? Some of our lecturers hope for more flexibility, but some think that the current practice is good. At least it guarantees equal treatment. Besides, you can see it from our results that we have succeeded in our pedagogical development.'

This excerpt relates to efforts to change the annual planning process. Especially our degree programme managers found it very difficult to apply the new practice. Here, the ideal of '*equal treatment*' refers to the practice in which the resource allocation is based on ECTS credit units. This guarantees that resources, i.e. working hours required for running the courses and assessing students, are allocated equally. However, this equality maintains itself by marginalising others deemed inappropriate (Diprose, 2002). Our communities expect conformity from their members – including the managers – and assume a contract with its members through which the ethical subjectivity of the independent professional is produced as most rewarding (Kondo, 1990). This subjectivity allows individuals to adjust the dominant mode of subjection of a discipline-specific lecturer without disturbing their sense of self.

Producing this subjectivity also supports the sense of continuity and individuality, which is why new organisation-wide practices are resisted (Unit manager, meeting concerning the resource allocation procedure, 8/2015). '*There is a one hundred years old history behind this. If you are going to change it, it will change the identity of our lecturers.*' This manager resisted the new practice also by declaring that '*the boys upstairs have invented this*' (Field notes, 8/2015). By referring to some of our managers as '*the boys upstairs*', he elevates himself above them, underpins his loyalty towards our employees and his heroism by resisting the efforts to change this practice. What is interesting, though, is that this

manager was part of the working group who made the new guidelines. This made me curious of why he resisted the implementation of it (Field notes, 8/2015):

Me: 'Why do you think that the current system is better than the new procedure?'

Unit manager (line): 'At least the current system guarantees that if I check the timetable of a particular lecturer on Friday afternoon, I can easily walk into the classroom and make sure that he really is there with the students. In the new system, the lecturers make the timetables themselves. It becomes more difficult to monitor what they are doing.'

By resisting the new annual planning practice, he was able to continue to monitor lecturers' doings. He also resisted the identity of a transformative leader and produced himself as a preserver; this resistance guaranteed that the discursive and material practices continued to subject the individuals working in Futuria as independent professionals and reproduced the silo mentality between teaching and RDI activities. As Clifford (2001) points out, institutionalised practices form a network of relations in which 'the exercise of power is an effect of structure itself' (p. 108); it subjects everyone in the structure from 'top to bottom'. Those who are subjected to this rationality, perceive it as securing their freedom and autonomy, because they know who they are and how to behave in a moral way in this rationality.

1.2 Intensifying 'the business-as-usual' rationality: the profit discourse

In this sub-chapter, I illustrate how we employ *the profit discourse* in intensifying the power relations of the 'the business-as-usual' rationality. I also analyse how we produce ourselves as *resource-efficient performers*. This discourse produces Futuria as a hierarchy, which I call '*the efficient-and-effective output machine*'. It is based on discursive and material practices which we apply in implementing the new financing and steering model. The MoE makes a performance agreement with each UASs

every four years. Based on the agreement with the MoE, our management then negotiates performance agreements with each unit annually. The objectives of the unit level agreement are transformed into tasks through resource allocation to ensure that the degree programmes and RDI teams reach the strategic and operative goals and meet the quantitative indicators. The goals are also linked to our development discussions and competence development plans.

We integrate these agreements with specific goals, such as the number of degrees, the number of students completing 55 ECTS credits and the volume of externally funded RDI projects, into our budget formula. Through arranging objects such as ‘performance agreements’, ‘action plans’ and ‘development plans’, an understanding of a seemingly controllable planning process is constructed. We follow the progress of indicators with the ‘Goal and Output Dashboard’ (GOD). It is seen as an important way of monitoring and governing the units and the degree programmes.

Prior to the merger, our Rector placed a lot of effort on explaining how our organisation operates (Rector, top management meeting, 12/2013): *[...] securing our core duties and their performance [...] Our task is to secure that our core machine operates.* An image of our organisation as ‘a machine’ is used to illustrate how important it is that everything runs smoothly. The practices related to allocating the financial resources to the units, planning the activities according to the strategy and performance agreement, and monitoring of the results aim at securing our performance. Yet the challenge is that the way of seeing an organisation as a machine becomes a way of not seeing the other aspects. In our case, employing this metaphor became a way of not seeing how power and knowledge relations operate in the existing rationality and how we developed selective blindness (Diprose 2002) towards the practices, which intensify the power relations of the existing rationality.

The insufficient capacity to support strategic profiling and inappropriate forms of communication between the line and the matrix resulted in contradictions and ambiguities between the practices of performance management and strategic profiling. A lapsus linguae in one of the sessions in which the principles of our new management

system were explained, revealed that perhaps everything will not run as smoothly as it was assumed. A position of one of our top managers was left out from a drawing through which our Rector explained our new management system. This lapsus lingae revealed by chance the challenging position of this manager; he ironically illustrated his new role by stating that '*I'm in charge of everything, but not really in charge of anything*' (Field notes, 1/2014).

While trying to figure out what his role as one of the line managers in charge of the 'operative management' was, he gradually intensified 'performance as outputs' practices together with our line management and undermined strategic profiling (see also Hardy and Thomas, 2014). Or, to put it precisely, strategy discourse did not prevail in our operative management meetings; it was emphasised that our line management is in charge of securing the transition and financial performance of the units whereas our matrix function develops the core activities according to the new strategy. Accordingly, in the operative management meetings issues concerning the performance of the units and administration were prioritised. A summary of our financial performance was provided to us every month and the meetings revolved around outputs as numbers. This preoccupation with the indicators also narrowed down the understanding of our performance to numbers (see also McKinlay, 2010; McKinlay et al., 2010). The ethical demands related to securing our financial performance were seen as more important compared to the ethical demands of transforming Futuria from the teaching-focused organisation to the development-focused organisation.

However, we failed to realise that our management meetings were the sites of self-overcoming and the production of difference (Diprose, 2002) and hence the 'anxious space' between ethics and politics (McMurray et al., 2011). This space revealed the ethical demands of the multiple others: for us working in the matrix, the primary object of our concern (Clifford, 2001) was to transgress the existing rationality through strategic profiling and to transform Futuria from a teaching-focused to a development-focused organisation. These demands were related to profiling our RDI activities and renewing the curricula according to our new strategy. The ethical demands our line management

felt answerable were first and foremost related to ‘*keeping the engine running*’ (Field notes, 1/2015) and securing the financial performance of the units and degree programmes (Internal audit, 5/2015):

Top Manager (matrix): ‘How does the strategy effect on resource allocation? What about the performance agreement?’

Degree Programme Manager (line): ‘The resource allocation is based on performance agreement.’

Top Manager (matrix): ‘What do you mean?’

Degree Programme Manager (line): ‘What we have promised in our performance agreement and what are our resources, so that we can make sure that our students graduate.’

The practices related to performance agreements, detailed allocation of resources to teaching and RDI work and monitoring the GOD are thus the primary object of concern for the line management in Futuria. The units are produced as ‘*output machines*’ (Field notes, summary made by a consultant based on the 360 review, 5/2016), which subjects the individuals working in our units as money-makers (Middle manager, management training session, 5/2016): ‘*The units are the result-makers. Our outputs from last year are excellent. The matrix is the problem. Let’s get rid of it. It is a waste of money. Why don’t we talk about it? Let’s unravel the matrix.*’ Accordingly, envisioning of our units as ‘*output machines*’ in which subjects are monitored and measured implies an intensified governmentality. Securing outputs and efficiency are of course part of the broader ideas of neoliberalism defined by ideas of ‘productivity’ and ‘efficiency’ (Davies and Thomas, 2002; Morrissey, 2015).

The challenge is however that the ‘government’ cannot secure anything unless it knows what it is. Therefore planning for uncertainty means that the populations of HE must be transformed into objects, whose work is monitored and reported. The underlying urge to control uncertainty and to optimise productivity and efficiency eventually underpins the prevalence of performance indicators and intensifies the regime of performance (Morrissey, 2015). By appropriating and normalising the values and practices related to numbers management,

individuals working in HEIs eventually identify themselves as subjects of it through them.

These practices are intensified in different ways. For example the degree programmes which had increased the number of students completing 55 ECTS credits per academic year were rewarded. Students were also given a symbolic reward, a badge, which can be attached to the student overall. A representative of the Student Union introduced the badge in one of the management meetings and explained that the badge helps students to understand how they can be of help to Futuria (Representative of the student union in the operative management meeting, 12/2015): '*KELA requires us to achieve a certain number of credits and the UAS has its own limits, so what is the most beneficiary for the UAS?*'¹⁴ Monitoring students' progress and praising their worth as profitable units in the system serves as an example of how 'the exercise of disciplinary power and bio-power in its many forms and modes of application' (Foucault, 1984b) has been made possible in HEIs. The rationale for emphasising the number of ECTS credits gained per academic year is related to study times.

The profit discourse emphasising 'performance as outputs' is in fact so powerful, that our units are not only able to sustain their performance, but in some cases they are able to generate significantly more profit compared to the annual budget. One of our line managers commented that '*it is a matter of honor to be financially successful*' (Field notes, 12/2015) whereas another manager in the matrix function pointed out that '*if the profit exceeds the budget manifold, they have ignored something*' (Field notes, 5/2015). This critique relates to prioritising teaching over strategic development tasks. It also relates to grievances that due to the budget cuts, less resources are allocated to teaching.

¹⁴ Kela, the Social Insurance Institution of Finland, is a government agency that provides basic economic security for everyone living in Finland. Kela's customers comprise everyone who is covered under the Finnish social security system. Kela provides for example UAS students with a monthly study grant. Full financial aid is granted, if students gain 45 credits per academic year.

The quote to be '*financially successful*' also underlines that the ethical demands of our line management are related to securing a good financial performance. Accordingly, our units take their financial responsibilities, although they feel that after the changes in the legislation and in the steering and funding of the UAS sector '*the market economy came to higher education in one fell swoop*' (Unit manager, field notes, 4/2015). How the steering and funding model influences on an institutional level is of course no news to those working in HEIs: practices, which emphasise outputs, are widely adopted in both of the pillars of the Finnish HE system. In our case, the steering and funding model is used to justify the focus on the financial indicators. This preoccupation produces Futuria as '*a grocery store*' (Field notes, 8/2015) or '*a plank factory*'¹⁵ (Field notes, 11/2015). The profit discourse intensifies the power effects of the conventional discourse and results in managing our units as if nothing has changed. The only major difference is that now they are subjected to the regime of performance more intensively than before.

Technologies of the self: producing the subjectivity of the resource-efficient performer

In this sub-section, I elaborate on the technologies of the self we employ in producing ourselves as *resource-efficient performers*. For the majority of our managers and employees, the performance agreements and our dashboard are a part of 'the apparatus of security' (Foucault, 2007), which aims at linking the goals set in the agreements to the performing HEI and to the performing individuals. As a result of this self-forming activity, we produce our moral being as resource-efficient performers, because the knowledge and power relations subjectivise us to the regimes of performance. The profit discourse also intensifies the conventional discourse through glorifying our financial performance.

15 The phrasing 'plank factory' refers here to 'producing more of the same'. The phrasing is borrow from manufacturing industry, where factories produce bulk products. The steering and funding model is perceived as hampering profiling, because it rewards from producing particular outputs.

The ethical substance, i.e. the primary object of our employees' concern, is **meeting the quantitative goals**. Since the indicators influence financing, the demand to meet them overruns other goals. The illusory autonomy of our lecturers and divergent understanding of the strategic objectives appears to dilute strategic change initiatives (Internal audit, 5/2015):

Top Manager (matrix): 'Which has a stronger impact – our strategy or the performance agreement?'

Lecturer 1: 'We are paying attention to the ECTS credits, so that we will reach our goals. I don't remember if we have talked about anything else, like strategy.'

Top Manager (matrix): 'Do you make changes to the study plan because of the performance indicators? Reaching a certain number of ECTS credits per study year seems to be a hot topic and it looks like it overruns other goals.'

Lecturer 2: 'I do not recall that we have discussed strategy.'

Lecturer 3: 'Strategic discussions are related more to our new curricula.'

This excerpt reveals that the practices around performance management have a powerful impact on the intentional work of individuals on themselves. They subject themselves to a set of values, practices and modes related to the disciplinary practices of '*paying attention to the ECTS credits*' rather than '*strategic discussions*'. As a result of this **mode of subjection**, we recognise as our moral obligation **to produce outputs** (Internal audit, 5/2015):

Lecturer 1: 'Students have different needs. We should be flexible. We are the experts and we can make deals with the students. If there are complaints, then we will do things differently.'

Lecturer 2: 'We have this ECTS credits indicator. We are doomed, if we do not have enough students who reach 55 ECTS credits per year. I think it is devious if those who are flexible are scrutinised. The lecturer is the best expert.'

Based on this excerpt, we are incited to be competitive and productive, because otherwise we are '*doomed*'. Hence, we are subjected to an identity of a money-maker. By emphasising that '*the lecturer is the best expert*', the identity of a discipline-specific lecturer is also legitimised as securing our sense of continuity. As Foucault (2007) points out 'freedom is nothing else but the correlative of the deployment of apparatuses of security' (p. 48). Through emphasising the flexibility of the prevailing practices and the expertise of our lecturers, we are extolling the capacity of the numbers management to expand our employees' autonomy. Because of this, the profit discourse does not collide with the conventional discourse and the subjectivity produced by it. The performance agreement gives us a secure framework within which autonomy is supposedly exercised. The challenge is, however, that when our self-production becomes tied to the indicators and the intensified performance management culture, the very concept of performance narrows down (Davies and Thomas, 2002). Being useful, accountable and productive is judged by the indicators which produce dividing practices between those who produce outputs and those who are unproductive or even useless.

We appropriate the values and practices of complying with the performance agreement, because our sense of continuity and sense of individuality becomes tied with it. However, this is perceived as requiring disciplinary techniques (Lecturer, internal audit, 2/2015): '*If we do not shepherd our staff, nothing will happen automatically. Not everyone has internalised why this is done. When there is a guard for the indicator, then it will happen.*' Hence, **ethical work** relates to **managing, monitoring and controlling** outputs by linking 'individual performance' to 'programme performance', 'unit performance' and eventually to 'UAS performance'.

This trades on our insecurities, but also on the notions of autonomy and individualism by producing a competition on who – the individual, the degree programme, the RDI team, the unit – is the best performer. In maintaining the existing rationality, the 'laws of the communities' (Diprose, 2002) divide us into different categories and regulate our self-production according to what is expected from us. These tech-

niques of individualisation turn us in on ourselves so that we come to depend on our own identities not only for a sense of social significance (Clarke and Knights, 2015), but also for a sense of continuity.

The profit discourse intensifies individualisation through marking our social body with value and heroic utility (Lecturer, internal audit, 2/2015): '*A comment from the factory floor: you go into the classroom with your own face and status and every lecturer wants to secure the quality of the teaching. Nowadays as we have tighter resources, you have to use more time than you get resources for. This is the reality.*' **Behaving in a moral way** is thus bound to **securing the quality of teaching** despite the diminished resources. It also requires that the resources allocated for teaching are used efficiently. If necessary, more time is invested in order to deliver 'the teaching-as-usual' without questioning the practices, which sustain the subjectivity of a discipline-specific lecturer.

Eventually we all participate in the production and propagation of particular kind of self-governing subjects in order to sustain the 'the business-as-usual' and our positions in it although such a narrow understanding of performance might neglect broader values of HE (Davies and Thomas, 2002; Kallio, 2014; Kallio et al., 2016). Accordingly, what is perceived as autonomy, accumulates the practices of accountability and responsibilisation, which underpins the neoliberal forms of governmentality (Clarke and Knights, 2015; Davies, 2006a; Morrissey, 2015). It also heightens individuality and competitiveness in seeking to shape each individual as an economic unit of use in a market-driven society (Davies, 2006a). Because of this, the majority of the Futurians tend to comply with, rather than resist, the intensified numbers management (see also Clarke and Knights, 2015).

1.3 Synopsis: sustaining the existing rationality

Tables 2 and 3 sum up the empirical analysis of the existing rationality in which the regime of performance intensifies the power effects of the conventional discourse. In Futuria, routinised production of self-identity is sustained through power and knowledge relations of the existing rationality. This relates to the preoccupation with securing a stable identity (see also Clarke and Knights, 2015) through conventional

enactments of a discipline-specific lecturer. Producing the subjectivity of an independent professional supports this mode of subjection (see table 2). These discourses, which harbour the sense of continuity, lean on the truth claims related to the knowhow and welfare agendas of the Finnish HE (see appendix 1).

Table 2. Sustaining the ‘the business-as-usual’ through the conventional discourse and reproducing the subjectivity of an independent professional

Discourse	Description, subjectivity and resistance
Conventional	The conventional discourse reproduces Futuria as a traditional HE. Futurians are committed in sustaining the prevailing practices, because they secure the sense of continuity. Ethical work constitutes around being busy with practices related to teaching and learning. Participation to other activities, such as RDI activities, is based on individuals own enthusiasm.
Subjectivity	Independent professional
Resistance against strategic profiling	Units are committed to preserving their autonomy and new practices related to strategic profiling are adopted reluctantly or even ignored. Prevailing practices are justified with tradition. These practices are based on respecting autonomy and ‘free will’, although they produce Futuria as a disciplinary-identificational machinery and as a bureaucratic hierarchy. Grievances over increased bureaucracy are used to resist practices related to profiling.

Table 3 sums up how power and knowledge relations of the performance management produce a parallel rationality of the ‘efficient-and-effective output machine’ and the subjectivity of a resource-efficient performer. The production of this subjectivity does not liberate us from the subjection of the ‘the business-as-usual’ rationality. The practices of performance management support the identification with this rationality, because the practices of individualisation sustain the routinised production of self-identity.

Table 3. Intensifying the ‘the business-as-usual’ through the profit discourse and producing the subjectivity of a resource-efficient performer

Discourse	Description, subjectivity and resistance
Profit	The profit discourse intensifies the power effect of the conventional discourse. Indicators and financial results are monitored actively; numbers are treated as facts, which leads to an understanding that performance equals meeting the quantitative measures. The ethical work and behaving in a moral way constitutes around resource-efficiency and delivering outputs.
Subjectivity	Resource-efficient performer
Resistance against strategic profiling	The profit discourse is employed in resisting strategic renewal through profiling. This leads to complying with the modes of subjection of the regime of performance and hence to an intensification of the numbers management.

As subjects of this rationality, we are occupied in fulfilling the expectations of our current students and partners, i.e. running courses according to the effectual curricula and the ongoing RDI projects according to the existing project plans. This rationality is intensified by the disciplinary mechanisms related to fulfilling the quantitative measures agreed upon in the performance agreements. The efficacy of these mechanisms is a direct reflection of their success in reproducing our sense of continuity; although we question and even resist the technologies that control us, we nevertheless take on the norms and expectations of these mechanisms and make them part of our ethical relation to ourselves (Clifford, 2001). Managerial activities revolve mainly around allocating resources and monitoring performance in order to ‘keep the engine running’ because of the arrangements of power related to performance management. As our subjectivities become tied to performance indicators and intensified performance management culture, the very concept of performance narrows down. Questioning the viability of the prevailing practices and the subject positions produced by the conventional and profit discourses is almost non-existing.

2 Becoming the northern forerunner

*'Something is changing, bruising and aching
And I'm trying to find out what it is
When I fix her, she's breaking, reason keeps escaping me
Protecting and burning like a cyst'*
The Tempest, Pendulum

Chapter 2 deals with *strategic profiling*. It invites us to produce Futuria as a development-focused organisation and ourselves as *interdisciplinary knowledge workers* who operate in close relation with the local and regional businesses, and across the disciplinary boundaries. This transformation could be seen as a possibility to undergo critical reflection related to discursive and material practices of 'the business-as-usual' rationality. Accordingly, profiling invites us to reanimate ourselves through remaining open to and transformed by the alterity of it (Di-prose, 2002). However, this transformation is not welcomed; it *bruises* our sense of self and makes us *ache* and I cannot quite figure out why, because I perceive it as offering us a possibility for a different future. I analyse this possibility in the following sub-chapters.

2.1 Strategic profiling: a space of possible transformation

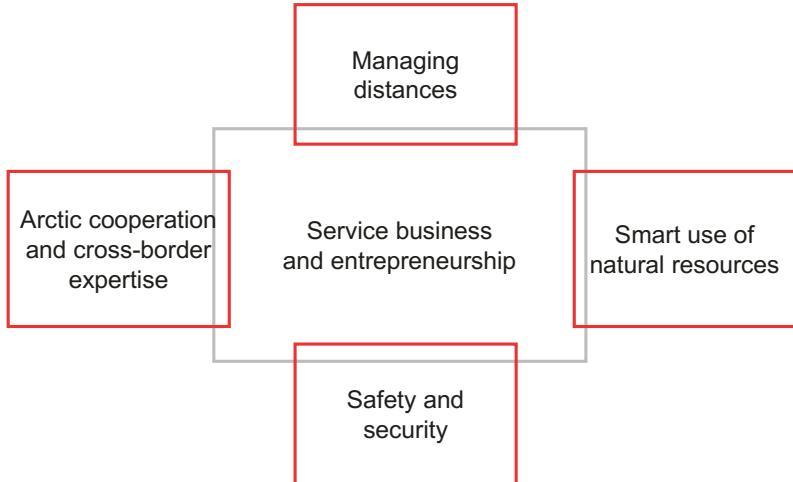
In this sub-chapter, I explain briefly how our new strategy was formed. Our Rector argued that the role of our employees is important in the formation of the new strategy (Top management meeting of Fabria, 1/2013): *'I am not very enthusiastic about the idea that the management with its wisdom prepares the strategy and then it is implemented. In this situation where we are at the moment, the role of the staff is going to be very substantial. The staff must be given a chance to contribute to the formation of the strategy and to the choices we will make and live according to in the forthcoming years. It is going to be challenging. We could form the strategy quickly so that the management would just inform the staff that these are our strategic choices, but I do not want to do it like that. We will launch discussions of our current strategies and the good points that already exist. We will evaluate the current strategies and based on that start to work on'*

the new strategy. I want to emphasise that in this strategy process we are offering our staff a chance to contribute to the profiling of our core activities.'

Here, our Rector challenges the dominant understanding that strategy is done only by managers (see also Laine et al., 2015) and that employees are merely the objects of this work. Conventionally, the formation of strategy is approached from the perspective of top executive decision-making, which emphasises managers' role as strategic actors (Laine and Vaara, 2015). Yet, in our case, the participation of different stakeholders was seen as important. Our Rector ironically questioned the distinctiveness of the management and the conventional approach to strategy work with the phrasing: '*I am not personally very enthusiastic about the idea that the management with its wisdom prepares the strategy and then it is implemented.*' It was also highlighted that '*we have to fit our new strategy to a wider context and to see how it is aligned with it*' (Rector, top management meeting of Fabria and Gardia, 1/2013).

A coordinator was appointed to take care of the formation of the new strategy with the strategy agents, who were selected by our employees from different units. This new practice was welcomed, because it was perceived as an effort to support an open participation of different stakeholders (see also for example Nokelainen 2016). The tasks of the agents were described in an e-mail sent to our employees (Launching the strategy work, 2/2013): '*The strategy agents will participate in the formation of the strategy and keep the communication channels open to the employees as the work progresses, so that the views of the employees are taken into account. The best agents are able to see things from the point of view of different groups.*' The agents were also given an introduction in advance on how to carry out the workshops and how to communicate with our employees in order to ensure their participation.

Our new strategy was approved by the Board in June 2013 and it was introduced to us in August 2013. Our strategy manifests that *profiling* enables us to become '*a northern forerunner*'. This is supported by our values, which are trust, open-mindedness and a sense of community. Besides our mission, vision and values, the introduction of the new strategy dealt only briefly with the profile areas illustrated in picture 5 (Futuria Intranet, 9/2013):



Picture 4 Strategic profile areas of Futuria

Although formulating our new strategy through a participatory process can be seen as an effort to ensure that we are committed to the goals and values of it, it was welcomed with confusion. One of our senior lecturers approached me after the new strategy was introduced and asked: '*Where are the students? They were not mentioned in the introduction, were they?*' (Field notes, 8/2013). This question revealed something crucial about our new strategy. Firstly, the purpose of the loose strategic framework was thus to challenge the prevailing understanding of our RDI activities and to invite our employees to participate actively in strategic profiling through working in externally funded RDI projects. Secondly, the aim is to support interdisciplinary co-operation and the integration of teaching and learning and RDI activities through the curricula renewal.

Our Rector emphasised on several occasions that '*the top management does not know what the fields of expertise mean. It is the task of the units and the managers and the employees working here to give sense to the profile areas*' (Field notes, 1/2014). This is not typical for managers (see for example Laine et al., 2015). However, the majority of us could

not conceive of going beyond the discourses of truth that produce ourselves as independent professionals and resource-efficient performers (Lecturer in an internal audit 2/2015): '*In practice the strategy is interpreted very differently; it is difficult to apply. A lot of time is consumed by sense-making, what is meant with strategy. It would have been easier, if it had been explained further.*' Here, the expectation that strategy should have been explained further is expressed. Hence, rather than participating in a collective sense-making of the strategic profile areas, this opportunity is rejected by claiming that the strategy '*is difficult to apply*'.

Similar kinds of remarks were made on different occasions. In one of our staff meetings one of our lecturers asked me '*You tell me what the new strategy means*' and I replied: '*You should discuss it with your immediate colleagues*' (Field notes, 2/2015). I reprimanded myself afterwards for ignoring the question and the apparent need to make sense of what is meant by profiling. I assumed that grievances related to profiling imply that our employees submit themselves to the traditional view of the management as the author of strategy (see Laine & Vaara, 2015). However, these grievances were related in securing a sense of continuity. Our employees distanced themselves from strategic profiling, because the majority of them were unable to question the technologies they employed in producing themselves as particular kind of subjects. I elaborate on this in the following sub-chapters.

2.1.1 Strategic profiling of RDI activities

Although Futuria is one of the leading UASs in RDI activities, our transformation from a teaching-focused organisation to a development-focused organisation was not perceived as sufficient (see also Mäki 2012). Because of this, it was seen as important to increase the impact of our RDI activities through strategic profiling. Since strategic profiling bears on institutionalised practices, new knowledge of what is meant with the profile areas needs to be made available to us so that new power relations can emerge (Futuria Newsletter, 5/2013): '*The strategy of Futuria was introduced to the employees during the get-away-days. In the autumn, the strategy work continues with the planning of goals and actions. Each unit will set goals for the development of the*

strategic profile areas and plans the actions they will take in order to reach these goals.' Although this excerpt implies that a systematic approach to implementing the strategy is going to be applied, a prolonged debate of the content and the scope of the strategic profile areas delayed the goal setting in the units. This debate related to making sense of what is meant by strategic profiling, because this discourse has no order yet.

To clarify the purpose of the strategic profile areas and to support the implementation of the strategy, our top management appointed profile teams. The role of these teams were explained in a newsletter (Futuria Newsletter, 2/2014): '*Strategy work in Futuria is now about to become concrete. The profile teams led by RDI managers work with the implementation of the strategic profile areas. I hope that each Futurian will give a strong input into the actualisation of the strategy work. We need alternative views regarding both education and RDI activities.*'

Top management legitimised the profile teams on the basis of our strategy: as an organisation, we were committed to developing our activities according to the profile areas. This development work needed coordination, which crossed the boundaries of the units. These teams had representatives from each unit. Despite that top management encouraged participation in strategy work, the framework was perceived as '*too abstract*' (Middle manager, internal audit, 4/2015). Because of this, the profile teams were assigned to produce various statements of the profile areas.

Power point presentations, publications and cutting edge project plans, were employed for this purpose, because to have knowledge requires that certain statements are passed among others as true. For example, the profile teams prepared power point presentations, which were called as '*toolboxes*' (Futuria Intranet, 12/2015). These toolboxes were employed in explaining what the profile areas mean. In other words, the purpose of these materials was to produce a particular kind of knowledge, i.e. truth, about the profile areas. Power thus produces, but is also governed by the discursive and material practices related to strategic profiling. Producing new knowledge about the strategic profile areas is also needed to conduct others but also to conduct ourselves.

To govern the development of interdisciplinary RDI projects according to the strategic profile areas, a new approval procedure was introduced. The role of our RDI managers was seen as important in implementing this procedure (Rector, a joint top management meeting of Gardia and Fabria, 12/2013): '*The RDI manager knows exactly how many projects are ongoing and knows exactly how to make a good project application. Every single application goes through the RDI manager. Not a single application comes out from the unit unless the RDI manager has read it through.*' Some of our managers resisted this disciplinary mechanism related to approving of new RDI projects and the subject position of a 'controller'. Due to the scope of externally funded RDI projects, this was claimed to '*exclude new project ideas*' (Middle manager, field notes, 12/2015).

Hence, our RDI managers did not perceive these practices as an opportunity to reflect on the purpose and the scope of our externally funded RDI projects (see also Silander & Haake, 2017). In one of our units, the existing power and knowledge relations were maintained through emphasising the volume of RDI projects (Middle Manager, internal audit, 2/2015): '*At first we have to restore our RDI volume, but on the longer run we aim at 2020. We would rather be involved in national and international RDI projects according to our roadmap to 2020.*' Here the reference to '*our roadmap to 2020*' refers to an internal research group structure in this unit. This unit had several research groups with appointed group leaders. The volume of their externally funded RDI projects constituted almost 40% of the total volume of the RDI projects in Futuria. Our top management wanted to unravel this structure, because it was perceived as sustaining the silo mentality between our core activities. However, unravelling this structure was unsuccessful (Top management strategy workshop, 4/2014):

Top Manager (matrix): 'The way we decided to organise our RDI was a fiasco. The workshop turned into a market place where the ones who shouted the most won.'

Top Manager (line): 'It did not go as we planned due to our stubbornness (i.e. the top management). It started to collapse from one

unit. On the other hand, we underestimated the areas of responsibilities of the degree programme managers. The wiser ones gave in (refers to the line management of Futuria).'

This excerpt is informative, because it reveals how our managers participated in sustaining and reproducing the power and knowledge relations of the existing rationality. '*The wiser ones gave in*' refers to the pressure to sustain the existing in order to secure the sense of continuity. The quote '*it did not go as we planned due to our stubbornness*' refers to the pressure to maintain the current research group structure and to secure the volume of externally funded RDI projects. Because of this, the profile teams were seen as watchdogs who '*control and prevent responding to agile development needs*' (Middle manager, field notes, 3/2015).

Some of our managers and employees also claimed, that profiling the RDI projects according to the new strategy and controlling the project ideas increases bureaucracy. For example one of our employees claimed that '*it is easier to apologise than to get a permission to do something*' (Employee, internal audit, 2/2016). This comment drew my attention to how we were subordinated and shaped by the prevailing practices, although the purpose of this comment was to point out the coerciveness of the new guidelines and procedures.

For some of our top managers the prevailing practices meant even adhocracy, which was perceived as reducing the strategic impact of these activities (Top manager, strategy workshop of the management team, 1/2015): '*Our competence development is not systematic. How can we manage competence development through our RDI, if it is considered to be a financial instrument? They are running after shiny things. RDI should be profiled according to our strategy – otherwise our strategy has no impact. RDI is the most agile way to develop the competences of our staff. It also fosters our regional co-operation.*'

What seems to emerge here is a game of truth about the knowledge of strategy. The material prepared for elucidating strategic profile areas was seen as delimiting the understanding and representations that purport to explain what strategy means in this truth game. The new knowledge related to the profile areas puts into play criteria that govern

the formation and circulation of statements related to our strategy. This is supported through the new project approval procedure, which subjectivises our RDI managers to a position in which they are controlling others through a particular mechanism of power. Yet the antipathy towards such a technique of subjection is upholstered; rather than voicing the reluctance to control new project ideas, concerns related to trust and losing agility are voiced (Field notes, development days of the education and RDI, 4/2015):

Middle manager: 'Are we going to lose our agility?'

Top Manager (matrix): 'Probably yes. During the last RDI application round there were applications to be approved which none of the managers had any prior information about. We are both financially and operationally responsible for our RDI projects, and therefore we have to pay attention to our internal procedure of approving the RDI applications. RDI managers must keep a tight rein here.'

The concerns of the financial and operational responsibility of the RDI projects implies increased governmentality and market-driven managerialism, because it embraces managers' right to manage and hence restricts new RDI project ideas on the basis of strategic profile areas (see also Pietilä 2014; Silander and Haake, 2017). There is, however, an antinomy in these grievances: asserting the rights to originality and freedom creates an illusion that exercising autonomy is possible (Clifford, 2001). According to Kondo (1990), there is no place beyond power; everyone is subjected to the production of truth through power and we cannot exercise power except through the production of truth. Power thus wields through validated discourses of truth related to what is meant with RDI in the existing rationality.

Because of this, interdisciplinary RDI projects are still rather rare and in many cases working in externally funded RDI projects is perceived as a secondary task. Hence, the promise of autonomy is also bound to practices of domination: of knowledge, of power and of ethics of a particular social network in the existing rationality. In other

words, we already conduct the conduct of our employees through the conventional discourse and the profit discourse. However, compared to strategic profiling, this power operates so automatically that an illusion that power is not exercised over others is created.

2.1.2 Strategic profiling of teaching and learning

As a part of '*constructing a new UAS*' through strategic profiling, our top management decided to re-organise RDI activities and to launch a project which aimed at implementing new curricula by the autumn 2017. This renewal aimed at blurring the boundaries of teaching and learning and RDI activities, and through implementing a new curricula also the boundaries between different disciplines¹⁶. Our Rector emphasised the importance of the curricula work already before the merger (Rector, top management meeting of Gardia and Fabria, 12/2013): '*Here on the other side (taps the picture where the position of an education manager is drawn), curriculum design absolutely. A very big challenge now, when we are about to merge two organisations. A lot of work to harmonise curricula, a lot of work to build curricula based on modules, a lot of work to plan curricula which also serve our open UAS, because that is for us an opportunity and a way to increase performance.*' Our shared vision of developing a competency-based learning model and applying problem-based learning methods was propagated in different ways. This vision is based on student-centered approach to learning, which fosters team work, participating in interdisciplinary projects, close co-operation with the region and solving open-ended cases in each degree programme.

How the competency-based learning approach was perceived, varied in fact quite a lot; in practice, many of the programmes relied on a traditional, subject-specific and classroom-based approach. Because of this, a huge amount of documents related to this renewal was prepared in addition to internal training days and workshops, which were held

16 This refers to a traditional curriculum in which the discipline-specific courses are taught separately. Each lecturer has a specific expertise on running the courses individually according to 'the teaching-as-usual' approach.

in the units. The purpose of the training days and workshops was to support the participation of our employees to the curricula renewal. The role of our education managers was also emphasised. Their task was to support the renewal in the degree programmes. However, they were uncertain of how strategic goals are integrated at the level of curricula (Workshop, integrating teaching, learning and RDI, 4/2014):

Education Manager 1: Do we have a shared vision of how strategic goals are integrated into the curricula? Will the strategy be actualised in the curricula or not?

Top Manager 1 (matrix): In the performance agreements and execution plan we have agreed that there will be pilots according to the strategic profiles.

Education Manager 1: But how do we integrate the strategy into our curricula? The discourse fluctuates: some say that there will be separate courses and some say that strategy will be integrated to the curricula as themes.

Education Manager 2: As themes.

Top Manager 1 (matrix): As themes and not as individual courses. Strategy is integrated as themes.

This excerpt is an example of the game of truth related to integrating the strategic profile areas into curricula. The debate illustrates that for some of the managers for example the profile area of ‘the smart use of natural resources’ actualises when students are taught what it means, whereas for some of the managers it means learning in practice how to use natural resources smartly. The debate reveals how discourse informs, guides and rationalises the integration of strategy to current curricula ‘as themes’ and not as courses. It also illustrates the different understandings of the curricula work.

Our employees began to voice grievances related to increased bureaucracy already in 2014. These grievances were intensified as the merger proceeded (Employee, staff feedback survey, 2015): ‘*Someone ought to think which issues require UAS level guidelines and rules, and which issues could be decided on the unit level and on the degree programmes*

level. Pressuring everyone to fit the same mould decreases creative and flexible actions related to the environment and different situations (which vary according to the units and degree programmes), because you have to constantly check what the UAS rules and regulations say in this particular situation.

Here, the phrasing ‘pressuring everyone to fit the same mould’ refers to the curricula renewal, which aimed at implementing a competency-based learning model and problem-based learning methods to each degree programmes. This quote implies that the prevailing practices were perceived as more flexible and supporting employees creativity, whereas the new practices were perceived as a hindrance to flexibility and creativity.

Before the renewal, co-operation with the region was done on a voluntary basis. In the new curricula, projects are embedded to semesters, which is perceived as narrowing down lecturers’ freedom. However, ‘the business-as-usual’ rationality is not ‘powerless’. It is based on power, which operates through mundane discursive and material practices related to our annual performance agreements, budgets, curricula and RDI projects. These practices are bound together by an annual planning process which constitutes of a complex series of practices in which resources are allocated in detail on the basis of curricula and RDI projects.

Traditionally, the degree programmes have also developed the curricula based on their pedagogical and discipline-specific expertise, which is why the exercise of power related to this renewal was seen as a threat to the autonomy of the degree programmes and as undermining their expertise. Because of this, the position of our education was seen as problematic (Top manager, top management strategy workshop, 6/2014):*‘It took quite a long time for the education managers to understand their position. At first, they perceived themselves as supervisors of the degree programme managers, although their role was to support the development of teaching and learning on the unit level. They cannot give orders, which is problematic.’*

The quote ‘they cannot give orders’ reveals that managing the curricula renewal is perceived as challenging due to the relations of communication between the matrix and line rather than due to the existing power

relations. This was also one reason why the power effects of profiling through curricula renewal were moderated in various ways (Development workshop, 4/2015):

Top Manager (matrix): 'We spent our first year in trying to find a common language. I had the feeling that it won't work. But now we are doing things together and we have a clear mission. The emphasis of the curricula development work is now in the units. This work requires commitment from the unit managers. The people responsible for the curricula development are afraid that the so called 'old powers' are once again so strong that they cannot handle the process alone. The message is very clear: this change is necessary and it has been decided mutually. These people need your support.'

Middle Manager: 'Does this mean that we will all adopt problem-based learning?'

Top Manager (matrix): 'If you heard what we were just discussing here, problem-based learning includes project-based learning as well. We are not approaching this as a 'one size fits all' solution. Our shared vision is competence and problem-based learning.'

'*Finding a common language*' and '*old powers*' relate to the prevailing practices in which the degree programmes had a considerable autonomy in renewing the curricula. The truth distributed about the curricula renewal is employed as a transformative technology, which ought to take the subjects out of themselves (O'Sullivan, 2014). Yet, this truth is questioned, because it produces a new identity of a team teacher, who works in interdisciplinary projects with others. However, becoming a team teacher unsettles the sense of self and the technologies through which our lecturers sustain themselves as particular kind of subjects. Because of this, these changes are perceived as oppressive rather than as an opportunity for self-transformation.

New practices related to curricula renewal are also welcomed with grievances of '*mistrust*' and '*micro-management*' (Field notes, 9/2016), although the existing rationality is imbued with power that controls individuals through a set of mechanisms built directly into the system.

These mechanisms are based on responding to the ethical demands, which prioritise disciplinary-specific teaching over externally funded RDI projects. This is not to say that marginalising RDI projects to secondary tasks in unethical; it merely denotes how the ethical subjectivity of a lecturer (see also Ball and Olmedo, 2013) is enacted.

2.1.3 Producing the subjectivity of an interdisciplinary knowledge worker

In this sub-section, I analyse the technologies of the self through which we produce ourselves as *interdisciplinary knowledge workers*. Strategic profiling aims at transforming us to pioneers in arctic expertise (The vision of Futuria for 2020). For example our corporate brand provided discursive resources for reanimating ourselves. It was constructed around the values of Futuria and around a narrative of the northern location and arctic nature surrounding Futuria. A small booklet was also published; it explains what Futuria is and what it means to be a Futurian. The booklet has a chapter, which begins with the question '*Who am I?*' The answer to this question implies the ethical substance in the form of identification – '*I am a Northern Forerunner*' – with an emphasis on teamwork and artic expertise by which we differentiate ourselves from our competitors.

Accordingly, **the ethical substance** of our work relates to **increasing our artic expertise**. **The mode of subjection** invites us to recognise ourselves as interdisciplinary knowledge workers, who **work in teams** and in close **co-operation with region through RDI activities**. For some of our lecturers, participating in RDI is very important, because it establishes them as competent practitioners (Lecturer, internal audit, 5/2015) : '*RDI work is considered as a relief and as easier than teaching. You can utilise your expertise and concentrate on areas which you are good at. In teaching you have to concentrate on students and their learning. If you are teaching basic courses, you might not have the opportunity to utilise your expertise. In RDI you get the feeling that hey, I still know how to do this in practice.*' Here, **ethical work** and **behaving in a moral way** is manifested through having an opportunity to **utilise expertise in practice**. Working in projects is also perceived as more demanding and as a way of practicing expertise rather than

sharing knowledge with students through basic courses. Yet in many cases participating especially in externally funded RDI projects is still seen as a voluntary work.

In order to operate at the level of subjectivity, the technologies of the self should have an impact on the very fine, minute level of the doing. With this I refer to ‘the processes of becoming that focus on what we do rather than what we are’ (Ball and Olmedo, 2013: 87). To become an interdisciplinary knowledge worker requires producing this subject through certain practices of power and games of truth in this particular context. Accordingly, the subjectivity of an interdisciplinary knowledge worker is produced not only through emphasising the importance of RDI activities and how they ought to be integrated into teaching and learning, but also in various materials provided for our employees and students. For example, in a student handbook new subject positions for our lecturers are produced: *‘The role of the teacher changes into being an expert, guide, tutor, mentor and a tester of methods.’* It also produces new subject positions for our students: *‘We attempt to approach learning from a brand-new perspective. We trust that you are an active learner who wants to be fully involved in matters connected to your own learning. It will not be an easy ride but we try to plan the process so that it is as meaningful for you as possible.’* (Student handbook, Publication series C. Study Material 6/2016). Hence, our students are expected to take an active role in their learning whereas the role of our lecturers is to support their learning.

This transformation was supported by material practices. The new curricula requires planning and carrying out an entire semester together with colleagues and agreeing with them on how to allocate resources. Accordingly, **ethical work** and **behaving in a moral way** is enacted at the level of subjectivity through **intensive collaboration** with others. However, one of our degree programme managers pointed out that *‘lecturers simply cannot agree upon resource allocation themselves. The ones who shout the most, win’* (Internal audit, 5/2015). In some of the cases working in teams is also conceived as lowering the status of our lecturers from an independent professional to a *‘class teacher’* (Lecturer, staff meeting, 1/2017). There is thus a tendency to criticise and constitute

the other as inferior to the ‘perceiving bodies who dominate’ (Diprose, 2002: 174).

Becoming an interdisciplinary knowledge worker appears to imply less freedom than being an independent professional or a resource efficient performer. The discursive and material practices related to the curricula renewal was also perceived as a violation against our lecturers’ pedagogical expertise (Middle Manager, meeting with the development team, 6/2016): *‘This top-down approach in relation to teachers must stop; it is as if they cannot read or understand anything’* Here, the top-down approach refers to organisation-wide knowledge production related to the curricula renewal. The aims of the curricula renewal are also challenged through claims such as *‘we are not allowed to teach anymore’* (Field notes 9/2016) and *‘we are an educational organisation, not a research organisation’* (Field notes 9/2017).

However, these claims reveal our inability to reflect how the power and knowledge relations in the existing rationality marginalise other values (see also Clarke and Knights, 2015). They also reveal how the technologies which we employ in our self-production turn us in on ourselves so that we come to depend on the routinised production of self-identity. Accordingly, recognising and reproducing oneself as an independent professional and resource efficient performer becomes a determination (Clifford, 2001). It also becomes a form of resistance against strategic profiling, because it disrupts our sense of self.

2.2 Synopsis: transforming through strategic profiling

Table 4 sums up the analysis of becoming the northern forerunner. The thought which transgresses the existing, leans on a future in which interdisciplinary co-operation, and the integration of RDI activities and teaching and learning will bring better results. The truth claims related to profiling lean also on competitive ethos produced by the discourse, which manifests that Finland becomes the most competent nation of the world by the year 2020 (see Appendix 1). Strategic profiling questions the disciplinary mechanisms of normalisation and individualisation of the ‘the business-as-usual’ rationality in Futuria.

Table 4. Becoming the northern forerunner and producing the subjectivity of an interdisciplinary knowledge worker

Discourse	Description, subjectivity and resistance
Strategic profiling	Strategic profiling constitutes around five profile areas. It emphasises interdisciplinary co-operation as well as the integration of education and RDI activities. In Futuria profiling is implemented through the curricula renewal and ensuring that externally funded RDI projects meet the strategic aims of the profile areas. Ethical work and behaving in a moral way constitutes around teamwork and intensified co-operation with the region.
Subjectivity	Interdisciplinary knowledge worker
Resistance against the conventional and the profit discourse	The existing rationality is challenged through implementing new curricula and blurring the silo between our core activities. This renewal is manifested as responding better to the changing nature of the surrounding society in which knowledge creation becomes more important than knowledge transfer. Discursive and material practices sustaining the existing rationality are challenged by implementing new organisation-wide guidelines and procedures.

Strategic profiling invites us to transgress the existing, but the pressure to minimise risks and to keep the ‘engine running’ seems to overrun efforts to renew our organisation. Renewal is especially difficult in a situation where good results are produced by conventional ways of operating, but nevertheless a change is insisted. These ethical demands have fostered struggles between organisational sameness and difference (Hancock, 2008). These struggles are first and foremost solved through sustaining the prevailing practices of the ‘the business-as-usual’ rationality. Especially our degree programmes still lean on a teaching-focused approach, which is why strategic profiling disturbs our sense of continuity and invites – or forces us to participate in getting free of ourselves.

The truth claims related to strategic profiling are perceived as judging the prevailing practices. The contradiction here is that the existing rationality is seen as offering originality, autonomy and freedom. This is perceived as threatened by strategic profiling, although it is merely offering a different freedom compared to the existing. We prefer to produce ourselves as constant and apparently unchanged despite the

changes in our operational environment, which is why disturbing organisational experiences and expressions of non-conformity are taken as hostile acts against our sense of self.

It is thus important to move on to examine how our affective sensations sustain or unsettle our sense of self, because the struggle between organisational sameness and difference implicates that we operate in affect-filled spaces (Iedema and Rhodes, 2010). These spaces reveal ‘how it feels to experience the gaps between self-narration’ (Hemmings, 2012: 154) in our socio-political and historical context. These spaces also reveal how difficult it is for us to unfold the technologies of the self and the ‘habits of thought within ourselves’ (Shotter, 2006: 592) through which we sustain our sense of self.

Accordingly, to add to the discussion of how the ontology of subjectivity is bound to embodied experiences, I demonstrate in part VI how affective dissonance prompts our self-production. In re-relating myself to such encounters that have ignited affective sensations, and spontaneously influenced me and my actions, I elaborate on how we can find the unfolding movement of our subjectivity within our bodily-felt experiences (Shotter, 2006). I also demonstrate how affect and ethics interlace in our embodied ways of seeing and acting.

VI



Picture 5 'My Sensitivity' from 'The Kosinski Quotes' by Jill Magid
(Picture taken in May 2014 from the art exhibition 'Don't Embrace the Bureau' in Lundskonsthall, Lund, Sweden)

VI Affect and the ethics of subjectivity

In part VI, I analyse how affect can provide a fruitful departure point of reflecting the technologies we employ in self-production. I hope that through my writing, I am able to show how difficult it is ‘to be open to different ways of being’ (Diprose, 2002). This difficulty applies as much to me as it applies to others who have struggled with the everyday experiences in the political labyrinth called structural development of the Finnish HE.

1 Bridging affect to self-production

May 2014 (Field notes, at work): It puzzles me whether the new financing and steering model really has an impact on students' motivation or is it just our lecturers who are being flexible and making sure that students pass their courses. I know that I am skeptical, perhaps too skeptical. In the 360 degree evaluation I received some feedback that I am too critical towards the performance indicators. Yet I am not willing to play along with discursive practices, which seem to urge everyone to follow the dashboard and perceive performance only as outputs. I have argued several times with our managers about this. A discussion with one of our middle managers was particularly annoying. She has a notebook in our meeting; a picture of the model is taped onto the notebook cover. She taps it and explains to me the brilliance of it. I still don't get it. Or maybe I just don't want to get it. Maybe it is the naïve and idealistic me who fights back. I'm irritated: I claim that the way we apply the model leads to practices, which collide with our core tasks. It turns our attention to managing numbers and puts the blame of not reaching the required outputs on students and lecturers. She disagrees.

After our debate I print the UAS Act and underline the paragraph which explains our core tasks. The thought that we are gradually forgetting the purpose of HE bothers me. Much later, she forwards me an e-mail sent to our students with reference to our discussion (3/2015): "You are one of a kind! The best!! You have gained at least 55 ECTS credits during the year 2014. This means that because of your effort, we get the funding from our ministry. You see, ¼ of it comes from the number of diligent students who manage to complete at least 55 ECTS credits a year. My only worries is that how am I able to also help your fellow classmates to do the same. Pls help me out! Use this digital notice board to tell me what motivates you to speed up your studies? It won't take more than a minute. The link is here. Thank you in advance!" Behind the link is a virtual notice board where students explain their motivation. The notice board has a background picture of a train. I suppose it is a metaphor: those who gain 55 ECTS credits are on the right track. My first reaction is that to approach this issue from the point of view of the students' motivation is a good start. But then my skepticism towards the model and the performance indicators takes over: what about those students, who did not reach 55 ECTS credits? I realise that my reaction stems from a pedagogical viewpoint: is it even possible to 'speed up' learning by extrinsic motivators?

*'So tired of breathing in numbers. Trying to stop my racing heart.
Oh, all I know is that I want it to stop and I don't know where to start.'*

Silent Partner, La Roux

This reflexive vignette has been crucial for me in addressing the difference between my felt sense of self and the positions afforded to me in the matrix of discourses. This discussion annoyed me, because I perceived the discursive practices around performance indicators seeking to shape our students as profitable units of use in a market economy (Davies, 2006a) or as Foucault (1984b) denotes, 'to distribute the living in the domain of value and utility' (p. 266). Students are thus seen as resources, which bring money.

It also annoyed me because it pointed the disciplinary gaze of the intensified performance management towards me and my colleagues.

It rendered visible something I did not want to see: an image of an efficient-and-effective output machine called Futuria and me as a docile body subjected to the management practices, which control the performance of our employees and students. This power marks us all as ‘money-makers’: our value is planned, controlled and measured through various organisational practices. Soon we are all *tired of breathing in numbers and trying to stop our racing hearts* because this gaze detects, measures and classifies the deviations, and reveals when we are not acting upon rule (Foucault, 1977a). Nevertheless, we serve the gaze, because we are under it and there is no place to hide.

This vignette is also a typical example of what happens ‘when organisations seek to define the interest of others in their own terms so that they can be controlled for the benefit of the corporation itself’ (Pullen and Rhodes, 2015). My position in the matrix has enabled me to resist this mode of subjection because those of us who work in the matrix have no direct responsibility of the outputs set in the performance agreements. However, instead of being open to the experience of difference, I drew those promoting intensive numbers’ management into my own system of ethical knowledge. In other words, I prioritised my own sense of ethical subjectivity and judged those who were questioning my sense of righteousness (see also McMurray et al., 2011). Because of my urge to reproduce the subjectivity of a development specialist through the conventional discourse, I was also unable to perceive affective sensations as unfolding my inability to address the experience of difference between my sense of self and the social expectations afforded in the matrix of discourses.

These awkward encounters ‘where nothing happened but everything changed’ eventually made me aware of how I misrecognised the other. They also made me aware of the irony related to my struggles ignited by affective sensations and the experience of difference at the level of my subjectivity. This irony is very much related to my position as the Quality Manager; in general, the role of quality managers in any organisation is to promote systematic planning, controlling and measuring procedures. These role expectations are inherited from the industry and ISO 9000 quality management framework, but are not in my opinion

as such applicable in HEIs. Nevertheless, I am subjected to a particular kind of managerial position due to my work. I will elaborate on this in the following chapter.

2 Becoming a Devil's advocate

April 2014 (In academia, PhD workshop): We are in a group session discussing about positive and negative words related to our PhD studies. I mention 'management' and 'leadership' as negative words, and I explain how I do not like how these words are presented in the mainstream management literature. Suddenly the leader of our group session asks me: 'Do you manage your children?'

May 2014, (At work): I am having a tense discussion over one of our performance indicators and some practices related to it with one of our top managers. I claim that we are trying to find quick fixes rather than really taking a close look at the practices and making changes to them in order to avoid ad hoc decisions and random actions. He looks at me and says, 'Don't you think you ought to be a Devil's Advocate and promote practices which maximise our outputs?'

*'I can change, I can change,
I can change, but who you want me to be?
I'm the same, I'm the same, I'm the same,
What do you want me to be?'*
Stranger Things Have Happened, Foo Fighters

I, you, our family members, friends and colleagues – we are all producing ourselves as subjects of our own actions by using the models and resources that are found in our social contexts and are proposed, suggested and imposed upon us (Foucault, 1984b). The sense of being othered has disturbed me throughout this research. While conceiving of being *the same*, a representative of academia, for the majority of academics I am *the other*. I am perceived as a representative of the epistemological terrain (Hemmings, 2012) rendered problematic within the

field of HE due to my position as a manager (*What do you want me to be?*). Because of this, the excerpts above have been crucial to me in understanding how affective dissonance unsettles our sense of self. At first, I was unable to understand that the awkwardness of these encounters was related to my subjectivity. But as I began to reflect the technologies of the self I employed in maintaining the integrity of self (Hancock, 2008), I became aware of the gaps ‘between my own sense of self and the social possibilities afforded to me’ (Hemmings, 2012: 154).

In academia, I felt like being questioned due to my managerial position. It was as if I was policed (Diprose, 2002) and reminded of the assumed, ‘true’ essence of myself. Hence, although for example the PhD workshops I attended in the spring 2014 were immensely enlightening, they were also very awkward. I had no idea why occasional comments related to my work as Quality Manager disturbed me; I was only able to register overwhelming feelings of anxiety and frustration. I poured out my feelings to fellow PhD students and in my writings without realising that I am resisting the subject position (and identity) of *a neoliberal manager*.

At work, the advice to become a Devil’s advocate bothered me, because I translated it as a request to promote practices, where the end justifies the means. In order to ‘take care of myself’ and to make sure that I ‘know myself’, I confessed my struggles to my boss and asked if I am being naive and idealistic with my working role, because I do not feel comfortable with the idea of being a ‘Devil’s Advocate’. He assured that I must maintain my position as a critical development specialist. In this role, the ends do not justify the means. Producing myself as a particular kind of subject, i.e. a development specialist, made me feel safe in my own skin, which is why I used it for self-production.

An analysis of the encounters illustrated in the beginning of this chapter reveals that the subject emerging from them is assumed to be ethically motivated by controlling others, politically active through promoting practices, which support the disciplinary effects of intensive numbers management and contextualised as being an advocate of neoliberalism (Mcmurray et al., 2011). The perception of who I am for the others ‘is already informed by social imaginaries that become be-

fore me' (Diprose, 2002). These excerpts are thus examples of how 'the other' (i.e. me) is consumed into one's own system of ethical knowledge (*ibid.*). They also exemplify how we make sense of encounters 'as ethically charged and to which spheres of knowledge' we make reference to in doing so (Ibarra-Colado et al., 2006: 52). For example the awkward encounter of 'the Devil's advocate' produced a gap between my sense of self and the expectations of becoming a resource-efficient-performer, who monitors indicators and sends e-mails to our units with headlines such as "Improve that indicator!"

This sense that 'something is amiss' (Hemmings, 2012: 150) in how I am recognised, ignited my indignation. To resolve this experience of dissonance at work, I suppressed it by remaining silent in the management meetings. However, the experience of difference troubled me so much that I had to let go of my position as a detached observer and voice my concerns. I began to criticise such practices, which underpin judgmental measurement through the monitoring of indicators. Table 5 illustrates how I have employed technologies of the self in producing myself as a development specialist. It also illustrated how I have experienced the mode of subjection related a resource-efficient, neoliberal performer. The purpose of the table is not to make value-judgments, but to point out how we employ various resources in fashioning ourselves as ethical subjects in the matrix of discourses.

My resentment towards intensified numbers management did not properly address the real problems related to the steering and funding model; the problem was not the model as such, but the way it was applied. By claiming that we are favouring ad hoc decisions and random actions, I was also exerting power over others by justifying that systematic enhancement should be prioritised instead of quick fixes. Yet some of our managers conceive continuous improvement as generating extra costs because the logic of an economy of exchange related to it is difficult to grasp. The following quote, which is from a conversation I had with one of our top managers, is informative in this respect: '*You should quit dabbling with quality issues and consider a real job. How about applying for a position as a Director in one of our Schools?*' (Field notes, 3/2016). This quote reveals that specialist staff members, whose work cannot be

measured in quantitative metrics, are a problem to those manifesting numbers management doctrine. This manager would prefer seeing me working as a director, so that my ‘worth’ could be evaluated through the financial performance of a unit.

Table 5. Examples of technologies of the self

Technologies of the self	Subjectivities	
	Development specialist (Draws on the conventional discourse)	Resource-efficient performer (Draws on the profit discourse)
Ethical substance	Supporting students’ learning and collaboration with the region	Meeting the quantitative outputs
The mode of subjection	Appealing to fulfilling the core tasks, prioritising quality over quantity, being a diligent civil servant whose salary is paid by ‘the tax payers’	Appealing to resource-efficiency and financial results, being an efficient neoliberal manager who is part of the machinery
Ethical work	Supporting practices related to students’ learning and regional co-operation	Monitoring the indicators, controlling performance, reporting deviations, rewarding those who are meeting the targets
Moral way of being	Maintaining, assessing and improving the quality of teaching and learning and RDI activities	Managing numbers, producing outputs

In my case, an affective shift was needed to focus on knowing differently (Hemmings, 2012) and to recognise the difference between my own sense of self and the social expectations I occupied with respect to my positions in academia and at work. For me, this shift meant that I took the subject position of the ‘Devil’s advocate’, but not as it was imposed, but as it is originally meant. Originally, it was a position in the Roman Catholic Church and the job of this individual was to take a sceptical view and to look for ‘the holes in the evidence’. The ‘Devil’s advocate’ should not be concerned with what is true, but ‘the system of truth and falsity’; the concern should be ‘how some things come to count as true’ (Ball, 2016).

Foucault (2001) refers to truth-telling as '*parrhesia*'. It has three modalities: the truths told about us; the truths we tell about ourselves; and the truths we tell to others (Ball, 2016). Its function is not to demonstrate the truth, but to function as criticism. As I induced myself to take this position and began to reflect my assumptions of HE and individuals working in HE as autonomous and free thinking subjects, I understood how affective sensations are part of the experiences through which we orient ourselves as subjects. In other words, as I began to interrogate strategic profiling as a counter-discourse, I was able to reflect how affective dissonance prompted my self-production. As I understood how I sustained my sense of self through the conventional discourse, I identified myself anew (see also Thomas, 2009: 177) through strategic profiling. Table 6 in exemplifies the technologies of the self I employ in producing myself through strategic profiling.

Table 6. From a development specialist to a state-of-the-art advocate

Technologies of the self	Subjectivities	
	Development specialist (Draws on the conventional discourse)	State-of-the-art advocate (Draws on strategic profiling)
Ethical substance	Supporting students' learning and collaboration with the region	Increasing artic expertise through supporting students' learning and collaboration with the region within the strategic profile areas
The mode of subjection	Appealing to fulfilling the core tasks, prioritising quality over quantity, being a diligent civil servant whose salary is paid by 'the tax payers'	Appealing to teamwork and co-operation, emphasising increased quality through strategic profiling, being an advocate of excellence through strategising
Ethical work	Supporting practices related to students' learning and regional co-operation	Supporting practices related to competence-based learning and solving open ended cases in close co-operation with companies and organisations
Moral way of being	Maintaining, assessing and improving the quality of teaching and learning, and RDI activities	Supporting practices which enable multidisciplinary collaboration in order to be a strategic forerunner

However, to elaborate on this shift has been somewhat challenging. Ashcraft (2017) points out that it is important to understand the affective demands and limitations of different modes of criticism. She discussed the affective postures related to ‘disembodied analysis’, ‘personal confessions’ and ‘dualistic dialogues’ (p. 37). At first, I tried to do a disembodied analysis of how the regime of neoliberalism constitutes subjectivity as a site of struggles. With this criticism, I ended up being trapped in a self-inflicted cul-de-sac. To resolve this, I tried to be more engaged and ended up in bemoaning strategic profiling as oppressive and unsettling (see also Pullen et al., 2017). It astonishes me that despite adopting a post-structural approach, I was profoundly trapped by the language of humanism (St. Pierre, 1997) – or rather, by the humanised criticism (Ashcraft, 2017). I was trapped by it not only due to the disruptive events prior to the merger but also due to the difference between ‘my sense of self and the possibilities for its expression and validation’ (Hemmings, 2012: 154).

What was needed to move towards dualistic dialogue, was a critical reflection of the technologies of the self through which I produced myself as an ethical subject. My criticism is thus not to be taken as a critique towards individuals or towards the well-established and traditional ways of perceiving HE as hubs for autonomous and free-thinking subjects. The criticism is also not to be taken as pamphlet for managerial change-talk, although it can be interpreted as such. The parhisia here is a certain type of critical relation to my organisation and *especially to myself*. It strives to ‘opening spaces in which it is possible to be otherwise’ (Ball, 2016) through practicing ‘subjectivity as a kind of tactical wandering that includes possibilities foregone in our self-enclosure’ (Kuntz & Presnall 2012: 735). It also places subjectivity into the course of events and interrupts the reproduction of institutionalised practices (Weiskopf and Willmott, 2013).

3 Affective dissonance and self-production

In this chapter, I elaborate on how affective dissonance prompts self-production. I address affective dissonance through awkward encounters, which reveal what we consider as truth and how we produce ourselves as particular kinds of subjects. I have chosen such encounters, which have been difficult to handle due to the difference between my felt sense of self and the possibilities afforded to me in the matrix of discourses. These encounters have surprised me, caught me off guard and revealed the holes in my truths. Yet, at the same time, they have forced me to question the truths of others and the truths told to us. These encounters reveal the mechanisms for transformation which are not rooted in a self-constitutive identity, but rather in embodied inter-subjectivity which ‘embraces difference as an integral ontological precondition’ (Hancock, 2008: 1371).

3.1 Affective dissonance and the conventional discourse: astonishment

May 2015 (Internal audit interviews, at work): I try to understand why our annual planning practice is claimed to guarantee equal treatment, autonomy and flexibility. Once again I listen to comments which criticise the rigidness of the lecturers' working plans, but at the same time justify sustaining this practice which produces them as discipline-specific lecturers. I voice my opinion: 'This does not make any sense!' and immediately wish I could take it back. My comment is taken personally. I can sense it from the silence which enters the room for a while.

*'Time and time again,
you stick yourself, to accept someone else
Give up the wish, let go of the dream, barricade, fantasy
Burn the dogma, let the fire overtake, the desire to define'*
Mantra, Dave Grohl, Joshua Homme, Trent Reznor

This vignette is from an encounter, which broke down my understanding related to the discursive and material practices of the conventional

discourse. This encounter happened in an audit interview concerning our annual planning process. I was glancing at the lecturer who illustrated this rigid practice, looked dead tired and at the same time emphasised the flexibility of it and the freedom of the lecturers. I tried to *stick myself, to accept* that these are the conditions perceived as normal, but I failed. I was caught by surprise by the brilliance of the machinery, which produces the ‘the business-as-usual’ rationality and functions so automatically and autonomously that we are unable to grasp its power effects. I suddenly voiced my opinion, although my task was merely to take notes. My opinion was not meant as a value judgement against our lecturers, but against the coerciveness of the current practices in the existing rationality. Yet, I could sense from the awkward silent moment, which took over the room that my comment was taken as a personal offence, although it was meant as an act of concern and care. It was an honest opinion filled with astonishment of how something so coercive produces, with such an ease, our lecturers as autonomous and free subjects.

After the interview was over, I explained vigorously to one of our top managers how certain practices are a hindrance for strategic profiling and how they tie our subjectivities in a constraining way to the existing rationality. My head was pounding because of an annoying sense that the majority of us is appropriating the conventional discourse – including me. However, the value of this encounter is that it triggered a reflective cycle related to my self-production. I realised that as long as ‘the teaching-as-usual’ is sustained, the way we – including me – have acquired the truth about a particular discipline (such as electric engineering or financial administration), becomes the process of how students should cognise the same truth. In other words ‘the way that truth is made apparent through repetition also indicates the way that the same truth can be acquired’ (Gordon, 2009). Efforts to change these practices are resisted, because they unsettle our sense of self.

The following excerpt is from a meeting, where I introduce key findings of the internal audit concerning our annual planning process (Top management meeting, 6/2015):*‘We should remember that our RDI activities are not only projects, which are funded by external resources. I*

assume that our RDI activities also relate to developing the organisations in the region through integrating development activities with teaching and learning. [...] We collect feedback from our students in various ways [...] When they give negative feedback [...] it appears as if there is no courage to intervene, to discuss these issues with the lecturers. [...] how the implementation of the course could be developed so that the students would feel that they receive better guidance and reach the learning outcomes.'

This excerpt reveals that I relied on being critical, but committed in promoting practices, which support students' learning, co-operation with working life and improving the competence of the employees. I expressed my concern that we would no longer be able to respond to the needs of our students and the region if our primary concern is to produce outputs. However, after realising how I am also appropriating the conventional discourse and might end up intensifying it through the profit discourse, I decided to be more supportive towards the values, practices and modes of comportment related to strategic profiling. In other words, after realising how producing ourselves as particular kind of ethical subjects had become a knowledge project and thus a form of resistance, I began to appropriate strategic profiling. I was hoping that as the new curricula are implemented, our lecturers would also realise that the new approach is an opportunity to support students learning and co-operation with the region *differently* compared to the teaching-as-usual approach. Hence, I was truly disappointed when I had a discussion with one of our employees (Field notes, 3/2017):

Employee (support services): 'One of the lecturers had told students that 'find a problem and solve it'. That's all. Students were walking from room to room looking for a problem. They were given no support by this lecturer.'

Me: 'Great! This is exactly what happens when the 'the teaching-as-usual' approach is challenged. It is striking when someone thinks that 'if I am not allowed to teach, I will do nothing.'

This excerpt reveals what happens when the truth claims of the 'the teaching-as-usual', i.e. the genealogy of a pedagogical practice, is ques-

tioned. I realised being completely fed up with the debates related to the curricula renewal; I felt that the aims of this massive project were distorted, which is why this discussion ignited an urge to pass a judgement. However, this judgement was needed to reflect the demands our lecturers felt answerable in the conventional discourse. The curricula renewal aimed at turning the focus from ‘the teaching-as-usual’ to student-centered approach. Since the overall framework was orchestrated top-down by the matrix, our lecturers were indignant because they perceived this renewal as questioning their pedagogical expertise. The renewal also unsettled their self-production, which led to judgements from the line management that the matrix ‘*bounces the line*’ (Unit manager, a management training session, 5/2016). Accordingly, as seemingly democratic and ‘selfless’ subjects, we produce our place in this matrix of discourses by negating the value of the other’s difference (Diprose, 2002).

3.2 Affective dissonance and the profit discourse: frustration

October 2014 (at work, operative management team): I remain reasonably quiet at our management meetings, because I do not want others to know what I think about these meetings. I want out from this team. I cannot contribute to this ‘management’ talk; it is all about numbers. Strategic profiling is hardly mentioned. I am breeding a sulking monster inside of me. I am not sure if others can sense my frustration. To me it looks like we are all empty in these meetings, subjected to the agenda and short time slots allocated for each notch. There is no room for reflective dialogue. I have to speak up. Remaining silent is stupid.

June 2017 (at work, IRU meeting): We are discussing how to improve GOD. My colleague and I are resisting the intended changes although monitoring everyone and everything seems to be pathological. I try to moderate my tone of voice despite my internal turmoil: ‘Isn’t it enough that the degree programmes follow their progress? It is odd that the entire organisation has to be preoccupied with following the indicators.’ To my surprise one of our top managers supports my view (Top manager, matrix): ‘You are right. Monitoring the indicators the way we do it means looking in the rear mirror. We should be able to anticipate throughout the learning

process if some students or groups need more guidance and support in order to meet the learning outcomes rather than focusing on the indicators as such.'

'I want to wash out my head with turpentine cyanide,

I dislike this internal diatribe'

Pedestrian at Best, Courtney Barnett

These reflexive vignettes are related to the affective dissonance ignited by the profit discourse. The operative management meetings focused mainly on performing, i.e. meeting the quantitative outputs of the unit level performance agreements. I perceived the intensified performance management as 'politics without ethics' (Mcmurray et al., 2011), as totalising and normalising every one of us 'as numbers'. I also felt that numbers were treated as objective facts whereas everything ambiguous, disturbing and frustrating was treated as subjective anomaly. By remaining reasonably silent at the management meetings, I tried to ignore the profit discourse and to suppress my *internal diatribe*. I distanced myself from our management team without realising that our meetings were the 'anxious space' between ethics and politics (*ibid.*), which revealed the demands which the line management felt answerable.

I also perceived that the conventional discourse and the profit discourse produce a hierarchy in which the perceptions of us are already informed by subject positions – or as Diprose (2002) puts it, social imaginaries – that come before us: a manager, an administrator, a lecturer, a project worker, a support and a service provider, a student and so forth. For me, this discourse seemed to devalue and exclude different ways of being. For example the practices related to performance management began to govern ourselves in a disturbing way, because we were expected to follow the key performance indicators on a daily basis (Field notes, 10/2014):

Top Manager: 'Have you checked the GOD this morning?'

Me: 'No I haven't.'

He takes a notebook and opens up a page where he manually follows

the indicators. We talk about one of the indicators for a while and continue with other things.

The overall preoccupation around indicators bothered me, although I understood the ethical demands related to securing our financial performance. Nevertheless, I began to voice my concerns related to the profit discourse on various occasions. For example, in one of our operative management meetings, I tried to point out that focusing less on the indicators and the bottom line and more on enhancing the quality of the core activities, the units would generate better results (Me, operative management team meeting, 2/2015): '*This is my nagging part, although I heard it from the radio that this week is a non-nagging week [I am laughing]. Yet here I take a dull role [...] By using the football metaphor, if we think that our activities will improve just by staring at the results table and stats and somehow just by looking at these figures we will know where the 'head cheese factory' is, well, it does not bring forward the enhancement of our activities as a whole [...] There is nothing wrong with being productive. On the contrary, it is a good thing that we think our activities should generate good results [...] But we still tend to focus on ad hoc decisions rather than focusing on the big picture.*'

With the joke referring to nagging and by highlighting the importance of generating good results, I tried to be generous in a sense that I understand the position of our line management. However, from the continuous development point of view, it was a challenge that while our quality system generated a lot of qualitative data in addition to quantitative data, technical-rational knowledge produced by the GOD was prioritised (see also Laine et al., 2015). This was justified by underlining the importance of the indicators, but also by the shortcomings of the GOD (Top manager, operative management meeting, 2/2015): '*We do the things that are measured. At the moment, if you take a look at our GOD, it does not relate to our strategy in any way. The GOD measures only the operative activities of teaching and learning.*'

Due to the preoccupation with the indicators, quantitative data began to outrun other data. This was intensified by rewarding our units based on their outputs. Our unit managers were also praised in the

management meetings if the bottom line was showing operating profit and urged to take quick actions if the bottom line was showing operating loss. This power produces our line managers as star performers or sore losers, who are either able or unable to play along with the system. They are constantly in the spotlight and always trying to win the race in which the finishing line keeps escaping, because others are improving their performance also. Shaping our managers, employees and students as economic units of use in the market economy (Davies, 2006a) becomes thus normalised (Field notes, 11/2015):

Middle manager: ‘Can I say it? We are doing nothing but degrees, 55 ECTS credits and publications.’

Top manager: ‘For me, efficiency is a typical way to think. I approach different issues through the steering and funding model. This is like a plank factory. This turns into numbers easily. These numbers start to live a life of their own in my head.’

Due to this ‘plank factory’, we are constantly reminded of the fact that our units are the result-makers. To prove that they are capable of producing the outputs set out in the performance agreements, our line managers submit themselves to the subject positions provided by the profit discourse in order to be recognised and accepted by our top management. Yet, for us working in the matrix, this was a source of frustration. We perceived it as a hindrance for renewing our RDI activities and the curricula whereas for the line management it became a way to secure continuity (Top manager, field notes, 11/2016): ‘*What is at stake here are all of our jobs.*’ Hence, the ethics behind numbers management is thus not only to make profit, but to secure our jobs.

Because of this concern, the performance of the employees working in our units is prised and respected; as self-governing subjects, they comply with the acts of monitoring and surveillance (Davies, 2006a). These acts intensify silo mentality, reduce performance to outputs and produce the subjectivity of ‘a resource-efficient performer’. Sustaining the subjectivity of an independent professional is subsumed with ‘the technologies of the self’ employed in producing the subjectivity of a re-

source-efficient performer although the concern itself is of course more than justifiable. Nevertheless, I constantly failed to keep myself open to the demands of this discourse. A good example of my immaturity is from the last interview at our external audit visit conducted in March 2017. My blood was boiling, because I felt that it did not go well. Our top management had a joint discussion after the interview and they were of the opinion that the questions were difficult. I disagreed in anger (Field notes, 3/2017):

Me: 'No they were not difficult. They were in fact quite simple questions related to how do we ensure that we meet our strategic goals set for each profile area.'

Top Manager: 'Well, it is easy for you to say because you have been doing these audits yourself [...] Our outputs have been good during the past years. We have exceeded our goals and our units are performing well...' [At this point I leave the room because I cannot bear the frustration this discussion is causing]

In that moment of affect, I escaped. The affective dissonance, 'the judgement arising from the distinction between experience and the world' (Hemmings, 2012: 157), was too difficult to handle. I expressed my frustration to my colleague outside the room, but later regretted that I did not stay in the room. I was not mature enough and I did not have the stomach for the unease caused by this discussion, which is why I left the room rather than exposed myself to difference. As I reflected this encounter and my actions, I realised that I am easily frustrated by the profit discourse because it does not allow ourselves to oppose the discourses of truth through which we recognise ourselves as particular kind of subjects (Clifford, 2001).

This encounter also made me realise how affective dissonance prompts our self-production through the technologies of the self. The compliance towards meeting the quantitative measures defines ourselves as resource efficient performers. The profit discourse also intensifies the conventional discourse, which assumes sameness and discourages us from moving beyond the present self (Diprose, 2002). It

feels like I cannot contribute, because these discourses marginalise strategic profiling. Hence, I keep on passing judgments and appropriating strategic profiling to secure my felt sense as a state-of-the-art advocate, because it feels like we are up to our neck (see Ashcraft, 2017) in intensifying ‘the business-as-usual’. However, I realise that this judgement fails to acknowledge that our units are unable to take an active role in strategic profiling because of the arrangements of power related to the performance agreements. The power is so effective that even though the viability of the steering and funding model is occasionally questioned, the practices related to the regime of performance are accepted as a taken for granted technology of government despite the struggles.

3.3 Affective dissonance and strategic profiling: confusion

January 2013 (at work): Our newly appointed Rector explains to us how Futuria is going to be organised. My ideas revolve around flexible team structure, which is going to be aligned with our strategy. Why not? After all, we are building a new organisation under the headline ‘Evolution and Revolution!’ However, I flinch when he says: ‘I want to – could I say – offer on a golden plate leadership to our managers. I place in the centre of this ‘gadget’ the unit managers. If we think of our performance, then the unit managers are in the centre. They lead the basic production, which we have in this organisation. I consider this task extremely important.’

*A cracking portrait, the fondling of trophies
The null of losing. Can you afford that luxury?
A sore winner, but I'll just keep my mouth shut
It shouldn't bother me, it shouldn't bother me
It shouldn't bother me, it shouldn't but it does'*
Small Victory, Faith No More

In this sub-chapter, I analyse the affective dissonance ignited by the regime of managerialism. It was highlighted on several occasions that the way Futuria is managed will support the intended transformation. The reflexive vignette above is from a meeting, which triggered a breakdown in my understanding of what is meant by management and

leadership in our new organisation. It *bothered me* that my own perceptions of leadership differed substantially from how we were invited to practice it. I was more or less confused and even upset by the discourse, which produced Futuria as a gadget and unit managers as leading the production. I suppose I was expecting something freer and innovative based on how the merger was originally manifested. Compared to the prior organisations, I was also expecting something less determined and more flexible, but how we eventually produced Futuria as an organisation and ourselves as subjects did not offer any significant change. *But I just kept my mouth shut.*

Within the ‘becoming the northern forerunner’ rationality, we invite our employees to participate in strategising and thus in shaping the organisational change through interdisciplinary RDI projects and new curricula. However, through *‘leading the basic production’*, Futuria is objectified as an organisation, which is a vehicle of control, an abstract category without occupants, no human bodies (Acker, 1990). In this abstract category, our capacity to manage Futuria determines our future and we are all its vehicles. Our line managers are subjected to the position of executors. They are also invited to recognise themselves as managing production lines. Those of us working in the matrix are invited to recognise ourselves as game changers, who are turning the arrow of time (Kornberger and Clegg, 2011) to the future through profiling.

Our identification as representatives of the employer is supported through detailed task descriptions, delegation decisions and intensive management training. Yet, this preoccupation with our management system fails to address the technologies through which we produce our organisation and ourselves as particular kind of subjects. Emphasising the superiority of our managers implies that power is treated as a ‘commodity’ that could be possessed by our managers. It is also assumed that our formal authority correlates with our capacity to manage (Rector, strategy workshop, 6/2014): *‘Everyone ought to think about the way we manage: is the way I manage the right way to manage? Does it bring this organisation forward and promote consistency? A manager in this organisation is not a representative of the employees, but a representative of the employer. Everyone ought to have the courage to take this position.’*

This excerpt sheds light not only on our distinctiveness and differentiation, but also on what is appropriate, desirable and valued in being a ‘manager’ (see for example Alvesson and Willmott, 2002). Highlighting our position as the representatives of the employer, this power produces an ideal, a standard, a norm for our managerial identity (Rector, top management meeting of Fabria and Gardia, 1/2013): ‘*Management pours down in here. There has been no real leadership. And now I have chosen to strengthen leadership in a way that we have real managers and real supervisors.*’ The notion of ‘real leadership’ points directly to managing the communities in which self-production is guided by the patterns proposed, suggested and imposed through the conventional discourse. ‘*To strengthen leadership*’ aims at removing obstacles that restrict the managers’ ‘right to manage’ (Klikauer, 2015). Becoming the ‘northern forerunner’ is hence assumed to be an outcome of our capacity to exercise power.

This approach struck me by surprise, because I perceived it as conflicting with our values and the aims of strategic profiling. However, I suppressed the affective dissonance and allowed myself to be dominated by these practices by remaining silent (see also Davies and Thomas, 2002; Thomas and Davies, 2005). As our Rector kept highlighting the role of the managers and used the phrasing ‘*hard leadership*’ (Field notes, 6/2017), I could no longer yield to the unease. This phrasing had bothered me for months and as the opportunity to discuss with him privately came later in the same year, I had to force myself to ask what he meant by it. He explained me that the challenge is that managers are reluctant to support the transformation and to make difficult decisions. Yet, in my opinion, the problem is that the majority of our managers developed selective blindness (Diprose 2002) for our own values and practices (Field notes, 9/2017):

Rector: My task is to manage the managers. I have delegated a lot, because I trust that they will do what is expected from them. I have supported this change through supporting their work.’

Me: Yes, I understand that. But the way I see it, the position of the Rector is now too far away from the grass-root level.’

Rector: 'I know that, and I know that our employees see it that way. They have given feedback that the top management is remote. But you see, here we have these production lines. This is a simple structure. The unit managers have been in charge of managing these lines. Otherwise this organisation would have been completely upset.'

This excerpt reveals how the regime of managerialism marginalises the values, practices and modes of comportment of strategic profiling, which emphasises teamwork and multidisciplinary co-operation. In my opinion, this abstraction reduces the agency of our line managers to executors. It is also difficult for me to understand how this '*simple structure*' with '*production lines*' supports our strategic change. As he draws the production lines and explains his management principles, I realise that I disagree with him. Yet in an odd way I am relieved: the affective dissonance ignited by this discussion made it possible for me to reflect the experience of difference between my felt sense of self and the possibilities for its validation in this organisation. It changed not only how I perceived myself in this organisation, but also how I perceived everything else from this discussion on (see also Hemmings, 2012).

Ethics arises from the experience of dissonance, not being able to make sense of ourselves. However, it also arises from the otherness around us, which we are unable to recognise. Accordingly, the process of moving from affective dissonance to a struggle for alternative values (Hemmings, 2012) – and to a mutual recognition – seems like a far-fetched utopian (Hancock, 2008) because we repeatedly misrecognise the other. We force each other into comprehensible categories (Kondo, 1990) in order to close the gaps 'between self-narration and social reality' (Hemmings, 2012: 154). For example I have been forcing some of our managers to the category of tradition and masculinity. I have also judged the regime of managerialism for misrecognising strategic profiling and efforts to promote mutual collaboration (Field notes from our internal research unit meeting, 9/2017):

Me: 'I am disappointed that we have wasted our opportunity to become something different from a traditional HEI. Despite the fact,

that we have placed a lot of effort in implementing our strategy, we are still more or less the same. We have reproduced silos between our units and between our core activities'.

This excerpt reveals my criticism towards practices, which reproduce the existing rationality. It is a typical example of 'ordinary resistance' (Ashcraft, 2017; see also Thomas and Davies, 2005). It fails to reject 'the divide of macro-micro' (Ashcraft, 2017: 45) and fails to have an impact, because it reproduces a struggle between structure ('the business-as-usual') and my agency ('advocating the state-of-the-art'). Such resistance does not help us to grasp discontinuity, break and difference at the level of subjectivity, because securing our sense of self marginalises other values and thus suppresses the ethical demands of the other.

Reflecting the technologies through which I produce myself as a state-of-the-art advocate made me realise that I have been as guilty as anyone else for misrecognising the other; I have perceived the other as marginalising the values, practices and modes of comportment through which I produce myself as an ethical subject. However, I want to believe that it does not have to be like this. I want to believe that there is a possibility to struggle for alternative values and to resist in an affirmative way rather than moaning the regime of managerialism (see for example Parker, 2014). Yet it appears as if the felt sense that as subjects we are constantly judged by the other narrows down the possibilities to move towards mutual recognition.

4 Towards an ethic of recognition?

Throughout this chapter I have demonstrated how affect prompts self-production through unsettling the technologies through which we produce ourselves as ethical subjects. I have also elaborated that in order to capture the interplay between affect and ethics at the level of our subjectivity as embodied and a felt sense, a judgement of the conditions of possibility and value within our organisational settings as unfair, is required (Hemmings, 2012). That moment of affect – astonishment,

frustration, confusion – itself constitutes that judgment. The affective dissonance, that ‘judgment arising from the distinction between experience and the world’ (p. 157), may be suppressed, employed to manipulate others or harnessed to change our organisational settings.

I have also elaborated how the struggles ignited by affective dissonance turn the ethical power of difference towards an ethic of virtue rather than towards an ethic of recognition. The inability to recognise and to tolerate or even embrace the experience of difference results in ‘familiar dualisms’ (Ashcraft, 2017: 43) such as macro-micro, collective-individual and structure-agency. For example in our case, this dualism produces a trap of managerialism and professionalism; we dismiss not only the expertise of others but also managers’ decisions and their capacity to manage. Due to this trap, the regime of managerialism intensifies the power effects of the existing rationality rather than the efforts to transgress it (Field notes, 1/2015):

Consultant: If I were you, I'd be worried. Is it true that this is all you have? You should be able to analyse your situation profoundly and after that move forward.'

Middle Manager: But is the analysis a result of what we are? Maybe we should just face it and start operating differently as managers.'

Consultant: Your strategy is modern and enabling as well as your organisational structure. The most important question is whether you have the ability to operate in this structure with this strategy.'

Although this excerpt might be interpreted as a typical consultant jargon, the suspicion of ‘whether you have the ability to operate in this structure with this strategy’ points directly to the struggle between structure and agency (Ashcraft, 2017). Diprose (2002) discusses on how ‘the embodied self is produced by social concepts and norms that discourage difference, inconsistency, nonconformity and change’ and how the ‘body relies on the operation of memory and forgetting’ (p. 22). The conventional discourse operates through our memory, and makes us ‘constant and apparently unchanging through time by projecting the same body into the future’. The struggles ignited by profiling triggers re-

sistance by ‘using the prevailing moral norms and the concept of cause’ (p. 22). Because of this, the intended change of *Futuria* is unwelcomed.

At times, it is almost impossible to have a constructive dialogue, because decisions on how to do things differently are questioned through comments like ‘*professionals cannot be managed like this*’ (Field notes, 2/2016) or ‘*I have been working here for a long time. I know how to do this*’ (Field notes, 12/2016). What is meant as an encouragement to change our places through transgression and forgetting ourselves, turns into a critique that operates as a trap (O’Sullivan, 2014) – or as a source of sustenance. We ‘retreat into a taciturn non-acceptance’ (Hemmings, 2012: 157), because different ways of being are not welcomed. The technologies of the self we employ in self-production, divide us into different categories, regulate us and build hierarchies between us. These technologies mark us in a particular way and prioritise the production of a self-constitutive subject (Hancock, 2008). They legislate ‘against change in one self over time but also against difference between selves or, rather, against transgression of borders of identity and difference’ (Diprose, 2002: 62).

As Foucault (1998) points out ‘transformation that remains within the same mode of thought, a transformation that is only a way of adjusting the same thought more closely to the reality of things, can merely be a superficial transformation’ (p. 155). Foucault reassures that ‘as soon as one can no longer think things as one formerly thought them, transformation becomes both very urgent, very difficult, and quite possible. It is not therefore a question of there being a time for criticism and a time for transformation, nor people who do the criticism and others who do the transforming, those who are enclosed in an inaccessible radicalism and those who are forced to make the necessary concessions to reality’ (p. 155). However, our inability to rewrite the ways in which we think about ourselves and the way we act towards the other relates to our inability to reflect our self-production.

The following excerpt is from one of the numerous debates I was involved in throughout the curricula renewal (Middle Manager, field notes, 9/2017): ‘*The matrix robbed the pedagogical development from the degree programmes. We should be given the goals and the resources,*

and then the management would say ‘do it as you please.’ These guidelines and procedures have become a burden. Although I lent an ear for this manager, I sensed a difference. I realised that I was disagreeing with this manager. Pedagogical development has not been robbed from anyone; it has been exposed to new knowledge, which is shared throughout the organisation and implemented through new working practices in order to ensure the transformation. I caught myself thinking *‘Tell me, what it is that you cannot do?’* But since I was tired of arguing about the curricula renewal, I simply changed the subject.

In that moment, I felt that it was the most generous way to affirm the judgement towards the efforts to promote strategic profiling through the curricula renewal. I also felt that it was the most generous way to acknowledge that the top-down orchestrated renewal has been perceived as a violation against the values, practices and modes of comportment through which this manager produced the ethics of his subjectivity. As I reflected on our discussion, I also understood how another rationality is produced through a counter-discourse: it forms when one recognises an imperative which contests the conditions perceived as normal but rather, problematic or unjust. Clifford (2001) asserts that each axis, i.e. knowledge, power and ethics – is a kind of problematisation. The experience of subjectivity, then, ‘consists in a series of interrelated problematisations in their concrete forms: systems of representations, institutions, practices’. The relation of these axes is so intimate, that each axis is ‘affected by transformations in the other two’ (p. 103).

However, breaking through, fracturing the limitations of the existing rationality are mostly welcomed with hostile remarks and judgements, claiming that those who dislodge themselves from the prevailing modes of subjection are *‘the cronies of the matrix’* (Field notes, 3/2017) whereas grievances such as *‘everyone develops, not just the matrix’* (Unit manager, a management training session, 5/2016) are judged as acts of resistance rather than as efforts to foster ‘mutual recognition and co-operation of individuals’ (Hancock, 2008: 1364). Because of these judgments, we do not reveal our ‘shifting and multiple facets’ (Kondo, 1990: 307); we prefer seeking solace and freedom through securing our sense of continuity.

Diprose (2002) points out that ‘the possibility of transforming social imaginaries rests with the potential of these bodies who benefit from the ideas and values that structure the civil body to be open to different ways of being’ (p. 172). Although for some of us ‘becoming the northern forerunner’ has offered a possibility to reanimate ourselves and our organisation, we have not been able to practise this in a generous and an affirmative way. In each of the discourses, the technologies of the self produce a self-constitutive subject, who takes care of oneself by knowing oneself. The possibilities to reanimate ourselves through mutual recognition (Hancock, 2008) are not welcomed; on the contrary, reproducing ourselves as particular kind of ethical subjects is employed as a form of resistance, and to sustain hierarchies.

Nevertheless, although my writing suggests that moving towards an ethic of recognition is difficult, it is important to bring these difficulties out in the open. Foucault (1988) encourages us to escape from the dilemma of being either for or against, but rather to make these tensions more visible; ‘of making them more essential than mere confrontations of interests or mere institutional immobility’ (p. 155). As Clifford (2001) points out, ‘the possibilities for subjectivity are a direct reflection of what the social network allows’ (p. 132). Without elaborating these struggles, we end up passing judgments towards the demands of the other without realising how various mechanisms of power anyhow infiltrate in our social networks and attach to us (Clifford, 2001; Foucault, 1980). Because of this, we fail to harness these difficulties as a means to move away from the disturbing sense of being othered to a struggle for alternative values and mutual recognition. We are merely able to reproduce familiar dualisms between those who govern and those who are governed, between professionalism and managerialism – and between continuity and transgression.

VII



Picture 6 In the dust cloud by Jacek Malczewski

VII Discussion and conclusions

*'Them things you don't show, I can see
Them things you don't say, speak to me
Them things you hide ain't hiding
No firm ground but we ain't sliding
Them things that haunt you, let them be
That thing you weep for, leave it,
All life is forwards, you will see
It's yours when you're ready to receive it'*
The Beigeness, Kate Tempest

In part VII I piece together my thesis. In chapter 1, I discuss how the findings address the research questions. In chapter 2, I present the main conclusions and the limitations of the study. I also present possible avenues for future research.

1 Discussion of the research findings

In this chapter, I discuss the research findings. This discussion exemplifies the struggle between ‘the contingency that has made us what we are, the possibility of no longer being, doing, or thinking what we are, do, or think’ (Foucault, 1994: 315–316). It also sheds light on how affective dissonance – *them things we don't show, them thing we don't say, them things we hide* – ignites our self-transformation through reflecting the technologies of the self we employ in producing ourselves as particular kind of ethical subjects. A discussion of the methodological challenges related to auto-ethnography concludes this chapter.

1.1 Discourse and the ethics of self-production

My first research question was: *How do we produce ourselves as ethical subjects in the matrix of discourses?* As with other Foucauldian studies on strategy and strategising (Ezzamel and Willmott, 2004, 2008, 2010; Hardy and Thomas, 2014), my study sheds light on how power and knowledge relations shape our subjectivities. The findings reveal how the power effects of strategic profiling are swamped and digested by the prevailing discursive and material practices, because being an independent professional and a resource-efficient performer are more rewarded and recognised (Kondo, 1990: 301) than being an interdisciplinary knowledge worker. Conventional enactments of identities are also employed as a defensive shield (Ashcraft, 2017) against the subject positions offered by strategic profiling. This resonates with Clarke and Knights (2015), who point out that ‘we often feel more comfortable and secure when complying with an order that sustains seemingly unitary and stable identities’ (p. 1879), although such efforts are problematic. They also point out that a preoccupation with the self provides an illusion of autonomy. The ethical demands of the other are perceived as violations against this illusion. Based on the findings, I agree with them. However, compared to Ball and Olmedo (2013), Ball (2016) and Knights and Clarke (2015), this research goes further in elaborating on how reflecting the technologies of the self through an ethical relation with the other, and not against the other, might offer an opportunity to reanimate ourselves.

The findings also show how our anxieties and insecurities are bound to the technologies upon which each and everyone’s privileged positions as ethical subjects rest. Rather than welcoming difference, producing the self-constitutive subject is perceived as providing an ethical way to secure our sense of self in the face of a radical change. However, this is misunderstood as individual or group pathologies and used as a rationale for ‘hard leadership’. This responds to Ibarra-Colado, Clegg et al. (2006), who elaborate on the situatedness of our ethical judgements. They point out that rather than approaching ethics through confrontations between individuals and organisations, approaching ethics as ‘a procedure of self-creation and self-transformation’ is crucial (p. 53).

However, the findings of this research show that organisational changes consume us, which is why we easily rely on sustaining our sense of self and elevate our own ethical righteousness (see also McMurray et al., 2011).

The findings also resonate with studies discussing the increased governmentality in HE (Davies and Thomas, 2002; Kallio et al., 2016; Morrissey, 2015). Securing outputs and efficiency are part of the broader ideas of neoliberalism which supports regulating the economic growth of societies. The challenge is however that the ‘government’ cannot secure anything unless it knows what it is securing. Therefore planning for uncertainty means that the populations of HE must be transformed into objects. The productions and outputs – hours, credits, degrees, placements, publications, the volume of externally funded RDI projects, the number of students, and so on – must be coded, attributed value and quantified. The underlying urge to control uncertainty and optimise productivity eventually underpins the prevalence of performance indicators and intensifies competitive performance management culture.

Morrissey (2015) points out that the danger is that the emergent performance measurement culture will be locked into neoliberal and bureaucratic delineations of research and educational productivity – a regime of truth, in a sense, about what is meant with performance in HE and what is the purpose of HE (Collini, 2012; Parker and Jary, 1995). As Parker and Jary (1995) point out, if ‘processing large number of products (graduates, publications, cars, hamburgers) is the over-riding goal then the questioning of the means is difficult and questioning the ends almost heretical’ (p. 334). This, of course, behoves us who work in and conduct studies about HE both to debate and to author as much as possible the technologies of government and the new forms of subjectivity that are being anticipated and measured (Morrissey, 2015).

We also need to question the values and measures of performance: is there a link between outputs and activities, which aim at fulfilling the core tasks of the HEIs? Based on the findings of this research, there is a link, but not in the sense that the ethos of HE is at stake (see for example Kallio et al., 2016), but rather in the sense that our sense of self

is at stake. Hence, this study goes further in analysing governmentality and points out that the power and disciplinary effects of the regime of performance are employed in resisting strategic profiling, which represents discontinuity and invites us to reanimate ourselves. The findings also reveal that what is perceived as ensuring autonomy and freedom in the existing rationality results from a sophisticated governmental structure (Clifford, 2001).

Although the regimes of performance have been widely criticised especially in studies concerning universities, the research findings do not reproduce this concern as such. In this case, managing, monitoring and controlling us by linking ‘individual performance’ to ‘programme performance’, ‘unit performance’ and eventually to ‘UAS performance’ is perceived as important, because it secures our sense of continuity. The regime of performance intensifies the locking-together of power relations of the conventional and profit discourses. We perceive ourselves as efficient and effective when we are able to deliver the agreed outputs. Hence, ethical work and behaving in a moral way revolves around meeting the quantitative outputs rather than strategic profiling. This intensifies the conventional discourse and thus sustains our self-production.

The practices of performance management rely on assumptions of securing continuity as much as they trade on our insecurities related to profiling. These practices trade on the notions of autonomy and individualism by producing a competition of who – individual, degree programme, RDI team, unit – is the best performer. Such a narrow understanding of performance (Davies and Thomas, 2002) might end up to a cycle in which the pressure to use diminishing resources efficiently increases the amount of work needed to meet the expected outputs. In the case of Futuria, this cycle was produced by clinging onto the complex procedure of allocating resources on an hourly basis without questioning the rigidness, or more broadly, the added value of these practices.

Employees who would most benefit from a constructive change of these practices vigorously resist efforts to simplify their work and to foster collaboration with others because their self-production is

tied to the ‘the business-as-usual’ rationality. Producing ourselves as independent professionals and resource-efficient performers becomes thus a form of resistance; these positions demonstrate a strong sense of self-definition and determination through the technologies of the self, which are latched onto descriptions that are producing us (Denzin and Lincoln, 2013). The discursive and material practices, which produce these subjectivities, are so imbued and natural that we forget that we are produced as subjects of our own knowledge, submit to power relations and become moral subjects of our own actions.

1.2 Affective dissonance and self-production

My second research question was: *How does affective dissonance maintain or unsettle our self-production?* The findings show that when it is difficult to perceive the difference between ontological and epistemological possibilities (Hemmings, 2012) of becoming, the moment of affect become a test: do we perceive ourselves as subjects through discourse or as entangled in affective and embodied experiences? The findings show that if we address the ethical subjectivity through discourse, we might end up producing the familiar dualisms such as macro-micro, collective-individual and structure-agency (Ashcraft, 2017). However, addressing subjectivity through embodied encounters allows us to move from affective dissonance to a struggle for alternative values through an openness to the other (Hemmings, 2012; Hancock, 2008) and thus to self-transformation through an ethic of recognition.

However, the findings suggest that due to structural development of the Finnish HE, the affective landscape is judgmental rather than generous. This misleads us to think that it is the other that ignites our struggle. It is easier to reject, condemn and attack the truths of others rather than to stay open about something, which seems to be a real and immediate threat to the subject’s system of ethical knowledge and self-relation. As Foucault (1977b) points out ‘to point the finger of accusation, to find targets, is the first step in the reversal of power and the initiation of new struggles against existing forms of power’ (p. 214). The struggles at the level of subjectivity arise from competing truth claims and conflicting ethical demands and develop around a

particular source of power. These struggles reveal how we fail to ‘embrace difference as an integral ontological precondition’ (Hancock, 2008: 1371), which is a necessity if we want to move towards an ethic of recognition.

Yet the value of these struggles is that they offer an opportunity to address the conditions which do not allow us to refuse what we are and to resist in an affirmative way. Affective sensations may linger in our bodies layered as new events unfold and remind us how it feels to feel (Pullen et al., 2017). In the face of a radical change, this memorising turns negative affect easily into feelings of insecurity and discomfort and invites us to seek solace in conventional enactments of identity (Kondo, 1990). We force each others into categories (*ibid.*) such as ‘good’ and ‘bad’ people, ‘productive’ and ‘unproductive’ people, ‘useful’ and ‘useless’ people, ‘ethical’ and ‘unethical’ people. This leads to contradictions and perceiving new possibilities for subjectivities as a threat to one’s sense of self. Because of this, the polyphony of conflicting truth claims and ethical demands are distanced rather than welcomed.

The question these findings raises is, whether it is possible to promote change without producing a familiar dualism of those who govern and those who are governed? Foucault (1988) believes that the two can go together. ‘To work with a government’ implies neither subjection nor total acceptance: one may work with it but still be restive. However, the findings show that an affective shift is needed in order to accept and welcome difference, which unsettles our felt sense of self. This finding resonates with Pullen et al. (2017) who point out that negative affect ‘may provide a platform for disrupting the status quo and create possibilities for change’ (p. 5) because it makes us to question our truths and assumptions. Hence, if we want to challenge hierarchies ‘and structural otherness embedded within them, we have to start looking at how otherness can be a site of affirmation rather than negation’ (p. 23). This possibility emerges from rethinking the ontology of a subject also as an embodied and affective (Hemmings, 2012; Pullen et al., 2017), although we are never free of the positions, which subjectivise us in the matrix of discourses.

1.3 The awkwardness of the affective subject

Based on the findings, we tend to distance ourselves from subject positions which disturb our sense of self through suppressing affective dissonance. However, because of this tendency, we might end up disowning some fundamental aspects of ourselves as affective and embodied subjects in our organisational contexts. Such modes of subjection, which restrain us to be open and generous might inhibit us from approaching difference in an affirmative way. This is exactly what happened to me: I wanted to be recognised as a specialist rather than as a neoliberal manager, because elevating myself to a specialist helped me to close the gap between my sense of self and its' validations in the matrix of discourses. I also felt that playing down being a manager helped me to play up being a critical management researcher (Cunliffe and Karunanayake, 2013).

One is thus tempted to ask if we have become too self-contained and rational due to technologies we employ in securing ourselves. I have been asking myself this question while writing this thesis. Since I felt the urge to resist or downplay the managerial position imposed on me, at first I began to privilege and render more legitimate (see also Cunliffe and Karunanayake, 2013) the position of a development specialist. I felt that as a researcher I could not separate myself from what I was researching. I felt I was one with our employees, although due to my position I was subjected to the homogenous category of neoliberal managers. However, as Diprose's (2002) writings led my analysis into a different direction, I discovered holes in things which I had considered as true. Through reflecting these technologies, my subjectivity unfolded and enabled me to feel differently (Hemmings, 2012) about myself.

The post-coding analysis employed in this research has been a peculiar self-practice; an ongoing and mostly very irritating rehearsal in which I tried to step outside of myself and look at myself through different subject positions. This rehearsal has been somewhat confusing and therefore I am insecure whether I have been able to deal with the ethical demands of the multiple others without producing myself as 'self-reliant and righteous' (McMurray et al., 2011: 557). I am also insecure whether I have been able to textualise affect and bodily knowl-

edge, which bridge everyday experience with political action and resistance in organisations (Pullen et al., 2017). Nevertheless, the discussion I have offered here in response to the strangeness of the other, is *of* my body (Diprose, 2002). It is on these pages that subjects ‘groaned and twisted out of signification’, and ‘in the field that reality reconfigured and stalked’ (St. Pierre 1997: 411) my writing and hence informed my headwork.

By writing-*enacting* (Ashcraft, 2017), this text says that my body carries the traces of the other, but I do not perceive these traces anymore as a threat to my felt sense of self. It is not only my writing, but also the images and the extracts from songs through which I hope I am able to elaborate on how my subjectivity has unfolded as affected and embodied. Accordingly, despite our urge to produce ourselves as particular kind of ethical subjects, neither I nor you, have the final *word* of what we are (Diprose, 2002). Our subjectivity is also bound to affective sensations, which might offer us an opportunity to orient ourselves as subjects anew. It might also offer an opportunity to reject the ideal of self-contained and rational subjects and to move towards embodied inter-subjectivity.

2 Conclusions of the thesis

*I wanna get outside, baby, let's get outside
I wanna get outside, outside, of me'*
Outside, Foo Fighters

In this chapter, I present the conclusions of my thesis. I hope that I am able to illustrate how the line of inquiry I have employed has helped me to interrupt the present and to refuse who we are as organisational subjects. This refusal – *getting outside of me* – has helped me to analyse how our ability to undergo critical reflection related to the subject positions offered to us in the matrix of discourses, is bound to affective dissonance.

2.1 Theoretical, methodological and practical implications

Approaching strategy as a counter-discourse has offered me an opportunity to address the becoming of ethical subjects in this particular context. In arguing, that affective dissonance is central in reflecting our ways of becoming a subject and in re-evaluating our felt sense of self through embodied experiences, I add to the discussion of ethical subjectivity in HE (Ball and Olmedo, 2013; Ball, 2016; Clarke and Knights 2015) and on studies theorising organisation ethics (Hancock, 2008; Ibarra-Colado et al., 2006; Iedema and Rhodes, 2010; McMurray et al., 2011; Pullen and Rhodes, 2014, 2015). I have demonstrated how the technologies of the self we employ in our self-production easily rely on conventional enactments of identity in the face of a radical change.

I have also shown how our inability to stay open to difference subsumes the other into one's own understanding of ethical knowledge. Accordingly, producing oneself as a particular kind of subject becomes a knowledge project, which sustains the ethics of our subjectivity; to know oneself is to care for oneself. I have also demonstrated how the technologies of the self we employ in producing ourselves as particular kind of subjects leads to contradictions between those who seek solace in sustaining their sense of self and those advocating change. Privileging certain subject positions over others is employed as a form of resistance due to the technologies which aim at self-constitutive acts of self-formation (Hancock, 2008: 1364).

This contribution has an important implication to post-structural accounts addressing the discursive production of subjectivity. Although Foucault's (1994) thoughts on ethics imply that 'we may well not be conscious of and over which we may have no control' (p. 316), he encourages us to think differently. He also encourages us to practice is 'an attitude, an ethos, a philosophical life in which the critique of what we are is at one and the same time the historical analysis of the limits imposed on us and an experiment with the possibility of going beyond them' (p. 319). However, since Foucauldian ethics is based on care of the self, post-structural research on the production of subjectivity results easily in addressing the processes of self-production through epistemology (to know differently) rather than ontology (to feel differ-

ently) (Hemmings, 2012). Such accounts might ignore the difference between our felt sense of self and its validation in the socio-political and historical contexts. Because of this, the sense that something is amiss in the way one is recognised as an ethical subject becomes easily reduced to a familiar dualism between agency and structure (Ashcraft, 2017). It is also easily reduced to conflicts between different enactments of identities rather than enactments of mutual recognition.

I have demonstrated that although as organisational subjects we are ‘located in the matrix of discourses’ (Thomas, 2009: 175) and thus ‘always in process’ (Hancock, 2008: 1371), our subjectivity is also bound to affective and embodied experiences. I have also demonstrated how the power effects of a discourse unfold as affective sensations at the level of subjectivity. By providing a rare empirical account of how affective dissonance unfolds the ethics of subjectivity through embodied experiences, this contribution sheds light on our ability – or inability – to welcome difference. Accordingly, this dissertation demonstrates the value of Diprose’s theorising on ethics. Rather than unwelcoming difference, it acknowledges our capacity to be critical, but affirmative in the face of a radical change.

However, an affective shift (Hemmings, 2012: 157) must occur if we want to move towards such ethics. This shift unfolds the ontology of ourselves as embodied rather than discursive. It also unfolds the ethics arising from the tensions of not being able to make sense of ourselves, which underlines the theoretical contribution of this research. Addressing the interlinkage of affect and ethics in theorising the embodied becoming of subjects, this research sheds light on how affective sensations are part of the experiences that we embody in various situations, and through which we orient ourselves as ethical subjects.

The methodological contribution of this research relates to pursuing an auto-ethnography, which is both analytical and evocative (Learmonth and Humphreys, 2012). This study also acknowledges the importance of post-qualitative analysis (Brinkmann, 2014; Lather and St. Pierre, 2013; St. Pierre, 1997) when studying affect. Auto-ethnography holds the potential for subversion, which reflexively analyses the knower in relation to others and the discourses that produce this rela-

tion (Atkinson, 2006; Learmonth and Humphreys, 2012). Reflecting my self-production has helped me to take the risk of losing the truths I believed I cannot do without (St. Pierre, 1997). Through redirecting my attention to affective dissonance, I was able to finish my analysis and to close the reflexive cycle I was entangled in.

Approaching the empirical through awkward encounters has allowed me to problematise both the familiar and unfamiliar and to give over the direction and meaning of my research to others. Employing awkward encounters, images and extracts from songs as data might raise an eye-brow or bring wrinkles to the forehead, which only goes to say that we cannot help but to respond to difference through affect (Diprose 2002). Yet I understand if this data, which illustrates how affective dissonance has prompted my self-production, may appear as ‘personal troubles’ (Knights and Clarke, 2014) or unsuitable for researchers who prefer a rational/objective tendency (Gillmore and Kenny, 2015). This tendency is surprisingly strong in ethnography, because researchers are still expected to be detached observers.

In this study such a detachment was not possible; I tried it, but as I proceeded with my study, it became evident that flushing thought had changed my self-relation. Hence, although my interests have been in others, this thesis is also an auto-ethnographic account of myself (Hammersley and Atkinson, 2007). However, since considerations of ethics in relation to subjectivity need to be approached in terms of the relation between self and other and not in terms of a concern only with the self, the main methodological implication is not related to analysing my self-transformation. The main implication relates to analysing how affective dissonance can offer possibilities to be opened to the otherness through embodied experiences.

Practically, I have demonstrated how securing a smooth transition while promoting a strategic transformation can lead to contradictions. These contradictions result from our inability to reflect the gaps between our self-production and the transforming social reality (Hemmings, 2012). This applies equally to managers and employees. Accordingly, this research does not reproduce the familiar dualism in which managers are presented as advocates of strategic change and employees

as targets of it. However, this research reproduces the familiar dualism between the traditional HE (continuity) and the market-led-HE (transgression), because the subjects themselves sustain this dualism. Hence, I agree with Nokelainen (2016) that even if the intentions behind the changes are well-meaning, they can lead to contradictions and unwanted consequences. This is perhaps the double bind of the cruel optimism (Berlant, 2011) manifested by the structural development: although it seems to propagate a better future in order to sustain our optimism, ‘it is awkward and it is threatening’ (p. 263) to detach from the technologies which sustain the sense of self.

I have also demonstrated how strategic change propagated under the umbrella of structural development is carried out as a project of rationalisation without pausing to think about the distinctiveness of HEIs (Collini, 2012; see also Kallio et al., 2016; Nokelainen, 2016; Tienari et al., 2016). This pausing would provide an opportunity to address the experience of dissonance between our felt sense of self and the possibilities for its expression and validation in our organisational contexts. It would also provide especially for the management of HEIs the opportunity to reject the illusion of detached and rational decision-making subjects and to reflect the possibilities to harness an ethic of recognition in the face of a radical change. Such ethics does not manifest the righteousness of those promoting change or those resisting it, but rather acknowledges our capacity to be open to difference. Such ethics would also increase managers awareness of what is going on in our organisations besides rational decision-making.

However, an ethic which is capable of tolerating and embracing difference might be a far-fetched utopian (Hancock, 2008), because we tend to bemoan the demands for change which are targeted towards ourselves as unjust but nevertheless yearn for change in the other – and perceive these demands completely justified. Yet to constitute a strategic change around mutual misrecognition is merely prone to be isolated and ephemeral form of resistance (Ashcraft, 2017). To proceed from such resistance towards alternative endings such as a meaningful change and mutual recognition, we might start from questioning ourselves as ethical subjects through unravelling familiar dualisms in our

organizational contexts. We might also start from acknowledging the embodied, emotional and ethical aspects of strategic profiling rather than perceiving it as a project of rationalisation.

2.2 Limitations of the study and suggestions on future studies

As I pause to consider the limitations of my study, I realise that I have used Foucault to work against the continuity of a traditional research process. I started my research from structural development and mergers. This headwork was closely related to the axis of power. As our strategy was launched and the new organisation started to operate, I kind of lost track of what I was doing. My analysis kept flowing off in all directions (St. Pierre & Jackson, 2014) due to a fleeting sense of being a ‘protagonist in someone else’s novel’ (see picture 1). This research has thus taken an ‘advantage of flows and multiplicities and disjunctions to make a different sense in different ways’ (St. Pierre, 1997: 413), which is why it might fail to make sense to those who prefer the traditional ways of doing research (see also Van Maanen, 2011).

The first limitation of this study is the auto-ethnographic approach developed in this research, which is ‘part of the life process’ (St. Pierre and Jackson, 2014: 717) of me and my colleagues. However, this thesis is not a self-investigation but a serious attempt to work on my limits. It is an attempt to discuss how we should take seriously our urge to close down difference between the felt sense of self and the possibilities afforded to us in the matrix of discourses without giving up the hope of welcoming difference. Yet I understand if such a promiscuous way of doing research raises questions about biases. But then again, aren’t we all biased by our own limits of thought when we deny the possibility to go beyond them through ‘the critical ontology of ourselves?’ (Foucault, 1994: 319).

The second limitation relates to studying affect. Although affect echoes through seemingly temporal responses when it bypasses our cognition, it has the capacity to capture interpretations attached to individuals, encounters and locations (Seyfert, 2012; Wetherell, 2012). It also has the capacity to linger in our bodies through encounters which we find unjust, disturbing or unsettling. Yet to be able to capture these

capacities, experimenting with unorthodox approaches (Learmonth and Humphreys, 2012) or nontraditional methods (Empson, 2013) is needed. A post-structural approach offers methods to analyse data which can be employed in getting free from something that our sense of self has misled us into thinking of ‘the Truth’. In this study the most valuable data relates to the astonishments and breakdowns in my own understanding, which burdens the second limitation. Another researcher, in this context, would have to find such methods and employ such data which would enable to challenge something that his or her sense of self has misled him or her to considering as true.

While my study has provided new knowledge on how affective dissonance can unfold the ethics of our subjectivity in the face of a radical change, future research is needed to address the changing nature of HE in an affirmative way. Such an approach would require that the past and the future are not contrasted against each other. Rather than glorifying the future through the market-driven ideal and judging this future through the traditional ideal, more generous, affective and reflective approaches could be employed. Such approaches would do justice to the temporal contrasts of the past, the present and the future and allow affect to be translated into such actions which open up pathways to live and work with the other (Pullen et al., 2017) and support joint aspirations for a *different* future through mutual co-operation.

Research which drives to explore what the subjects have to forget in order to transgress themselves is also strongly encouraged instead of research which drives to retrace individuals’ favourite ways of being in a particular context. Such research would perhaps further our understanding of how it might be possible ‘to reject the hierarchical and contractually bounded ethics’ (Hancock, 2008: 1371) and to go beyond ethics, which elevates the subject under study and objectifies the other as a threat to one’s sense of self. Such research might also provide us new knowledge on how to interrupt the present in an affirmative way – *to truly fall apart, to be incomplete* – and to dislodge subjects from pursuing the ideal in which ‘the self-consuming negotiation of ambivalence will stop and the subject can rest’ (Berlant, 2011: 159).

Furthermore, if we want to move towards the ethic of recognition, more studies on how to ‘allow for the realisation that organisational subjects are always in process’ (Hancock, 2008: 1371) through affective and embodied experiences are needed. This research has explored the strategies of openness in the form of ‘being opened’ to otherness through affective dissonance rather than ‘being open’ (O’Sullivan, 2014: 212). Accordingly, studies addressing the effects of affective sensations in self-production in another context are needed to unfold the circumstances offering possibilities for ‘being open’ and thus practicing the ethic of recognition without passing judgements towards the ethical demands of the other.

‘Who are you to me? Who am I supposed to be?

Not exactly sure anymore

Where’s this going to? Can I follow through?

Or just follow you, for a while?

[...]

Ain’t no confusion here, it is as I feared,

the illusion that you feel is real.

To be vulnerable is needed most of all,

if you intend to truly fall apart.

You think the worst of all is far behind

The Vampyre of time and memories has died.

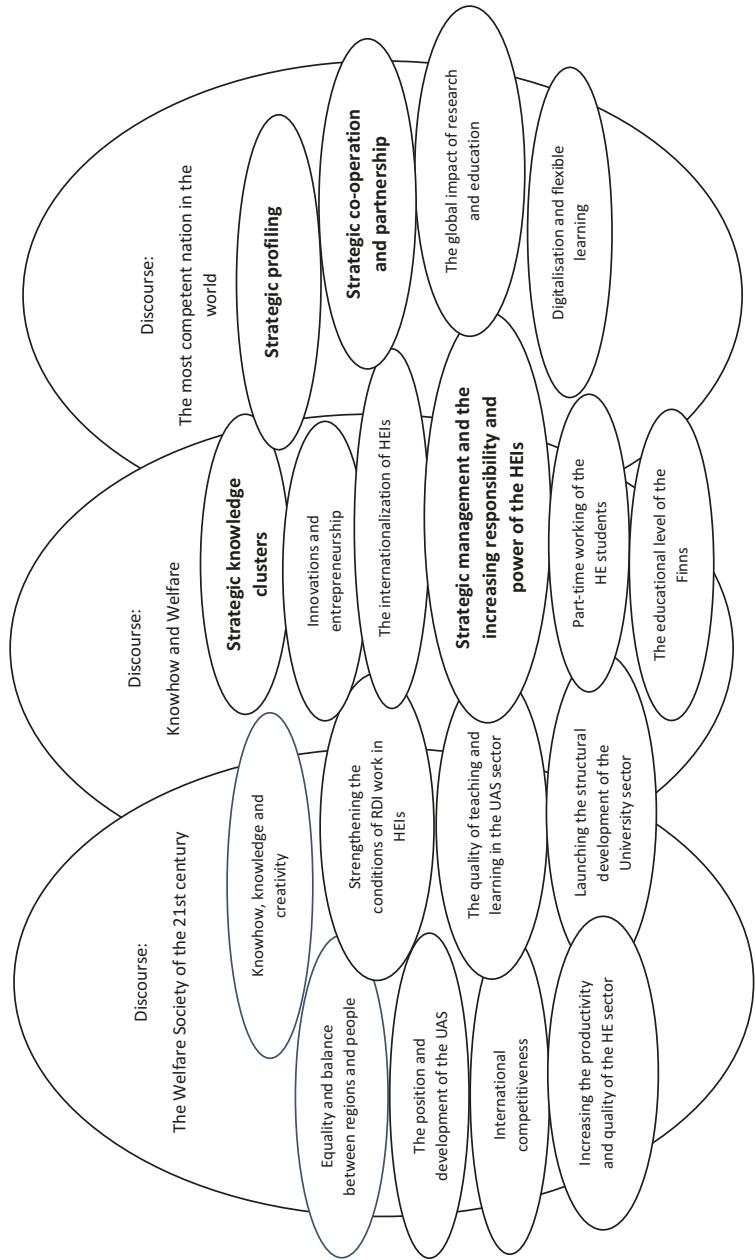
I survived. I speak, I breathe,

I’m incomplete, I’m alive - hooray!’

The Vampyre of Time and Memory, Queens of the Stone Age

Appendix 1. The matrix of macro discourses related to the structural development in the Finnish higher education

2003 – 2007 2007 – 2011 2011 - 2015



References

- Aarrevaara, T. (2009) 'Brave New World: Higher Education Reform in Finland', *Higher Education Management and Policy* 21(2): 87-104.
- Aarrevaara, T. and Dobson, I.R. (2016) 'Merger Mania? The Finnish Higher Education Experience', in R. Pinheiro, L. Geschwind and T. Aarrevaara (eds) *Mergers in Higher Education. The Experience from Northern Europe*, pp. 59-72. Switzerland: Springer International Publishing.
- Acker, J. (1990) 'Hierarchies, jobs, bodies: A theory of gendered organizations', *Gender & Society* 4(2): 138-58.
- Alvesson, M. (2009) 'At-Home Ethnography: Struggling with Closeness and Closure', in S. Ybema, D. Yanow, H. Wels and F. Kamsteeg (eds) *Organizational ethnography: studying the complexities of everyday life*, pp. 156-74. SAGE Publications Inc.
- Alvesson, M. and Kärreman, D. (2011) *Qualitative Research and Theory Development: Mystery as Method*. Los Angeles: Sage Publications Inc.
- Alvesson, M. and Sköldberg, K. (2009) *Reflexive Methodology: New Vistas for Qualitative Research*. Los Angeles: SAGE Publications Inc.
- Anderson, L. (2006) 'Analytic Autoethnography', *Journal of Contemporary Ethnography* 35(4): 373-95.
- Ashcraft, K. L. (2017) "Submission" to the rule of excellence: Ordinary affect and precarious resistance in the labor of organization and management studies', *Organization* 24(1): 36-58
- Aspara, J. Aula, H-M., Tienari, J. and Tikkainen, H. (2014) 'Struggles in organizational attempts to adopt new branding logics: the case of a marketizing university', *Consumption, Markets and Culture* 17(6): 522-52.
- Atkinson, P. (2006) 'Rescuing Autoethnography', *Journal of Contemporary Ethnography* 35(4): 400-04.
- Atkinson, P., Delamont, S. and Housley, W. (2008) *Contours of Culture: Complex Ethnography and the Ethnography of Complexity*. Walnut Creek: AltaMira Press.
- Aula, H-M. and Tienari, J. (2011) 'Becoming "world-class"? Reputation-building in a university merger', *Critical Perspectives on International Business* 7(1): 7-29.
- Auvinen, P. (2004) *Ammatillisen käytännön toistajasta monipuoliseksi aluekehittäjäksi? Ammatikorkeakoulu-uudistus ja opettajan työn muutos vuosina 1992-2010*. Joensuun yliopisto: Joensuu.

- Ball, S.J. (2016) 'Subjectivity as a Site of Struggle: Refusing Neoliberalism?', *British Journal of Sociology of Education* 37(8): 1129-46.
- Ball, S.J. and Olmedo, A. (2013) 'Care of the self, resistance and subjectivity under neoliberal governmentality', *Critical Studies in Education* 54(1): 85-96.
- Bleiklie, I. (2007) 'Organization and Governance of Universities', *Higher Education Policy* 20(4): 477-93.
- Brinkmann, S. (2014) 'Doing Without Data', *Qualitative Inquiry* 20(6): 720-25.
- Brown, R. and Carasso, H. (2013) *Everything for Sale?: The Marketisation of UK Higher Education*. London: Routledge.
- Butler, J. (1997) *The Psychic Life of Power: Theories in Subjection*. Stanford University Press.
- Cai, Y., Pinheiro, R., Geschwind, L. and Aarrevaara, T. (2016) 'Towards a novel conceptual framework for understanding mergers in higher education', *European Journal of Higher Education* 6(1): 7-24.
- Clarke, C.A. and Knights, D. (2015) 'Career through academia: Securing identities or engaging ethical subjectivities?', *Human Relations* 68(12): 1865-88.
- Clegg, S. (2008) 'Academic identities under threat?', *British Educational Research Journal* 34(3): 329-45.
- Clifford, J., Marcus, G.E., Fortun, K and Fortun, M. (2010) *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley CA: University of California Press.
- Clifford, M. (2001) *Political Genealogy After Foucault: Savage Identities*. New York: Routledge.
- Collini, S. (2012) *What are Universities for?* London: Penguin.
- Collini, S. (2017) *Speaking of Universities*. London, New York: Verso.
- Cunliffe, A. and Karunananayake, G. (2013) 'Working Within Hyphen-Spaces in Ethnographic Research: Implications for Research Identities and Practice', *Organizational Research Methods* 16(3): 364-92.
- Curri, G. (2002) 'Reality versus perception: Restructuring tertiary education and institutional organisational change - a case study', *Higher Education* 44(1): 133-51.
- Czarniawska, B. (2002) 'Gone shopping? Universities on their way to the market', *Scandinavian Journal of Management* 18: 455-74.
- Davies, B. and Bansel, P. (2010) 'Governmentality and academic work: shaping the hearts and minds of academic workers', *Journal for Curriculum Theorizing* 26(3): 5-20.
- Davies, A. and Thomas, R. (2002) 'Managerialism and Accountability in Higher Education: The Gendered Nature of Restructuring and the Costs to Academic Service', *Critical Perspectives on Accounting* 13(2): 179-93.
- Davies, B. (2006a) 'The Rise and Fall of the Neo-Liberal University', *European Journal of Education* 41(2): 305-19.
- Davies, B. (2006b) 'Subjectification: The Relevance of Butler's Analysis for Education', *British Journal of Sociology of Education* 27(4): 425-38.

- De Boer, H., Enders, J. and Leisyte, L. (2007) 'Public sector reform in Dutch higher education: the organizational transformation of the university', *Public Administration* 85(1): 27-46.
- Denzin, N.K. and Lincoln, Y.S. (2013) *Collecting and Interpreting Qualitative Materials*. Los Angeles: Sage Publications.
- Diprose, R. (2002) *SUNY Series in Gender Theory: Corporeal Generosity: On Giving with Nietzsche, Merleau-Ponty, and Levinas*. State University of New York Press.
- Ellis, C., Adams, T.E. and Bochner, A.P. (2010) 'Autoethnography: An Overview', *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* 12(1).
- Empson, L. (2013) 'My Affair With the "Other": Identity Journeys Across the Research-Practice Divide', *Journal of Management Inquiry* 22(2): 229-48.
- Engwall, L. (2007) 'Universities, the State and the Market: Changing Patterns of University Governance in Sweden and Beyond', *Higher Education Management and Policy* 19(3): 78-95.
- Evans, L. and Nixon, J. (2015) *Academic Identities in Higher Education: The Changing European Landscape*. London: Bloomsbury Academic.
- Ezzamel, M. and Willmott, H. (2010) 'Strategy and strategizing: A poststructuralist perspective', in J.A.C. Baum and J. Lampel (eds) *The Globalization of Strategy Research* (Advances in Strategic Management, vol. 27) pp. 75-109. Bingley: Emerald Group Publishing Limited.
- Ezzamel, M. and Willmott, H. (2008) 'Strategy as Discourse in a Global Retailer: A Supplement to Rationalist and Interpretive Accounts', *Organization Studies* 29(2): 191-217.
- Ezzamel, M. and Willmott, H. (2004) 'Rethinking strategy: contemporary perspectives and debates', *European Management Review* 1(1): 43-48.
- Fotaki, M. (2012) 'What Can Psychoanalysis Offer Organization Studies Today? Taking Stock of Current Developments and Thinking about Future Directions', *Organization Studies* 33(9): 1105-20.
- Fotaki, M., Kenny, K. and Vachani, S.J. (2017) 'Thinking critically about affect in organization studies: Why it matters', *Organization* 24(1): 3-17.
- Foucault, M. (1977a) *Discipline and Punish: The Birth of the Prison*. London: Penguin Books.
- Foucault, M. (1977b) *Language, Counter-Memory, Practice: Selected Essays and Interviews*. Oxford: Basil Blackwell.
- Foucault, M. (1980) *Power/Knowledge : Selected Interviews and Other Writings 1972-1977*. New York: Pantheon books.
- Foucault, M. (1984a) 'The Order of Discourse', in M.J. Shapiro (ed) *Language and Politics*, pp. 108-38. Oxford: Blackwell.
- Foucault, M. (1984b) *The Foucault Reader*. New York: Pantheon Books.
- Foucault, M. (1988) *Politics, Philosophy, Culture: Interviews and Other Writings, 1977-1984*. New York: Routledge.

- Foucault, M. (1992) *The History of Sexuality. 2, The use of Pleasure*. London: Penguin Books.
- Foucault, M. (1994) *Power: The Essential Works of Michel Foucault 1954-1984*. London: Penguin Group.
- Foucault, M. (2000) *Essential Works of Foucault 1954-1984. 1, Ethics: Subjectivity and Truth*. London: Penguin.
- Foucault, M. (2001) *Fearless Speech*. Los Angeles, CA: Semiotext(e).
- Foucault, M. (2002) *The Archaeology of Knowledge*. New York: Routledge Classics.
- Foucault, M. (2003) "Society must be Defended": *Lectures at the Collège De France, 1975-76*. New York: Picador.
- Foucault, M. (2005) *The Hermeneutics of the Subject: Lectures at the Collège De France, 1981-1982*. New York (N.Y.) ; Basingstoke: Palgrave-Macmillan.
- Foucault, M. (2007) *Security, Territory, Population: Lectures at the Collège De France, 1977-1978*. Basingstoke: Palgrave Macmillan.
- Franck, H. (2012) *Ethics in Strategic Management: An Inquiry into Otherness of a Strategy Process*. Hanken School of Economics: Helsinki.
- Gilmore, S. and Kenny, K. (2015) 'Work-worlds colliding: Self-reflexivity, power and emotion in organizational ethnography', *Human Relations* 68(1): 55-78.
- Gordon, C. (2009) 'Foreword: Pedagogy, Psychagogy, Demagoggy', in M.A. Peters, A. C. Besley, M. Olszen, S. Maurer and S. Weber (eds) *Governmentality Studies in Education*, pp. xi-xxv. Rotterdam: Sense Publishers.
- Gornitzka, Å. and Maassen, P. (2000) 'Hybrid steering approaches with respect to European higher education', *Higher Education Policy* 13(3): 267-85.
- Grosz, E. (2004) *The Nick of Time: Politics, Evolution, and the Untimely*. Duke University Press.
- Hakala, J. (2009) 'Socialization of junior researchers in new academic research environments: two case studies from Finland', *Studies in Higher Education* 34(5): 501-16.
- Hammersley, M. and Atkinson, P. (2007) *Ethnography: Principles in Practice*. London: Routledge.
- Hancock, P. (2008) 'Embodied Generosity and an Ethics of Organization', *Organization Studies* 29(10): 1357-73.
- Harding, N. (2007) 'Essai: On Lacan and the 'Becoming-ness' of Organizations/Selves', *Organization Studies* 28(11): 1761-73.
- Harding, N., Ford, J. and Gough, B. (2010) 'Accounting for Ourselves: Are Academics Exploited Workers?', *Critical perspectives on Accounting*, 21(2): 107-70.
- Hardy, C. and Thomas, R. (2014) 'Strategy, Discourse and Practice: The Intensification of Power', *The Journal of Management Studies* 51(2): 320-48.
- Hardy, N. (2011) 'Foucault, Genealogy, Emergence: Re-Examining The Extra-Discursive', *Journal for the Theory of Social Behaviour* 41(1): 68-91.
- Harman, G. (2003) 'Institutional Mergers in Higher Education: Lessons from International Experience', *Tertiary Education and Management* 9(1): 29-44.

- Harman, G. and Harman, K. (2008) 'Strategic Mergers of Strong Institutions to Enhance Competitive Advantage', *Higher Education Policy* 21(1): 99-121.
- Hemmings, C. (2012) 'Affective solidarity: Feminist reflexivity and political transformation', *Feminist Theory* 13(2): 147-61.
- Henkel, M. (2002) 'Academic Identity in Transformation? The Case of the United Kingdom', *Higher Education Management and Policy* 14(3): 37.
- Henkel, M. (2005) 'Academic Identity and Autonomy in a Changing Policy Environment', *Higher Education: The International Journal of Higher Education and Educational Planning* 49(1-2): p.155-76.
- Hensley, B. (2013) 'What Is the Greater Good? The Discourse on Public and Private Roles of Higher Education in the New Economy', *Journal of Higher Education Policy and Management* 35(5): 553-67.
- Hibbert, P. (2010) 'Reflexivity: recursion and relationality in organizational research processes', *Qualitative Research in Organizations and Management* 5(1): 47-62.
- Hook, D. (2001) 'Discourse, knowledge, materiality, history: Foucault and discourse analysis', *Theory and Psychology* 4(11): 521-47.
- Humphreys, M. (2005) 'Getting Personal: Reflexivity and Autoethnographic Viguettes', *Qualitative Inquiry* 11(6): 840-60.
- Hynek, N. (2008) 'Conditions of Emergence and Their (bio)political Effects: Political Rationalities, Governmental Programmes and Technologies of Power in the Landmine Case', *Journal of International Relations and Development* 11(2): 93-120.
- Ibarra-Colado, E., Clegg, S., Rhodes, C. and Kornberger, M. (2006) 'The Ethics of Managerial Subjectivity', *Journal of Business Ethics* 64(1): 45-55.
- Iedema, R. and Rhodes, C. (2010) 'The Undecided Space of Ethics in Organizational Surveillance', *Organization Studies* 31(2): 199-217.
- Kallio, K. (2014) "Ketä kiinnostaa tuottaa tutkintoja ja julkaisuja liukuhihna-ariaat-teella...?" - *Suoritusmittauksen vaikutukset tulosohjattujen yliopistojen tutkimus- ja opetushenkilökunnan työhön*. University of Turku: Turku.
- Kallio, K., Kallio, T.J., Tienari, J. and Hyvönen, T. (2016) 'Ethos at stake: Performance management and academic work in universities', *Human Relations* 69(3): 685-709.
- Katila, S. and Meriläinen, S. (2013) 'Self- reflexivity as the practice of empathy', *Equality, diversity and inclusion: an international journal* 32(2): 211-16.
- Kelly, M.G.E. (2009) *The Political Philosophy of Michel Foucault*. New York: Routledge.
- Kelly, M.G.E. (2013) 'Foucault, Subjectivity, and Technologies of the Self, in A Companion to Foucault', in C. Falzon, T. O'Leary and J. Sawicki (eds) *A Companion to Foucault*. Chichester, UK: John Wiley & Sons, Ltd.
- Kenny, K. (2012) 'Someone Big and Important': Identification and Affect in an International Development Organization', *Organization Studies* 33(9): 1175-93.

- Kenny, K. and Fotaki, M. (2015) 'From gendered organizations to compassionate borderspaces: Reading corporeal ethics with Bracha Ettinger', *Organization* 22(2): 183-99.
- Klikauer, T. (2015) 'What Is Managerialism?', *Critical Sociology* 41(7-8): 1103-119.
- Knights, D. and Clarke, C.A. (2014) 'It's a bitter sweet symphony, this life: fragile academic selves and insecure identities at work', *Organization Studies* 35(3): 335-57.
- Knights, D. and Morgan, G. (1991) 'Corporate Strategy, Organizations, and Subjectivity: A Critique', *Organization Studies* 12(2): 251-73.
- Koning, J. and Ooi, C. (2013) 'Awkward encounters and ethnography', *Qualitative Research in Organizations and Management* 8(1): 16-32.
- Kornberger, M. and Clegg, S. (2011) 'Strategy as performative practice: The case of Sydney 2030', *Strategic Organization* 9(2): 136-62.
- Kosonen, J., Miettinen, T., Sutela, M. and Turtiainen, M. (2015) *Ammattikorkeakoululaki*. Helsinki: Kauppakamari.
- Krejsler, J. (2006) 'Discursive Battles about the Meaning of University: The Case of Danish University Reform and its Academics', *European Educational Research Journal* 5(3-4): 210-20.
- Kuntz, A.M. and Presnall, M.M. (2012) 'Wandering the Tactical', *Qualitative Inquiry* 18(9): 732-44.
- Laine, P. and Vaara, E. (2015) 'Participation in strategy work', in D. Golsorkhi, L. Rouleau, D. Seidl and E. Vaara (eds) *Cambridge Handbook of Strategy as Practice*, p. 616-31. Cambridge: Cambridge University Press.
- Laine, P. and Vaara, E. (2007) 'Struggling over subjectivity: A discursive analysis of strategic development in an engineering group', *Human Relations* 60(1): 29-58.
- Lather, P. and St. Pierre, E.A. (2013) 'Post-qualitative research', *International Journal of Qualitative Studies in Education* 26(6): 629-33.
- Learmonth, M. and Humphreys, M. (2012) 'Autoethnography and academic identity: glimpsing business school doppelgängers', *Organization* 19(1): 99-117.
- Lytyinen, A. (2011) *Finnish Polytechnics in the Regional Innovation System: Towards New Ways of Action*. Tampere University Press: Tampere.
- Massumi, B. (2002) *Parables for the Virtual*. Durham, NC: Duke University Press.
- Massumi, B. (1995) 'The Autonomy of Affect', *Cultural Critique* 31: 83-109.
- McKinlay, A. (2010) 'Accounting for Foucault', *Critical Perspectives on Accounting* 21(6): 486-95.
- McKinlay, A., Carter, C., Pezet, E. and Clegg, S. (2010) 'Using Foucault to make strategy', *Acc Auditing Accountability J* 23(8): 1012-31.
- Mcmurray, R., Pullen, A. and Rhodes, C. (2011) 'Ethical subjectivity and politics in organizations: A case of health care tendering', *Organization* 18(4): 541-61.
- Melin, G., Zuijdam, F., Good, B., Angelis, J., Enberg, J., and Fikkens, D.J., (2015) '*Towards a Future Proof System for Higher Education and Research in Finland*', Ministry of Education and Culture.

- Milchman, A. and Rosenberg, A. (2007) 'The aesthetic and ascetic dimensions of an ethics of self-fashioning: Nietzsche and Foucault', *Parrhesia* 2(55): 44-65.
- Ministry of Education and Culture (2011-2014) *Korkeakoulujen rakenteellinen kehittäminen*.
- Morrissey, J. (2013) 'Governing the academic subject: Foucault, governmentality and the performing university', *Oxford Review of Education* 39(6): 797-810.
- Morrissey, J. (2015) 'Regimes of performance: practices of the normalised self in the neoliberal university', *British Journal of Sociology of Education* 36(4): 614-34.
- Myers, E. (2013) *Worldly Ethics: Democratic Politics and Care for the World*. Duke University Press.
- Myllykoski, J. (2017) *Strategic Change Emerging in Time*. University of Oulu: Oulu.
- Mäki, K. (2012) *Opetustyön ammattilaiset ja mosaiikin mestarit : Työkulttuurit ammattikorkeakouluopettajan toiminnan kontekstina*. Jyväskylän yliopisto: Jyväskylä.
- Nguyen, H. (2003) 'The effective management of mergers', *Leadership & Organization Development Journal* 24(7/8): 447-54.
- Nokelainen, S. (2016) *Kun strategiapöhinä tuli taloon: Tapaustutkimus strategoinnin kehittymisestä pluralistisessa asiantuntijaorganisaatiossa*. Tampere University of Technology: Tampere.
- O'Farrell, C. (2005) *Michel Foucault*. London: SAGE.
- Osborne, D. and Gaebler, T. (1993) *Reinventing Government: How the Entrepreneurial Spirit is Transforming the Public Sector*. New York: Plume.
- O'Sullivan, S. (2014) *On the Production of Subjectivity: Five Diagrams of the Finite-Infinite Relation*. Basingstoke: Palgrave Macmillan.
- Parker, M. (2014) 'University, Ltd: Changing a Business School', *Organization* 21: 281-92.
- Parker, M. (2004) 'Becoming Manager: Or, the Werewolf Looks Anxiously in the Mirror, Checking for Unusual Facial Hair', *Management Learning* 35(1): 45-59.
- Parker, M. and Jary, D. (1995) 'The McUniversity: Organization, Management and Academic Subjectivity', *Organization* 2(2): 319-38.
- Pietilä, M. (2014) 'The Many Faces of Research Profiling: Academic Leaders' Conceptions of Research Steering', *Higher Education: The International Journal of Higher Education and Educational Planning* 67(3): 303-16.
- Pinheiro, R. (2012) *In the Region, for the Region? A Comparative Study of the Institutionalisation of the Regional Mission of Universities*. University of Oslo.
- Pinheiro, R., Geschwind, L. and Aarrevaara, T. (2016) '*Mergers in Higher Education: The Experience from Northern Europe*'. Cham: Springer.
- Pollitt, C. and Bouckaert, G. (2011) '*Public Management Reform: A Comparative Analysis - New Public Management, Governance, and the Neo-Weberian State?*' Oxford: Oxford University Press.
- Pullen, A. and Rhodes, C. (2014) 'Corporeal ethics and the politics of resistance in organizations', *Organization* 21(6): 782-96.

- Pullen, A. and Rhodes, C. (2015) 'Ethics, embodiment and organizations', *Organization* 22(2): 159-65.
- Pullen, A., Rhodes, C. and Thanem, T. (2017) 'Affective politics in gendered organizations: Affirmative notes on becoming-woman', *Organization* 24(1): 105-23.
- Rinne R, Jauhainen A, Simola, H., Lehto R, Jauhainen A, Laiho A. (2012) *Valta, uusi yliopistopolitiikka ja yliopistotyö Suomessa: Managerialinen hallintopolitiikka yliopistolaisen kokemana*. Suomen kasvatustieteilijöiden seura. Kasvatustalan tutki muksia 58. Jyväskylä: Jyväskylän yliopiston paino.
- Sambrook, S. and Doloriert, C. (2012) 'Organisational autoethnography', *Journal of Org Ethnography* 1(1): 83-95.
- Sandberg, J. and Alvesson, M. (2011) 'Ways of constructing research questions: gap-spotting or problematization?', *Organization* 18(1): 23-44.
- Seyfert, R. (2012) 'Beyond Personal Feelings and Collective Emotions: Toward a Theory of Social Affect', *Theory, Culture & Society* 29(6): 27-46.
- Shotter, J. (2006) 'Understanding Process From Within: An Argument for 'Witnessing'-Thinking', *Organization Studies* 27(4): 585-604.
- Silander, C. and Haake, U. (2017) 'Gold-diggers, supporters and inclusive profilers: strategies for profiling research in Swedish higher education', *Studies in Higher Education* 42(11): 2009-25.
- Simons, M. (2007) "'To Be Informed": Understanding the Role of Feedback Information for Flemish/European Policy', *Journal of Education Policy* 22(5): 531-48.
- Smeenk, S., Teelken, C., Eisinga, R. and Doorewaard, H. (2009) 'Managerialism, Organizational Commitment, and Quality of Job Performances among European University Employees', *Research in Higher Education* 50(6): 589-607.
- Soyini Madison, D. (2006) 'The Dialogic Performative in Critical Ethnography', *Text and Performance Quarterly* 26(4): 320-24.
- St. Pierre, E.A. and Jackson, A.Y. (2014) 'Qualitative Data Analysis After Coding', *Qualitative Inquiry* 20(6): 715-19.
- St. Pierre, E.A. (1997) 'Methodology in the fold and the irruption of transgressive data', *International Journal of Qualitative Studies in Education* 10(2): 175-89.
- Stanley, P. (2015) 'Writing the PhD Journey(s): An Autoethnography of Zine-Writing, Angst, Embodiment, and Backpacker Travels', *Journal of Contemporary Ethnography* 44(2): 143-68.
- Stensaker, B. and Fumasoli, T. (2017) 'Multi-Level Strategies in Universities: Coordination, Contestation or Creolisation? ', *Higher Education Quarterly* 71(3): 263-73.
- Stewart, K. (2007). *Ordinary Affects*. Durham, NC: Duke University Press.
- Sutela, M. and Cai, Y. (2016) 'Merger of Two Universities of Applied Sciences' in R. Pinheiro, L. Geschwind and T. Arrevaara (eds) *Mergers in Higher Education: The Experience from Northern Europe*, pp. 161-78. Springer International Publishing.

- Thomas, R. and Davies, A. (2005). 'Theorizing the Micro-Politics of Resistance: New Public Management and Managerial Identities in the UK Public Services,' *Organization Studies* 26(5): 683-706.
- Thomas, R. (2009) 'Critical Management Studies on Identity: Mapping the Terrain' in M. Alvesson, H. Willmott and T. Bridgeman (eds) *The Oxford Handbook of Critical Management Studies*, pp. 166-85. Oxford: Oxford University Press.
- Tienari, J., Aula, H. and Aarrevaara, T. (2016) 'Built to be excellent? The Aalto University merger in Finland', *European Journal of Higher Education* 6(1): 25-40.
- Tirronen, J., Aula, H. and Aarrevaara, T. (2016) 'A Complex and Messy Merger: The Road to University of Eastern Finland', in R. Pinheiro, L. Geschwind and T. Aarrevaara (eds) *Mergers in Higher Education: The Experience from Northern Europe*, pp. 179-93. Springer International Publishing.
- Tirronen, J. (2009) 'Structural Development of Finnish Universities: Achieving Competitiveness and Academic Excellence', *Higher Education Quarterly* 63(3): 219-36.
- Toikka, M. (2002) *Strategia-ajattelu ja strateginen johtaminen ammattikorkeakoulussa: Tapaustutkimus Kymenlaakson ammattikorkeakoulusta*. Tampere: Tampere University Press.
- Välimäa, J. and Neuvonen-Rauhala, M. (2008) 'Polytechnics in Finnish Higher Education', in J.S. Taylor, J. Ferreira Brites, M. de Lourdes Machado and R. Santiago (eds) *Non-University Higher Education in Europe*, pp. 77-98. Springer.
- Van Maanen, J. (2011) 'Ethnography as Work: Some Rules of Engagement', *The Journal of Management Studies* 48(1): 218-34.
- Watson, C. (2011) 'Accountability, Transparency, Redundancy: Academic Identities in an Era of "Excellence"', *British Educational Research Journal* 37(6): 955-71.
- Weiskopf, R. and Willmott, H. (2013) 'Ethics as Critical Practice: The "Pentagon Papers", Deciding Responsibly, Truth-telling, and the Unsettling of Organizational Morality', *Organization Studies* 34(4): 469-93.
- Wetherell, M. (2012) *Affect and Emotion: A New Social Science Understanding*. Thousand Oaks, CA: SAGE Publications.
- Willmott, H. (1993) 'Strength is Ignorance, Slavery is Freedom: Managing Culture in Modern Organizations', *Journal of Management Studies* 30(4): 515-52.
- Willmott, H. (2013) 'OT and Power: The Significance of Value-Orientations and a Plea for Pluralism', *Tamara Journal for Critical Organization Inquiry* 11(2): 53-66.
- Ylijoki, O-H. (2000) Disciplinary Cultures and the Moral Order of Studying – A Case-study of four Finnish University Departments', *Higher Education* 39(3): 339-62.
- Ylijoki, O-H. (2005) 'Academic nostalgia: A narrative approach to academic work', *Human Relations* 58(5): 555-76.
- Ylijoki, O-H. (2014) 'University under Structural Reform: A Micro-Level Perspective', *Minerva: A Review of Science, Learning and Policy* 52(1): 55-75.

Ylijoki, O-H. and Ursin, J. (2013) 'The Construction of Academic Identity in the Changes of Finnish Higher Education', *Studies in Higher Education* 38(8): 1135-49.

Art work references

- Magid, J. 'Protagonist'. *'The Kosinski Quotes'*. Picture taken in May 2014 from the art exhibition 'Don't Embrace the Bureau' in Lundskonsthall, Lund, Sweden.
- Magid, J. 'My Sensitivity'. *'The Kosinski Quotes'*. Picture taken in May 2014 from the art exhibition 'Don't Embrace the Bureau' in Lundskonsthall, Lund, Sweden.
- Malczewski, J. In the Dust Cloud. '52 Souls'. Painting seen in the exhibition in autumn 2012 in Ateneum, Helsinki, Finland. Retrieved from the art exhibition introduction.

Audio references

- Black Sabbath (1980). Heaven and Hell. On *Heaven and Hell*. Vertigo (25th of April 1980).
- Charlotte Gainsbourg (2011). Terrible Angels. On *Terrible Angels*. Because Music/Elektra (6th of September 2011).
- Courtney Barnett (2015). Pedestrian at Best. On *Sometimes I Sit and Think, and Sometimes I Just Sit*. Marathon Artists – House Anxiety – Milk! Records – Mom + Pop Music (15th March 2015).
- Faith No More (1998). Stripsearch. On *Album of the Year*. Slash (12th of January 1998).
- Faith No More (1992). Small Victory. On *Angel Dust*. Slash (3 th August 1992).
- Foo Fighters (2007). Stranger Things Have Happened. On *Echoes, Silence, Patience & Grace*. Roswell – RCA Records (25 th of September 2007).
- Foo Fighters (2015). Outside. On *Sonic Highways*. RCA Records (4th of August 2015).
- Dave Grohl, Josh Homme & Trent Reznor (2013). Mantra. On *Sound City: Reel to Reel*. RCA Records (12th of March 2013).
- Kate Tempest (2014). The Beigeness. On *Everybody Down*. Big Dada (19th of May 2014).
- La Roux (2014). Silent Partner. On *Trouble in Paradise*. Polydor (18th of July 2014).
- Pendulum (2008). The Tempest. On *In Silico*. Earstorm – Warner Bros. – Atlantic (12th May 2008).
- Queens of the Stone Age (2013). The Vampyre of Time and Memory. On ...*Like Clockwork*. Matador – Rekords Rekords (November 2013).

