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**FROM VALUABLE RESOURCE TO VALUED PERSON:
ONTOLOGIES OF HUMAN RESOURCE MANAGEMENT**

Gregory M. Latemore

(B.A., MMgt)

Submitted in fulfilment of the requirements for the
Doctor of Philosophy



School of Business
Broadway Campus

June 2020

Declaration of Authorship

I certify that the work contained in this thesis is my own work. It contains no material that has been used to pursue or receive any other degree or diploma at The University of Notre Dame Australia (UNDA) or elsewhere. To the best of my knowledge, this thesis contains no material previously published or written by another person except where due reference is made in the text of the thesis.

Name of Candidate: **Gregory M. Latemore**

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Date: **6th December 2019**

Abstract

This thesis examines the conceptualisations of those who do the work of organisations as evidenced in human resource management (HRM) scholarship. It contrasts three perspectives in the HRM discourse: strategic, humanistic and personalistic, and distinguishes the world-views and philosophies within them. The four papers in the thesis address these perspectives and indicate implications for HRM theory, research and practice.

The primary research question is 'how is the person conceptualised in the HRM discourse?' which is answered by affirming that such conceptualisation has varied throughout the HRM tradition wherein the 'human' in HRM is regarded as both a valuable resource and a valued person. The ontology of those who do the work of organisations is analysed and it is argued that they are not merely assets but persons within communities of persons. To support this argument, the thesis employs the philosophy of Jacques Maritain (1882–1973) whose themes of integral humanism, the person, and the common good are employed to examine selected HRM literature.

The researcher seeks to join other scholars in advocating that organisations are not the only beneficiaries of employee efforts and that a multi-stakeholder approach needs to be taken in the HRM discourse which recognises employee, community, societal and environmental outcomes. It is suggested that the well-being of those who do the work of organisations is core to the HRM agenda. The manner in which those who do the work of organisation are being conceptualised and framed is significant for HRM scholars and practitioners. The utility, dignity and human flourishing of those who contribute to organisational outcomes are highlighted.

List of Publications

Chapter 3 entitled 'Towards a person-centred strategic human resource management' received reviewer feedback from the *Asia Pacific Journal of Human Resources* on an earlier draft and has been prepared for re-submission (evidence of reviewers' feedback and authors' responses are provided in Appendix D).

Chapter 4 entitled 'From utility to dignity: Humanism in human resource management' was published as: Latemore, G., Steane, P., & Kramar, R. (2020). From utility to dignity: Humanism in human resource management. In R. Aguado & A. Eizaguitte (Eds.) *Virtuous Cycles in Humanistic Management: From the Classroom to the Corporation* (1st ed.). (pp. 91–118). Springer International Publishing <https://doi.org/10.1007/978-3-030-29426-7> (evidence of reviewer feedback is provided in Appendix D).

Chapter 5 entitled 'From utility to dignity: World-views within human resource management' was published as: Latemore, G. (2019). From utility to dignity: World-views in HRM. *Boletín de Estudios Económicos* [Journal of Economic Studies]. Special issue No. 228, December pp. 457–489) (reviewer feedback was not provided on this manuscript).

Chapter 6 entitled 'Dignity and leadership: Implications of leaders' language and their assumptions of human nature' was published as: Latemore, G. (2017). Dignity and leadership: Implications of leaders' language and their assumptions of human nature. In M. Kostera & M. Pirson (Eds.), *Dignity and the Organization*. Humanism in Management Series (pp. 149–171). London, UK: Palgrave Macmillan, a division of Macmillan Publishers Ltd. <https://doi.org/10.1057/978-1-137-55562-5> (evidence of co-editor feedback is provided in Appendix D).

Statement of Contribution by Others

As supervisors, we provided intellectual support and guidance on the themes, focus, contribution and academic style to be undertaken in the candidate's writing of this thesis.

Except for illustrative examples, we provided general editing: the text is entirely the candidate's.

Professor Peter Steane
Principal Supervisor
6th December 2019

Professor Robin Kramar
Co-Supervisor
6th December 2019

Gregory M. Latemore
PhD candidate
6th December 2019

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American Psychological Association (APA) 6 Guidelines have been followed for citations and referencing.

References have been collated and presented at the end of the thesis (as Appendix E) in accord with the options in the UNDA Guidelines (2011).

Except where quoted and in the references, Australian English conventions in spelling are employed throughout this thesis such as 'behaviour', 'conceptualise', 'organisation' and 'program'.

List of Figures and Tables

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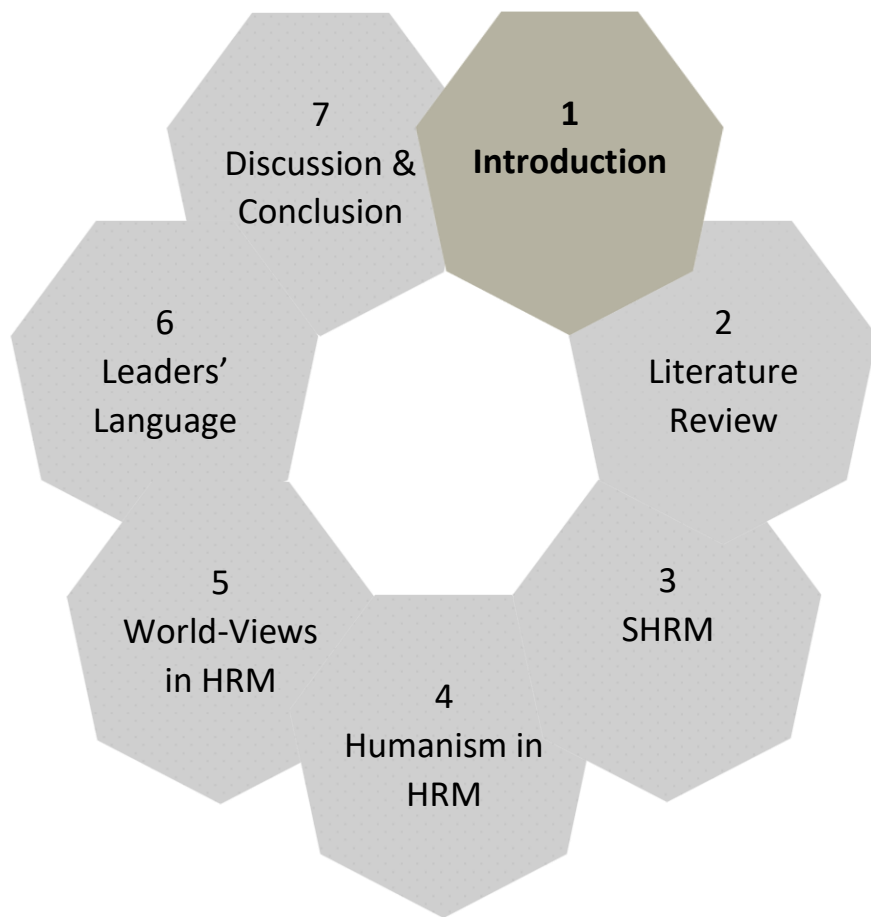
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List of Abbreviations

AAPAE	Australian Association of Professional and Applied Ethics
ABEN	Australian Business Ethics Network
AI	Artificial intelligence
AMO	Abilities, motivation, opportunity
CSR	Corporate social responsibility
CV	Curriculum vitae
HC	Human capital
HPWS	High-performance work systems
HR	Human resource/s
HRD	Human resource development
HRM	Human resource management
HRM-P	Human resource management-performance
IOT	Internet of things
KSAOs	Knowledge, skills, attributes and other characteristics
NPO	Non-profit organisation
OCB	Organisational citizenship behaviour
RBV	Resource-based view
REMM	Resourceful, evaluative, maximising model
SHRM	Strategic human resource management
VIPS	Values people, puts individual needs first, takes the perspective of the service user, and provides supportive social psychology
VRINO	Valuable, rare, inimitable, non-substitutable (and) organised.



CHAPTER 1—INTRODUCTION

1.0 Introduction to Chapter 1

The thesis identifies as its research problem the resource-centric conceptualisation of those who do the work of organisations and it proposes a person-centred conceptualisation as an alternative approach for the human resource management (HRM) discourse.

This chapter provides an overview of the thesis and begins by presenting the research problem and its justification. The parameters of the research are then outlined which include the requirement of four papers in the PhD by Publication. The thesis structure is given and the research aim, research objectives and research questions are presented. Potential contributions to knowledge and the HRM discipline are proposed. The key definitions which are employed throughout the thesis are summarised. The research methodology including research philosophy, research epistemology and research process is presented, and the limitations and delimitations of the thesis are depicted. The chapter concludes with a statement of how the thesis seeks to be positioned within the evolving tradition of HRM.

1.1 The Research Problem

Respecting the 'received tradition' (Parker & Ritson 2005: 176) within HRM, it is recognised that those who do the work of organisations are typically conceptualised in a resource-centric manner while the HRM discourse itself is characterised by the resource-based view (Kaufman 2015a; Wright & Ulrich 2017). People are often termed 'assets' but treated as 'costs' (MacDougall et al. 2015). In response, a growing number of scholars have endorsed the need for clearer focus on the human in the HRM discourse (Bolton & Houlihan 2008; Bramming 2007; de Gama et al. 2012; Fortier & Albert 2015; Inkson 2008; Keenoy 1997; Legge 1995; Townley 1999; Van Burren et al. 2011; Warren 2000).

While there was early recognition of a multi-stakeholder perspective in strategic HRM (SHRM) and concern for individual and societal well-being (Beer et al. 1984), organisations have generally been regarded as the prime beneficiaries of SHRM (Kaufman 2001; 2010b). Other voices argue for alternative perspectives on the purpose of organisations, their contribution to society, and on the nature of the HRM and the SHRM agenda (Aguado et al. 2015; Arjoon et al. 2018; Neesham et al. 2010; Retolaza et al. 2018; Ulrich 2018; Ulrich & Dulebohn 2015). Nonetheless, managerialism and the economic perspective seem to remain as the dominant paradigms (Kaufman & Miller 2011; Klikauer 2014; Pirson 2017c).

Notwithstanding that people in the workplace are indeed valuable resources (Boudreau & Ramstad 2007), there is a continued tendency to instrumentalise them—as Greenwood (2002: 261) points out, ‘to call a person a resource is already to tread dangerously close to placing that human in the same category with office furniture and computers’. Similarly, Lengnick-Hall et al. (2009) perceive in SHRM the tendency to view workers as commodities. Various scholars have sought to clarify the conceptual base and philosophical underpinnings of the HRM discipline which might foster such tendencies (Ferris et al. 2004; Fleetwood & Hesketh 2006; Greenwood 2013; Harney 2014).

In the employment relationship between employee and employer ‘the shaping of the employment relationship takes place in an area of continuous tension between added value and moral value’ (Paauwe & Farndale 2017: 203). The field of HRM grapples with such tensions, dynamics and ambiguities (Kramar & Holland 2015). These tendencies and tensions described above underscore the research problem which is addressed in this thesis. Therefore, the research problem of this thesis is that those who do the work of organisations are being conceptualised in a resource-centric manner in the HRM discourse and that the ‘H’ in HRM is neglected.

1.2 Justification for the Research

The rationale for this research is to address this research problem by examining the resource-centred narrative of the strategic perspective within HRM discourse. The objective is to join other scholars in articulating a re-emergence of interest in employee and societal well-being (Cleveland et al. 2015; Guest 2017; Paauwe & Farndale 2017; Schulte & Vaninio 2010) where a multi-stakeholder viewpoint (Beer et al. 2015; Jackson et al. 2014) is a core aspect of the HRM agenda. This approach is taken to ensure that employees as persons and as members of communities are placed at the centre of the HRM agenda. The researcher seeks to support the 'core task' expressed by Steyaert and Janssens (1999: 194) in that 'taking up research of and research for the 'meaning' of the "H" in HRM [is] a core task for the discipline'.

The researcher suggests an approach to the conceptualisation of the employee and of all those who do the work of organisations by applying the philosophy of Jacques Maritain regarding the person and the common good to inform the HRM discourse. (These terms are defined and explained below). This approach is offered as a useful bridge in recognising both the value of the human resource and the inherent worth and dignity of those who do the work of organisations.

The thesis adds to the contributions of others who have examined the assumptions behind various HRM theories as they shape the policy responses to the real world of HRM (Bolton & Houlihan 2008; Kramar & Holland 2015; Legge 2008; Townley 1999). It considers three perspectives in particular – the strategic, the humanistic, and the personalistic. The thesis further seeks to make the philosophical assumptions behind the HRM discourse explicit and to identify and examine the world-views, philosophies, values, and assumptions of human nature within these various HRM perspectives.

In addition, the research offers frameworks and models for future HRM scholarship to help foster a renewed understanding of the tension highlighted by Paauwe and Farndale (2017) between added value and moral value. At an applied level, the researcher seeks to assist organisations in dealing with the complexities and ambiguities in managing those who do the work of their organisations. This same tension is depicted throughout this thesis between conceptualising those who do the work of organisations through the concept of *utility* (their extrinsic usefulness) and conceptualising them through the concept of *dignity* (their intrinsic worth). It is proposed that employees and all those who do the work of organisations are not merely valuable resources but are valued persons within communities of persons.

1.3 Parameters of the Research

This document is a thesis by publication through The University of Notre Dame Australia (UNDA) requiring a minimum of four papers of a publishable nature. At the time of thesis submission, three papers were published or accepted for publication, and the fourth paper had been prepared for re-submission in the light of reviewer feedback.

1.4 Thesis Structure and Overview

Chapter 1 presents an overview of the research; Chapter 2 presents the literature review; Chapters 3–6 present the four papers; and Chapter 7 provides a discussion and a conclusion to the thesis. This thesis structure is represented in Table 1.1:

Table 1.1 The Thesis Structure

Chapter Number	Chapter Title (Abbreviated)	Paper Number	Publication Status of the Paper
1	Introduction	–	–
2	Literature review	–	–
3	Towards a person-centred SHRM	1	Prepared for re-submission
4	Humanism in HRM	2	Published 2020
5	World-views in HRM	3	Published 2019
6	Dignity and leadership	4	Published 2017
7	Discussion and conclusion	–	–

The thesis applied two key metaphors to build a coherent and logical framework within this structure: the ‘golden thread’ or common theme of the person in HRM, and the ‘lens’ of Maritain’s philosophy. A metaphor is a literary device which connects two previously unconnected ideas to add greater meaning to a story or narrative (Latimore 2015a). The application of metaphor will be further addressed in the final discussion (Chapter 7).

1.5 Research Aim and Objectives

The purpose of this thesis is threefold. Firstly, it seeks to identify to what extent the resource-centred conceptualisation of those who do the work of organisations is evident in selected HRM literature. Secondly, it proposes to endorse the person-centred narrative which is emerging within the HRM discourse. Thirdly, it offers models to frame how employees, and all those who do the work of organisations, are being conceptualised.

In light of this threefold purpose, the aim of this research is to identify how the person is conceptualised within the HRM literature and to examine the assumptions of human nature about those who do the work of organisations. Accordingly, it seeks to conduct an ‘assumption-challenging investigation’

(Alvesson & Sandberg 2011) into the philosophical base of HRM theory about the employee.

The key objectives of this research are:

- To identify the conceptualisation of the human in HRM scholarship in terms of personhood;
- To examine other narratives within the HRM discourse together with their underlying perspectives, world-views and philosophies; and
- To test to what extent personalistic assumptions of human nature are exhibited in leaders' use of language.

These three objectives are addressed in the research questions for this thesis which are next presented, together with their associated chapters.

1.6 Research Questions

The primary research question is:

'How is the person conceptualised in the HRM discourse?' [Chapters 2 and 3]

The subsidiary research questions are:

1. *'How is the individual conceptualised in terms of the person in selected SHRM literature?'* [Chapter 3]
2. *'How is the individual conceptualised in terms of Maritain's framework of the person in strategic, humanistic and personalistic HRM perspectives?'* [Chapter 4].
3. *'What are the world-views which inform the strategic, the humanistic and the personalistic perspectives in HRM?'* [Chapter 5].
4. *'What language do leaders use when describing employees in terms of Maritain's higher self, that is, persons with dignity?'* [Chapter 6].

1.7 Contribution to Knowledge within the HRM Discipline

This research seeks to make a contribution to knowledge within the HRM discipline by examining and highlighting the philosophies and world-views behind the HRM discipline. As Tracy (2010) proposes, the research endeavours to address a worthy topic and to provide a coherent contribution to discourse. Specifically,

1. It undertakes an examination of representative SHRM literature to confirm the resource-based conceptualisation of those who do the work of organisations;
2. It highlights the ontological tension in HRM between the employee being regarded as a valued person with dignity (with intrinsic worth) and the employee being regarded as a valuable asset in the pursuit of utility (a resource which is useful);
3. It supports the endeavours of some HRM scholars who reinforce 'the human' within the HRM discourse;
4. It proposes that a person-centred narrative continues to be part of the HRM discourse and its agenda by applying the concepts of 'integral humanism', 'the person', and 'the common good' from Maritain's philosophy (defined below in Section 1.8);
5. It provides an analysis of the world-views and the strengths and weaknesses of three HRM perspectives, namely: the strategic, the humanistic and the personalistic;
6. It suggests new theoretical constructs and models to guide more personalistic approaches in the HRM agenda;
7. It contributes to the emerging focus on the well-being of those who do the work of organisations, for their communities, and for the natural environment as evidenced in the later SHRM, sustainable, and 'green' HRM literatures.

1.8 Key Definitions

Various definitions are presented throughout this thesis in the chapters which follow. For convenience, the key definitions are provided here and listed alphabetically.

Assumptions of human nature: ‘The implicit beliefs held about the rigidity or malleability of personal attributes’ (Heslin & Vande Walle 2008: 219) which express both fixed (entity) and growth (incremental) mindsets (Dweck 2006) (Chapter 6).

Common good: ‘A set of conditions which enables the members of a community to attain for themselves reasonable objectives, or to realise for themselves the value(s) for the sake of which they have reason to collaborate with each other (positively and/or negatively) in a community’ (Finnis 1999: 155). O’Brien (2008) further elaborates that the common good is both a condition for and the result of the happiness which those persons who participate in the common good attain by living virtuously, that is in the promotion of virtuousness. For Maritain, the common good is ‘the end of the social whole’ (Maritain 1966: 49) and ‘the true ends of human persons’ (Maritain 1966: 48) (Chapters 2, 4 and 5).

Dignity: ‘The ability to establish a sense of self-worth and self-respect and to appreciate the respect of others’ (Hodson 2001: 3). Dignity has also been viewed as ‘a moral obligation for humans as agents of free will’ (Sen 2002: 9) (Chapters 2 and 6).

Economism: A framework which promotes the primacy of economic causes or factors. It has been depicted as a management archetype fostering wealth-creation as its key output (Lawrence & Pirson 2015; Pirson 2017b) and is regarded as the underlying philosophy behind the strategic perspective (Chapters 3–5 and 7).

Eudaimonia: Usually translated as 'human flourishing' or 'happiness' (Arjoon et al. 2018: 144). For Aristotle (1985), *eudaimonia* is the common good of the *polis* ['the body of citizens'] and also the supreme common good. Aristotle also linked *eudaimonia* with living well and prosperity (Kraut 2018). *Eudaimonia* is regarded as the outcome of the personalistic perspective (Chapters 5 and 7).

Green HRM: 'Phenomena relevant to understanding relationships between organizational activities that impact the natural environment and the design, evolution, implementation and influence of HRM systems' (Ren et al. 2018: 778) (Chapter 2).

High-Performance Work Systems (HPWS): 'A bundle of HRM practices designed to promote employees' skills, motivation, and involvement to enable an organisation to gain a sustainable competitive advantage (Huselid 1995; Tang et al. 2017). Various scholars distinguish between productivity-oriented and commitment-oriented HPWS (Lepak et al. 2007; Monks et al. 2013) (Chapters 2-5, and 7).

HRM (human resource management): '[A] broad term that refers to the activities associated with the management of the people who do the work of organisations' (Kramar 2014: 1072) (Chapters 2 and 3).

Humanistic perspective: A viewpoint based upon humanistic management which is 'a management [theory] that emphasizes the human condition and is oriented to the development of human virtue, in all its forms, to its fullest extent' (Melé 2003: 78–79) (Chapter 4).

Human Resource Management-Performance (HRM-P). Refers to the link and perceived causality between high-performance work systems (HPWS) and individual and organisational performance (Fleetwood 2014) (Chapter 2).

HRM philosophy: 'Goes beyond the notion of guiding principles' [and is] 'based upon deep-seated notions about the value of human resources to an enterprise and how they should be treated' (Monks et al. 2013: 391). HRM philosophy refers to how people are regarded in the workplace, what role human resources plays in the overall success of an organisation, and how people are to be treated and managed (after Schuler 1992) (Chapter 4).

Integral humanism: A social philosophy which respects human dignity and is oriented towards the ideal of a fraternal community. It is directed towards a better life for the brotherhood of man [*sic*] and the concrete good of the community (after Maritain 1996: 155) (Chapter 2).

Leadership: 'The process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives' (Yukl 2013: 23) (Chapters 2 and 6).

Liberty of expansion: Liberation which is expansive because it leads to a 'love of others' and 'the communication of generosity' (Maritain 1966: 51). Maritain conceives of liberty of expansion as 'freedom in terms of virtue' and 'the flowering of moral and rational life' (Hittinger 2002: 82).

Ontology of HRM: Ontology is the expression of 'what is' and is a branch of metaphysics concerned with the nature of being. Ontology of HRM is defined as how the nature of the human being is understood and regarded within the workplace as evidenced in the conceptualisation of those who do the work of organisations (Chapter 4).

Person: The primary definition is that the person is 'the higher self' while the individual is 'the lower self': the person is free, irreplaceable and relational (after Maritain 1966) (Chapters 2 and 3).

Personalism: A world-view which posits the centrality of the person for philosophical thought. It emphasises the inviolability, significance and uniqueness of the person as well as the person's essential relational or social dimensions (after Williams & Bengtsson 2018) (Chapter 4).

Personalist: A synonym for personalistic in this thesis (see 'personalism').

Personhood: 'A standing or status that is bestowed upon one human being by others in the context of relationship and social being. Personhood implies recognition, respect and trust' (Kitwood 1997a: 8). Personhood has three domains: subjective, interactional and socio-cultural (O'Connor et al. 2007). (Chapters 2 and 3).

Personalistic perspective: A viewpoint about the nature of humanity which emphasises the significance, uniqueness and inviolability of the person as well as the person's essentially relational or communitarian dimension (after Williams & Bengtsson 2018) (Chapter 4).

Strategic HRM (SHRM): 'The pattern of planned HR deployments and activities intended to enable an organisation to achieve its goals' (Wright & McMahan 1992: 298). This appears to be one of the most-cited definitions of SHRM in the academic literature and is the preferred definition adopted in this thesis (Chapters 2 and 3).

Strategic perspective: A viewpoint reflecting SHRM and an approach whereby the formal management of people is undertaken to achieve organisational goals (after Wright & McMahan 1992) (Chapter 4).

Sustainable HRM: 'The adoption of HRM strategies and practices that enable the achievement of financial, social, and ecological goals, with an impact inside and outside of the organisation and over a long-term horizon while controlling

for un-intended side effects and negative feedback' (Ehnert et al. 2016: 90) (Chapter 2).

Those who do the work of organisations: All those people who are engaged in activities which contribute towards achieving organisational outcomes, including full-time employees, part-time workers, casuals, contractors, volunteers, suppliers and other external stakeholders such as unions (Kramar 2014). This phrase is generally utilised in this thesis instead of the term 'employee'. Nonetheless, the term 'employee' is still mainly used by HRM and SHRM scholars (Chapters 2 and 3).

Utility: An assessment of the value, worth or functional usefulness of an agent or behaviour. Utility is an outcome measure of the extent to which it is judged that benefits are bestowed or value is added. Utility has also been defined as 'the psychological value or the desirability of money' (Kahneman 2012: 272)(Chapters 2 and 4).

Values: 'Personal constructs that represent dynamic clusters of energy [which] are modified and shaped by our world-views' (Hall et. al. 1986a) (Chapter 5)

Wealth-creation: The desired outcome of economism for the benefit of organisations (Pirson 2017c) and is the dominant paradigm of the strategic perspective (Chapters 4 and 5).

Well-being: Refers to the subjective state of being healthy, happy, contented, comfortable and satisfied with one's life (Waddell & Burton 2006) and *eudaimonia* or 'human flourishing' (Arjoon et al. 2018). It includes physical, material, social, emotional ('happiness'), development and activity dimensions (Diener 2000) (Chapters 2, 4 and 5).

Workplace spirituality: 'The effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with

work, and to have consistency (or alignment) between one's core beliefs and the values of their organisation' (Kurt et al. 2016: 486) (Chapter 2).

World-view: 'A point of view of the world, a perspective on things, a way of looking at the cosmos from a particular vantage point' (Hiebert 2008: 13). A world-view is a coherent collection of concepts and theorems which allows the construction of a global image of the world, and to understand our experience (Aerts et al. 1994) (Chapter 5).

1.9 Research Methodology

The research methodology including philosophy, epistemology and process is now outlined.

1.9.1 Research Philosophy

As Bajpai (2011) outlines research philosophy deals with the source, nature and development of knowledge. This development of new knowledge is typically followed through either qualitative or quantitative methodologies or a combination of the two (Bolan & Mende 2004; Myers 1997).

The research questions in this thesis follow both quantitative and qualitative methodologies. The knowledge creation in this thesis is based upon primary, quantitative data in Chapters 3 and 6, and secondary, qualitative data in Chapters 4 and 5. Through qualitative methodologies, one is able to 'expand on the "what" questions of human existence asked by positivism to include the "why" and "how" questions asked by constructionism' (Darlaston-Jones 2007: 25).

1.9.2 Research Epistemology

Elements of a research epistemology which are useful and valid include positivist (objectivist), constructionist (interpretivist), and critical epistemologies (Bolan & Mende 2004; Dachler & Enderle 1989; Orlikowski &

Baroudi 1991). Mingers and Gill (1997) depict these three epistemologies: hard (positivist or objectivist) which treats the organisational world as objective, essentially the same as the natural world; soft (interpretivist or constructivist) which treats organisations as fundamentally different, based upon subjective meaning and interpretation; and critical which accepts the place of both hard and soft epistemologies, but emphasises the oppressing and inequitable nature of social systems.

The basic contention of the constructionist or interpretivist approach is that reality is socially constructed by and between persons who experience it (Gergen 1999). Reality can be different for each of us based upon our unique understandings of the world (Berger & Luckman 1966). Constructivism rejects the objectivist view of human knowledge in that 'truth or meaning is constructed not discovered' (James & Busher 2009: 7; Crotty 1998). In examining a socially-constructed world, one needs to examine the role of language because as Darlaston-Jones (2007: 24) argues 'it is via language that we communicate, create and share the socially-constructed norms and values that permit engagement and participation in a collective'.

Epistemology deals with the sources of knowledge, and has been divided into four categories: intuitive, authoritarian, logical and empirical (Dudovski 2018). Intuitive knowledge was evident in identifying the HRM themes and tensions (Chapters 1 and 7), in postulating world-views (Chapter 5), and in creating the various models and frameworks (Chapters 3, 4 and 5). Authoritarian knowledge was obtained through the literature reviews within all four papers of this thesis. In Chapter 3, logical knowledge was created through the application of logical reasoning to the SHRM articles selected for analysis; in Chapter 6, logical and empirical knowledge was established through the field tests of the language being employed by managers. Chapters 3 and 6 also take an initial positivist position where the epistemological

assumption is that knowledge is seen as 'hard, tangible and objective', whereas Chapters 4 and 5 take a predominantly interpretivist position where the epistemological assumption is that knowledge is seen as 'personal, subjective and unique' (Al-Saadi, 2014: 2).

1.9.3 Summary of the Research Philosophy and Research Epistemology

The key philosophical paradigms underpinning this research are predominantly authoritarian, constructionist (interpretivist) and critical. Specifically, this research examines expert and peer-reviewed publications in the HRM discourse and focuses on how those who perform the work of organisations are conceptualised within that discourse. It explores the subjective meaning of the descriptors employed in the HRM discourse regarding the employee and the nature of the employer-employee relationship in producing organisational outcomes. This research therefore assumes that the employee contribution is socially constructed and that language is vital in doing so. Chapters 4 and 5 apply constructionism (interpretivism) as the predominant research philosophy wherein meanings and divergences in meaning are investigated in interpretivist research (Rynes & Gephart 2004). Chapters 3 and 6 also take a critical stance in addressing the hermeneutics (James & Busher 2009) and the ontological assumptions (Ferris et al. 2004; Greenwood 2013) behind the various discourses within the HRM tradition.

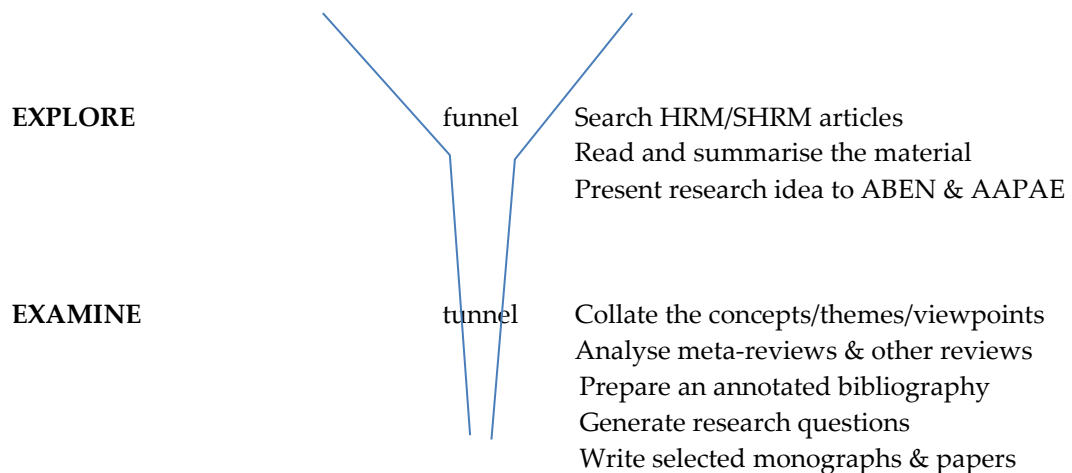
Chapters 3 and 6 also apply positivism (objectivism) to the extent that they rely upon the observable phenomena of the frequency and meaning of the various descriptors being employed about the 'human resource' in selected HRM literature (Chapter 3) and in the frequency and valence of descriptors used by managers about 'human beings in the workplace' in two preliminary empirical studies (Chapter 6). Interpretivism is then applied in these chapters by taking a relativist and constructivist approach to the data (Travis 1999;

Bolan & Mende 2004). That is, various mental constructs are examined, and alternative HRM ontologies are proposed, based upon inductive logic.

1.9.4 Research Process

The various activities of the research process are depicted in the ‘funnel and tunnel’ schema of Figure 1.1 (see over):

Figure 1.1 A Schema of the Research Process



As shown in Figure 1.1 above, the conceptualisation of the employee was initially explored within the HRM and SHRM literatures. Relevant topics emerged such as ‘ethics and HRM’ and ‘assumptions of human nature’. Academic material of over 500 articles was studied and summarised. As part of this exploration, the research idea for this thesis was presented at the Australian Business Ethics Network (ABEN) Colloquium in Brisbane, Australia, in December 2016, and useful feedback was received from attendees who assisted in clarifying and refining the research focus. Favourable editorial comment was also received from a summary of the thesis published in the Summer 2019 edition of the newsletter for the Australian Association of Professional and Applied Ethics (AAPAE). Further reviewer feedback was provided on the papers in this thesis (Appendix D), and additional feedback and peer reviews were gained from several current researchers at Australian universities.

To examine what had been explored, the concepts and major themes (such as ‘human capital’) were collated and analysed. An annotated bibliography was then progressively prepared which summarised the research into various sub-headings (such as ‘research on high-performing work systems’). The research questions were then determined based upon this analysis, and a further rationalisation of sources was undertaken to exclude certain material that was not directly related to the research questions. The annotated bibliography and the research questions were next employed to prepare a number of short monographs on various HRM topics related to the research agenda (such as ‘the world-views of HRM’). These monographs formed the basis of the papers as Chapters 3–6.

The thesis initially explored the HRM and SHRM literatures for explicit and implicit ontological expressions of the employee and about the employment relationship. It examined and critically analysed representative SHRM literature through selective document analysis (Bowen 2009) regarding the nature and frequency of terms being employed (Chapter 3). Since the researcher was aware of the danger of ‘biased selectivity’ in document selection (Yin 1994: 80) and the challenges in conducting a systematic review (Tranfield et al. 2003), the analysis employed the same qualitative approach as Jiang and Messersmith (2018) who limited their research to meta-reviews and major reviews within the relevant SHRM literature (see Table 3.2 in Chapter 3). Chapters 4 and 5 then employed the philosophy of Maritain (1966; 1996) with his emphasis upon the importance of the person and the common good as the prime vehicle or conceptual lens to examine the ontology of the HRM discourse.

1.10 Research Limitations

It is acknowledged that there are many viewpoints on the conception and the treatment of the human being. There are rich literatures in gerontology, law,

leadership, medicine, organisational psychology, philosophy, philosophical anthropology, psychology, sociology, theology and other disciplines which address the conceptualisation of the nature of the human being. This thesis has a particular focus on the employment relationship and on the conception of the person in the workplace.

The researcher has chosen to focus on the conceptualisation of those who do the work of organisations primarily within selected HRM and SHRM scholarships. The above research questions and the key definitions have both guided and limited the approach taken by the research. This decision was made for the following reasons:

- To limit the scope of the enquiry (Chapter 3);
- To address the ontology in particular within HRM philosophy (Chapters 3–5);
- To identify the consequences (Chapter 4) and the implications (Chapter 7) of such ontology for HRM theory, research and practice.

While the situational and contextual aspects of HRM and SHRM theory and practice are recognised (Spencer 2013; Thompson 2011), this thesis focuses upon the conceptualisation of those who do the work of organisations. Although this thesis is principally a theoretical monograph, it does conduct a limited test of the application of HRM ontology in practice in Chapter 6.

The research was further constrained by accessing the HRM and SHRM literatures in English since the early 1900s but this approach was not arbitrary. Given that the origins of classic management theory and personnel management occurred in that period (Wren & Bedeian 2009), this was a logical place to commence the research. This research was not exhaustive – it was selective and illustrative of the HRM and SHRM literatures, the latter which first becoming evident in the landmark works of Beer et al. (1984) and Devanna

et al. (1981) (see Kaufman 2015b). Finally, while certain specialist books were examined (Kramar & Holland 2015; Maritain 1966; 1996; Pirson 2017c), the research accessed mainly published articles in relevant academic journals.

1.11 Positioning of this Thesis in the Evolving HRM Tradition

This thesis strives to be positioned within the HRM tradition with its emerging person-centred narrative and to extend it by endorsing the philosophy of integral humanism espoused by Maritain (1966; 1996).

While this philosophy might be unfamiliar within the HRM discourse, it anticipates the ethical and multi-stakeholder imperatives of later HRM scholarship (Beer et al. 2015; Jackson et al. 2014; Marchington 2015; Ulrich 2018). It is proposed that Maritain's viewpoint offers a useful holistic perspective for HRM which is more in tune with the evolution of the HRM discipline as reflected in the sustainable and green HRM literatures, workplace spirituality, transformational and sustainable leadership literatures as analysed in Chapter 2.

The thesis endeavours to address the tension between economic value and moral value (Paauwe & Farndale 2017) by presenting a critical enquiry into the ontological and philosophical underpinnings of the HRM discourse. It does so by providing an examination of the ontologies, the nature of being, of those who do the work of organisations. It is concerned with the language employed regarding the human person (Reichmann 1985) in the context of the employment relationship which is the domain of HRM. It seeks to provide the 'philosophical introspection' which is encouraged for HRM by Harney (2014: 154) (see also Fleetwood & Hesketh 2006).

The researcher strives to resist succumbing to what C. S. Lewis (2017: 207) identified as 'chronological snobbery' when diminishing or distorting the contribution of earlier theorists. This thesis seeks neither to denigrate SHRM

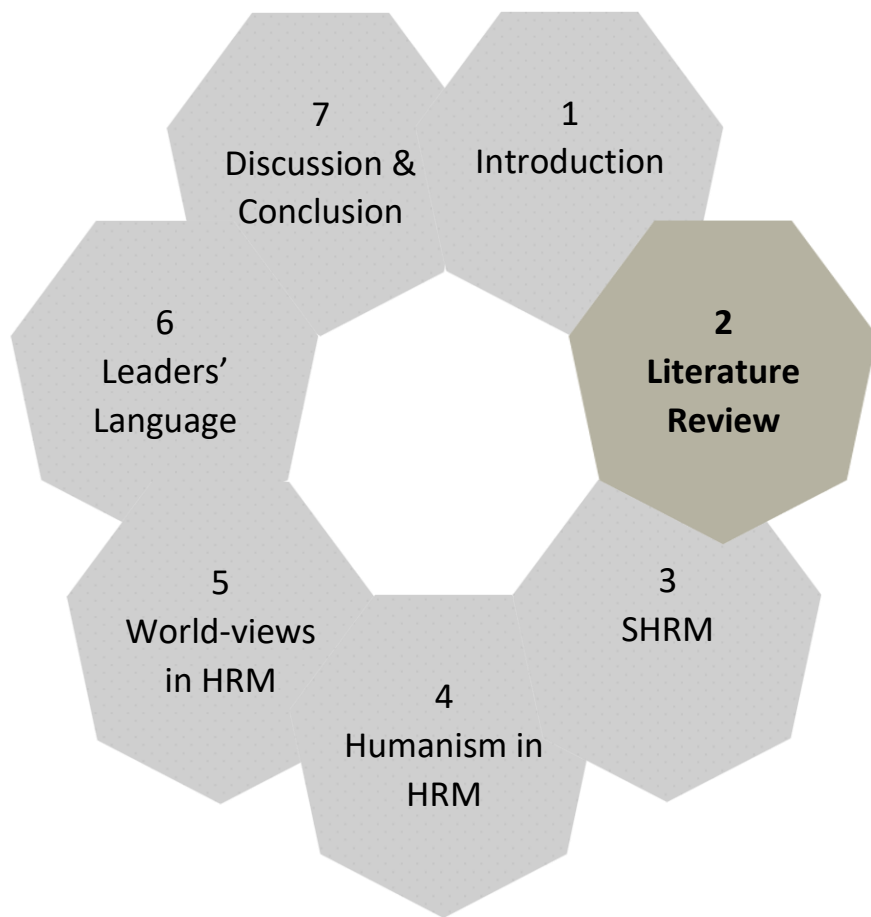
nor to idealise the human in HRM. As an heir to an inherited intellectual HRM legacy, the researcher attends to the words of Isaac Newton (1675) – ‘if I have seen further it is by standing on the shoulders [*sic*] of Giants’, a point echoed by Jiang and Messersmith (2018) in the title of their work.

1.12 Conclusion to Chapter 1

The thesis seeks to make a specific contribution to knowledge regarding how those who do the work of organisations are being conceptualised within the HRM discourse. It acknowledges the HRM tradition and seeks to extend it through the four papers which follow.

The thesis now progresses with Chapter 2 which presents the literature review supporting the research agenda and informing the papers of this thesis. The literature review will first present various viewpoints on the person and make a case for applying Maritain’s philosophy to the HRM discourse. The extent to which the person is being conceptualised is then presented across the HRM tradition.

References to all chapters are presented at the end of the thesis.
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CHAPTER 2 – LITERATURE REVIEW

2.0 Introduction to Chapter 2

This thesis highlights the resource-centric conceptualisation of those who do the work of organisations while a person-centred conceptualisation is being suggested as an alternative approach for the human resource management (HRM) discourse.

The literature review in this chapter begins by examining alternative perspectives on personhood and then makes a case for applying Maritain's philosophy. Early management theories, HRM, SHRM, sustainable HRM, 'green' HRM, workplace spirituality and leadership theories are examined in the light of Maritain's philosophy of person. The chapter postulates a number of tensions within the HRM discourse and it explains how the thesis seeks to address them. It concludes by providing a theoretical overview of the HRM discourse and identifies two major themes: utility and dignity. These themes will become evident in the four papers of the thesis (Chapters 3–6) and are at the heart of its concluding chapter (Chapter 7).

2.1 The Orientation of the Review

The orientation of the review towards how employees have been conceptualised throughout the evolution of the HRM tradition is important for two reasons. Firstly, a resource-centric orientation is evident in the HRM discipline (Bolton & Houlihan 2008; Fortier & Albert 2015) while many scholars argue that HRM needs to display greater respect for the person at work (Cleveland et al. 2015; Van Buren et al. 2011; Warren 2000; Wright & McMahan 2011). Secondly, a person-centric conceptualisation, as outlined in this thesis, possesses greater synergy with the multi-stakeholder viewpoint of more recent SHRM scholars (Beer et al. 2015; Stahl et al. in press; Ulrich 2018; Ulrich & Dulebohn 2015), sustainable HRM (Kramar 2014; Mariappanadar

2019), 'green' HRM (Ren et al. 2018), research on workplace spirituality, and certain leadership theories.

How employees are being conceptualised is a matter of ontology (Delbridge 2006; Harney 2014; Thompson 2011). Ontology is evident in the descriptors being employed for the employee, their perceived role in the employer-employee relationship and how their contribution to organisations is variously regarded. The review will highlight that the conceptualisation of those who do the work of organisations varies across the HRM tradition.

2.2 The Research Agenda and the Focus on the Person

This research agenda considers the primary research question '*how is the person conceptualised in the HRM discourse?*' The literature on understanding the person is considerable and it ranges from Greek and Christian origins (Carrithers et al. 1987; Kavirayani 2018; Stephens 2006) to other approaches including African traditions (Michael 2013; Nwoye 2017; Obioha 2014a, 2014b). Williams and Bengtsson (2018) regard personalism as a philosophical perspective which emphasises the inviolability, significance and uniqueness of the person as well as the person's relational and social dimensions.

In Aristotelean terms, the purpose of a person's life is the pursuit of happiness or human flourishing through the practice of moral excellence (Haybron 2011). The cultivation of reason and moral virtue have been regarded as the key to personal happiness (Morris 1997; Solomon & Higgins 1997) with the source of virtue being character, the personal internalisation of the moral principles of a society to form an integrated self (Wilson 1998).

Michael (2013) considers the concept of personhood as a social construct bestowed upon a person by a particular culture. A Western approach to personhood seems to designate a person as having an individualistic, rational nature (Li 2012) perhaps expressed by Descartes' dictum *cogito ergo sum*, 'I

think therefore I am' (Descartes 1983). Other approaches such as Eastern (Li 2012) and African (Obioha 2014a, 2014b) seem to designate a person as being a member of a community perhaps expressed by the old African concept of *ubuntu*, 'I am because we are' (Gade 2012).

A wide range of viewpoints on the person was considered in early research before making a case for employing the personalist philosophy of Jacques Maritain. These viewpoints included the humanistic psychology of Roger Walsh (Tetford & Walsh 1985), integral studies in the structure of the psyche and human consciousness by Ken Wilber (1977; 1983), the transpersonal approach of Frances Vaughan (Walsh & Vaughan 1993), and the existentialist philosophy and humanistic psychology espoused by Rollo May (1996; 2009; 2015).

It was finally decided to embrace a mix of theoretical perspectives to include philosophy (Gabriel Marcel, Charles Taylor), psychology (Martin Buber, Carl Jung, and Carl Rogers) and mental health management (Tom Kitwood). These six viewpoints were selected as being representative of various thought traditions on the notion of the person, and such viewpoints are now analysed in brief.

Carl Gustav Jung (1875–1961) was a Swiss analytical psychologist who proposed that the key to a person's psychological maturity was to transcend the specialisation of mental functioning through sensing, intuition, thinking, and feeling within the first half of life (Jung 1968; 1971) by pursuing the process of 'individuation' in the second half of life, wherein unconscious fears and neuroses became integrated with the conscious ego (Jung 1995; 2014).

Jung's 'individuation' appears similar to what Maslow (1987) terms 'self-actualization' in the hierarchy of human needs, except that Jung espoused deeper connections with one's unconscious psyche and the collective

unconscious (Jung 1995; 2014). Jung anticipates Rogers' viewpoint in that the quest for personhood needs to 'get behind the mask' (Rogers 1961: 108) and to '[move] away from facades' (Rogers 1961: 167). Jung affirms the importance of the heroic quest for individual wholeness by exploring the dynamics of psychic maturity (Campbell 1988; Jung et al. 1978).

Martin Buber (1878–1965) was a Jewish American philosopher for whom a person is not an 'it', an object but a 'thou', a subject (Buber 1958; 1965; 1988). His landmark work *Ich und Du* (1958) has been translated into English as 'I and Thou' and the researcher had assumed that the archaic word 'Thou' signalled a respectful, almost sacred meaning to 'You'. However, there is 'nothing sacerdotal, formal or archaic' (Mendes-Flohr 2019) about the first person singular pronoun *du* – that meaning is reserved for the formal German word *sie*. Instead, *du* is used for the most familiar of relations such as between family members or friends and it would 'not be used when addressing a stranger or a casual acquaintance' (Mendes-Flohr 2019). So, for Buber, a relationship with another person necessarily implies a close, intimate connection and not a casual or indifferent one.

Further, each person has a 'unique and irreplaceable personhood' (Ossewaarde-Lowtoo 2017: 441), and a human being becomes whole not in virtue of a relationship to oneself but rather in virtue of an authentic relationship to another human being (Buber 1958). Buber's concept of the 'dialogical self' has been pursued by other scholars (Hermans et al. 1992; Pembroke 2006; Richardson et al. 1998) and his core distinction between 'I-Thou' and 'I-It' is endorsed by Spaemann (2017) who differentiates between a 'someone' and a 'something'.

Buber's approach to the person has been influential in medical care (Pembroke 2010), where an authentic encounter with the patient as a person can transform

the medical practitioner (Misselbrook 2015). Buber advocated that a transformed economy will consist of communes or fellowships to which he refers as full co-operatives (Buber 1949). Adopting Buber's 'Thou-economics' (Hoover 1996: 259) is proposed to improve social relations (Lutz 1996; Silberstein 1989) where a wholesome economy is in fact a question of 'whole unified persons' (Ossewaarde-Lowtoo 2017: 441).

Gabriel Marcel (1889–1973) was a French existentialist philosopher who focussed on the person's alienation in a broken world (Sweetman 2019) which is characterised by a technologically-dehumanising society (Marcel 1962; 1973). When examining the notion of 'my body', Marcel warns against the danger of instrumentalising oneself – while my body is something I have and can treat instrumentally, it is also something I am (Treasor & Sweetman 2016), a distinction Marcel makes in *Being and Having* (1949). The danger of instrumentalising and commodifying the human resource is further addressed in Chapter 3.

Marcel also distinguishes a problem as the focus of a 'disinterested thinking subject' from a mystery as 'something in which we are involved' (Marcel 1949: 33). Marcel's view parallels Buber's in that treating a 'thou' as an 'it' reduces the person to an object but when treating a 'thou' as a 'thou', a person is apprehended in freedom (Marcel 1950). Respectful engagement with another person as a mystery, and as a 'thou', challenges the tendency towards reification within a resource-based view – as later addressed in the paper in Chapter 4. Critiquing a rationalist (Kantian) conception of human dignity as a kind of power, Marcel presents dignity as existential weakness, a 'fragile, vulnerable, finitude' within which an individual recognises their unique human values (Palenčár 2017: 127).

While Marcel's expose of modern man has been regarded as a 'grandiose misapprehension' (Zuidema 1960: 285), his influence on medical care is acknowledged (Pembroke 2010) as is his 'intuitive dialectic ... of the examined life' (Stallknecht 1954: 661, 667). Perhaps not offering a unified, complete philosophy, Marcel has nonetheless been regarded as an 'outstanding pathfinder' [who] 'affirms human values' (Murchland 1959). For Marcel, a person is vulnerable, a mystery not a problem, a presence who is non-disposable and not-able-to-be-possessed, one who needs more than the mundane, and is a 'Thou', towards whom one should be respectful, available and faithful.

Carl Rogers (1902–1987) was an American psychologist for whom human beings were not hostile, anti-social or destructive, but essentially positive, forward-moving and constructive (Rogers 1957). He rejected the 'manufactured relationships' (Rogers 1961: 45) of psychoanalysis in favour of being client-centred (Rogers 1951) by demonstrating unconditional positive regard. Selfhood is not static but a process: personality attributes are alterable not fixed (Rogers 1947). Selfhood is a quest of moving away from facades and from pleasing others, towards self-direction and trust of self.

While some scholars have critiqued Rogers' thesis as being more about 'becoming an individual than becoming a person' (DeMarco 1991: 3; Vitz 1983: 207), his notion of the person has endured with research and applications across family therapy (Anderson 2001), nursing (Bryan et al. 2015), education (Nelson et al. 2014) and in the workplace (Shefer et al. 2018). Rogers' significance for humanistic and transpersonal psychology has also been acknowledged (Walsh & Vaughan 1993).

Charles Taylor (1931–) is a Canadian philosopher who sees inwardness as the pathway to selfhood (Taylor 1989b) and whose affirmation of the importance

of living an ordinary life echoes Rogers' view that becoming a person is openness to experience (Rogers 1961). Taylor challenges the notion that self-fulfilment was the goal of the self: rather, he advocates the importance of the higher goal of helping humanity (Taylor 2009). Thus, Taylor appears to disagree here with Maslow (1987) who affirmed self-actualisation as the highest psychological need.

Taylor's philosophy of selfhood is that inwardness is not an exercise in 'solipsistic isolation' (Taylor 1989b: 19) but that 'being-with' or 'a dialogical being' is essential to personhood and to his ontology (Tully 2018). Humans are embodied, live in space, and are physically vulnerable (Taylor 1989b) representing 'a philosophical anthropology in spacial terms' (Bohmann et al. 2018: 726).

Taylor insists that 'our interior selfhood ought not be compared on the same footing with things which have the mere value of exchangeable commodities' (Hittinger 1990: 120) and that a 'human being can never be reduced to an instrumental object' (Roefsaers 2004: 199). Taylor argues that ontological issues about human agency should be distinguished from policy questions concerning political institutions (Hittinger 1990: 128). Taylor exhibits dual concerns – avoiding commodification of the self and advocating viable political institutions characterised by genuine collaboration (Rosa & Bohmann 2015; Taylor 1989a). Taylor's philosophy of selfhood resonates with the individuation of Jung's psychology, the pursuit of an authentic life beyond social masks espoused by Rogers, Buber's concepts of mystery and the dialogical self, and Marcel's notion of embodied fragility.

Tom Kitwood (1937–1998) was a British social psychologist concerned that a malignant social psychology was undermining the personhood and well-being of people with dementia (Woods 1999) and that, because of

individualism, 'personhood has been reduced to ... autonomy and rationality' (Kitwood 1997a: 9). Instead, he advocated a person-centred approach characterised by recognition, respect and trust (Fazio et al. 2018), emphasised respect for uniqueness, and asserted that 'the self' is expressed and discovered in relationships (Kitwood 1997a; 1997b; Kitwood & Bredin 1992).

The researcher acknowledges that Kitwood has influenced other scholars who also argue that identity and a sense of self persist even where there is cognitive impairment and diminished rationality (Fazio et al. 2018; O'Connor et al. 2007; Sabat & Collins 1999). In this regard, Taylor also appears to agree with Kitwood in that 'a person must be the kind of being who is in principle capable ... however damaged these capacities may be in practice' (Taylor 1989b: 97). Similarly, Spaemann (2017) argues that all human beings are persons including those with severe intellectual disabilities. Endorsing Buber's viewpoint, Kitwood asserts that as cognition declines, persons with dementia need others to 'hold their story' and 'respond to them as a "thou" in the uniqueness of their being' (Fazio et al. 2018: 11).

Kitwood's work has been challenged in that his conception of personhood is a normative and unhelpful concept for developing standards of care (Ohlin 2005). Others believe patient care should support existing capabilities, minimise evident incapacities, and concentrate less on ambiguous and abstract terms such as personhood (Higgs & Gilleard 2016). Nonetheless, Kitwood's work underpins theories including: a 'VIPS' Model that *v*alues people, puts *i*ndividuals needs first, takes the *p*erspective of the service user, and provides *s*upportive social psychology (Brooker 2007); a 'Senses Framework' affirming a sense of security, belonging, continuity, purpose, achievement and significance (Nolan et al. 2006; J. Watson 2018); and a 'Nursing Framework' (McCormack & McCance 2016; Mitchell & Agnelli 2015).

2.2.1 Conclusion Regarding These Perspectives on the Person

What underlies these theories and clinical frameworks is the importance of human identity and significance. A person matters, a person is fragile and physical, a person is unique and free, and a person exists in relationships. These are all aspects of personhood which are important and helpful to this research especially when addressing the primary research question of this thesis *'how is the person conceptualised in the HRM discourse?'* Such aspects of personhood will be designated as 'facets' when the definition of person is expanded in the paper in Chapter 3.

Overall, these perspectives have merit in presenting rich, somewhat consistent, and yet nuanced views of the person. What seems to be evident within these representative theories are two broad approaches towards understanding the person: one affirming the dignity and status of personhood (Buber, Kitwood, Marcel and Taylor) and another examining the internal dynamics and complexity within such personhood (Jung and Rogers). Consideration of the nature of the person also appears to progress from an 'inner' focus in the works of Jung, Marcel, Kitwood and Rogers, to both an 'inner and outer' focus in Buber's works and especially in Taylor's.

As has been shown, while Buber (1949) contributes to economic thought in envisioning fellowships which are characterised by co-operatives, and Taylor (1989b) argues for a collaborative civil society, these representative theorists appear to focus upon the uniqueness, wholeness, and connectedness of the person per se. Therefore, there appears to be a gap within these perspectives regarding a view of the person and a link with the common good – a link more comprehensively demonstrated in the philosophy of Maritain and which is next addressed.

2.3 The Philosophy of Maritain and Integral Humanism

The philosophy of Maritain is employed in this thesis as a particular ‘lens’. Maritain’s approach to the person appears to represent well both the affirmation of the status of personhood and the exploration of the dynamics within such personhood. It also appears to be more complete and comprehensive and is especially apt as it embraces community, as well as broader social and civic considerations.

Maritain’s contribution is the intrinsic link between ‘the person’ and their contribution towards ‘the common good’ within a philosophy of ‘integral humanism’ which will be defined below. An alignment between Maritain’s thinking on these three key themes and the HRM discourse is being proposed as the basis for this research. Maritain’s particular perspective on personhood and the common good is reflected in the research questions and addressed in the papers of this thesis. The application of Maritain’s philosophy to the HRM discourse is a major contribution of this thesis.

Jacques Maritain (1882–1973) was a French philosopher whose moral philosophy of human freedom underpins the *UN Declaration of Human Rights* (United Nations 1948) which he was involved in promoting, and indirectly, in drafting (Sweet 2019). Among Maritain’s key contributions is his notion of integral humanism which is now examined.

Integral humanism is contrasted with ‘the tragedy’ (Maritain 1996: 57) of classical or secular humanism, the latter fostering the romantic ideal of a heroic, isolated individual. Secular humanism ‘reduces man [*sic*] to a partial, isolated, utterly truncated individual’ (Joyce 2000: 1). In contrast, Maritain postulates a connected and expanded view of the person. Integral humanism as defined by Maritain is ‘a social philosophy which respects human dignity and is oriented towards the ideal of a fraternal community’ (Maritain 1996:

155). Maritain elaborates that this view of society espouses a better life for the brotherhood of man [*sic*] and the concrete good of the community: 'it is the humble truth of brotherly [*sic*] love ... in the social order and the structures of common life' (Maritain 1996: 155–156).

Maritain juxtaposes this social philosophy of integral humanism with anthropocentric or inhuman humanism (Maritain 1996: 45) the former transcending individualism, imperialism and totalitarianism to create a personalist democracy (de Torre 1980) which both 'acknowledges the dignity of the person' and fosters a 'popular civic consciousness' (Maritain: 1996: 279). Maritain further contrasts integral humanism with communist totalitarianism, fascist totalitarianism, nationalist socialism (Maritain 1939: 11) and a bourgeois civilisation (Maritain 1939: 15). The common good characterised by such integral humanism is the ultimate *telos* ['purpose' or 'end'] for society (Kalumba 1993: 93).

Apart from a new political consciousness, what is significant about Maritain's perspective is his emphasis that a fully-functioning community is a prerequisite for a civil society (Joyce 2000; Novak 1982). Maritain formulates a democracy bearing within itself the common human creed of freedom characterised by a generosity of communal spirit not ego fulfilment (Maritain 1978; Evans 1952). Two aspects of integral humanism are the person and the common good which are next examined.

2.3.1 The Person in Maritain's Philosophy

For Maritain (1966), the individual is the lower self, the lower good of the human being while the person can be defined as an expression of the higher self, the higher good of the human being. Maritain contrasts individuality (the material component) with personality (the spiritual component) and highlights that the individual is but a narrow expression of the ego ('to grasp

for itself') while personality is an expression of the self ('giving itself') (Maritain (1966: 37, 39).

Personality for Maritain is not a cluster of dispositions and preferences as in a psychological conception of the term (Jung 1971; Taylor 1985) but the philosophical expression of the nature of a person with 'radical generosity' (Maritain 1966: 48) being a key indicator. Maritain elaborates that the person is irreplaceable (Maritain 1966), 'independent not servile' (Randall 1943: 611) where 'the gravity of individuality diminishes and that of true personality and its generosity increases' (Maritain 1966: 46).

For Maritain (1966: 38–49), the perspectives of the person are that the person is the 'higher self' and 'a social unit', characterised by independence, irreplaceability, love of others, and generosity. Such perspectives of the person are employed in this research to help address the first subsidiary research question '*how is the individual conceptualised in terms of the person in selected SHRM literature?*' (Chapter 3).

2.3.2 The Common Good in Maritain's Philosophy

'Common' in 'common good' is what applies to all persons without exception, and 'good' is what contributes to human flourishing (Mea & Sims 2018). Maritain simply defines the common good as 'the communion of persons in good living' (Maritain 1966: 51).

Maritain's view of society is one characterised by a liberty of expansion—that is, 'freedom in terms of virtue' (Hittinger 2002: 82)—where the fruits of citizens' efforts 'flow back' to them as persons in a fraternal community (Maritain 1966: 55). Society does not exist to serve the State (Maritain 1960; 1998)—rather, the State is part of the body politic (Bainton 1952) and its role is to ensure that society is the beneficiary of the contributions of its own citizens (McInerny 2007). Those who do the work of organisations are citizens first of

all, and Maritain would advocate that citizens' efforts should benefit them and should flow back to them since '[t]he common good of the city is neither the mere collection of private goods nor the proper good of a whole—like the hive' (Maritain 1966: 50–51).

According to Mea and Sims (2018) and Melé (2016), a strength of Maritain's view of the common good is that it can be recognised as a core principle in dignity-centred business ethics, a principle promoting conditions which enhance the opportunity for the human flourishing of all people within a community.

Maritain's (1966) view of the common good especially when declaring that citizens' efforts should 'flow back' to them becomes especially relevant to the research in addressing the second subsidiary research question '*how is the individual conceptualised in terms of Maritain's framework of the person in strategic, humanistic and personalistic HRM perspectives?*' (Chapter 4).

Maritain's view of the person existing in dialogue as a social unit also becomes evident when addressing the third subsidiary research question '*what are the world-views which inform the strategic, the humanistic and the personalistic perspectives in HRM?*' It shall be shown that Maritain's contrast between the individual and the person is reflected in certain world-views – individualism and instrumentalism (among others) being contrasted with personalism and partnership (Chapter 5).

2.3.3 Challenges in Adopting Maritain's Philosophy for HRM Scholarship

While scholars claim the merits of adopting Maritain's philosophy (Acevedo 2012; Beer et al. 2015; Bouckaert 1999; Evans 1952; Mea & Sims 2018; Warren 2000), this endeavour is not without its challenges. Four are identified:

Firstly, Maritain's vision for 'a new Christendom' (Maritain 1996: 233–313) could be seen as obscure or unintelligible to a non-Christian audience (Reis

1949) and 'an old theology refurbished' (Coulton 1944: 415). Secondly, there is the dilemma of reconciling the person's wholeness and independence (Maritain 1960) and their irreplacability and uniqueness (Maritain 1966) with the evident casualisation of workers in the workplace. Thirdly, it might be anachronistic to reprise his philosophy when the political landscape at that time was totalitarianist, communistic and fascist. Fourthly, while Maritain scholars regard his philosophy as a useful way of founding a liberal, non-individualist political philosophy (D'Souza 2008) and of providing a grounding in applied ethics (Acevedo 2012), other critics have challenged Maritain's distinction between the person and the individual as lacking metaphysical rigour (Sweet 2019).

Additional research is needed to address these challenges. Numerous scholars (Aguado et al. 2015; Arjoon et al. 2018; Farndale & Paauwe 2018; Neesham et al. 2010; Retolaza et al. 2018) are employing Maritain in re-considering the purpose of organisations and the nature of society. For instance, Aguado and his colleagues (2015) call for a new accounting process which not only quantifies profits but also measures impacts on customers, suppliers, the environment, local communities, employees' quality of life, and society itself. In another example, Retolaza and his associates (2018) employ the principles of dignity and the common good to enrich the anthropological and ethical foundations of stakeholder theory.

2.4 HRM: The Context of this Thesis

Human resource management (HRM) is defined as 'a broad term that refers to the activities associated with the management of the people who do the work of organisations' (Kramar 2014: 1072). The thesis adopts this definition as it includes employees as well as others who contribute to organisational outcomes such as sub-contractors, consultants and volunteers (Kramar 2014; Kramar & Holland 2015). Wren and Bedeian (2009) highlight four 'eras' in the

HRM tradition – early management thought; the scientific management era; the social person era; and the modern era. These eras provide the basis for this review.

2.5 The Person in Pre-HRM

Scientific management encouraged efficient production and specialisation through ‘intimate friendly cooperation between the management and the men’ (Taylor 2014: 128), recognising a mutuality of interests. **Frederick Winslow Taylor** (1856–1915) was concerned with the alleviation of poverty and expressed a long-term aspiration for employees that they would be happy, prosperous and not overworked (Taylor 2015). Similarly, **Lillian Gilbreth** (1878–1972) sought to reduce employee fatigue (Gilbreth 2017) and she urged an end to discrimination in the hiring and the retention of workers over the age of 40 (Gilbreth 1929; 1930).

While the well-being or the dignity of the employee as a person might not have been addressed as such (Hodson 2001), scientific management did demonstrate some concern for worker welfare and sought to minimise employee harm – notwithstanding that it did open the way for oppressive management control (Parker & Lewis 1995).

In contrast, **Elton Mayo** (1880–1949), a key exponent of the so-called human relations ‘school’ was concerned with the irrational factor in society and with minds which had ‘escaped conscious control’ (Mayo 1922: 16). Managers were needed who understood human nature (Mayo 1923a; 1923b; 2010), who could deal with workers’ ‘irrational sentiments’ (Johnsen 2010: 193), and so assist industrialists such as J. R. Rockefeller Jnr. for the betterment of business (Bruce & Nyland 2011; O’Connor 1999). For Mayo, ‘the human side of the worker was a dysfunctional state’ (Johnsen 2010: 194). By adopting the market forces of neoliberalism, some scholars have suggested that HRM has similarly

regressed in its recognition of worker needs and interests (Bal 2017; van Apeldoorn & Overbeek 2012).

Chester Barnard (1886—1961) espoused ‘the cooperation of men of free will ... accept[ing] their responsibility for choice’ (Barnard 1968: 296) and that organisations were efficient to the extent that they satisfied the motives of individual employees (Joullié 2016). Expressing concern about the ‘moral deficits’ (Ryan & Scott 1995) leading to WWII, and while trustee and chairman of the Rockefeller Foundation over 12 years, Barnard wanted to rekindle a moral philosophy to create more humane organisations (Melé 2009a; Ryan & Scott 1995). To reconcile the conflict between individual and organisational responsibilities (Barnard 1958), he advocated it was an ‘executive responsibility’ to create ‘morals for others’ (Barnard 1968: 272).

Mary Parker Follett (1868—1933) was concerned about the coercive power being employed by managers (Follett 1977; Parker & Ritson 2011) and instead, advocated harmony in the workplace by ‘unifying differings [sic]’ (Follett 1919: 588). She asserted that the individual cannot exist outside of the social process – rather, an individual exists ‘in the ceaseless interplay of the One and the Many by which both are constantly making each other’ (Follett 1919: 582) [her capitalisation]. Through this co-creating process, ‘the fallacy of self-and-others fades away and there is only self-in-and-through-others’ (Follett 1998: 8; Stout & Staton 2011). Follett’s ontology perhaps anticipates Maritain’s (1966; 1996) in asserting that the individual does not exist apart from society, and that the individual and society are inter-dependent. Wren and Bedeian (2009) observe that both Barnard and Follett sought to create a spirit of co-operation and collaboration within organisations, and that moral leadership would enhance the well-being of society. The researcher concludes that the views of Barnard and Follett appear to be more aligned with those of Gilbreth and Taylor than with Mayo, and they are also significant in the pre-HRM era in

highlighting the human as well as the technical (Fry & Thomas 1996; Parker 1984).

The evidence of a person-centred conceptualisation from scientific management is more favourable than perhaps supposed while the evidence from the human relations school is perhaps more negative. In summary, the testimony from this pre-HRM era for the HRM discourse is nuanced and the conceptualisation of those who do the work of organisations during this era appears to be mixed.

2.6 The Person in HRM

HRM involves the employment and voluntary involvement of ‘capable, motivated and affordable people’ (Boxall & Purcell 2016: 35). HRM activities embrace strategies to attract, develop, and retain talent throughout the employee life-cycle. The interplay between organisational and employee outcomes has been present throughout the HRM discourse as this review shows. Since the landmark contribution of Beer, Spector and his colleagues (1984), individual, organisational and societal well-being has been part of the HRM narrative. This important contribution recognises that a variety of stakeholders need to be considered in the HRM discourse.

Stakeholder theory is an approach towards value creation and how to manage a business effectively (Freeman et al. 2010). While the nature of a stakeholder is still highly contested (Mainardes et al. 2019; Miles 2012), stakeholder theory argues there are various parties to be considered in value maximisation, including: employees, customers, suppliers, financiers, communities, governmental bodies, political groups, and trade unions (Freeman 1983; 1984), whereas a shareholder view typically regarded the owners of an organisation as being primarily important (Friedman 2002). Stakeholder theory integrates a resource-based view (RBV) and a market-based view of strategy, to include

corporate social responsibility (CSR), market economy, and social contract theory.

As will be shown, later SHRM and sustainable HRM increasingly recognise the need to achieve mutually-beneficial outcomes for internal and internal stakeholders (Ferris et al. 2004; Fortier & Albert 2015; Jackson et al. 2014; Ulrich & Dulebohn 2015)—a view later reinforced by Beer and his colleagues (2015) in advocating a multi-stakeholder perspective in HRM.

In summary, concern for the person, the common good and for other stakeholders has been evident throughout the history of HRM and its discourse. The review now examines the person within SHRM which is a key part of the HRM agenda.

2.7 The Person in SHRM

SHRM is a specific approach to managing people in the workplace encompassing those HRM strategies designed to maximise organisational performance (Boxall & Mackay 2007). The classic definition of SHRM is ‘the pattern of planned HR deployments and activities intended to enable an organisation to achieve its goals’ (Wright & McMahan 1992: 298). This appears to be one of the most-cited definitions of SHRM in the academic literature, and is the preferred definition adopted in this thesis.

The characteristics of SHRM include a longer-term focus, linkages between HRM and strategic planning (Schuler 1992) and linkages between HRM and performance (HRM-P). The organisation as the prime beneficiary of employee efforts is a hallmark of traditional SHRM. SHRM is regarded as an integral part of strategic management which emphasises external and industry-based competitive issues (Devanna et al. 1981; Paauwe & Boselie 2006).

Five theoretical frameworks in SHRM have been identified in major reviews of its literature (for example, Jiang & Messersmith 2018): the resource-based view (RBV); human capital theory; the abilities, motivation, opportunities (AMO) framework and its link with performance (HRM-P); the behavioural perspective; and social exchange theory. These five frameworks are briefly analysed for their conceptualisation of the person in the SHRM discourse. It shall be shown that certain SHRM frameworks reflect a more person-centred conceptualisation of employees while others reflect a more resource-centred conceptualisation.

The resource-based view (RBV) in SHRM regards capable people and an organisation's culture as the basis for effectiveness and is defined as a managerial framework utilised to determine the strategic resources which an organisation can employ to achieve sustainable competitive advantage (after Barney 1991). Wernerfelt (1984) earlier recognised the importance of tangible assets (machinery, trade contracts, efficient procedures and financial capital) as well as intangible assets (brand names, knowledge of technology, and skilled personnel). The word 'resources' comprises 'all assets, capabilities, organizational processes, firm attributes, information, knowledge etc. controlled by the firm' (Barney 1991: 101). Knowledge-sharing in RBV (Nagano 2020), and a social RBV which includes the social capabilities of mission-driven commitment and stakeholder management are now being recognised as being important in extending the RBV concept in attaining value creation (Tate & Bals 2018).

Wright et al. (1994) 'incorporated RBV into SHRM' (Kaufman 2015: 517), and while RBV is recognised as the 'central pillar of theory in the strategic HRM field' (Kaufman 2015b: 516), various scholars question the limits of RBV research (Kraaijenbrink et al. 2010; Wilcox & Lowry 2000) as well as

questioning the meaning of ‘valuable, rare, inimitable, non-substitutable and organised’ (VRINO) as the key characteristic of the RBV paradigm.

Priem and Butler (2001a; 2001b) assert that it is difficult to find a resource which satisfies all of Barney’s (1991; 2001) original VRINO criteria, that RBV ignores external market-place factors which contribute to sustained competitive advantage (Porter 1980), and that the concept of RBV itself is prone to ‘causal ambiguity’. Causal ambiguity is a central construct in RBV and is defined as a lack of knowledge or understanding ‘concerning the nature of the causal connections between actions’ which can include uncertainty ‘as to what factors are responsible for superior (or inferior) performance’ (Lippman & Rumelt 1982: 420; see McIver & Lengnick-Hall 2017).

While a resource-based HRM might well signal the valuable contribution of people more than does a control-based HRM (Barney & Clark 2007; Kaufman 2015b), the resource-based view has been criticised for its ethical implications (Bal & De Jong 2017; de Gama et al. 2013; Kaye 1999). SHRM may be improving the bottom line but it may be ‘hurting employees—especially when workers are viewed as commodities’ (Lengnick-Hall et al. 2009: 77). Among others, Legge (1999) is concerned about the interchangeability and replaceability of employees when they are regarded as resources.

This concern about the commodification of workers is implied in the first subsidiary research question ‘*how is the individual conceptualised in terms of the person in selected SHRM literature?*’ and is addressed specifically in Chapter 3 of this thesis. A continuum of scholarships will be presented which embraces various ontologies of commodity, resource, human, and person (Figure 3.1). This research will also confirm the assessment of other scholars who regard the RBV as being the most important (Kaufman 2015a) or the most popular (Wright & Ulrich 2017) among these SHRM frameworks. The analysis of

selected articles in Chapter 3 as summarised in Table 3.2 will highlight the dominance of the RBV in the SHRM discourse.

Human capital theory in SHRM is predicated upon the notion of human capital first elaborated by Becker (1962). While definitions of human capital vary across disciplines (Lin & Tsai, 2019; Nyberg & Wright, 2015), HRM scholars have defined the concept as ‘the economic value of an [individual’s] skill set, accumulated experience, and capacity to learn’ (Fang et al. 2009: 473) and ‘the competencies of the firm’s or the business unit’s work-force’ (Ployhart 2006: 888).

Human capital (HC) is regarded as one of the three categories of resources constituting market value: physical, organisational, and human (Barney 1991) and its uniqueness is that people cannot be separated from their knowledge or skills in the same way that financial and physical assets can be (Becker 2008; Ployhart et al. 2014; Sveiby 2001). The concept and application of HC have been critically examined (Crook et al. 2011; Fix 2018; Marginson 2019; Nyberg & Wright 2015; Wright & McMahan 2011; Wright et al. 2013).

According to scholars such as Boudreau and Ramstad (2007), human capital theory might be in danger of instrumentalising people in regarding them as assets – albeit valuable ones. Recent usage of the phrase ‘human capital stock’ was criticised for its economic precision in the midst of a global human crisis (Weissmann 2020). The concept of human capital has been disparaged in ways that perhaps Becker (1964; 1996) himself never intended. The researcher observes that the term ‘human capital’ is advantageous in that it positively evokes conceptualising people as investments rather than merely appraising them as costs. The common mantra that ‘our people are our greatest asset’ (Choppin 1996; Thompson 2008) is perhaps illustrative of both the resource-based view and the value of people as human capital.

Human capital theory underpins what will be designated in this thesis as the strategic perspective and this will be demonstrated in Chapters 3 and 5. At the macro-foundation level, 'human capital' reflects a strategic perspective while 'the common good' reflects a personalistic perspective, the latter perspective resonating with Maritain's philosophy. At the micro-foundation level, the 'individual asset' is depicted as reflecting a strategic perspective while 'the person' is a descriptor reflecting a personalistic perspective (see Figure 4.1 in Chapter 4 below).

The AMO framework, initially proposed by Bailey (1993), suggested that ensuring employees' discretionary effort needed three components: employees had to have the necessary skills (A), they needed appropriate motivation (M), and they had to offer the opportunity (O) to participate (Marin-Garcia & Martinez Tomas 2016). AMO is the transmission mechanism whereby SHRM affects organisational performance (Appelbaum et al. 2000)—the AMO framework paralleling some of the key practices associated with high-performance work systems (Paauwe 2009).

High-performance work systems [HPWS] are defined as a bundle of HRM practices designed to promote employees' skills, motivation, and involvement to enable an organisation to gain a sustainable competitive advantage (Huselid 1995; Tang et al. 2017). Such HRM practices include employment security, extensive training, teams, and decentralised decision-making (Zacharatos et al. 2005). Monks and her colleagues have determined that there are two main clusters of such HPWS practices: productivity-oriented and commitment-oriented HRM. Productivity-oriented HRM practices and processes include: standardisation of tasks, performance pay, customer specific training, and minimal employee involvement and communication. Commitment-based HRM practices and processes include: job variety, non-financial rewards,

broad training and development, and participation in communities of practice and employee consultation groups (see Monks et al. 2013: 386).

HPWS are considered in a number of major reviews of the HRM and SHRM literatures (Crook et al. 2011; Jiang, Lepak, Han et al. 2012; Jiang, Lepak, Hu & Baer 2012; Paauwe et al. 2013; Saridakis et al. 2017; Subramony 2009) where the evidence of the efficacy of HPWS in optimising organisational performance is either contradictory or inconclusive. Utilising HPWS, the fate of casual workers or those with disabilities is even more problematic as these people are often regarded as being 'captive and disposable' (Wilcox & Lowry 2000: 34). The tendency for strategic HRM to regard and to utilise employee effort as a disposable resource is of concern to critical HRM scholars such as Bolton and Houlihan (2008), Greenwood (2002; 2013), and Legge (1999).

The meaning and efficacy of HPWS is often called the 'black box' of SHRM (Becker & Huselid 1998; Boxall et al. 2011; Innocenti et al. 2011; Jiang, Takeuchi, Lepak et al. 2013; Ramsay et al. 2000). Research still seems undecided about which human resource systems (Lepak, et al. 2007; Monks et al. 2013) lead to high performance and under what conditions or contexts. Scholars seem to imply that 'more is better' (Kaufman 2015b: 520). It has been suggested that 'the outpouring of research on the human resource management-performance link (HRM-P) has generated far more empirical heat than theoretical light' (Fleetwood & Hesketh 2008: 127). What has been defined as performance is coming under increasing scrutiny (Fleetwood & Hesketh 2006) with a more holistic approach emerging which balances a firm's financial performance with employee well-being (Farndale & Paauwe 2018; Pirson 2017c).

The AMO framework and its focus on performance through HPWS are relevant to this thesis as they reflect a particular ontology of those who do the work of organisations. HPWS will be further considered in a later paper

(Chapter 3), and the instrumental tendencies in a world-view characterised by a high-performance orientation will also be addressed (Chapter 5).

The behavioural perspective in SHRM establishes a causal relationship between employee roles and organisational outcomes (Jackson et al. 1989; Junita 2016). Jackson (2013: 3) identifies management policies and practices which 'shape employee behaviour' and that organisational effectiveness improves when employees 'behave as needed'. Sayer (2008) critiques this behavioural perspective with its somewhat instrumental view of the employee contribution towards economic outcomes. Linking this approach back to this thesis and its arguments, the behavioural perspective in SHRM also adopts a resource-centred conceptualisation and is reflected in the selected SHRM literature which will be analysed in Chapter 3.

Social exchange theory in SHRM is the reciprocal exchange of inducements for employee contributions to the organisation (Jiang & Messersmith 2018; Tsui et al. 1997). Social exchange refers to 'voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others' (Blau 1986: 91) where exchange parties follow what Gouldner (1960) had termed the 'norm of reciprocity'.

While social exchange theory seems to adopt a somewhat transactional view of the employment relationship, the SHRM discourse when employing this framework also highlights the importance of building genuine trust in the social exchange relationship (Al Adresi & Darun 2017; Gould-Williams & Davies 2005). Social exchange theory seems to be particularly salient within non-profit organisations (NPOs) where the level of discretionary effort is high among cause-driven volunteers (Akingbola 2012) and sometimes exploitative, straining the social contract between organisations and volunteers (Friend 2018). The quality of employees' relationships with HRM staff has also been

shown to moderate employees' social exchange with their line managers (Bos-Nehles & Meijerink 2018). To that extent, social exchange theory offers a more promising vehicle in depicting a person-centred conceptualisation of employees than might either be the resource-based view or human capital theory among these SHRM frameworks.

2.7.1 Overall Assessment of the Person in SHRM

The main strength of the SHRM perspective is its resource-based view (RBV) and the affirmation of the importance of human capital as a collective resource in ensuring competitive advantage. The significant contribution of SHRM to the HRM agenda is recognised in the first paper (Chapter 3) and its contribution to the HRM discourse is reinforced throughout this thesis.

Later SHRM scholarship reveals that the aspirational framework (Jackson et al. 2014) extends the outcomes of SHRM to include environmental sustainability and social responsibility as well as employee outcomes such as psychological well-being, health and safety. Boxall (2018) observes that the trend in SHRM is positive and it is encouraging an openness to draw upon a richer range of theoretical insights. Similarly, Guest (2017) argues that well-being and a positive employment relationship need to become the central priorities in academic HRM.

That mainstream SHRM seems to have been concerned mainly with the strategic contribution of employee efforts for organisational benefit when the early work of Beer and his colleagues (1984) actually signalled a multi-stakeholder viewpoint is perhaps explained by the concern among HRM theorists and practitioners to be seen in 'establishing its value as a managerial activity' (Collings & Wood: 2009: 10). The researcher concludes that demonstrating to management the clear benefits to an organisation in using SHRM was seen as being important by HRM scholars and practitioners.

Expounding such benefits of SHRM to management also reinforced the credibility and legitimacy of the HRM profession itself which some critical HRM scholars have questioned (Inkson 2008; Klikauer 2014; Legge 1998; Townley 1994).

In summary, within the SHRM literature and its five frameworks – RBV, human capital theory, the AMO framework and HPWS, the behavioural perspective, and social exchange theory – two trends become evident. On the one hand, later SHRM and certain aspects of social exchange theory appear to assert a more person-centred conceptualisation of the ‘human resource’. On the other hand, mainstream SHRM seems to have been focussed more upon a resource-based conceptualisation by employing RBV, human capital theory, AMO and HPWS, as well as the behavioural perspective. This overall assessment of SHRM will be further demonstrated when addressing the first subsidiary research question ‘*how is the individual conceptualised in terms of the person in selected SHRM literature?*’ (Chapter 3). Linking to the key positions being taken in this thesis, SHRM identifies the significance of the employee contribution to organisations; however, it might be inhibiting the affirmation of the dignity of the ‘H’ in HRM.

2.8 The Person in Sustainable HRM

Sustainable HRM is defined as ‘the adoption of HRM strategies and practices that enable the achievement of financial, social, and ecological goals ... over a long-term horizon while controlling for unintended side effects ...’ (Ehnert et al. 2016: 90). A feature of this approach to HRM is the implied ‘dual economic rationality’ (Ehnert 2009: 175) where balance is sought between an efficient work organisation, human values, and social legitimacy. A common feature of the writings on sustainable HRM is that HRM practices contribute to ‘the development of human and social capital within the organisation’ (Kramar 2014: 1075).

Sustainable HRM recognises the importance of collaborating with multiple-stakeholders (Haugen 2006; Mariappanadar 2019; Waterhouse & Keast 2011). Sustainability includes characteristics such as the ability to deal with economic and social change, engage in responsible and ethical practices, and respond to monitoring and evaluation of organisational practices (Kramar 2014; Kramar & Holland 2015). According to Mariappandar (2019), the synthesis paradox in sustainable HRM refers to HR systems or bundles of HRM practices which engage employees to synthesise increased organisational performance outcomes while reducing the unsustainable impacts on the natural environments as well as on employees, their families and the wider community.

Unlike Huselid's (1995) claim for the universality of HPWS, it has been suggested that a sustainable HRM 'cannot be generalised' (Stankevičiūtė & Savanevičienė 2018: 17) and further research across different cultures and global settings about their applicability is being proposed. In summary, sustainable HRM appears to be a promising development in the HRM discourse in representing a person-centred conceptualisation of those who do the work of organisations. This emerging HRM perspective becomes evident when addressing the second subsidiary research question '*how is the individual conceptualised in terms of Maritain's framework of the person in strategic, humanistic and personalistic HRM perspectives?*' (Chapter 4).

2.9 The Person in Green HRM

Green HRM takes into account 'phenomena relevant to understanding relationships between organizational activities that impact the natural environment and the design, evolution, implementation and influence of HRM systems' (Ren et al. 2018: 778).

Green HRM is an emerging aspect of HRM and is the explicit targeting of ecological concerns (Boiral & Paillé 2012) when describing the content of HRM in contrast with the broader scope of sustainable HRM which encompasses a simultaneous recognition of people, profit and planet (Elkington 2004). Green HRM adopts a proactive focus on the natural environment while minimising the ecological footprint.

In summary, green HRM reflects a person-conceptualisation of those who do the work of organisations, with recognition of the importance of the common good together with its special emphasis upon ecology as well as that of human flourishing.

As with sustainable HRM, green HRM becomes evident in this thesis when addressing the third subsidiary research question *'what are the world-views which inform the strategic, the humanistic and the personalistic perspectives in HRM?'* (Chapter 5). Human well-being, human development, and a multi-stakeholder perspective for HRM as emphasised in sustainable and green HRM will be reinforced in the final discussion and conclusions of Chapter 7.

2.10 The Person in Workplace Spirituality

While the context of this thesis is HRM, it is recognised that the discourse on workplace spirituality also has implications for how those who do the work of organisations are being conceptualised. Workplace spirituality is gaining interest among academics and the business world (Houghton et al. 2016; Zappalà 2010; Zhang 2018) and might be relevant in answering calls for the humanisation of work and of workplaces (Mitroff & Denton 1999; Shuck & Rose 2013).

Workplace spirituality is defined as 'the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's

core beliefs and the values of their organisation' (Kurt et al. 2016: 689). Among studies of the measures of workplace spirituality and its impact (Ashmos & Duchon 2000; Milliman et al. 2003; van der Walt 2018) there is evidence that work engagement and thriving at work are positively and significantly correlated with workplace spirituality.

Workplace spirituality takes a particular perspective on its assumptions of human nature: the person is a unity of physical, cognitive, emotional, relational and spiritual components with key dimensions of meaningful work, finding the self, and human connectivity (Lips-Wiersma & Mills 2014; Lips-Wiersma & Wright 2012; Peregoy 2016). The quest for meaning at work together with an authentic connection with others is prominent in the literature in this area (Noel-Lemaitre & Le Loarne-Lemaire 2012).

Workplace spirituality includes striving to build a better world through corporate social entrepreneurship, 'B (benefit) corporations', conscious business (Bouckaert & Zsolnai 2012; Lips-Wiersma & Nilakant 2008; Zappalà 2010) and workplace democracy (Bal & De Jong 2017). Dignity-centred business ethics is part of business life where the core principles of human dignity, common good, right order, and solidarity are encouraged (Mea & Sims 2018). Workplace spirituality affirms a whole-person orientation with an emphasis upon human flourishing and the importance of societal well-being.

In summary, workplace spirituality reflects a person-centred conceptualisation together with a concern for the common good. While it has been recognised above that workplace spirituality does have implications for the conceptualisation of the person in organisations, this concept has not been reflected as such in the research questions for this thesis. This topic and its implications for HRM are suggested as an area for further research (see Section 7.6 below).

2.11 The Person in Leadership Theory

While the focus of this thesis is not upon leadership, it is recognised that leaders do play an important role in modelling the conceptualisation of those who do the work of organisations. Assumptions of human nature (Heslin & Vande Walle 2008) underpin such conceptualisations and are reflected in leadership styles (McGregor 1960). Leadership itself has been defined as ‘the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives’ (Yukl 2013: 23).

Compared with contingent reward, management-by-exception and the approach of transactional leadership (Bono & Judge 2004; Burns 1978), other leadership theories appear to be more closely linked with a person-centred orientation and the concept of dignity. These theories include: authentic leadership, servant leadership, and especially, transformational leadership (Bass & Avolio 1994; Leroy et al. 2018; Northouse 2018). Recent approaches on what is regarded as sustainable leadership also propose that valuing people is a foundational leadership practice (Avery & Bergsteiner 2011). The researcher suggests that this practice within sustainable leadership has merit in the person-centred conceptualisation by leaders of their followers.

Transformational leadership is focussed on the person of the employee and their needs and potential as much as upon their high performance to achieve organisational outcomes. Individualised consideration (Bass 1990; Bass & Avolio 1994) and encouraging the heart (Kouzes & Posner 2017) are regarded as key transformational leadership behaviours which have a positive impact upon employee engagement (Kwon & Park 2019). Authentic connections between managers and staff are important in this leadership style (Northouse 2018).

Current theoretical trends in leadership theory and research (Dinh et al. 2014) highlight the prominence of both adaptive and complexity theories. Adaptive leadership affirms the need to 'mobilise people to tackle tough challenges and thrive' (Heifetz et al., 2009: 14), echoing a versatile leadership which endorses the capacity to read and respond to change in a flexible way (Kaiser 2020). These are distributed leadership models where leadership can be displayed by people across an organisation, not only by those in senior positions or management roles. Complexity leadership theory (Bäcklander 2019) further asserts the need to effect change, but without a focus on 'heroic images of leader agency' (Tourish 2019: 234). Scholars continue to affirm the importance of being authentic as a leader, being vulnerable, and displaying courage (Brown 2018). Recent transformational leadership research reveals that leaders do not actually transform followers, but that followers transform themselves given collaboration, empowerment, and genuine two-way communication (Siangchokyoo et al. 2020).

Crisis leadership employing effective and ethical communication which builds trust (Häyry 2020a; 2020b) is important. The importance of identity leadership is emerging, that is: leaders need to represent us, and in a crisis, 'us' becomes more inclusive, and that leaders need to craft and embed a sense of 'us', and that this creates a platform for citizenship (Haslam 2020; Letten et al. 2020). HRM leaders need to 'navigate the paradox' of care for employees by working on the frontline of emotional wellbeing as well as sharing responsibility for business results (Sheedy 2020: 29).

Recent work on leading with dignity (Hicks 2018) highlights the developmental and person-centred orientation among effective leaders when they display empathy and cultivate trust. Leaders' behaviour seems to be critical at certain stages in the employee life-cycle (Ballinger & Rockmann 2010) and positively or negatively affects the psychological contract

(Sonnenberg et al. 2011). Leaders could be regarded as stewards of how employees are regarded, named, and treated.

In summary, certain leadership theories demonstrate a person-centred conceptualisation of those who do the work of organisations. These include authentic, servant, identity, transformational and sustainable leadership theories. While leadership is not a core focus of this research as has been acknowledged, its importance in modelling the conceptualisation of those who do the work of organisations has been reflected in a fourth subsidiary research question '*what language do leaders use when describing employees in terms of Maritain's higher self, that is, persons with dignity?*' This research question will be addressed in the paper in Chapter 6.

2.12 Perceived Tensions within the HRM Discourse

In analysing the literature regarding how the 'H' has been conceptualised in the evolution of the HRM discipline, a number of dynamics, ambiguities, and tensions were identified. Moreover, there appears to be a certain mutual-exclusivity or binary character in the articulation of such tensions.

The **first tension** identified in the literature review was between 'soft' and 'hard' HRM (Truss 1999; Truss et al. 1997). Soft HRM includes employee participation, career development, and rewards and recognition (Aktar & Pangil 2018; Beer et al. 1984; Marescaux et al. 2012) while hard HRM includes productivity-based HRM practices such as standardisation of tasks, performance pay and customer specific training (Devanna et al. 1981; Monks et al. 2013). Some commentators have suggested that soft HRM is experienced by workers as hard HRM (Greenwood 2002; Guest 1999; Keenoy 1997; Legge 1999; Willmott 1993) and others have researched the negative impact of HRM policies and practices upon workers (Bolton & Houlihan 2008; Steyaert & Janssens 1999; Thompson 2011).

What is significant about soft and hard HRM practices and relevant to our research are the assumptions about human nature within such practices. Both soft and hard HRM seem predicated upon the assumption that employees are valuable assets who can be variously controlled or engaged to contribute towards the organisational agenda.

The **second tension** identified in the literature review was role ambiguity for the HRM profession in being either employer-centric or employee-centric. A disconnect in the role of HRM professionals has been identified with some authors (Brown et al. 2009; Sonnenberg et al. 2011) emphasising the need for HRM professionals to oversee two roles – one supporting the employer as a strategic partner (Pritchard 2010) and another supporting employees as an employee advocate (Ulrich 1997). Others argue that the HRM professional's role is primarily to guard and protect employee well-being (Renwick 2003) and to protect workers against the effects of 'bad HR' (Spencer 2013: 354). Such discourse suggests there is some role ambiguity for HRM practitioners (Marchington 2015; Ulrich & Dulebohn 2015) and a questioning of the nature of the HRM contribution itself (Inkson 2008; Klikauer 2014; Townley 1999). While it is not the focus of this research, perceptions regarding the credibility of the HRM profession and its merit are evident throughout the HRM discourse.

The **third tension** discerned in the literature review was between the recognition of the employer as the main beneficiary of the HRM contribution and the dual importance of organisational viability and employee well-being. The employer is an important beneficiary of employee efforts and HRM activities have contributed to improving organisational performance and outcomes (Schuler & Jackson 2005). Responsibility for HRM is devolved to line managers who implement HR decisions and lead employees (Guest 1987; Storey 1992; Kramar & Holland 2015). Notwithstanding that the managerial

prerogative is affirmed in the HRM literature (Delbridge & Keenoy 2010; Johnsen & Gudmand-Høyer 2010), scholars assert that limits need to be placed on it by acknowledging the importance of employee voice and employee participation in the workplace (Warren 2000; Wilkinson et al. 2014).

Well-being is regarded as being as important for the HRM agenda as organisational outcomes (Beer et al. 1984; 2015; Guest 2002; 2017; Paauwe & Farndale 2017; Schulte & Vanino 2010). Generally, well-being is viewed as a component of a better life (Guest 2017) but our focus is on work-related well-being which is defined as 'the overall quality of an employee's experience and functioning at work' (Grant et al. 2007: 52). Well-being includes physical, material, social, emotional ('happiness'), development and activity dimensions (Waddell & Burton 2006) and is especially an issue in the workplace during change (Helzer & Kim 2019; Lucia-Casademunt 2016). Härtel (2010) proposes that the paradigm of human well-being should underpin all HRM endeavours.

The **fourth tension** identified in the literature review was between ethical and financial considerations. In many ways, HRM focuses on the exchange relationship between employee and employer and this 'employment relationship takes place in an area of continuous tension between added value and moral value' (Paauwe & Farndale 2017: 203). This recognition of the inherent and continuous tension between the economic worth of the employee contribution to the employer and the intrinsic moral worth of employees as human beings is significant for our research as it impacts upon how those who do the work of organisations are being framed and regarded in the HRM agenda.

Similar tensions in the HRM discourse have been identified by other scholars (Bolton & Houlihan 2008; Boselie et al. 2009; Kramar & Holland 2015). Wright

and Snell (2005) reinforce the same dilemma of balancing ‘value’ and ‘values’. Neesham et al. (2010) distinguish between ‘profit-making’ and ‘human value’. Boxall and Purcell (2016) distinguish between the ‘socio-political goals’ of managerial power and social legitimacy, and the ‘economic goals’ of cost-effective labour and organisational flexibility. There is an intrinsic tension in HRM between developing a cost-effective way of managing people supporting an organisation’s financial viability, and exercising a responsible social contract where people are respected and not exploited. Both HRM and industrial relations have been involved in dealing with this tension (Kaufman 2001; 2010a).

To assist in dealing with such tensions, it is suggested to ‘involve and engage people doing the work of the organisation’ (Kramar & Holland 2015: 279) and to apply some general principles: firstly, an adequate human resourcing process; secondly, navigating the tensions between economic and socio-political goals; and thirdly, adapting general principles according to best fit, that is, according to ‘the law of context’ (Boxall & Purcell 2016: 81).

2.12.1 Responses to these Tensions within the Thesis

This thesis takes up the notion of such tensions in juxtaposing the pursuit of utility or dignity within the HRM discourse across an ontological continuum (see Section 2.13 below). This tension is further demonstrated when considering the nature of organisations. It is proposed that a contributing factor in the conceptualisation of those who do the work of organisations is the understanding of organisational ontology – the purpose of organisations themselves. This thesis considers whether organisations exist for communities and society, or whether communities and society exist for organisations (Neesham et al. 2010) – and it endorses the former view (Chapter 5).

In addition, the following papers in this thesis attempt to avoid mutually-exclusive language by proposing a continuum of scholarships for HRM (Chapter 3), differing perspectives (Chapter 4) and a variety of world-views with multiple philosophies and values within them (Chapter 5). Such strategies are employed to broaden the approach towards how 'the employee' and 'the human being' are being conceptualised within the HRM discourse beyond an asset-oriented viewpoint and to avoid employing binary discourse.

2.13 Theoretical Oversight of the Literature Review: Two Major Themes

As this literature review has shown, the emphasis on the person has varied across the HRM tradition. The recognition of a multi-stakeholder perspective and the importance of the well-being of those who do the work of organisations seem to represent the current 'state of the nation' within the HRM discourse. From a practical perspective, a recent UK Employment Studies Report concurs that the most important conclusion reached was 'the need for a more multi-stakeholder perspective on strategic HRM' (Armstrong & Brown 2019: 3).

The literature review has highlighted certain concepts, theories, processes and outcomes of the HRM agenda and has identified two key themes: utility and dignity. Utility is defined as 'the psychological value or the desirability of money' (Kahneman 2012: 272) and dignity as 'the ability to establish a sense of self-worth and self-respect and to appreciate the respect of others' (Hodson 2001: 3).

The perceived HRM tension between creating economic value and valuing people (Paauwe & Farndale 2017) form an ontological continuum between these two themes of utility and dignity. Subsidiary aspects in this ontological continuum are presented in a thematic summary of the literature review in Figure 2.1 (see over):

Figure 2.1 A Thematic Summary of the Literature Review

Key Themes	Utility ←	Ontological continuum	→ Dignity
Perceived HRM tension	economic value		valuing people
Individual descriptors	valuable resource		valued person
Collective descriptors	human capital		community of persons
Leadership pathways	HPWS		human development
Expectations of employees	performance		performance & potential
Underlying philosophies	economism		integral humanism
Beneficiaries of HRM	employer		multiple-stakeholders
Human aspirations	wealth creation		well-being creation

As Figure 2.1 shows, within the key theme of *utility* in the HRM discourse, representative descriptors of those who do the work of organisations are at the individual level, ‘a valuable resource’ and at the collective level, ‘human capital’. This theme reflects a unitaristic conception of the employment relationship. The leadership pathways which achieve benefits primarily for the employer are through HPWS and commitment-based and productivity-based HRM practices (Monks et al. 2013). Economism is the prime underlying philosophy of the wealth-creation aspiration (Lawrence & Pirson 2015; Pirson 2017b; 2017c) behind this HRM orientation.

Within the corresponding key theme of *dignity* in the HRM discourse, representative descriptors for those who do the work of organisations are individually, ‘a valued person’ and collectively, a ‘community of persons’. This theme reflects a pluralistic conception of the employment relationship as part of its multi-stakeholder perspective (Beer et al. 2015). The pathways to achieve benefits for multiple-stakeholders are sustainable, ‘green’, and spiritually-oriented HRM processes which are fostered by effective leaders,

especially human development (Kramar 2014), processes which encourage performance and potential for those who do the work of organisations. The philosophy of integral humanism (Maritain 1996) is being suggested as an underlying philosophy for the aspiration of well-being creation behind this HRM orientation (Pirson 2017c).

These two summary themes of utility and dignity might be regarded as a re-framing of a distinction made between instrumental values ['modes of behaviour'] and terminal values ['end states'], highlighting that means are to be distinguished from ends (Rokeach 2000; Zimmerman & Bradley 2019). These two polarities in an ontological continuum within the HRM discourse have been represented in the title of this thesis: 'From valuable resource to valued person: Ontologies of human resource management'.

Owen (2019) once regarded workers as 'vital machines' indicating that they were living (vital) machines. This thesis proposes that workers be regarded as 'vital resources and vital persons' indicating that they are important (vital) both as resources and as people.

2.14 Linking Maritain's Themes with the Chapters of the Thesis

Chapter 1 highlighted that a contribution of this thesis was the application of Maritain's philosophy of the person to the HRM discourse. Chapter 2 (this chapter) presented an understanding of the person from alternative perspectives and then made a case for employing the philosophy of Maritain with his three themes of the person, the common good and integral humanism to the HRM discourse, and did so, across the HRM tradition.

Chapter 3 is the first of four papers in this thesis and confirms the resource-centric conceptualisation of those who do the work of organisations in representative SHRM literature. In this chapter, Maritain's distinction between the person and the individual is recognised. Chapter 4 is the second of four

papers in the thesis and considers humanism in HRM. It harnesses Maritain's three themes as viewpoints for the HRM discourse. Chapter 5 is the third of four papers in the thesis and considers a variety of world-views with distinctive philosophies within them. Maritain's three themes are again evident throughout this chapter. Chapter 6 is the fourth and final paper in the thesis and highlights the extent to which leaders' language demonstrates respect for employee dignity. Maritain's view of the 'higher self' of the person is evident in this chapter with its focus on dignity.

Chapter 7 provides an integrating discussion and brings the thesis to a conclusion. It presents the outcomes of the strategic, humanistic and personalistic HRM perspectives in the light of Maritain's philosophy as utility, dignity, and human flourishing respectively.

2.15 Conclusion to Chapter 2

This chapter began by presenting the orientation of the literature review and considering representative viewpoints on the nature of the person including Carl Jung, Martin Buber, Gabriel Marcel, Carl Rogers, Charles Taylor, and Tom Kitwood. Their views emphasised the dignity of personhood and the dynamics within such personhood. Among these theorists, the person was regarded as being free, unique, authentic, irreplaceable, fragile, physical, social and with an inner life. —

The case was then made for applying the philosophy of Jacques Maritain who distinguished between 'the lower self' of the individual and 'the higher self' of the person (Maritain 1966). His philosophy of integral humanism offered a more comprehensive approach with 'inner' and 'outer' perspectives on personhood, embracing both the 'higher self' of the person and the common good with civic and societal manifestations (Maritain 1996).

The HRM tradition was then examined through the 'lens' of Maritain's philosophy. A somewhat surprising finding was that scientific management (within the pre-HRM era) exhibited an embryonic person-centred conceptualisation of the employee with certain scholars, F. W. Taylor and Lillian Gilbreth, being concerned with worker fatigue and encouraging long-term worker prosperity. This literature review also demonstrated that the mainstream SHRM tradition within its frameworks depicted both a dominant resource-based conceptualisation together with a later person-centred conceptualisation. Sustainable HRM, green HRM, workplace spirituality and certain leadership theories were also shown to manifest a person-centred conceptualisation.

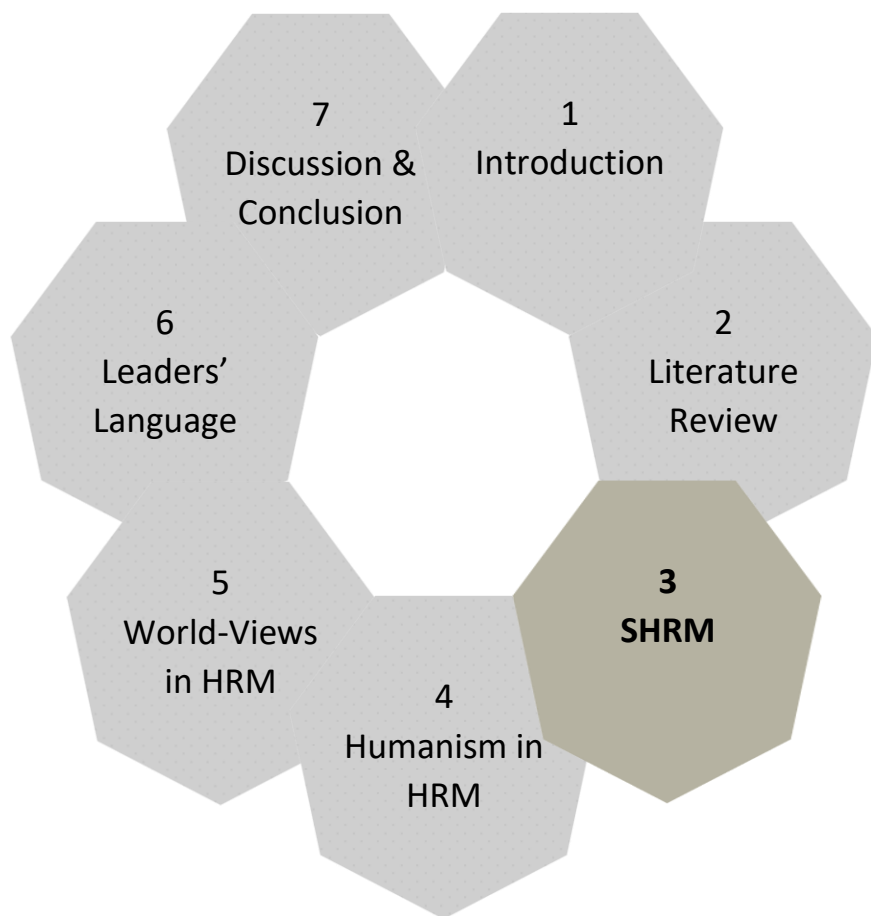
Various tensions in the HRM discourse were identified and the chapter described how the thesis addresses these tensions. The chapter concluded with a theoretical oversight on the literature and two key themes emerged: utility and dignity which will be addressed throughout the thesis and reinforced in Chapter 7. These themes are shown in Figure 2.1 which demonstrates aspects of an ontological continuum in the HRM discourse by juxtaposing wealth-creation with well-being creation, and depicting other associated sub-elements.

The literature review also progressively demonstrated how these various views of the conceptualisation of the person in the HRM literature, and related literatures were reflected in and linked with the research questions, and in the following papers of the thesis.

The thesis now progresses with Chapter 3 which is the first of the four papers in the thesis and is entitled 'Towards a person-centred strategic human resource management'. Chapter 3 is supported by an extended Table 3.2, with

the paper confirming the resource-centric conceptualisation of those who do the work of organisations as demonstrated from the selected SHRM literature.

References to all chapters are presented at the end of the thesis.



CHAPTER 3—Towards a Person-Centred Strategic Human Resource Management (Paper 1)

by Greg Latemore, Peter Steane and Robin Kramar

Abstract

Those who do the work of organisations are conceptualised in a resource-centric manner within the strategic human resource management (SHRM) literature. In response to calls for a more balanced view, a multi-disciplinary definition of 'person' is devised to guide a detailed content analysis of selected SHRM literature. These data re-affirm the current dominance of the resource-based view and human capital theory and in response, an alternative person-centred conceptualisation is proposed of those who do the work of organisations. The paper presents an integrating framework of scholarships about the human resource and concludes with recommendations which aim to foster a more person-centred SHRM for both theory and practice.

Keywords: person-centred; resource-centred; strategic HRM (SHRM).

3.0 Introduction to Chapter 3

Various conceptualisations of those who do the work of organisations are being examined in this thesis. Such conceptualisations in the HRM discourse are emphasised in this paper.

Five major theoretical frameworks have been discerned in reviews of the SHRM literature: the resource-based view (RBV); human capital (HC) theory; the behavioural perspective; the abilities, motivation, opportunities (AMO) framework; and social exchange theory (Jackson & Schuler 1995; Jiang & Messersmith 2018). Consistently, as many authors argue, RBV is regarded as the most important (Kaufman 2015a) or the most popular (Wright & Ulrich 2017) among these frameworks.

The source traditions which appear to have influenced SHRM are a matter of some considerable debate (Wren & Bedeian 2009). For instance, Delery and Shaw (2001) assert that HRM and strategy have primarily influenced SHRM

while Kaufman (2001) claims SHRM scholarship is indebted to economics and industrial relations as much as to strategy and management science. Beer (2017) and Pirson (2017c) identify economics as the main theory influencing SHRM.

The current paper joins this debate and seeks to contribute to this narrative by exploring the implications of a wider conceptualisation of the person for SHRM scholarship and practice, a conceptualisation which includes concepts from three different source traditions: philosophy, psychology, and health management. This conceptualisation of the person for SHRM theory and practice is based upon certain definitions which will be used as 'lenses' to analyse in some depth a selected SHRM literature.

In this paper, a multi-disciplinary definition of 'person' is applied to guide a content analysis of selected SHRM literature where a resource-centred conceptualisation of those who do the work of organisations is discovered. The paper then examines the implications of this conceptualisation and it proposes an alternate perspective. The paper concludes with recommendations to foster a more person-centred SHRM for both theory and practice.

One of the paper's contributions is to propose that the SHRM discourse based upon a resource-oriented conceptualisation needs to recognise, in particular, dignity and potential, as much as utility and performance within the HRM discourse. Supporting the views of numerous scholars who call for a more balanced and nuanced view of the human resource (Fortier & Albert 2015; Greenwood 2013; Lengnick-Hall et al. 2009; Van Buren et al. 2011), it is proposed that those who do the work of organisations are to be valued as persons and as members of a community of persons, not only as valuable human resources or as human capital. This is important for HRM scholars and

practitioners alike as ‘the representation we make of employees is not just an exercise in rhetoric’ (Legge 1999: 260).

3.1 Key Definitions, Discipline Origins and Implications

In this exploration towards a more person-centred SHRM, HRM is defined as ‘the policies, practices and systems that influence employees’ behaviours, attitudes and performance’ (Kramar et al. 2014: 6). It refers to the function within an organisation focussed on the management of the people who work for it. By implication, this definition of HRM extends the consideration of the contribution of people beyond personnel management and focusses primarily on those practices and specific activities which foster employee outcomes (Paauwe & Boon 2009).

SHRM itself is defined as ‘the pattern of planned human resource deployments and activities intended to enable an organisation to achieve its goals’ (Wright & McMahan 1992: 298). This definition of SHRM appears to be the most cited within its literature, and recognises vertically, the linking of HRM practices with the organisation’s strategy and horizontally, the coordination of HRM practices. The definition is outcome-directed and recognises the importance of employee contributions towards organisational outcomes. In particular, as Beer (2017; Beer et al. 2015) would argue, most SHRM scholars acknowledge the organisation as a significant beneficiary when compared with other stakeholders.

Those who do the work of organisations are defined as all those people who are engaged in activities which contribute towards achieving organisational outcomes, including full-time employees, part-time workers, casuals, contractors, volunteers, suppliers, and other external stakeholders such as unions (after Kramar 2014). Significantly, this definition adopted in this paper avoids the phrase ‘human resources’. In the HRM context, ‘human resources’

popularly refers to 'employees' notwithstanding the fundamental principle in the *Declaration of Philadelphia* by the International Labor Organization (1944) that 'labor is not a commodity'.

This definition broadens the consideration beyond core, full-time employees who appear to be the focus of much SHRM research at the micro level (Jiang, Takeuchi et al. 2013). As the nature of the workforce changes and other forms of occupational engagement emerge, as with others (Beer et al. 2015; Wright & Ulrich 2017), the focus of SHRM scholarship needs to shift beyond employees to an 'outside-inside' understanding of HRM which includes external stakeholders. This definition further supports the extension of a discourse beyond the elitist nuances of a talented full-time core, and an exclusive definition of talent management (Marchington 2015).

Another key definition is that of 'the human'. A human (being) is defined as 'an individual entity with physical, rational, non-rational, emotional, relational, and spiritual dimensions'. As above, this definition also carries certain implications. Since Boethius, a human being was regarded as a singular, rational entity (Gorman 2011). Instead, Kitwood (1997a) argues that all humans are properly regarded as persons with inherent dignity even when they display diminished mental capacity. This definition also takes such a holistic perspective aligned with numerous scholars who advocate that 'the human' refers to multiple dimensions beyond the purely biological.

In line with other writers who see the person as more than the individual (Maritain 1966; Rogers 1961; Taylor 1985) an expanded definition of person follows: a self, possessing identity, subjectivity, and located in the affirmation of an ordinary life; a higher, fully-functioning self; with inherent dignity even when possessing diminished rationality; an end, not a means; a 'thou' not an 'it'; self-determined, that is, with innate needs for competence, relatedness and

autonomy, which if satisfied, allow optimal function and growth; unique and irreplaceable; not just having and doing, but always becoming a person in the pursuit of *eudaimonia*; and finally, intrinsically a member of a community of persons, both contributing to, and benefiting from the common good.

The key implication of this definition is that it endorses the notion of the whole person, a fully-functioning self as argued by Garza (2018) and Taylor (1985). The definition appropriates Maritain's (1966) important distinction between individuality (i.e. the material component) and the person (i.e. the spiritual component). This definition recognises the intrinsic link between the person and the common good in an integral humanism which is key to Maritain's (1996) social philosophy. This definition further affirms the inherent dignity of the human being which, since Kant (1964), has been regarded as a moral imperative.

In addition, this definition espouses an existentialist viewpoint. While both essentialist (i.e. static) and existentialist (i.e. growth) viewpoints on the nature of the person are philosophically possible, the existentialist viewpoint is more tenable for the HRM discipline. As Malloy and Hadjistavropoulos (2004) assert, the latter is the only philosophical theory which gives humanity dignity, the only one which does not reduce humans to objects, while Pauchant and Morin (2008) claim it is particularly useful in integrating individual and organisational levels of analyses.

This definition of person might appear to imply a purely micro-level perspective on SHRM theory but since 'community of persons' is intrinsic to the notion of 'person' (Maritain 1966), it also recognises macro and meso levels of understanding.

Also, the adoption of this more multi-disciplinary definition appropriates concepts from philosophy (Kant 1964; Marcel 1949; Maritain 1966), mental

health management (Kitwood 1997a), and psychology (Buber 1958; Deci & Ryan 2000; Rogers 1961; Taylor 1985).

Finally, this definition also recognises the growth potential of person and community of persons in the ultimate pursuit of *eudaimonia*, which is usually translated as ‘happiness’ or ‘human flourishing’, and is associated with ‘excellence’ rather than ‘pleasure’ (Arjoon et al. 2018). The delimitations of this definition of person are legal (non-human entities), biological (mammal), anthropological (body and soul), and theological (a creature created by a divine being).

Table 3.1 below presents the key aspects of this expanded definition of person as ‘facets’ of a person ‘diamond’, and identifies their disciplinary source traditions:

Table 3.1 Ten Facets of the Expanded Definition of Person

Facet	Ten Key Facets of an Expanded Definition of the Person	Disciplinary Source Tradition
1	A fully-functioning self, possessing identity, subjectivity, and located in the affirmation of an ordinary life	Psychology
2	The higher self, the higher good of an individual	Philosophy
3	An end not a means, and with inherent dignity	Philosophy
4	A person, even with diminished rationality	Health management
5	A ‘thou’ not an ‘it’, towards whom one shows solicitude or care	Psychology
6	Self-determined with needs for competence, relatedness and autonomy	Psychology
7	Unique and irreplaceable	Philosophy
8	Becoming a person and in pursuit of <i>eudaimonia</i>	Philosophy & psychology
9	A member of the community of persons	Philosophy
10	Contributing to and benefiting from the common good	Philosophy

3.2 Research Aims and Research Questions

Towards a Person-Centred Conceptualisation

It is not denied that the human is embedded in current thinking about the need for economic competitive advantage but it is proposed that this core SHRM narrative needs more balance. As Van Buren et al. (2011) among others illustrate, recognition of the human represents a gap in SHRM research and workers' views are often overlooked in favour of employer-centred considerations (McKenna et al. 2008).

More specifically, Beer and his colleagues criticise HRM theories for 'failing the ethics test' in that they 'fail to reflect the multiple stakeholder perspective necessary for a vibrant professional field. Such a perspective would require HRM theories to incorporate more explicitly justice as an important outcome of HRM policies and practices' (Beer 2017: 4).

This apparent ethical decline in SHRM is noted by other scholars (De Gama et al. 2013; Greenwood 2013) and concerns have been expressed that soft HRM is merely 'hard HRM in disguise' (Greenwood 2002: 264). Thompson (2011: 363) claims 'labour may be an asset with value, but talk of "people are our most important asset" nowadays is likely to bring merely hollow laughter'.

In response, some HRM scholars have therefore endeavoured to put the human back into HRM and SHRM (Warren 2000; Wright & McMahan 2011). Perhaps anticipating a person-centred conceptualisation, Altman (2009: 3–4) called for an 'opening up to the uniqueness of each person' in asserting that competitive advantage 'hinges upon championing the rights, needs, aspirations and dreams of every person'.

There is also the view that the language of a resource-centred conceptualisation embodies the capacity to objectify the human being at work.

Ethical scholars such as Greenwood (2002) are concerned about the commodification tendencies of SHRM. As she cautions, 'to call a person a resource is already to tread dangerously close to placing that human in the same category with office furniture and computers' (Greenwood 2002: 261). A resource-centred conceptualisation is in danger of reducing those who do the work of organisations to 'bundles of discrete resources and capacities' (Islam 2012: 37).

Critical scholars also express disquiet about people being regarded as interchangeable resources (Legge 1999) or only valued for their competencies (Townley 1999). Karen Legge critiques an example of a consultant's advice to management about the apparent benefits of outsourcing to casuals –'[it] enhances flexibility (turn on and off like a tap); no legal or psychological contract with the individual; you outsource the management problems associated with non-core staff; greater cost efficiency' (Legge 1999: 251).

Rather, people are irreplaceable not interchangeable (Maritain 1966). The casualisation and intensification of the modern workplace might be especially prone to commodification. Workforce casualisation is the shift from permanent and full-time work to contract work (Thompson 2015), while work intensification refers to the effort required to achieve one or more valued work outcomes within a fixed amount of time (Fein et al. 2017).

In addition, the language of RBV with employees adding value to their organisations as assets influences the discourse of SHRM (Beer 2017). One might suppose it is affirming people to refer to them as 'human capital': however, it is deceptive to do so when the result of such attributions is the diminishment of their human dignity. Arguably, the meaning of 'human capital' is social aggregation. Rather, as Maritain (1966: 50) asserted, people are not bees—'among the bees, there is a public good, namely, the good

functioning of the hive but not a common good, that is, a good received and communicated’.

Inkson (2008) voices concern about the nomenclature of the HRM discipline. The implication of a resource-centred conceptualisation is especially problematic for the role of the HRM practitioner who seems caught in the nexus between a view which regards employees as human capital (Becker & Huselid 2006), and a view which regards those who do the work of organisations as people (Drucker 2002). Perhaps an alternative view of both the human resource and of the HRM professional is timely.

One pathway towards a more person-centred HRM is found in the pursuit of respect and recognition of the dignity of those who do the work of organisations. Humanistic management espouses such a dignity-oriented approach to management, and to the purpose of organisations and society (Melé 2009b). Dierksmeier (2015: 38) further asserts that dignity is the ‘overarching principle for management and not just one value among many’. Scholars contrast the human drives of ‘to bond’ and ‘to comprehend’ within humanistic management with ‘to defend’ and ‘to acquire’ within the resourceful, evaluative, maximising model (REMM) of human nature within economism (Pirson & Von Kimakowitz 2014).

HRM scholarship has already demonstrated a shift from the conceptualisation of resource to human being. Fortier and Albert (2015) indicate that employees are subjects rather than objects, they are flesh and blood rather than a category, and they are collaborators rather than merely subordinates in the employer-employee relationship. So too, Cleveland et al. (2015) claim that the future of HRM is respect for humanity at work.

Research Questions for this Paper

While the relationship between SHRM and its quest for performance is acknowledged (Batt & Banerjee 2012; Combs et al. 2006; Saridakis et al. 2017), this paper seeks to argue for a re-conceptualisation of those who do the work of organisations from ‘resource’ to ‘person’. Based upon the short review above of the current state of SHRM discourse, this study investigated three research questions:

Q1. How dominant is a resource-centred conceptualisation within SHRM scholarship?

Q2. What evidence is there (if any), to support the emergence of a more person-centred view reflecting the person, their dignity, and their community?

Q3. What are the key elements of a more integrative framework which might guide further investigation of a person-centred conceptualisation, and in turn, HRM practice?

3.3 Methodology for the Content Analysis

Content analysis was employed to address the above research questions. An online ProQuest search was initially conducted of the peer-reviewed articles in English between 1980 (regarded as the beginning of the SHRM period—see Kaufman 2010b) and 2018 by juxtaposing the terms ‘strategic human resource management’ and ‘review’ in their titles. This located 136 results.

A manual search was then undertaken of the review-oriented citations within four meta-reviews of SHRM within that timeframe, echoing the approach of Jiang and Messersmith (2018). Additional screening criteria were next applied. Exclusion criteria were: case studies, specific models and frameworks, and reviews of particular content areas such as specific HRM activities within the employee life-cycle. Inclusion criteria identified seven clusters: the

content/context/domain of SHRM (N=10 articles); country or industry-based reviews (N=12 articles); the evolution and future of SHRM (N=20 articles); integrating, unifying and syntheses of models (N=9 articles); meta-analyses (N=5 articles); meta-reviews (N=4 articles); and other reviews (N=7 articles).

This final screening process resulted in 67 SHRM sources which are representative of the SHRM scholarship between 1980 and 2018. Using the expanded definition of person with its ten facets (see Table 3.1 above) a content analysis was then conducted using these search terms: human/humanity, human resource, human capital, person and community. Additional searches were later conducted using the key facet 'dignity' and the search term 'commodity' to validate (or negate) a person-centred conceptualisation of the human resource.

3.4 Findings of the Content Analysis

Table 3.2 presents the complete content analysis of the key terms being employed which demonstrate the SHRM discourse being made. It identifies the frequency of use of the key terms in selected SHRM literature: human/humanity, human resource, human capital, person, community and dignity. A summary assessment is also provided of the extent to which a person-centric conceptualisation was being made in each of the 67 SHRM sources.

The analysis of the frequency of use revealed that of the total of all key terms (N=3032) 90% of them (N=2709) reflected a resource-centred view including 'human resource' and 'human capital', while only 10% of them (N= 307) reflected a person-centred view including 'person', 'community' and 'dignity'. This answers research Q1 in the affirmative, namely that a resource-centred view is dominant in this selected SHRM literature. These data also answer research Q2 in the negative, namely that there is little evidence in this SHRM

literature to support the emergence of a person-centred view reflecting the person, their community, and their dignity.

The word 'dignity', a key facet of our definition of 'person', represented less than 1% of all key terms, appearing only five (N=5) times within this SHRM literature, and these were within three sources only:

Infusing HRM with a psychological concern for human dignity results in respect for humanity at work, as well as advocacy for employees and their communities (Cleveland et al. 2015: 146).

We believe that as psychologists we have a responsibility to ... act in a way that recognizes the rights and essential human dignity of all members of and stakeholders in the organization (Cleveland et al. 2015: 147).

The use of fair practices demonstrates a supervisors' respect for the rights and dignity of workers (Lepak, Jiang et al. 2012: 242).

Interpersonal justice reflects the degree to which people are treated with politeness, dignity, and respect (Lepak, Jiang et al. 2012: 245).

As people become more and more critical to organizational success, the management of them as both strategic resources and human beings worthy of dignity and respect increases in importance (Wright & Ulrich 2017: 61).

The key term 'person' was often used synonymously with 'individual', and rarely within the meaning of facets 1–7 of person (see Table 3:1). Indeed, the key term 'person' represented only 8% (N=231) of all key terms. Further, the key facet 'community' is also under-represented in this SHRM literature as the results further show, with only 2% (N=71) of the key terms employing 'community' in a developmental context.

A supportive finding of the low person-centred conceptualisation in this selected SHRM literature was that the key terms 'humanity' or 'human' were rarely used (N=16), apart from in the phrases 'human resource' or 'human capital'. Further, only 28% of the selected SHRM literature (N=19) represented

or implied facets of 'person', as defined in Table 3:1. Moreover, the summary assessment of the person-centred orientation within these SHRM sources revealed that 78% (N=52) of the selected SHRM literature showed no person-oriented conceptualisation, with 19% (N=13) indicating minimal or some, and only 3% (N=2) being significant. A validation ProQuest search revealed that 'commodity' did not appear, apart from Kaufman's (2001) discussion of John R. Commons' (2010) concern about it.

Overall, the content analysis in this study revealed that a resource-centred conceptualisation was evident within the selected SHRM literature while a person-centred conceptualisation was not. The implications of this result together with recommendations for HRM scholarship and HRM practitioners will now be discussed. In turn, the outline of an integrating framework of HRM-related scholarships is provided.

3.5 Discussion of the Content Analysis

The frequency of use of the key terms together with their denotive and connotative meaning determines the nature of the SHRM discourse. Language is important in expressing and signalling reality. It triggers mental imagery and cognitive schemata which influence understanding and behaviour (Bicchieri 1998), and shapes what is noticed, ignored, and regarded as important (Weick 1979). As Ferraro et al. (2005) explain, language produces a social construction which both reinforces and affirms the terminology used and may lead to self-fulfilling theories.

It was noted that the key terms 'humanity' or 'human' were rarely employed. There were two exceptions: firstly, Stone and Deadrick (2015: 143) write 'HR should return to being a strong advocate for the respect for humanity at work'. Secondly, Cleveland et al. (2015) focus on the need for HR professionals to respect humanity, and that employees contribute to, and should be

encouraged to contribute to functioning communities. Cleveland et al. (2015) was one of few SHRM-related sources with a clear person-centric approach with its seven usages of 'respect for humanity' and fifteen usages of 'community', employed in a developmental context.

The resource-centred conceptualisation of the SHRM literature in this study was confirmed with the overwhelming majority of the key terms being 'human resource' and 'human capital'. This finding reflects the main theories identified by other HRM scholars (Jiang & Messersmith 2018; Markoulli et al. 2017). It was observed the key term 'human resources' was often used synonymously with 'personnel' at least up until the 1990s. The SHRM discourse in this literature was about extracting or exploiting value (Kaufman 2015b), 'taking advantage of skilled and motivated workers' (Delery & Shaw 2001: 173), benefiting from human capital pools (Tichy et al. 1982), and recognising the 'idiosyncratic nature of human assets' (Delery & Shaw 2001: 150). The pursuit of utility and value maximisation is especially evident in this SHRM discourse.

While Maritain (1966) is clear that a person is intrinsically a member of a community of persons, contributing to and benefiting from the common good, few of these SHRM sources appear to consider the community as such, except in the social aggregation of 'society', and only among those few HRM scholars who take a multi-stakeholder perspective such as Beer et al. (2015).

The rare focus on 'dignity' and on 'person' in the usage of key terms in this study is consistent with Markoulli et al. (2017) whose extensive mapping indicated that neither the word 'person' nor 'dignity' appears among the top 100 items of some 12 000 HRM research articles. Similarly, an advanced ProQuest online search of academic articles with 'strategic human resource

management' and 'person' in their titles revealed only three results and these sources were all devoted to 'person-organisation-fit'.

These findings reveal that facets of 'person' identified from the definitions are under-represented in this SHRM literature. A further examination of the use of descriptors such as 'growth' or 'development' among these sources revealed an orientation towards KSAOs and AMO as related to performance not towards developing potential or attaining *eudaimonia* as a self-determining person or as a community. While 'well-being' is currently being explored in the SHRM literature when considering the impact of high-performance work systems (Van Buren et al. 2011; Van De Voorde & Beijer 2015), it appears that the pursuit of human flourishing is not.

The use and meaning of the terms 'person', 'dignity', and 'community' are particularly important for a person-centred conceptualisation, but with few exceptions, this study does not demonstrate these facets. Therefore, the overall assessment is that a person-centred conceptualisation is mostly absent within this representative SHRM literature.

3.6 An Integrating Framework of HRM-Related Scholarships

The third research question in this paper was to explore the key elements of a more integrating framework that might guide further investigation and, in turn, HRM practice. The review above identified the foci and concerns both within and about the SHRM agenda. Accordingly, the following integrating framework is offered of various scholarships and concerns in HRM research in Figure 3.1 (see over):

Figure 3.1 Four Scholarships and Four Concerns in HRM Research

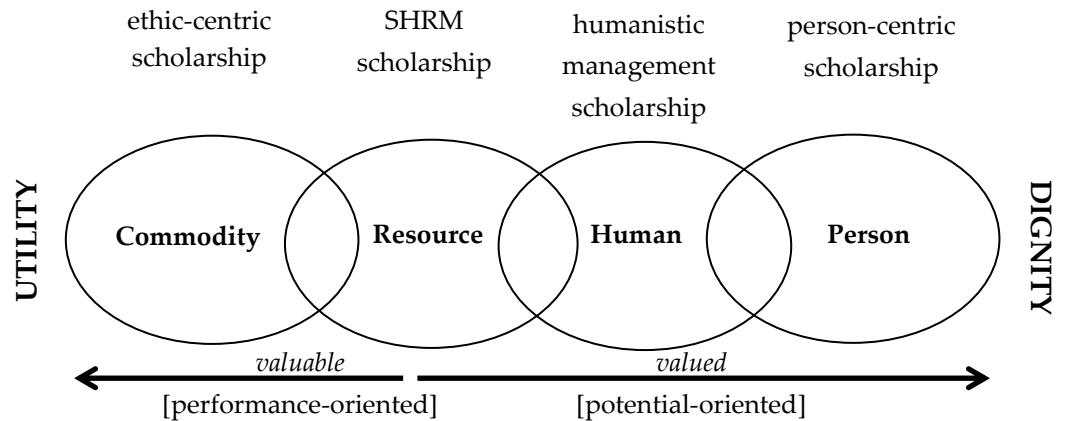


Figure 3.1 highlights the quest toward utility as the outcome of a resource-centred conceptualisation with the quest toward dignity as the outcome of a person-centred conceptualisation. Of course, ethical and critical scholarship does not espouse the human resource as a commodity – rather, it is concerned about this manifestation or tendency within SHRM; SHRM scholarship concentrates on the human resource with RBV and HC theory; the scholarship of humanistic management considers the human; while a personalistic scholarship focuses upon the person and the community of persons. These four scholarships could be confirmed by further research. The implications of other scholarly concerns or foci on the ‘human resource’ in the SHRM literature could also be explored.

Further, the pursuit of performance where those who do the work of organisations are regarded as valuable resources for competitive advantage, is contrasted with the pursuit of human and social potential and *eudaimonia*, where those who do the work of organisations are recognised as valued persons and as members of a community of persons in themselves.

3.7 Recommendations for HRM Theory

HRM and SHRM scholars are encouraged to continue to be careful in the language employed regarding those who do the work of organisations. Just as

Gareth Morgan (1986) wrote *Images of Organization* suggesting new imagery for organisations rather than ‘machines’, ‘ladders’ and ‘pyramids’, perhaps it is timely for a special issue of this journal on *Images of Person* which would challenge the current imagery of ‘the human resource’. Scholars continue to acknowledge Morgan’s path-breaking contribution and the importance of metaphor in organisational science (Oswick et al. 2002). Such research would take a multi-stakeholder perspective of HRM theory, as Beer et al. (1984; 2015) and some others advocate.

There are historical antecedents for a concern about the commodification of the human resource. The American economist John R. Commons (1862–1945) was apparently the first to employ the phrase ‘human resources’ (Kaufman 2001), and writing in favour of social democracy at work in *Industrial Goodwill* in 1919, Commons rejected the perspectives of both the merchant and the engineer not as being false but as being incomplete:

Man [*sic*] is after all the most marvellous and productive of all the forces of nature. He [*sic*] is a mechanism of unknown possibilities. Treated as a commodity, he [*sic*] is finished and ready for sale. Treated as a machine, he [*sic*] is operating to be economised (Commons 2010: 14).

While the historical source tradition is well-represented in other journals, it is generally not in the mainstream HRM literature. Perhaps collaboration between historians of management science and HRM scholars might foster a renewed appreciation of the past for modern re-conceptualisation. Nonetheless, it was suggested above that the concern about ‘commodification’ might be an ethical one, a concern not shared among scholars of this selected SHRM literature. Perhaps this suspicion could be further tested within the wider SHRM and HRM literature.

While espousing dignity as a key principle (Dierksmeier 2015; Pirson 2017c), humanistic management nonetheless also appears to regard others as both a

means and an end (Pirson & Von Kimakowitz 2014). The definition of person above, which adopts the Kantian perspective in the philosophical source tradition, clearly declares as an absolute imperative that humans are never means but always ends. HRM scholarship could explore whether this view that humans are both means and ends is representative of most humanistic management scholars.

The content analysis in this study could be replicated on a wider HRM literature, not just the SHRM literature. Various conceptualisations could be confirmed with additional definitions, and perhaps employing the sophisticated, visual mapping methodology of Markoulli et al. (2017).

Scholars could explore whether the resource-centred conceptualisation of SHRM is a peculiarly Western phenomenon. Li (2012) indicates that individualism is particularly characteristic of Western cultures: whether instrumentalism is also a variant of a resource-centred viewpoint could be explored from a cultural perspective. The extent to which national culture might influence such conceptualisations of SHRM does not appear to have been examined: culture is usually considered in other academic disciplines such as strategic management and organisational behaviour (OB).

To what extent might other source traditions be included in the definition of those who do the work of organisations? Selected understanding of the person has been presented as facets, and from only three source traditions: psychology, philosophy and mental health management, but what of philosophical anthropology, spirituality, law, or other relevant schools of thought? Given the increasing mobility and globalisation of the workforce, consideration might be given to the influence of additional source traditions when examining a person-centred conceptualisation in the broader HRM

scholarship. This endeavour might be of special interest to scholars of cross-cultural and international SHRM.

As defined above, *eudaimonia* is not reflected in this selected SHRM literature as such. Still, scholars are investigating the impact of HPWS upon employee well-being (Van De Voorde & Beijer 2015). While 'well-being' is consistent with an understanding of 'person' in integral humanism (Maritain 1996), the extent to which 'well-being' is itself a dimension or facet of 'person' and 'community' could be explored further.

There is research on the assumptions of human nature in selective HRM studies (Heslin & Vande Walle 2008). Such assumptions might be a fruitful area for additional research towards a person-centred conceptualisation.

3.8 Recommendations for HRM Practice

This paper has highlighted the critical use of language in the SHRM narrative especially regarding its conceptualisation of the human resource. Language plays an important role in creating and expressing concepts and representing reality (Ferraro et al. 2005). Ontological realism is also evident in the SHRM literature (Ferris et al. 2004), that is, treating certain concepts as if they were phenomena. Therefore, a careful use of language needs to be employed in SHRM policy documents to foster a person-centred conceptualisation of those who do the work of organisations.

Not only has a more wide-ranging HRM team consisting of public health specialists, sociologists, and occupational therapists been proposed (Cleveland et al. 2015), but a multi-disciplinary approach to HRM itself including psychologists, philosophers and health care scholars is timely. If a multi-disciplinary approach which included psychology and philosophy (especially ethics) were taken towards the post-graduate education and

certification of HRM practitioners (Marchington 2015), a person-centred conceptualisation of the HRM profession might be demonstrated in practice.

Existing strategies ensuring employee voice, and adherence to principles of distributional, procedural and interactional justice as Beer et al. (2015) suggest, will foster a person-centred conceptualisation. Such strategies help to ensure that those who do the work of organisations are respected, and treated well as persons, especially at crucial points in the HRM life-cycle.

The negative impact upon health and safety caused by the casualisation and intensification of the workplace, together with evidence of the mixed impact upon workers of certain HPWS practices, need to be identified. A person-centred organisation would pay special attention to employee harm (Mariappanadar 2014; 2017) and to the long-term impact upon employee and community well-being of high-involvement and high-commitment HPWS, notwithstanding the current trend away from high-control HRM practices (Jackson et al. 2014). Similar concerns are now being expressed about the long-term impact of organisation citizenship behaviour (Podsakoff et al. 2000) where the 'organisation' might be benefiting more than the 'citizen'. Collaboration between OB and HRM professionals in implementing and evaluating such activities could be considered.

HRM practitioners could help line management in demonstrating a person-centred approach that goes beyond resourcefulness by addressing the impact of certain management and SHRM practices, especially upon casual workers who might not be as well-regarded as are talented, full-time core employees (Wilcox & Lowry 2000).

Given the understanding needed to respectfully manage those with physical and mental disabilities, strategies for person-centred care (Kitwood 1997a) could be considered and adapted for the workplace. Recent research by

Cavanagh et al. (2017) gives one guide to such an approach, with evidence that enhanced employer knowledge and support will overcome discrimination and negative attitudes towards the employment of workers with disabilities, and their performance. Further, neuro-typical and neuro-divergent people in our communities need to be better recognised since those with special needs also make special contributions to organisations and to the wider community. Collaboration across health management and HRM would help to foster better person-centred management of all those who do the work of organisations.

Finally, the current role preference for the HRM professional to be a strategic partner (Kramar & Parry 2014; Marchington 2015; Wright & Ulrich 2017) is not without controversy and fraught with ‘fragmented experience’ (Pritchard 2010: 186). Reprising the employee champion role (Ulrich 1997) and devoting more time and energy to employee-related activities (Brown et al. 2009) might foster a more person-centred conceptualisation among HRM professionals and better help them guard the well-being (Renwick 2003) of those who do the work of organisations.

3.9 Conclusion to Chapter 3

This paper has responded to the concern of numerous scholars about the nature of the SHRM discourse and with Lengnick-Hall et al. (2009: 82), it has sought to present a view of those who do the work of organisations not just as ‘resources to be leveraged, but [people] to be nurtured’.

It was discovered that a resource-based conceptualisation of the human resource dominates the SHRM narrative and an alternative view was proposed since human beings as persons have a special dignity and contribution to make beyond their performance. The paper also presented an integrating framework on various scholarships about SHRM, and proposed

various recommendations to foster a person-centred conceptualisation of the human resource for both theory and practice.

The thesis now progresses with Chapter 4 which is the second of the four papers in the thesis, and is entitled 'From utility to dignity: Humanism in human resource management'. This paper will examine the nature of humanism in HRM and further explore a person-centred HRM by employing the philosophy of Maritain.

References to all chapters are presented at the end of the thesis.

Table 3.2 Content Analysis of Representative SHRM Articles

Explanatory Notes

1. In Column 1, since item 3 (Beer et al. 1984) is their foundational book, Beer et al. (2015) was used as the closest approximation of their views on SHRM among their academic articles.
2. In Column 2, the SHRM sources were selected using the methodology outlined above as representative of the SHRM academic articles from the foundation of SHRM (1980) to 2018.
3. In Column 2, the focus of the SHRM discourse was based upon the title of each source item.
4. In Columns 3-7, the key terms used were based upon the key definitions and the literature review of the major SHRM theories.
5. In Columns 3-7, the numbers represent the frequency counts of the use of the key terms that were used within each source. The key terms are listed at the top of Columns 3-7. The rare usage of the key term 'dignity' is mentioned in Column 8, not as a separate Column. Usage of these key terms in the headers, footers, side bars and references have all been excluded: the count refers within the text only for each source.
6. In Column 8, identification of the facets and the summary assessment of the person-centred conceptualisation of each source were based upon the frequency of usage of key terms and their context and meaning in Columns 3-7.
7. Abbreviations: HC (human capital); HCWS (high-commitment work systems); HPWS (high- performance work systems); HRM (human resource management); KSAOs (knowledge, skills, abilities, other characteristics); RBV (resource-based view); SHRM (strategic HRM).

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
1	Devanna et al. (1981) SHRM	0	118	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned. 'Human resources' is used frequently, given the topic itself.
2	Tichy et al. (1982) SHRM	1	70	0	2	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned. 'Human' only mentioned once in 'the organisation's human needs' (p. 51). 'Person' is mentioned twice in 'impersonal' and one use of 'pool of people' (p. 51). 'Dignity' is absent.
3	Beer et al. (1984) in Beer et al. (2015) Multi-stakeholder view of SHRM	0	12	2	0	7	Significant – facets 8 & 9. Frequent mention of 'community' as a stakeholder and well-being as the desired outcomes for the individual, organisation and community. While 'person' is absent, the meaning of 'individual' here is often person-oriented.

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
4	Lengnick-Hall & Lengnick-Hall (1988) Review of SHRM	0	122	0	1	0	Absent. 'Person' is used once in 'personal power'. 'Human resources' is used frequently given the topic and typically as 'human resource valuation' or in 'human resource planning' or in 'human resource accounting'.
5	Wright & Snell (1991) Integration of SHRM	0	22	0	0	0	Absent. 'Human resource' began phrases such as 'function, practices, and strategy'. Used once in 'human resource pool'.
6	Wright & McMahan (1992) Classic definition of SHRM	0	273	4	0	0	Absent. 'HR', 'HRM', 'SHRM' and 'human resources' are used frequently given the topic/focus. The word 'pools' is used three times in 'human capital pools'.
7	Schuler et al. (1993) Integrating framework of SHRM	0	149	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned. The high count on 'human resources' is due to the focus/topic.
8	Jackson & Schuler (1995) HRM in context	0	22	13	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned.
9	Becker & Huselid (1998) Synthesis of HPWS research	0	4	10	11	0	Absent. 'Person' is only used synonymously with 'personnel'.
10	Wright & Snell (1998) Unifying framework for SHRM	0	15	4	1	0	Absent. The language is of human resource skills being 'exploited'. There is one reference only to 'person' in 'personality traits'.
11	Brewster (1999) SHRM	0	17	0	3	0	Absent. 'Person' is only used in 'personnel'
12	Ferris et al. (1999) Future of HRM	0	26	0	8	0	Absent. 'Human resources' is mostly used as 'human resource practices' and in the context of value for the firm. 'Person' is only used in 'personality traits'.
13	Wood (1999) HRM	0	21	14	3	0	Absent. 'Person' is used synonymously with 'individual' or in 'personal attributes'.
14	Boxall & Purcell (2000) Evolution and the future of SHRM	0	28	9	3	1	Absent. 'Person' is used synonymously with 'personnel', and 'community' is used only once, in 'business community'.

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
15	Kaufman (2001) History of SHRM	0	10	0	1	0	Absent. 'Person' is used once for 'individual'.
16	Delery & Shaw (2001) Review of SHRM	0	15	13	3	0	Absent. 'Person' is used in 'interpersonal' & then only within the context of social capital. Distinguishes a 'core' and 'non-core workforce' and refers to the mobility and idiosyncratic nature of human assets (p.190).
17	Braun & Warner (2002) SHRM in China	0	2	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned.
18	Schuler et al. (2002) Review of International HRM	0	23	0	6	1	Absent. 'Person' is used either in 'personality traits' or synonymous with "individual'. 'Community' is used once, but only for 'international community'.
19	Wright & Boswell (2002) Synthesis of HRM	0	1	2	20	0	Absent. 'Person' is used to explore 'personality' and in 'interpersonal'. 'Human resources' is used once as 'human resources (i.e. employees)' (p. 19)
20	Brewster (2004) European HRM	0	12	0	1	1	Absent. 'Person' is used in 'personality'. 'Community' used once for a 'community-based organisation' in the UK.
21	Ferris et al. (2004) Future of HRM	0	19	0	2	2	Minimal – facet 9. Mentioned 'community' in a multi-stakeholder context and 'person' is only used for 'individual'.
22	Schuler & Jackson (2005) USA-based review of HRM	0	53	4	0	1	Absent. One use of 'community', where the authors admit that 'the effect of HR practices upon the local community and wider society has generally not been taken into account' (p. 17)
23	Becker & Huselid (2006) Future of SHRM	0	6	13	0	0	Absent. 'Human resources' is equated with 'capabilities'. HR systems are regarded as the most important asset. Human capital is valuable but mobile.
24	Combs et al. (2006) Meta-analysis of HPWS	0	10	0	1	0	Absent. 'Person' is only used in 'interpersonal' as part of the KSAOs for customer service.

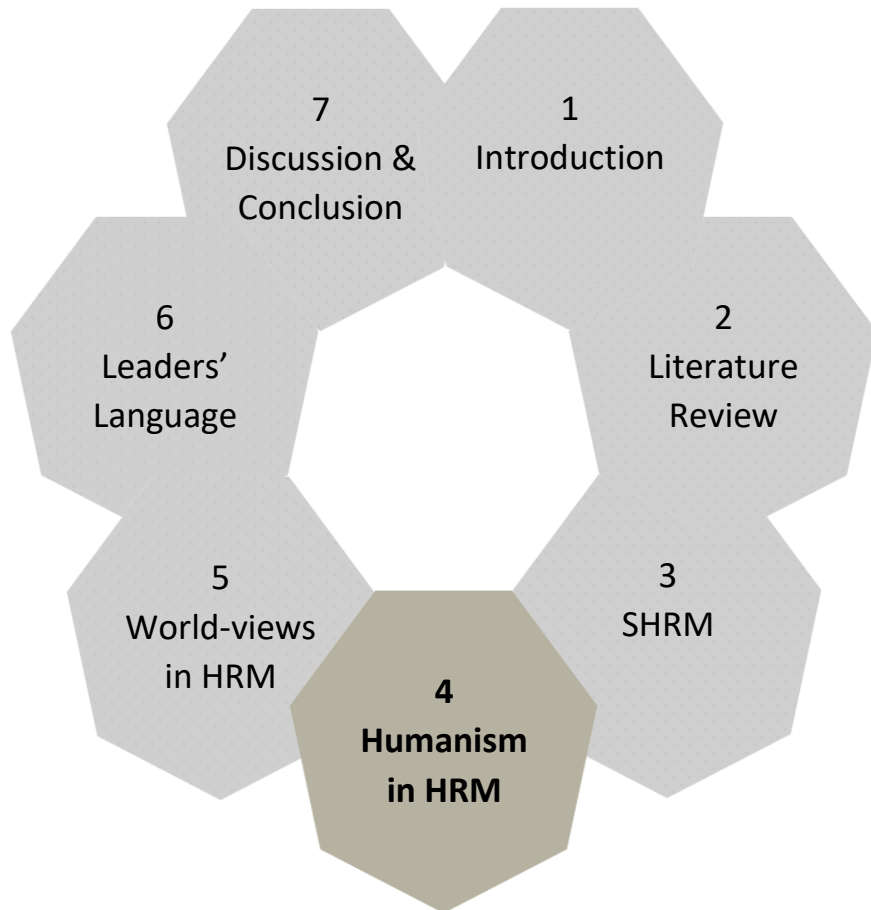
1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
25	Crook et al. (2008) Meta-analysis of SHRM	0	7	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned.
26	Lengnick-Hall & Lengnick-Hall (2009) Evolution of SHRM	0	76	81	4	1	Absent. The word 'person' is used only in 'personnel' and in 'person-environment fit'. The word 'community' is used only once, and in the phrase 'US intelligence community' (p. 80).
27	Paauwe & Boon (2009) Review of SHRM	0	17	0	0	1	Minimal – facet 8. 'Community' is used once but it is used in a multi-stakeholder context.
28	Subramony (2009) Meta-analysis of HRM	0	6	5	3	0	Absent. 'Person' is used only in 'personnel' and 'interpersonal'.
29	Jackson & Seo (2010) Green SHRM	0	8	0	3	1	Absent. 'Person' is used in 'personal'. 'Community' is only used regarding a firm's reputation with the community.
30	Kaufman (2010) SHRM theory	0	8	4	6	0	Absent. 'Commodity' is only referred to in discussing John R. Commons. 'Person' is used in 'personnel' or 'single-person firms'.
31	Kraaijenbrink et al. (2010) Review of RBV	0	2	1	1	2	Absent. 'Person' is used once and synonymously with 'individual'. 'Community' is used only in 'the RBV community'.
32	Crook et al. (2011) Meta-analysis of HC	0	7	206	0	0	Absent. The high count on 'HC' is due to the focus on this topic in a meta-review.
33	Kim & Wright (2011) SHRM in China	0	10	2	0	3	Minimal – facet 9. Some recognition of the negative impact of high-commitment work systems upon 'the local community'.
34	Batt & Banerjee (2012) Scope of SHRM	0	5	3	6	2	Absent. Person is used in 'personnel' and 'community' is only used in contexts such as 'research community'.
35	Festing (2012) SHRM in Germany	0	10	1	5	0	Absent. 'Person' is only used as 'personnel' or equivalent with 'individual'.
36	Jiang, Lepak, Han et al. (2012) Construct of HRM	0	14	2	1	0	Absent. 'Person' is used only once in 'personalities'.

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
37	Jiang, Lepak, Hu & Baer (2012) Meta-analysis of HRM	0	6	80	1	0	Absent. 'Person' is used only once in 'personalities'
38	Kaufman (2012) SHRM in the USA	0	22	6	8	0	Absent. 'Person' is only used for 'individual' or in 'personality'.
39	Li (2012) Western HRM	4	12	0	11	3	Some – facet 9. 'While 'person' is mostly used for 'individual', the role and importance of 'community' is recognised.
40	Lepak et al. (2012) Future of SHRM	0	1	4	12	0	Some. 'Dignity' is used twice. 'Person' is used in 'personality and 'interpersonal'.
41	Marler (2012) SHRM in context	0	25	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned.
42	Jiang et al. (2013) Future of SHRM	0	6	53	6	0	Absent. 'Person' is used for 'person-organisation' or 'person-job' fit.
43	Wright et al. (2013) HC	0	4	171	8	0	Absent. The high count on 'human capital' is due to this specific topic. The word 'pool' is also used 4 times in 'human capital pool'. 'Person' is only used in 'personality' or interchangeably with 'individual'.
44	Boxall (2014) Future of HRM	2	15	1	2	2	Minimal - facet 10. 'Community' is recognised as nurturing human resources. 'Person' used for 'individual' & in 'personality traits'.
45	Jackson et al. (2014) Integrating framework for SHRM	0	12	23	3	2	Absent. 'Local community' is used. 'Person' is used only in 'personal contacts' and 'personalize'.
46	Kramar (2014) Future of SHRM	0	11	1	0	7	Significant – facet 9. 'Community' is used 7 times for the importance of community health, well-being and employee contribution.
47	Kramar & Parry (2014) SHRM in Australia	0	6	1	1	0	Absent. 'Person' is used in 'personal contacts' only.
48	McGraw (2014) HRM in Australia	0	9	0	0	0	Absent. No facets of 'person', 'community' or 'dignity' are mentioned.

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
49	Rabl et al. (2014) Meta-analysis of HPWS	0	8	1	2	0	Absent. 'Person' is used twice and only in 'personal'.
50	Al-Bahiri (2015) Review of SHRM literature	0	7	0	1	0	Absent. Person is used once and only in 'personnel'.
51	Cleveland et al. (2015) Future of HR	7	11	0	22	15	Significant – facets 2, 9, & 10. While 'person' is mostly used for 'individual', there is a strong focus on community and employees' contributing to healthy and functioning communities (15 uses). 'Dignity' is employed twice and the phrase 'respect for humanity' is employed 7 times.
52	Cohen (2015) Future of HRM	0	11	0	5	5	Absent. 'Community' is only used in 'business community' or 'practitioner community'. 'Person' is only used for 'personnel', 'personal skills' or synonymously with 'individual'.
53	Kaufman (2015a) Evolution of HRM	0	42	27	1	1	Minimal – facet 9. 'Person' is merely used for 'individual' but 'community' is mentioned as 1 of 6 'stakeholder interests'.
54	Kaufman (2015b) RBV theory	0	15	23	2	0	Absent. 'Person' is used once synonymously for 'individual' and once in 'personality'.
55	Marchington (2015) Future of HRM	0	11	2	6	2	Minimal – facet 9. 'Community' is used to include citizens and consumer groups. 'Person' is only used regarding 'personal traits' or 'personality'.
56	Nyberg & Wright (2015) HC	1	2	34	5	0	Absent. 'Person' is used for 'individual'. For example, 'how does a person's social capital relate to a person's KSAOs?' (p. 290)
57	Stone & Deadrick (2015) Future of HRM	1	3	0	3	1	Minimal – facet 3. 'Person' is only used in 'impersonal' or synonymously with 'individual'. 'Humanity' is used [but only once] in ... 'HR should return to being a strong advocate for the respect for humanity at work' (p. 143).
58	Ulrich & Dulehorn (2015)	0	5	1	5	6	Absent. 'Person' is used either synonymously with 'individual' or in 'personal wealth' or 'personal

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
	The future of HRM						needs'. 'Community' is used in the context of strategic alignment.
59	Cooke et al. (2016) HPWS in China	0	4	0	13	1	Some –facets 8 & 9. 'Person' is used not just in 'personality' but in personal growth/development. The importance of 'interpersonal relationships' and social support for resilience because of HPWS is highlighted.
60	Hosain & Rahman (2016) Green HRM	0	10	1	1	1	Minimal – facet 8. One mention of 'personal and work lives' and that learning should foster both.
61	Madera et al. (2017) SHRM in hospitality & tourism industry	0	9	17	2	1	Absent. 'Person' is only used in 'personnel'. 'Community' is used once and only when referring to 'academic community'.
62	Markoulli et al. (2017) Review of HRM	0	4	9	3	0	Absent. Neither 'person' nor 'dignity' appears in their own top 100 search items. Employer, company, HR professional, and employee are the top 4 items. In the article itself, 'person' refers to personality, and person-environment fit only.
63	Saridakis et al. (2017) Meta-analysis of HRM	0	2	10	2	0	Absent. 'Person' is used in the phrase 'personal development' but only in the context of developing human capital.
64	Wright & Ulrich (2017) Past, present & future of SHRM	0	3	48	2	1	Minimal – facet 3. 'Dignity' is used once in one sentence of their conclusion: 'As people become more and more critical to organizational success, the management of them as both strategic resources and human beings worthy of dignity and respect increases in importance' (p.61) Person is used twice for 'individual'. 'Community' is used once only in 'community leaders'.
65	Jiang & Messersmith (2018) Meta-review of SHRM	0	6	15	1	0	Minimal – facet 8. 'Person' is used once but within the context of employee well-being (if not <i>eudaimonia</i>).

1	2	3	4	5	6	7	8
Item	SHRM Source (listed chronologically) and Focus	Human/ Humanity	Human Resource	Human Capital	Person	Community	Extent to which Person-Centred Facets are Represented in the Conceptualisation
66	Boon et al. (2018) Integrating HC & SHRM	0	4	281	4	0	Absent. 'Person' is used for 'individual' or in 'person- environment-fit' or 'personality'.
67	Knies et al. 2018 SHRM in context	0	4	1	4	0	Absent. 'Person' is only used in 'person-environment-fit' or as 'individual'.
	TOTALS	16	1506	1203	231	71	Dignity = 5 uses only. Facets = see results and discussion in Chapter 3.



CHAPTER 4—From Utility to Dignity: Humanism in Human Resource Management (Paper 2)

by Greg Latemore, Peter Steane and Robin Kramar

Abstract

This chapter critiques the resource-centred assumptions within HRM studies and presents an alternative approach towards the conceptualisation of the employee. Re-imagining the employee as person is proposed employing the distinction made by the French philosopher, Jacques Maritain (1882–1973) between the individual as ‘lower self’ and the person as ‘higher self’. An understanding of person as subject not object is envisaged, and dignity, growth, self-determination and the pursuit of the common good are regarded as key elements within a person-centred conceptualisation. Largely endorsing humanistic management, the chapter suggests a renewed understanding of those who do the work of organisations for HRM scholarship. The chapter’s contribution is to propose an integral humanism which respects the whole person of the employee who is not just a valuable resource but a valued person within a community of valued persons.

Keywords

- Humanism
- Humanistic perspective
- Ontology
- Personalistic perspective
- Strategic perspective.

Abbreviations/Acronyms

AMO	Abilities, motivation, opportunity
CSR	Corporate social responsibility
HPWS	High-performance work systems
HRM	Human resource management
KSAOs	Knowledge, skills, attributes and other characteristics
RBV	Resourced-based view
REMM	Resourceful, evaluative, maximising model
SHRM	Strategic human resource management
VRINO	Valuable, rare, inimitable, non-substitutable and organised.

4.0 Introduction to Chapter 4

In this thesis, the resource-centric conceptualisation of those who do the work of organisations is being contrasted with a person-centred conceptualisation in the HRM discourse. HRM refers to the practices utilised to manage the people who do the work of organisations. This chapter proposes that there are a number of ways of conceptualising HRM, including: strategic HRM (SHRM), humanistic management, and personalistic management. These three perspectives are based on different ontologies with varied assumptions about the people engaged in the work of organisations.

The objectives of this paper are to define these three HRM perspectives, to examine their relative strengths and weaknesses, to integrate them (in Figure 4.1), and to suggest further research for both HRM theory and practice.

One contribution of this chapter is to examine the assumptions within each HRM perspective in terms of the philosophy of Jacques Maritain who distinguished between the 'lower self' (the individual) and the 'higher self' (the person). The paper's second contribution is to propose an integral humanism which respects the whole person of the employee, who is not just a valuable resource but a valued person within a community of valued persons. We trust that the paper is interesting and worth reading because it critiques the resource-centred assumptions within HRM and presents an alternative approach towards the conceptualisation of those who do the work of organisations.

Our analysis reveals that a strategic perspective based upon SHRM emphasises the lower self as a consequence of its focus on the 'utility' of the individual. A personalistic perspective represents a characterisation aligned with Maritain's (1966) view of respect for the 'dignity' of the person as the higher self. However, while affirming their dignity as ends in themselves, the

humanistic perspective at the same time, regards those who do the work of organisations as means to achieve organisational outcomes.

4.1 The Importance of Ontology for HRM Scholarship

The ontology of HRM is defined as how the nature of the human being is understood and regarded within the workplace. After the Greek *ontos* 'being' and *logos* 'word' or 'discourse', ontology refers to expressions of 'what is' and is a branch of metaphysics concerned with the nature of being. René Descartes (1983) regarded metaphysics as the root of the tree of philosophy.

Greenwood (2013: 361) has pointed out that the HRM field 'suffers from limited ontological assumptions'. Delbridge (2006) concurs in that, while the word 'ontology' is rarely used in the HRM literature, a consideration of ontology is fundamental in research. An examination of ontology surfaces a range of philosophical concerns 'which have been muted within HRM' and that to date, 'philosophical introspection has been disappointingly absent in HRM' (Harney 2014: 154–155). This situation is exacerbated by instrumental assumptions of human nature and ontological realism (Ferris et al. 2004). Some scholars have linked such an approach to human nature with the 'narrow instrumentality of late capitalism' (Simons 1995: 278) perhaps endorsing Habermas (1988) who saw in the extension of instrumental rationality the 'colonization of the lifeworld' leading to an erosion of the very basis for social norms, solidarity and the sense of community.

4.2 The Nature of Humanism

While the philosophical literature on humanism is extensive and will not be canvassed here, humanism has been defined as 'a progressive philosophy of life that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good' (American Humanist Association 2018). The major document of

the contemporary humanist movement is the *Amsterdam Declaration 2002* which espouses eight principles: humanism is ethical; rational; supports democracy and human rights; insists that personal liberty must be combined with social responsibility; is a response to the widespread demand for an alternative to dogmatic religion; values artistic creativity and imagination; and is a life-stance aiming at the maximum possible fulfilment (International Humanist and Ethical Union 2002).

While there is both secular and religious humanism, humanists seem to agree that human dignity and well-being are to be affirmed. Humanism is understood as a way of life not just a way of thinking and it is attained in the rational pursuit of virtues such as justice and benevolence.

4.3 Humanism within HRM

Within HRM and its scholarship, the term 'human' is usually combined with 'resource'. Greenwood (2013: 355) asks 'what does it mean to us as humans to manage humans as resources?' Others lament the loss of the human in HRM (Janssens & Steyaert 1999) and yet others assert that 'taking up the research of and for the meaning of the "H" in HRM is a core task for the discipline' (Steyaert & Janssens 1999: 194). This paper focusses on those who do the work of organisations not only as human resources but as human beings and as persons. In that endeavour, two polarities will guide the approach: utility and dignity.

4.4 Two Polarities: Utility and Dignity

The concept of *utility* generally refers to usefulness and the term encompasses the 'necessary knowledge, skills and techniques to be an excellent professional' (Aguado et al. 2016: 13). Kahneman (2012: 273) postulates the view that 'people's choices are based not on dollar value, but on the psychological values of outcomes, their utilities'. Utility can therefore be

defined as 'the psychological value or the desirability of money' and refers to 'the contribution of an anticipated outcome to the overall attractiveness or aversiveness of an option in a choice' (Kahneman 2012: 272, 446). Employees produce the 'utility of wealth' as the desirable outcome of their individual and collective efforts. Pirson (2017c) has proposed that economism is predicated upon the same assumption regarding the value of the human contribution in creating wealth.

The concept of *dignity* is intrinsic to what it means to be human. Immanuel Kant (1724–1804) asserted that human beings can be described in terms of dignity as they are ends in themselves, above all price. He famously wrote:

Everything has either a price or a dignity. Whatever has a price can be replaced by something else as its equivalent; on the other hand, whatever is above all price, and therefore admits of no equivalent, has a dignity (Kant 1964: 435).

Once the prerogative of exalted or royal persons (Waldron 2009), all human beings now have (or should have) status, stature, and inherent worth (*dignitas*). People are neither superior nor inferior but equals who merit respect and freedom (Hicks 2011). It is this characteristic of freedom which modern authors regard as the foundation of human dignity (Aguado et al. 2017). Dignity has therefore been regarded as an intrinsic human quality and part of our human essence.

Dignity has also been viewed as 'a moral obligation for humans as agents of free will' (Sen 2002: 9) reflecting Hodson's (2001: 3) definition of dignity as 'the ability to establish a sense of self-worth and self-respect and to appreciate the respect of others'. To that extent then, 'respect for dignity' signals an appreciation of the inherent worth of a human being. Combining both approaches, dignity is therefore defined as the moral obligation to appreciate one's own and others' intrinsic self-worth. The concept of dignity is core to

Maritain's understanding of the person and the common good which shall next be examined.

The Person in Maritain's Philosophy

For Maritain (1966), the individual is the 'lower self', the lower good of the human being while the person can be defined as an expression of the 'higher self', the higher good of the human being. Maritain contrasts individuality (the material component) with personality (the spiritual component) and he highlights that the individual is but a narrow expression of the ego ('to grasp for itself'), while personality is an expression of the self ('giving itself') (Maritain 1966: 33–39).

Maritain acknowledges that '[t]his is no new distinction but a classical distinction belonging to the intellectual heritage of mankind [*sic*]' (1966: 33–34). Sison and Fontrodona (2012) source it to Aristotle and Thomas Aquinas, with scholars asserting that this distinction is of major importance in Maritain's work (Capaldi 2004; Evans 1952). Melé's explanation of this distinction is as follows:

Personalism differs from Individualism. The person is not seen as having an isolated existence, united to others only by social contracts. On the contrary, the person is seen as a social being with intrinsic relationships with others and an interdependent existence (Melé 2009b: 229).

Maritain postulates that 'the person is a whole ... and only the person is free; only the person possesses, in the full sense of these words, inwardness and subjectivity' (1966: 68). He claims that 'by the very fact that each of us is a person and expresses himself [*sic*] to himself [*sic*], each of us requires communication with other and the others in the order of knowledge and love' (Maritain 1966: 41–42). Each person is 'irreplaceable' (Maritain 1966: 75). Viewing some human beings as inferior such as slaves and women, might be

permissible within the Aristotelian framework, but this is 'clearly incompatible with Maritain's personalism' (Acevedo 2012: 211). Acevedo summarises Maritain's distinction as 'individuality (uniqueness, diversity, deficiencies) and personality (interiority, spirituality, perfectibility)' (Acevedo 2012: 208–209.)

The Common Good in Maritain's Philosophy

The common good is 'the end of the social whole' (Maritain 1966: 49) and 'the true ends of human persons' (Maritain 1966: 48). Personality and the common good imply each other, and '[this implication] is at the core of Maritain's social and political philosophy' (Acevedo 2012: 207). Maritain elaborates:

The common good is common because it is received in persons, each of whom is a mirror of the whole. Among the bees there is a public good, namely, the good functioning of the hive, but not a common good, that is, a good received and communicated. The end of society, therefore, is neither the individual good nor the collection of the individual goods of each of the persons who constitute it ... It is the good *human* life of the multitude, of a multitude of persons; it is their communion in good living. It is therefore common to both *the whole and the parts* into which it flows back and which, in turn, must benefit from it. (Maritain 1966: 50–53) [his emphasis].

The common good has more recently been seen as 'a set of conditions enabling the members of a community to attain reasonable objectives', and as 'a juridical order and social situation where opportunities ... are maximised' (Arjoon et al. 2018: 144, 154). Maritain simply defines the common good as 'the communion of persons in good living' (Maritain 1966: 51).

The common good is attained through integral humanism (Maritain 1996), a theocentric moral philosophy with a personalism offering a bridge between individualism with its initial freedom, on the one hand, and totalitarianism with its loss of freedom, on the other (Evans 1952). Integral humanism proposes the freedom of autonomy, a radical self-determination within a

community of persons who demonstrate intrinsic mutuality and reciprocity of interests. This theoretical approach of integral human development transcends the value creation within stakeholder theory (see Retolaza et al. 2018).

Maritain juxtaposes 'integral humanism' with 'anthropocentric or inhuman humanism' (Maritain 1996: 45), and addresses contemporary forms of materialistic individualism in his day: namely, bourgeois individualism; communistic anti-individualism; totalitarian or dictatorial anti-communism, and anti-individualism, which 'disregard the human *person* in one way or another, and, in its place, consider, willingly or not, the *material individual* alone' (Maritain 1966: 91) [his emphasis].

Maritain's (1996: 279) concept of integral humanism transcends both individualism and imperialism to create a 'personalistic democracy' which fosters a 'popular civic consciousness'. The ideal for a healthy civil society is for the realisation of a 'fraternal community' that 'transcends both economism and politicism' (Maritain 1996: 280, 286). This viewpoint underpins *The Universal Declaration of Human Rights* the first article of which states:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (United Nations 1948).

Although Maritain's view of integral humanism has been criticised for its idealism (Battaglia 2005), scholars have acknowledged Maritain's concept of the common good as the foundation of stakeholder theory (Beer et al. 2015) and as the basis for expanding the notion of value creation itself. Warren cites Maritain when urging a HRM that preserves employee dignity 'without treating them in either a collectivist or a purely contractual fashion' (Warren 2000: 181–182.)

The principle of the common good has been adopted by Catholic social teaching (Retolaza et al. 2018; Turkson 2017) where ‘the good of all people and of the whole person [is] the primary goal of society’ (Pontifical Council for Justice and Peace 2004: 73). The principle of the common good has also been employed when challenging the HRM mantra to ‘attract, motivate and retain the best talent’ as being ‘too limited and exclusive’ in a case study where most of the employees were people with disabilities (Sison 2007: 479). Maritain summarises his own view of the common good as follows:

We have emphasized the sociability of the person and the properly *human* nature of the common good. We have seen that it is a good according to the requirements of justice; that it must flow back upon persons, and that it includes, as its principal value, the access of persons to their liberty of expansion (Maritain 1966: 55) [his emphasis].

For Maritain, then, the person is the ‘higher self’, endowed with and owed a ‘liberty of expansion’, that is, personal growth and development. The seeds for civic growth and societal well-being are within the common good, and the common good itself fosters a ‘liberty of expansion’ by ensuring that economic and social benefits ‘flow back’ to citizens as persons (Maritain 1966: 55). For Maritain, liberty of expansion embodies ‘the flowering of a moral and rational life’ (Hittinger 2002: 82) and is expressed in ‘love of others and the communication of generosity’ (Maritain 1966: 51).

Maritain’s viewpoint on the person and the common good is now employed as a ‘lens’ to examine three HRM perspectives, beginning with the strategic perspective.

4.5 The Strategic Perspective in HRM Scholarship

HRM can be defined as ‘a broad term that refers to the activities associated with the management of the people who do the work of organisations’ (Kramar 2014: 1072). This broadens the view of Boxall and Purcell (2008) who defined HRM in terms of activities associated with managing employees.

HRM now includes the management of all those who do the work of organisations, including, full-time employees, subcontractors, consultants and non-employed volunteers (Kramar 2014). Nonetheless, in this paper, the term 'employee' has been used as most HRM and SHRM scholars still employ it.

The 'strategic perspective' is our construct which combines strategic management and its derivative, SHRM. Strategic management refers to the formulation of goals and implementation of the initiatives taken by an organisation's management on behalf of owners and investors, based on consideration of resources and an assessment of the internal and external environments in which they compete (after Nag et al. 2007). SHRM is 'the pattern of planned HR deployments and activities intended to enable an organisation to achieve its goals' (Wright & McMahan 1992: 298). The strategic perspective combines both strategic management and SHRM and is therefore defined as the approach whereby the formal management of people is undertaken to achieve organisational goals on behalf of owners and investors.

Five major theoretical frameworks have been identified in reviews of SHRM literature: the resource-based view (RBV); human capital theory; the behavioural perspective; the abilities, motivation, opportunities (AMO) framework; and social exchange theory (Jiang & Messersmith 2018). Consistently RBV is regarded as the 'central pillar of theory in the SHRM field' (Kaufman 2015b: 516–517) or the 'most popular' (Wright & Ulrich 2017: 49) among SHRM theories.

4.5.1 Strengths of the Strategic Perspective

In the strategic perspective, people at work are regarded as valuable assets, possessing work-related knowledge, skills, attributes and other characteristics (KSAOs) essential for organisational outcomes (Barney & Wright 1998; Beer et al. 2015; Ulrich 2016). HRM architecture recognises the resource-based view of

the firm (Lepak & Snell 1999) where resources which are valuable, rare, inimitable, non-substitutable and organised (VRINO) are deployed (Barney et al. 2001) to achieve competitive advantage for the organisation (Kamoche 1996).

The concept of human capital further supports the value of employee contributions. Human capital theory recognises the collective contribution of the workforce as well as physical and financial assets (Becker 1964). Lepak and Snell (1999) further affirm the value of HRM architecture in fostering employee contribution towards the value of a business enterprise.

High-performance work systems (HPWS) are important vehicles to achieve such organisational outcomes, and they are regarded as having universal application: 'all else being equal, the use of high-performance work practices and good internal fit should lead to positive outcomes for all types of firms' (Huselid 1995: 644). HPWS are now at the forefront of the current SHRM agenda (see Lv & Xu 2018).

The strategic perspective also recognises that employer and employee interests are aligned and that employers have employees' best interests at heart (Spencer 2013). Such unitarism assumes that mechanisms to resolve conflict become unnecessary since common goals are automatically shared (Nankervis et al. 2017: 521).

Further, the strategic perspective provides HRM professionals with a clear direction for their role and how they spend their time, as it reinforces the importance of their adding value as business partners in managing talent and human capital (Pritchard 2010; Ulrich, Younger et al. 2012; Ulrich & Dulebohn 2015).

4.5.2 Weaknesses of the Strategic Perspective

The strategic perspective exhibits a tendency of reducing those who do the work of organisations to instruments or commodities (de Gama et al. 2013; Legge 1999) and ‘treading dangerously close to placing [the] human in the same category with office furniture and computers’ (Greenwood 2002: 261). Such ‘mechanistic dehumanisation’ (Väyrynen & Laari-Salmela 2018: 97) that is, regarding people as machine-like, denies their humanity. In such a viewpoint with its pursuit of productivity and efficiency, the ‘hard’ model of HRM prevails (Guest 1987) which leads to increasing employee performance expectations, job insecurity and lower job satisfaction (Kaye 1999). Kaufman (2010b) claims that greater motivation for the employee means work intensification and that more flexibility often means less job security.

The strategic perspective is prone to reify the person. György Lukács originally proposed the idea of reification to challenge ideologies where the products of workers’ labour were independent of the social processes which created them. For Lukács, reification presents a false view of society and social relations where

[man’s] [*sic*] qualities and abilities are no longer an organic part of his [*sic*] personality, they are things which he [*sic*] can “own” or “dispose of” like the various objects of the external world (Lukács 1971: 100).

Axel Honneth revived Lukács’ idea of reification in discussing modern forms of social life under capitalism and defined reification in terms of the various processes that promote a misrecognition, forgetting or neglect of intersubjective recognition in the workplace and social relations (Honneth 1995; 2008).

Gazi Islam sees the reification of employees as ‘bearers or owners of traits, exemplars of categories ... rather than as free agents whose self-expression is

realized in and through such traits and categories' (Islam 2012: 40). What reification leads to is 'a kind of social pathology by which we forget the empathetic basis of our relations, turning our attention to instrumental uses of other people' (Islam 2012: 43). The strategic perspective is prone to reduce people at work to bundles of discrete resources and capacities (Islam 2012).

Within the strategic perspective, regarding people as 'human capital' categorises flesh and blood people (Fortier & Albert 2015). While it is legitimate to refer to persons in general as 'people', the aggregation and the meaning of 'human capital' within HRM theory perhaps ignores the reality that humans are unique, that is, both similar and different from one another. Further, the concept of human capital was once alleged to be demeaning because it treated people as machines (Becker 1996). While such hostility has waned, the risk remains that strategic HRM researchers may similarly treat human capital as a form of capital owned and controlled by the firm (Wright & McMahan 2011).

The strategic perspective seems to be unclear about which HPWS lead to high performance. Despite attempts to distinguish between control-oriented and involvement-oriented HPWS (Ananthram et al. 2017) such efforts do not illuminate what has been described as the 'black box' of HPWS (Boxall, Ang & Bartram 2011). Kaufman asserts that Huselid's (1995) claim of the universal application of HPWS is 'fundamentally misspecified' (Kaufman 2010b: 286). Further, there are contradictory findings of HPWS which would question the claims in current HRM scholarship of beneficial outcomes for both employees and organisations of the strategic perspective (Van De Voorde & Beijer 2015).

The strategic perspective's espousal of a unitarist view of the employment relationship might be a strength from the employer's viewpoint but not necessarily from the employee's. Legge (1999) criticises the tendency of SHRM

to embody a unitarist view and that, until recently, the worker's perspective has been ignored (Edgar & Geare 2014; Van Buren et al. 2011). Williamson (1985) assumed that opportunistic behaviour was more characteristic of employees than employers and that SHRM seemed to be predicated on the assumption that controls had to be put in place to deal with employees' shirking of responsibility. Contrasted with this view is the assertion that 'the idea that employers may be opportunistic and exploitative in their actions towards workers is not directly acknowledged [by economics]' (Spencer 2013: 351).

The focus of the strategic perspective is upon the organisation and employer interests. The strategic perspective adopts economism and financial wealth creation and underplays the need to pursue social value (Pirson 2017c). Despite efforts to moderate its impact and attempts to integrate personalism and strategic management (Powell 2014), the strategic perspective endorses Friedman (1962) in regarding the shareholder as the ultimate beneficiary of a business, and that the responsibility of a firm is to its shareholders and to increase their profits, not to be morally responsible to wider beneficiaries.

The strategic perspective adopts an individualistic conception of the person and perhaps of an atomistic society (Ghoshal & Bartlett 1998; Granovetter 1985; Wilcox & Lowry 2000). It legitimises the casualisation of the workforce and the intensification of work sometimes leading to employee harm (Mariappanadar 2014) and the destruction of social inclusion (Sennett 1999). The negative impact of SHRM upon employees has been summarised as 'concerned with distancing, depersonalizing and dissembling, and acts in support of the ... requirements of business, not of people' (de Gama et al. 2013: 97).

In the strategic perspective, HRM professionals are tools of management (Kinsey 2012). While some HRM scholars advocate the importance of HRM being a credible business partner with management in adding strategic value (Barney & Wright 1998; Ulrich & Dulebohn 2015), others see the role of the HRM professional as being a steward and the organisation's conscience (Brown et al. 2009; Macklin 2006). The HRM profession appears to seek a balance between 'value' and 'values' (Wright & Snell 2005), and whether it should be 'guardians' or 'gamblers' of well-being (Renwick 2003).

In Figure 4.1 (below), the strategic perspective is identified as 'individual resource' and 'human capital'. With its consideration of the person at work as a valuable asset and as a means of producing utility for organisational benefit, the strategic perspective is not aligned with Maritain's view of the person. The perceived strengths and weaknesses of the strategic perspective are summarised in Table 4.1 (see over):

Table 4.1 Summary of the Strengths and Weaknesses of the Strategic Perspective

Strengths of the Strategic Perspective	Weaknesses of the Strategic Perspective
People are regarded as valuable assets for the organisation.	Tends to reduce people to instruments or commodities as 'hard' HRM. May regard 'human capital' as a form of capital owned and controlled by organisations.
As human resources & human capital, people are valuable, rare, inimitable, non-substitutable and organised (VRINO) for competitive advantage.	Prone to reify the person and reduce people at work to bundles of discrete resources & capacities. Aggregation as human capital perhaps ignores the reality that humans are unique, not a category.
High-performance work systems (HPWS) universally achieve positive organisational outcomes.	The universal application of HPWS is perhaps over-stated. There are contradictory outcomes of HPWS for both organisations and employees.
Employer and employee interests are aligned in a unitarist viewpoint.	Denies the plurality of interests between employers and employees.
Adopts economism to pursue financial wealth creation for the organisation.	Underplays the need to pursue social value and legitimate outcomes for multiple stakeholders.
Reinforces the role of HRM professionals as tools of management and business partners.	Adopts an individualistic conception of the person and perhaps of an atomistic society.
	Downplays the role of HRM professionals as employee advocates and guardians of employee well-being.
	Legitimises the casualisation & intensification of work perhaps leading to employee harm.
	Is not aligned with Maritain's view of the person and the common good.

4.6 The Humanistic Perspective in HRM Scholarship

Since Boethius, a human being has been regarded as a singular, rational entity (Gorman 2011). Instead, Kitwood (1997a) argues that all humans are properly regarded as persons with inherent dignity, even when they display

diminished mental capacity. Therefore, a human (being) can be defined as an individual entity with physical, rational, non-rational, emotional, relational, and spiritual dimensions. This definition takes a holistic perspective, aligned with numerous scholars who advocate that 'the human' refers to multiple dimensions beyond the purely biological.

The humanistic perspective is enshrined in humanistic management, which has been defined as 'a management [theory] that emphasizes the human condition and is oriented to the development of human virtue, in all its forms, to its fullest extent' (Melé 2003: 78–79). There is an increasing scholarship in this area with certain scholars being prominent including Aguado et al. (2015), Dierksmeier (2015), Melé (2003), and Pirson (2017c).

4.6.1 Strengths of the Humanistic Perspective

The conception of the human being in humanistic management transcends the classical understanding of motives and needs about relatedness and satisfaction, to include transitive motives such as benevolence, as well as moral goods such as respect and flourishing (Melé 2003). The humanistic viewpoint challenges the limited assumption of classical views that employee motivations are essentially self-interested, amoral, and non-spiritual (Guillén et al. 2014).

In the humanistic perspective, the foundation of human nature is not wants but needs, and its goal is not maximisation but balance (see Pirson 2017c: 62). The additional human drives 'to connect' and 'to comprehend' are part of the humanistic perspective not just the drives 'to protect' and 'to acquire' in the resourceful, evaluative, maximising model (REMM) of economism (Pirson & Von Kimakowitz 2014) which underpins the strategic perspective.

While the strategic perspective highlights the importance of utility, humanistic management highlights the importance of human dignity (Pirson 2017c).

Within the humanistic perspective, employees value and respond to managers who treat them with 'respect, acceptance and communion' (Pirson & Lawrence 2009: 553).

According to Dierksmeier (2015) the humanistic perspective recognises the real *conditio humana* not the fictional *homo economicus* of neoclassical economics. It broadens the conversation from the maximisation of utility to a balance of interests (Pirson & Lawrence 2009) and from the aspiration of wealth-creation to well-being creation (Pirson 2017a; 2017b). This paradigm shift from utilitarian economism to ecological capitalism has been expounded at length in the humanistic perspective (Aguado et al. 2015; Arnaud & Wasieleski 2014; Dierksmeier 2015; Fontrodona & Sison 2006; Grassi & Habisch 2011; Melé 2008; Pirson 2015; Spitzeck 2011).

The common good is evident in humanistic management where a 'community of persons embedded with an organisational culture ... foster character' (Melé 2003: 82) and that what characterises a community is not 'the multiplicity of subjects, but the unity of such multiplicity' (Melé 2003: 83). The model of management in humanistic management is more conducive to societal value than is the strategic perspective. Managers in the shareholder economy are stewards while in the stakeholder economy they are agents (Pirson & Lawrence 2009). The mental model for humanistic management is that all business is 'Human2Human business' (von Kimakowitz 2017: 22). In such an approach, three characteristics of organisations which strive to do as well as they do good, are: 'unconditional respect for human dignity, integration of ethical reflection in management decisions, and active ongoing engagement with stakeholders' (von Kimakowitz 2017: 26).

The recognition of the humanity of the employee within a humanistic perspective successfully avoids the reification tendencies within the strategic

perspective. Instead, recognition theory grounds social organisation on the basis of individuals' needs for interpersonal recognition or affirmation and has a focus on 'valorizing rather than the exploiting of employee capabilities' (Islam 2013: 241). With Honneth and Margalit (2001), recognition can be defined as an affirmation of the basic personal bond between social actors, and their willingness to participate in society together. Recognition theory is useful for management, because it 'does not constitute an anti-business view, claiming that all market relations are immoral' (Islam 2013: 242). In the human-centred organisation, people are valued for their humanness, and what they might deserve, not their resourcefulness, and what that costs' (Keenoy 1997: 836).

In the humanistic perspective, 'the ultimate purpose of human existence is the notion of flourishing and well-being [*eudaimonia*]' (Pirson 2017c: 75) rather than the wealth-creation of the economic, strategic perspective.

4.6.2 Weaknesses of the Humanistic Perspective

A surprising aspect of some advocates of the humanistic perspective is the apparent inconsistency in their endorsing the dignity of the human on the one hand while, at the same time, claiming that the 'view of other' is means and an end (Pirson & Lawrence 2009: 555).

While the humanistic perspective challenges the economism of the strategic perspective with regard to its 'view of other' as being means to an end, this 'view of other' as means and an end appears to be inconsistent with its own fundamental priority of affirming human dignity. Even if the intention is that the other person is a means and an end (as an object) and that only oneself retains the end (as a subject), this might be incompatible with the ideology of the humanistic perspective which seeks to transcend the economic viewpoint which tends to objectify people. Accordingly, 'one cannot trade off

the dignity of one person in order to honour a greater dignity in two, ten, or a thousand persons' (Hill 1980: 93). The Kantian 'Formula of Humanity' (Kant 1964) which embraces the principle that it is always wrong to treat others as a means must be affirmed, especially in a humanistic management discourse. Nonetheless, it might be possible to allow for a synthesis effect where those who do the work of organisations could be regarded as both means and ends wherein their personal dignity is still upheld.

The literature on this Kantian 'Categorical Imperative' and its interpretation is beyond the scope of this paper. The point is that those who do the work of organisations must never be treated solely as a means: their dignity must always be affirmed and they must never be exploited when voluntarily contributing to organisational wealth-creation (thereby displaying usefulness and utility). This imperative and its reasonable application in practice appear to be unclear within the humanistic perspective.

Further, the humanistic perspective might be idealising employees in its quest to overcome economism and to make a convincing case for an alternative approach. The positivity of comparative views of human nature therefore seems to be emphasised in various taxonomies. For example, economism is depicted as espousing 'maximisation and status' whereas the humanistic view espouses 'balance and well-being' (Pirson 2017c: 62).

The humanistic perspective perhaps also downplays the importance of the managerial prescription (Johnsen and Gudmand-Høyer 2010) and the responsibility of the employer to manage viable, competitive organisations. As agents of the organisation, managers are still legally required to work towards shareholder value. While this might not reflect the desired ideology of the humanistic perspective, it still seems to be the predominant viewpoint in practice.

The humanistic perspective is identified in Figure 4.1 below as ‘human being’ and ‘community’. With its consideration of the employee as a human being with dignity, as both means and end, the humanistic perspective then, is reasonably aligned with Maritain’s view of the person (as solely an end). The perceived strengths and weaknesses of the humanistic perspective are now summarised in Table 4.2:

Table 4.2 Summary of the Strengths and Weaknesses of the Humanistic Perspective

Strengths of the Humanistic Perspective	Weaknesses of the Humanistic Perspective
Challenges the view that employee motivations are essentially self-interested, amoral, and non-spiritual.	That people are both means and ends appears to be inconsistent with its own fundamental priority of affirming human dignity.
Defines the foundation of human nature as not wants but needs and that its goal is not maximisation but balance.	Perhaps idealises employees in its quest to overcome the limitations of economism in the strategic perspective.
Avoids the reification tendencies of the strategic perspective.	Perhaps downplays the importance of managers as organisational agents and their managerial prerogative.
Recognises the importance of human dignity and of the community.	
Asserts that the ultimate purpose of human existence as human flourishing and well-being.	
Is reasonably aligned with Maritain’s view of the person and the common good.	

4.7 Bridging the Humanistic and Personalistic Perspectives

The concepts of the common good in relation to stakeholder theory and the corporation being understood as a community of persons (Melé 2016) represent the pillars of a possible bridge between the humanistic and the personalistic perspectives. Retolaza et al. (2018) highlight that the key features of stakeholder theory include: value-creation for all stakeholders is the aim of

the firm; a complex view of human nature is recognised; property rights are shared; and governance is in favour of multi-stakeholder interests.

Stakeholder theory recognises that there are other beneficiaries to be considered apart from shareholders, a view consistent with Maritain's (1966) personalistic perspective in that the benefits of organisations should 'flow back' to citizens and provide a 'liberty of expansion' (Maritain 1966: 51, 55) to citizens as well as to organisational owners and investors. Corporate social responsibility (CSR) also recognises the same imperative, namely that a business has social and environmental obligations which transcend the financial interests of shareholders. Michael Beer and his colleagues (Beer et al. 1984) – the original advocates of the so-called 'soft' or 'Harvard' model of HRM – has recently reiterated his multi-stakeholder advocacy for HRM theory and practice (Beer et al. 2015).

Helen Alford (2010) advocates that the human being is to be seen as a duality, both self-interested and self-giving. She challenges the view of humans as purely self-interested maximisers as not being inaccurate but as being incomplete. Similarly, Naughton et al. (1995) challenge the purely economic purpose of the firm and they reinforce the notion that the common good provides an orientation, or a moral compass in favour of human development and generosity.

While Drucker (1979) once argued that the purpose of a business was to create and keep a customer, he also insisted that while profitability was the crucial oxygen that kept any business alive, profit-maximisation was a dangerous myth which was not only detrimental to society, but also self-destructive for the organisation itself. Rather, he advocated that business enterprises were 'organs of society' (Drucker 2009: 39).

Other scholars have taken up this same point. Weisbord (1987) depicted the purpose of an organisation as to foster dignity, meaning and community. Melé (2016: 52) sees the business firm as ‘a community of persons, to be built up by reinforcing the sense of belonging, the awareness of common purposes, the links among those who form the community, and the willingness to cooperate to achieve common goals’. Freeman and Ginena (2015: 11, 17) view a business as ‘part of the community, not separated from it’ and as a ‘human institution’ based upon ‘social cooperation’. Similar narratives espouse ‘conscious capitalism’ and the ‘economy of communion’ (Frémeaux & Michelson 2017).

4.8 The Personalistic Perspective in HRM Scholarship

While Acevedo (2012: 197) regards humanistic management as ‘inherently personalistic’, the personalistic perspective presents an alternative approach for HRM scholarship.

There is no dogma or unified doctrine that specifies a personalistic ideology (Whetstone 2002) – ‘personalism is not a system, but a perspective, a method, an exigency’ (Mounier 1951: 150). Personalism transcends individualism, with sociability and dignity as its inherent characteristics (Alford 2010; Retolaza et al. 2018).

Five fundamental themes have been identified within the personalistic perspective: centrality of the person, subjectivity and autonomy; human dignity; the person within community; and participation and solidarity (Gronbacher 1998). The personalistic perspective is defined as a viewpoint about the nature of humanity which emphasises the significance, uniqueness and inviolability of the person, as well as the person’s essentially relational or communitarian dimension (after Williams & Bengtsson 2018).

The personalistic perspective therefore integrates two key ideas: the ‘person’, and the ‘common good’ thereby endorsing the approach of Maritain. The

notion of the person typically include the nature of the person, the person as an end not solely a means, and the person exists in relationship – three aspects which shall now be addressed.

The Nature of the Person

In a personalist perspective, a person is regarded as the author of their own destiny and possessing individual agency. The person is a 'process not a product' (Rogers 1961:122). This 'becoming a person' includes getting behind the mask of inauthenticity allowing for the experience of feeling and discovering the self (Rogers 1961: 108-114). Personhood implies both a quest for, and the discovery of the self, 'to become that self which one truly is' (Rogers 1961: 163). The proper disposition towards a person is solicitude for the 'I-Thou' not just concern for an 'I-It' (Buber 1958; 1975). For Buber, rather than concern for a problem in a calculating way, the proper relationship with a human being is care for a person in a reflective way. Citing Buber, Malloy and Hadjistavropoulos (2004) similarly propose when dealing with persons, one should move from the calculative 'I-It' relationship to the calculative-reflective 'I-Thou' relationship.

Holley (1978) enumerated the five essential qualities as: a mind, a body, a social presence, autonomy, and a multi-dimensional harmony. Self-determination theory asserts that there are three innate psychological needs: competence, autonomy and relatedness (Deci & Ryan 2000). Arnaud and Wasieleski (2014) enumerate five aspects: liberty and self-determination with the right to develop one's potential; moral autonomy; dignity; the need to be socially integrated, recognised and considered as a unique and singular person; care for others; and a concern for the common good.

Such representative personalistic views espouse dignity, uniqueness, interiority and freedom as being essential to the nature of personhood. These views are aligned with Maritain's viewpoint on the nature of the person.

The Person is an End not Solely a Means

The personalistic perspective adopts Kant's second formulation of the Categorical Imperative:

Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end (Kant 1964: 429).

The conditions for and the implications of this principle are complex and have been explored elsewhere (Hill 1980). In describing a 'kingdom of ends', Kant distinguishes relative or personal ends from ends in themselves, in that the latter have dignity whereas the former only have price (Kant 1964). This idea may be a key to understanding the sense in which humanity is supposed to be an end in itself. Autonomy is said to be 'the ground of dignity, not fear or hope of rewards' (Kant 1964: 103), and that dignity is the fundamental reason why humanity is to be honoured in word and gesture as well as in deed. Therefore, any disrespect and mockery of others is to be as opposed as is any self-disparagement or servility towards others (Hill 1980).

The Person Exists in Relationship

A person is always 'to-be-with' or *co-esse* other human beings, that is, identity and status as a person is a matter of inter-subjectivity (Hill 2013). Both *Dasein* ('being there') and *Mitsein* ('being with') are understood in the nature of a person. This idea of being-with echoes the old African concept of *ubuntu*, 'I am because we are' (Gade 2012).

Warren (2000) notes the strong individualistic orientation in SHRM philosophy. Western scholars typically emphasise the individualistic nature of the person while Eastern (Li 2012) and African (Obioha 2014a; 2014b) scholars typically emphasise a more communal personhood. Obioha (2014a) argues for a moderate communalism where mutuality and reciprocity occurs between the individual and the community, and she states that 'communal consciousness helps to avoid the excesses of extreme individualism and makes room for the achievement of the common good necessary for social flourishing' (Obioha 2014a: 263). She concludes by summarising that 'communal personhood is germane for the realization of this all-important destiny, human well-being' (Obioha 2014a: 265). So, the person is a person with other persons.

Overall, the person is self-aware, self-determined, in process, has inherent dignity, is a subject not an object, is an end not solely a means, and is relational.

4.8.1 Strengths of the Personalistic Perspective

The personalistic perspective is aligned with Maritain's views on the nature of the person and on the importance of the common good.

The personalistic perspective endorses the humanistic perspective in recognising human dignity where the employee is a subject not an object (Fortier & Albert 2015).

This personalistic perspective also challenges the strategic perspective in that employees are not 'resourceful, evaluative maximisers' (Jensen and Meckling 1994), a challenge shared with humanistic management (Pirson 2017c). Rather, employees are persons with inherent altruism and connectedness.

The personalistic perspective, especially under Kant and Maritain, corrects the notion of some scholars in the humanistic perspective by asserting that human beings are not means and ends, but ends in themselves, and that they should

never be treated solely as a means. That people are useful in contributing to organisational goals is acknowledged in both strategic and humanistic perspectives: the personalistic perspective perhaps offers an emphasis which is implicit in these two HRM perspectives.

The personalistic perspective challenges the view of the strategic perspective where employees are tradeable individuals, short-term commodities to 'turn on and off like a tap' (Legge 1999: 251). While individuals might be replaceable, the person is unique and irreplaceable (Maritain 1966), of incomparable worth (Kant 1964), with innate self-determination (Deci & Ryan 2000).

The personalistic perspective overcomes both the social aggregation and collectivist orientation of human capital in the strategic perspective, and strengthens the humanistic perspective in that persons are not 'a category' but unique 'flesh and blood' beings (Fortier & Albert 2015: 3) who are at once similar and different from each other.

The personalistic perspective also addresses the possible social atomisation (Granovetter 1985), reductionism (Fortier & Albert 2015) and reification (Honneth 2008) of the individual within a strategic perspective. It presents a nuanced view of both human nature itself and of society.

The personalistic perspective recognises the understanding of 'community of persons' (Melé 2003: 77) and the 'social community' (Pirson & Lawrence 2009: 555) within the humanistic perspective but strengthens it when endorsing Maritain's (1966) viewpoint on the 'common good' wherein persons engage in both the 'liberty of expansion' and the sharing or 'flow back' of prosperity to all (Maritain 1966: 55).

The personalistic perspective presents a view which is respectful of people with diminished capacity. Person-centred caring (Kitwood 1997a) suggests

guidelines for HRM in relating to employees, notwithstanding that the concept of 'person-centeredness' was first employed in a health-care context. For example, recent research by Cavanagh et al. (2017) on employing workers with disabilities, provides evidence that enhanced knowledge and support overcomes employer discrimination and negative attitudes.

The personalistic perspective offers a supportive narrative for HRM professionals who adopt an employee-centred approach to their HRM activities (Brown et al. 2009; Macklin 2006).

4.8.2 Weaknesses of the Personalistic Perspective

The personalistic perspective might presume that unique self-determination and freedom in the employment relationship are desired and achievable by all those who do the work of organisations. Indeed, the employment relationship has paradoxes and dilemmas (Kramar & Holland 2015) which are not easily resolved by simply specifying optimum freedom, discretion and voice.

The personalistic perspective might be appropriated to diminish the importance of the employer in the employment relationship, to diminish the managerial prerogative (Johnsen and Gudmand-Høyer 2010) and managers' legitimate responsibility of ensuring performance from employees (Spencer 2013).

While efforts are being made to transcend the profit-making emphasis of businesses within the personalistic perspective and consider human value (Neesham et al. 2010), it is unclear how people actually contribute towards 'human value' if they are not meant to be a means to an end but ends in themselves (after Kant 1964). More work needs to be done in ensuring that employees are not treated solely as means, notwithstanding the voluntary nature of their contributing KSAOs for organisational benefit.

In Figure 4:1 below, the personalistic perspective is identified as ‘person’ and ‘common good’. With its consideration of the employee as a valued person with dignity and as an end and not solely as a means, the personalistic perspective is aligned with Maritain’s view of the person. The perceived strengths and weaknesses of the personalistic perspective are now summarised in Table 4.3:

Table 4.3 Summary of the Strengths and Weaknesses of the Personalistic Perspective

Strengths of the Personalistic Perspective	Weaknesses of the Personalistic Perspective
Transcends individualism with dignity and sociability as its inherent characteristics.	Might presume that unique self-determination and freedom in the employment relationship are desired and achievable.
Emphasises the significance, uniqueness and inviolability of the person and their essential relational or communitarian nature.	Might be appropriated to diminish the importance of the employer in the employment relationship.
Asserts that a person is the author of their own destiny possessing individual agency and self-determination.	Might be unclear how people actually contribute towards ‘human value’.
Espouses the view that the person is unique and irreplaceable, not a short-term, tradeable commodity as in the strategic perspective.	
Perhaps corrects the notion in the humanistic perspective that human beings are not ‘means and ends’ but ‘ends’ in themselves and reinforces that people should never be treated solely as a means.	
Overcomes both the social aggregation and collectivist orientation of the concept of human capital in the strategic perspective.	
Addresses the possible social atomisation, reductionism and reification tendencies of the strategic perspective.	

Strengths of the Personalistic Perspective	Weaknesses of the Personalistic Perspective
Strengthens the community focus in the humanistic perspective by emphasising the liberty of expansion and the flow back of prosperity with its notion of the common good.	
Presents a view of humanity which is respectful of people with diminished capacity.	
Offers a supportive narrative for HRM professionals adopting an employee-centred approach.	
Is clearly aligned with Maritain's view of the person and the common good.	

4.9 Overall Summary of the Three Perspectives for HRM Scholarship

Figure 4.1 (see over) represents a summary of these three perspectives for HRM. The horizontal dimension contrasts the perspectives according to their respective viewpoints about employees being valuable with utility, and being valued with dignity. The vertical dimension juxtaposes the macro and micro foundations of strategic management.

Figure 4.1 Three HRM Perspectives

		Utility (valuable)	Dignity (valued)		
MACRO- FOUNDATIONS	WEALTH-CREATION (End)	Human capital	Community	Common good	WELL-BEING CREATION (End)
MICRO- FOUNDATIONS		Individual asset	Human being	Person	
		Strategic perspective	Humanistic perspective	Personalistic perspective	

4.9.1 The Vertical Dimension: Macro and Micro Foundations

In the social sciences, micro-foundations and macro-foundations explore methodological individualism or methodological collectivism respectively (Barney & Felin 2013). Micro-foundations in strategic management refer to domains such as HRM at the individual and group level, while macro-foundations refer to organisation-level or firm-level considerations (Molina-Azorin 2014). This distinction in strategic management is employed here to assist in integrating our research on these three perspectives for HRM.

On macro-foundational grounds and within the strategic perspective, people are considered as ‘human capital’. At the other pole of the macro-foundational dimension is the ‘common good’ with communal harmony attained through integral humanism.

In Figure 4.1 and adopting the distinction of Maritain (1966), micro-foundations are represented as the ‘individual resource’ within the strategic perspective, as ‘person’ within the personalistic perspective, with ‘human

being' as the bridging descriptor within the humanistic perspective. In the strategic perspective, the goal of human nature is maximisation (Jensen & Meckling 1994); in the humanistic perspective, it is balance (Pirson 2017c); in the personalistic perspective, it is human flourishing (Arjoon et al. 2018). In both humanistic and personalistic perspectives, the focal point of human nature is both relational and communal.

4.9.2 The Horizontal Dimension: Three HRM Perspectives

In Figure 4.1, the poles of the horizontal axis depict the contrasts between wealth-creation through HPWS and well-being creation through recognition and respect.

The strategic perspective in the left-hand column of Figure 4.1 is characterised by the deployment of HPWS where KSAOs are bundled to form a valuable resource (Lepak & Snell 1999). The strategic perspective acknowledges that those who do the work of organisations are a valuable means possessing utility to achieve organisational outcomes.

The humanistic perspective in the middle column of Figure 4.1 recognises the inherent dignity of those who do the work of organisations (Pirson 2017b). They are valued human beings and both 'means and an end' (Pirson & Lawrence 2009: 555) in the pursuit of well-being. Collectively, people are understood as a 'social community' (Pirson & Lawrence 2009: 555) or as a 'community of persons' (Melé 2003: 82) where multiple stakeholders benefit from their endeavours in the workplace (Pirson 2017b; 2017c).

The personalistic perspective in the right-hand column of Figure 4.1 also recognises the dignity of those who do the work of organisations, that they are valued as persons, and regards them as ends in themselves and not simply as means (after Kant 1964). Persons have optimum discretion and self-determination, who co-operate towards the common good, and whose

benefits are fully shared (Maritain 1966). The personalistic perspective respects their uniqueness as persons, fostering communal harmony towards the common good.

4.10 Implications for HRM Theory

In the light of an examination of these three HRM perspectives, a number of considerations for further HRM research are proposed.

Firstly, to what extent are these three perspectives the only or the main ones in current HRM and SHRM research and to what extent are they contested among HRM scholars?

Secondly, to what extent does the personalistic perspective add significant value to the perspective of humanistic management in understanding those who do the work of organisations or is such a distinction problematic? Specifically, how does Maritain's notion of 'the common good' extend – if at all – the notions of 'social community' (Pirson & Lawrence 2009) and of 'community of persons' (Melé 2003) within humanistic management theory? Would personalism then be viewed as true humanism rather than as an alternative perspective for HRM theorists?

Thirdly, apart from Maritain's philosophy of person and the common good, what other approaches might provide useful theoretical 'lenses' for examining HRM theories about those who contribute to organisations?

Fourthly, to what extent does the personalistic perspective itself exhibit a tendency to reify certain abstract concepts such as 'human' and 'person' while seeking to correct the reification and commodification tendencies of the concept of 'resource' within the strategic perspective?

Fifthly, what factors contribute to the apparent persistence of the strategic perspective in HRM theory when other narratives exist about the human condition and society itself?

Sixthly, to what extent do HPWS exhibit instrumental assumptions of human nature and reinforce a strategic perspective within HRM scholarship? How well does HRM scholarship investigate the impact of HPWS upon persons and community well-being in the quest for organisational productivity?

4.11 Implications for HRM Practice

A number of practical suggestions for implementing a personalistic perspective are also offered.

Firstly, devise personalised employment contracts which are not only linked with staff vacancies and current role descriptions but also linked with each person's unique skill sets, recognise employee self-determination, and their drives to connect and to comprehend. For HRM practitioners, autonomy is to be fostered so those who do the work of organisations have the power to set their own ends as persons (Enslin 2014; Kant 1964).

Secondly, encourage forms of voice and participation as in worker councils and ensure fair and equitable reward schemes such as profit-sharing where the benefits of their efforts 'flow back' to themselves in a 'liberty of expansion' (after Maritain 1966: 51, 55).

Thirdly, create leadership development programs which encourage autonomy-supportive leadership of staff rather than merely compliance-supportive leadership.

Fourthly, implement reward and recognition programs which are geared towards self-determination and development rather than contingent reward and performance.

Fifthly, craft HRM policies which foster healthy and non-toxic cultures where the dignity of people is respected, and where they are treated as ends, not solely as means.

Sixthly, support people in the workplace in contributing towards the common good and set up programs where a healthy, civil society can be developed and actualised.

The objectives of this chapter were to identify and define three HRM perspectives, to examine their relative strengths and weaknesses, to integrate these three perspectives (Figure 4.1), and to offer suggestions for further research for both HRM theory and practice. The main contribution of this chapter was to examine the assumptions within each HRM perspective in terms of the philosophy of Maritain (1966) who distinguished between the 'lower self' (the individual) and the 'higher self' (the person).

Words do matter and the meaning of words is found 'in their use' (Wittgenstein 1953: Section §138 – see Budd 1984). It is in language that concepts are both created and conveyed: as Karen Legge concludes, 'the representation we make of employees is not just an exercise in rhetoric' (Legge 1999: 260). Those who do the work of organisations have been variously described here as resources, as humans and as persons. While acknowledging the contribution of the strategic perspective, this chapter sought to guide future HRM discourse with the contributions of humanistic and personalistic perspectives.

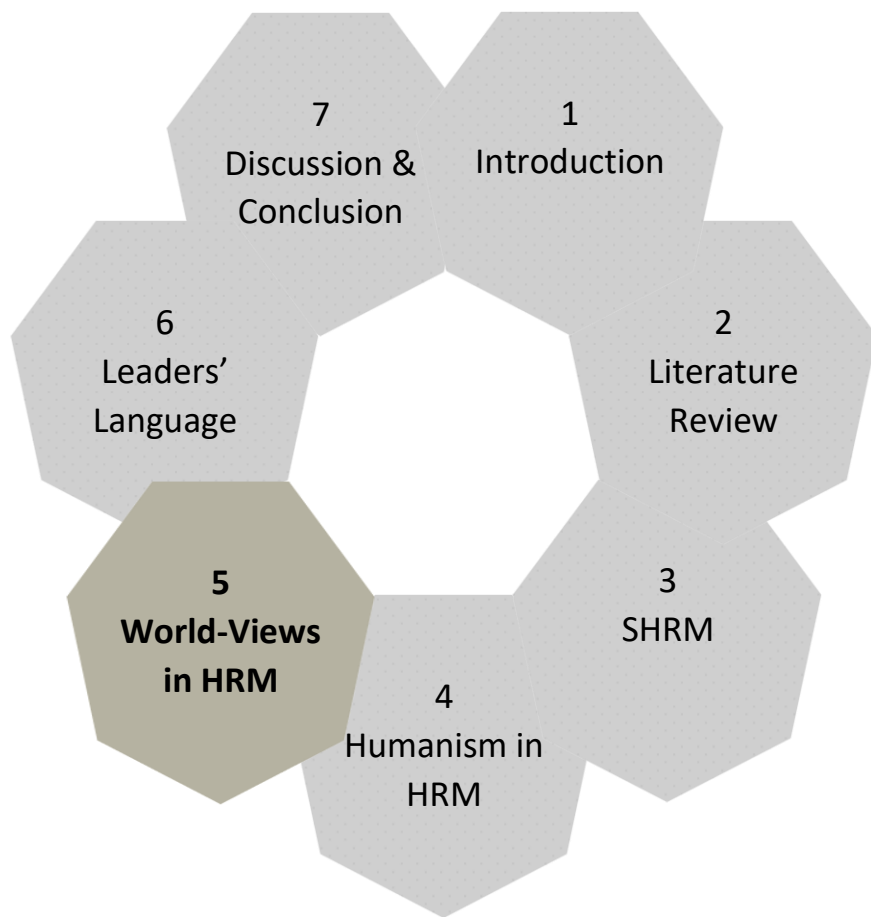
4.12 Conclusion to Chapter 4

This paper's contribution was to endorse Maritain's philosophy in proposing an integral humanism which respects the whole person of the employee who is not just a valuable resource but a valued person within a community of valued persons. In doing so, it proposed and critiqued the strengths and

weaknesses of three perspectives for HRM: the strategic, the humanistic and the personalistic. The paper largely endorsed the latter two viewpoints.

The thesis now progresses with Chapter 5 which is the third of the four papers in the thesis, and is entitled 'From utility to dignity: World-views within human resource management'. The chapter will again address the three world-views – the strategic, the humanistic and the personalistic. It will then contrast nine philosophies within these three world-views: economism, individualism, and instrumentalism (strategic); humanism, dignity and community (humanistic); and personalism, the common good, and partnership (personalistic).

References to all chapters are presented at the end of the thesis.
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CHAPTER 5—From Utility to Dignity: World-Views in Human Resource Management (Paper 3)

by Greg Latemore, Peter Steane and Robin Kramar.

Abstract

World-views are descriptive models or perspectives based upon different philosophies, values and assumptions. World-views in human resource management (HRM) are evident in the employer-employee relationship, in different understandings about the nature of organisations, and in the ontology of those who do the work of organisations. The contribution of this paper is to identify and contrast three world-views in HRM: the strategic, the humanistic and the personalistic, and to outline the various philosophies within them. The paper concludes with implications for HRM theory and practice, and recommendations for additional research in HRM philosophy.

Keywords humanistic; ontology; personalistic; strategic; world-view.

5.0 Introduction to Chapter 5

This thesis continues to address the resource-centric conceptualisation of those who do the work of organisations and to propose an alternative person-centred conceptualisation for the HRM discourse. This paper again identifies three world-views in HRM: the strategic, the humanistic and the personalistic; and extends the analysis by describing the various philosophies within them. In so doing, it contrasts nine philosophies: economism, individualism and instrumentalism (strategic); with humanism, dignity and community (humanistic); and with personalism, the common good and partnership (personalistic).

The paper begins by defining human resource management (HRM), strategic HRM (SHRM), and by recognising the importance of ontology in HRM theory. It then explores the philosophies within these HRM world-views.

5.1 Defining HRM and SHRM

HRM has been regarded as a form of management (Townley 1994) wherein HRM professionals have been bestowed the responsibility of managing the employment relationship (Thompson 2011) and have themselves been regarded as tools of management (Kinsey 2012). Klikauer (2014) observes a number of differences within HRM itself: firstly, in the way HRM appears in textbooks and in reality; secondly, HRM's internal incoherence (Legge 2005; Collings & Wood 2009); thirdly, HRM's mainstream-versus-critical approach (T. J. Watson 2010); and fourthly, the division between what is considered strategic and day-to-day HRM (Boxall & Purcell 2011).

HRM is defined as 'the policies, practices and systems that influence employees' behaviours, attitudes and performance' (Kramar et al. 2014: 6). HRM refers to the function within an organisation focussed on the management of the people who work for it. By implication, this definition of HRM extends the consideration of the contribution of people beyond personnel management and focusses primarily on those practices and specific activities which foster employee outcomes (Paauwe & Boon 2009).

SHRM is defined as 'the pattern of planned human resource deployments and activities intended to enable an organisation to achieve its goals' (Wright & McMahan 1992: 298). This definition of SHRM appears to be the most cited within its literature, and recognises vertically, the linking of HRM practices with the organisation's strategy, and horizontally, the coordination of HRM practices. The definition is outcome-directed, and affirms the importance of employee contributions towards organisational outcomes. In particular, as Beer et al. (2015) would argue, most SHRM scholars acknowledge the organisation as a significant beneficiary when compared with other stakeholders.

5.2 Ontology in HRM

It appears that HRM philosophy has not been a dominant focus of HRM studies (Lepak et al. 2007) and that the HRM discipline itself suffers from limited ontological assumptions (Ferris et al. 2004; Greenwood 2013; McKenna et al. 2008). Rather, as van Peursen (1989) points out, management needs philosophy in its search for hidden presuppositions.

Ontology is the branch of metaphysics within philosophy which studies the nature of existence or being. Current use of the word 'ontology' in HRM practice is restricted to applications in recruitment and selection. Ontology has been regarded as 'a common language or a set of controlled vocabularies for a job posting or the CV of a job seeker' (Ontology Engineering Group 2019) or a 'semantic web' which is a taxonomy of skills, the result of mapping the competencies of various candidates (Niculescu & Trausan-Matu 2009). For HRM scholarship, ontology is more fundamental and it refers to the discourse about the nature, purpose and role of those who do the work of organisations. Ontology in HRM is evident in the descriptors demonstrating how people are regarded and treated at work, in the tone and content of the language used to describe the employment relationship especially by management, and in the assumptions about human nature within HRM theory and practice.

Delbridge (2006) has pointed out that a consideration of ontology is fundamental in research and that it surfaces a range of philosophical concerns which have been muted within HRM. Harney (2014: 154) concurs in that 'philosophical introspection has been disappointingly absent in HRM'. The philosophical limitations of HRM have also been noted by Karen Legge (1995; 1999) and others who highlight the fundamental ambiguity which has dogged the very term 'HRM' from the outset, and who question its confused managerial policy – *human* resource management or *human resource* management. Pia Bramming believes 'we need an HR professional who is

more concerned with the human than with resources' (Bramming 2007: 45). Some claim that 'this ambiguity runs through the whole literature of HRM and is exemplified in the extensive discussion of soft and hard HRM practices' (Delbridge & Keenoy 2010: 806). Indeed, HRM systems, policies and practices have taken prominence among HRM studies rather than HRM philosophy (Monks et al. 2013).

HRM philosophy 'goes beyond the notion of guiding principles' and is 'based upon deep-seated notions about the value of human resources to an enterprise and how they should be treated' (Monks et al. 2013: 391). Philosophy refers as much to the process of inquiry as to a body of knowledge¹. According to Schuler (1992), HRM philosophy refers to how people are regarded in the workplace, what role human resources plays in the overall success of an organisation, and how people are to be treated and managed.

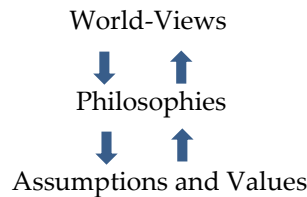
The employment relationship between employer and employee in HRM exists in the context of HRM world-views and their various philosophies such as: economism, humanism, individualism, instrumentalism, interpretivism, managerialism, nominalism, normativism, positivism, pragmatism, unitarism, universalism, and utilitarianism (Joullié 2016; Kaufman 2015b; Klikauer 2014; Li 2012; McKenna et al. 2008; Pirson 2017c; Van Buren et al. 2011; Wilcox & Lowry 2000). This paper explores selected philosophies which are regarded as being representative of certain HRM world-views.

¹ Philosophising has been distinguished from philosophy: 'philosophising' is reflecting, questioning and recognising the presuppositions that are governing one's life, one's work and one's society; whereas 'philosophy' refers to the residual body of statements and theories arising from the practice of philosophising (Collins & Latemore 2002).

5.3 World-Views of HRM

This paper addresses the question ‘what are the world-views which inform various philosophies of HRM?’ It answers this question by employing an iterative conceptual hierarchy as a framework for analysis (Figure 5.1):

Figure 5.1 A Conceptual Hierarchy



A world-view (*Weltanschauung*) has been defined as ‘a point of view of the world, a perspective on things, a way of looking at the cosmos from a particular vantage point’ (Hiebert 2008: 13). First employed by Kant and later popularised by Hegel, *Weltanschauung* refers more to philosophies, ideologies and cultural or religious perspectives rather than to linguistic communities wherein different language patterns yield different patterns of thought as in Humboldt’s *Weltansicht* (Underhill 2009). A world-view is a coherent collection of concepts and theorems that allows the construction of a global image of the world, and to understand as many elements of our experience as possible (Aerts et al. 1994). A world-view has also been expressed as ‘the fundamental cognitive, affective, and evaluative presuppositions made by a group of people about the nature of things and which they use to order their lives’ (Spangenberg 2018: 3).

The main properties of a world-view are coherence and fidelity to experience (Aerts et al. 1994), while Hedlund-de Witt (2012) asserts that its key elements are ontology including an anthropology, its epistemology, and its axiology including a societal vision. Clashes among world-views cannot be simply resolved by an appeal to facts as the former permit their holders to interpret new information in the light of their preconceptions: even if rival sides agree

on the facts they may disagree on the conclusions because of their different premises (Lind 2011). Although world-views cannot be proven right or wrong, they can be assessed and compared regarding their plausibility and based upon fit with their observations. Spangenberg (2018: 4) concludes that ‘world-views do not simply collapse or disappear (as would be the case if falsification was possible, like the case of the pre-Copernican ontology) but tend to be gradually replaced by others which offer more convincing explanations’.

A world-view within HRM can be regarded as a descriptive model or a particular perspective about the employer-employee relationship, a viewpoint which is based upon certain assumptions of the nature and purpose of organisations, and of the ontology of those who do their work. Three such world-views in HRM are here proposed: the strategic, the humanistic and the personalistic.

The strategic world-view is our construct which combines strategic management and its derivative, SHRM. Strategic management refers to the formulation of goals and implementation of the initiatives taken by an organisation’s management on behalf of owners and investors, based on consideration of resources and an assessment of the internal and external environments in which they compete (Nag et al. 2007) while SHRM is ‘the pattern of planned HR deployments and activities intended to enable an organisation to achieve its goals’ (Wright & McMahon 1992: 298). Five major theoretical frameworks have been identified in reviews of SHRM literature: the resource-based view (RBV); human capital theory; the behavioural perspective; the abilities, motivation, opportunities (AMO) framework; and social exchange theory (Jiang & Messersmith 2018). Consistently, RBV is regarded as the most important (Kaufman 2015b) theory within SHRM. The strategic world-view within HRM is defined as the approach whereby the

formal management of people is undertaken to achieve organisational goals on behalf of its owners and investors.

The *humanistic world-view* is enshrined in humanistic management which has been defined as 'a management [theory] that emphasizes the human condition and is oriented to the development of human virtue, in all its forms, to its fullest extent' (Melé 2003: 78-79). There is an increasing scholarship in this area (Aguado et al. 2015; Dierksmeier 2015, Melé 2003; Pirson 2017c).

The personalistic world-view is defined as a viewpoint about the nature of humanity which emphasises the significance, uniqueness and inviolability of the person, as well as the person's essentially relational or communitarian dimension (after Williams & Bengtsson 2016). There is no dogma or unified doctrine that specifies a personalistic ideology (Whetstone 2002) – 'personalism is not a system, but a perspective, a method, an exigency' (Mounier 1951: 150). Personalism transcends individualism with sociability and dignity as its inherent characteristics (Alford 2010; Retolaza et al. 2018). Five fundamental themes have been identified within the personalistic world-view: centrality of the person, subjectivity and autonomy; human dignity; the person within community; participation; and solidarity (Gronbacher 1998). This world-view therefore integrates two key ideas: the 'person' and the 'common good', endorsing the philosophy of Maritain (1966; 1996).

Different philosophies, assumptions, and values underpin such world-views (Hall 2000). Values are 'personal constructs that represent dynamic clusters of energy ... and are modified and shaped by our world-views' (Hall et. al. 1986a). Hall and his associates (1986b) have further identified a values trajectory wherein certain value stages are exhibited across various world-views – such as organisational, collaborative and global transformational

world views. The philosophies, value stages, goals and models proposed to demonstrate these three HRM world-views are now outlined.

5.4 The Strategic World-View

5.4.1 Economism

Economism is a philosophy affirming the primacy of economic causes or factors. Often contrasted with socialism, the term was originally used by Marxists as a critique of an ideology predicated only upon factors of supply and demand, and where the priority is financial wealth creation (Pirson 2017c) and profit maximization rather than social well-being (Aguado et al. 2015). Kwak (2017) points out that economism is based upon neoclassical economic principles where the market determines price and demand for labour but that its assumption of market equilibrium may not reflect reality.

Pirson and Steckler (2018) assert that the economic ontological blueprint is based upon a model of humanity originally espoused by Jensen and Meckling (1994) whose 'resourceful, evaluative, maximizing model' (REMM) is predicated upon a number of postulates, namely: individuality, rationality, amorality and maximization. Such ontological assumptions 'become the building blocks for corporate governance architecture and managerial strategy' (Pirson & Steckler 2018: 7). Economism views the human being as a fixed entity predetermined by its utility function which is stable (Pirson & Lawrence 2009). Further, an economic view of the individual is self-serving, interested in maximizing immediate utility, and engaged in transactional, short-term oriented encounters with others (Pirson & Von Kimakowitz 2014). A HRM philosophy which contrasts economism is humanism (see Section 5.5.1 below).

5.4.2 Individualism

Individualism is a philosophical viewpoint that not only testifies to the moral worth of the individual but also espouses the belief that the needs of the individual are more important than the needs of the whole of society (Merriam-Webster Dictionary 2019). The individual is an independent, communicable entity (Maritain 1966) possessing discrete rationality, desiring personal liberty, and where society itself is the product of individual wills (Li 2012). For scholars of culture, individualism is characterised by 'loose ties' between individuals where 'everyone is expected to look after him/herself and his/her immediate family' (Hofstede 2011: 11). Individualism is usually contrasted with collectivism or communitarianism, the latter being more apparent in Eastern and African cultures (Obioha 2014b). Brewster (2004) also links individualism with the achievement-orientation in Western cultures especially in America. Li (2012) highlights the basic elements of individualism as autonomy, privacy and self-development.

Li (2012) further notes that the spirit of individualism is especially evident in certain HRM practices such as selection, performance management and reward systems. Individualism is evident in career goal-setting and developing competencies where people are recruited because of their skills and rewarded for utilising them for the organisation's benefit. Individualism is also evident in HRM where applicants and job incumbents alike need to acquire and develop specific job-related knowledge, skills, attributes and other characteristics (KSAOs).

Individualism underpins Western organisational life within which union membership is decreasing and individualised employment contracts are increasing. Some regard the individualisation of the workplace as being symptomatic of an 'atomised society' (Ghoshal & Bartlett 1998; Granovetter 1985; Warren 2000; Wilcox & Lowry 2000), where there is little connection

between employees and weak communities among citizens. Pia Bramming critiques HRM theory and practice for its egocentricism and she concludes that 'in practice, immanent HR philosophies produce narcissists' (Bramming 2007: 33). A HRM philosophy that contrasts such individualism is personalism and the common good (see Section 5.6.1 below).

5.4.3 Instrumentalism

Instrumentalism is often linked with individualism but instrumentalism also refers to the commodification of the individual. Instrumentalism is a form of philosophical pragmatism. The term 'instrumentalism' itself comes from the American philosopher, John Dewey (1859–1952) for his own brand of pragmatism in which the value of any idea is determined by its usefulness in helping people to adapt to the world around them (de Neufville (2014).

Instrumentalism is also associated with a utilitarian viewpoint as exemplified in out-sourcing or contracting-out with casual workers becoming 'captive and disposable' (Wilcox & Lowry 2000: 34) The tendency for strategic HRM to utilise employee effort as a disposable resource is also of concern to critical HRM scholars such as Bolton and Houlihan (2008), Greenwood (2002; 2013), and Legge (1999).

This tendency is especially evident in the on-demand economy which is 'the economic activity created by technology companies that fulfil consumer demand via the immediate provisioning of goods and services' (Jaconi 2014). Keenoy (1997: 836) has observed, especially within SHRM, that 'people are valued for their resourcefulness (and what that costs) not for their humanness (and what that might deserve)'. Karen Legge (1999) has been especially critical of SHRM which regards human resources as 'interchangeable links in a chain gang' (Legge 1999: 259) and which turns human resources 'on and off like a tap'. She cites a memorable example of labour as a commodity within a

consultant's advice to management: '[it] enhances flexibility (turn on and off like a tap); no legal or psychological contract with the individual; you outsource the management problems associated with non-core staff; greater cost efficiency' (Legge 1999: 251).

Individuals as instruments are regarded as replaceable and interchangeable precisely because they are conceived as objects, as 'things' and not as human beings (Dachler & Enderle 1989). This is what has been described elsewhere (Honneth 2008) as 'reification', which refers to the various processes that promote a misrecognition, forgetting or neglect of intersubjective recognition in the workplace and social relations. Gazi Islam sees the reification of employees as 'bearers or owners of traits, exemplars of categories ... rather than as free agents whose self-expression is realized in and through such traits and categories' (Islam 2012: 40). What reification leads to is forgetting 'the empathetic basis of our relations, turning our attention to instrumental uses of other people' (Islam 2012: 43).

The descriptor of this discipline human *resource* management perhaps indicates an instrumentalist philosophy (Inkson 2008). As Michelle Greenwood observes, 'to call a person a resource is already to tread dangerously close to placing that human in the same category with office furniture and computers' (Greenwood 2002: 261). The key issue in instrumentalism is the assumption that employees are a means to an end:

As we have seen, the metaphor of human beings as resources implies that people are used as a *means* to attain certain *goals*. From an ethical point of view, the question immediately arises whether human beings may ethically be used as means and for which ends they may be used as instruments (Dachler & Enderle 1989: 604) [their emphasis].

When their contribution is aggregated, employees become valuable as 'human capital' in a resource-based view of the firm (Kaufmann 2015b). In this

endeavour, a theoretical sleight of hand becomes evident. Suggesting that it is affirming the contribution of people to call it 'capital' (Wright et al. 2013) or to regard people as 'valuable assets' is ethically questionable. To identify someone with their strategic contribution in the workplace is objectifying them and perhaps even denying their interiority and dignity. Rather, people need to be recognised (Islam 2013), to be identified as humans, to recognise themselves as humans, and to engage in mutual recognition because people at work are 'subjects not objects' (Fortier & Albert 2015: 6).

Like utilitarianism, instrumentalism depicts the employee as essentially a 'tool for achieving organisational success, defined in strictly economic terms' (Wilcox & Lowry 2000: 32) prompting Steyaert and Janssens (1999: 194) to declare that 'the recovery of the "H" in HRM is a core task for the discipline'. Instrumentalism within HRM 'treats workers as a means rather than ends [and] is oppressive and contributes increasing distress at work' (Noel-Lemaitre & Loarne-Lemaire 2012: 75). An HRM philosophy which contrasts such instrumentalism is dignity and the common good (see Section 5.5.2 below).

5.4.4 Summary of the Strategic World-View

It is proposed that the strategic world-view of HRM reflects certain value stages: safety, security, family and institution. These values foster an institutional view of the world (Hall et al. 1986). The goal of this world-view is the maximisation of utility where the model being espoused is 'economic man', *homo economicus* (Dierksmeier 2015; Hühn 2015; Pirson 2017c). In the strategic world-view, the human drives 'to acquire' and 'to defend' are the prime human motivations (Pirson 2014). Its key philosophies are economism, individualism and instrumentalism.

5.4.5 Consequences of the Strategic World-View

One consequence of the strategic world-view is that it supports the traditional pursuit of sustainable competitive advantage within the architecture of strategy (Porter 1980). The collective KSAOs of those who do the work of organisations together create innovative competencies and capabilities for the strategic advantage of the corporation compared with their competitors (Hamel & Prahalad 1994).

While this world-view highlights the importance of the collective effort which people bring to an employer, a consequence of it is the tendency to regard people as existing for the organisation. In this world-view, the employer is the prime beneficiary of collective effort. People are primarily employed to produce outcomes for the organisation, to achieve the organisation's goals not primarily to realise their own human potential or to produce positive outcomes for the common good. This approach is represented in the concept of human capital which is characteristic of the strategic world-view (Boudreau & Ramstad 2007; Ulrich 1997).

The outcome of such instrumentalism in practice is not only the casualisation of work but also its intensification. Scholars are therefore paying more attention to employee harm as an outcome of HRM practices (Mariappanadar 2014). Current research in the SHRM literature on high-performance work systems (HPWS) perhaps illustrates an instrumental bias, notwithstanding efforts to recommend commitment-based HRM practices over productivity-based HRM practices².

² Productivity-based HRM practices and processes include: standardisation of tasks, performance pay, customer specific training, and minimal employee involvement and communication. Commitment-based HRM practices and processes include: job variety, non-financial rewards, broad training and development, and participation in communities of practice and employee consultation groups (Monks et al. 2013: 386).

Finally, the strategic world-view is based upon assumptions of human nature where human beings are driven 'to acquire' and 'to defend' (Lawrence & Nohria 2002). One consequence of this is that employers will apply incentives to encourage employees to extend effort in the workplace in order for them to acquire the necessities and the luxuries of life (Pirson 2017c). Another consequence of this world-view is that employers will regard conflict as a negative aspect of employee behaviour which must be managed and controlled rather than seeing conflict as a natural expression of human differences and diversity, which often leads to innovation (Russell 2013). In the strategic world-view, cooperation and generosity are not assumed to be core aspects of human nature but acquisition and defensiveness are, being premised upon the principles of economism (Pirson 2017a).

5.5 The Humanistic World-View

5.5.1 Humanism

Humanism has been defined as 'a progressive philosophy of life that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good' (American Humanist Association 2018). While there is both secular and religious humanism, humanists seem to agree that human dignity and well-being are affirmed. Humanism is understood as a way of life not just a way of thinking, and it is attained in the rational pursuit of virtues such as justice and benevolence.

The humanist ontology transcends the classical understanding of motives and needs about relatedness and satisfaction, to include transitive motives such as benevolence – giving moral good to others – as well as moral goods such as respect and flourishing (Melé 2003). In the humanistic world-view, the foundation of human nature is not 'wants' but 'needs', and its goal is not

maximization but balance (Pirson 2017c). Employees value and respond to managers who treat them with ‘respect, acceptance and communion’ (Pirson & Lawrence 2009: 553). Such recognition of the humanity of the employee avoids the reification tendencies within instrumentalism. Recognition theory grounds social organisation on the basis of individuals’ needs for interpersonal recognition or affirmation and has a focus on ‘valorizing rather than the exploiting of employee capabilities’ (Islam 2013: 241).

One of the main contributions of the humanistic world-view to HRM scholarship is in challenging the assumptions of human nature within economism. Pirson (2017c: 62) juxtaposes dignity and well-being being pursued with a relational focus in the humanistic world-view, rather than the maximisation of wants and wealth being pursued with an individual focus in economism.

5.5.2 Human Dignity and Community

Immanuel Kant (1724–1804)³ declared that human beings can be described in terms of dignity precisely because they are capable of morality and agency. He famously wrote:

Everything has either a price or a dignity. Whatever has a price can be replaced by something else as its equivalent; on the other hand, whatever is above all price, and therefore admits of no equivalent, has a dignity (Kant 1964: 435).

While dignity is developed throughout life and is earned through actions (Pirson 2014), dignity is intrinsic to what it means to be human and humans are entitled to equal treatment precisely because they are humans. It is well

³ Immanuel Kant is a central figure in modern philosophy. Kant synthesised early modern rationalism and empiricism, set the terms for much of nineteenth and twentieth century philosophy and continues to exercise a significant influence today in metaphysics, epistemology, ethics, political philosophy, aesthetics, and other fields (Rohlf 2016).

argued that dignity is a moral obligation for humans as agents with free will to choose social opportunity (Kant 1964; Sen 2002) and who assist each other to achieve well-being. Further, dignity is developed throughout life and earned through actions (Pirson 2014: 4) which is especially important for leaders whose behaviour is witnessed over time by employees.

While employees do produce relative value, as human beings they already possess stature and status (Kateb 2011) and they have intrinsic worth, apart from the work which they perform as 'workers'. In the workforce, employees contract their time and energy, but their independence and self-ownership as human beings should still be respected (Stokes 2015). Even with diminished capacity through physical or mental impairment, or if they are children, their inherent merit as human beings is not reduced (Waldron 2009). Merit and intrinsic worth are important constructs when the dignity of human beings as employees is being described.

Once the prerogative of exalted or royal persons (Waldron 2009), all human beings now have, or should have *dignitas*, status and stature (Kateb 2011). People in the workplace are not merely *homo economicus* – economic units of production and sources of human capital – but are intrinsically worthwhile. Kant (1964) established that people are ends in themselves, not means, an important tenet in an ethical viewpoint for HRM. Human dignity is inherent in Kant's second formulation of the Categorical Imperative which states:

Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end (Kant 1964: 429).

With Hicks (2011), people are neither inferior nor superior but are equals with integrity. Human dignity not profit maximisation is recognised as being at the centre of the economic system (Aguado et al. 2015; Becchetti & Borzaga 2010).

Contrasted with the REMM ontology, postulates in a humanistic ontology are: sociality, emotionality, morality and balance (Pirson & Steckler 2018).

5.5.3 Summary of the Humanistic World-View

It is proposed that the humanistic world-view of HRM reflects the values stages of vocation and world order (Hall et al. 1986). These values foster a view of the world as a creative project in which people want to participate. The goal of this world-view is a balance of interests where the model being espoused is *zoon politikon* ('social or political man') wherein four human drives motivate behaviour – to acquire, to defend, to bond and to comprehend (Pirson 2014; 2017c). In other words, in the humanistic world-view, the values 'to bond' and 'to comprehend' are combined with 'to acquire' and 'to defend' – the two basic values of the strategic world-view. The key philosophies of the humanistic world-view are humanism, dignity and community.

5.5.4 Consequences of the Humanistic World-View

The focus on community is evident in the humanistic world-view (Melé 2003; 2016) with its relational focal point, whereas the strategic world-view has an individual focal point (Pirson, 2017c: 62). A consequence of this community emphasis is demonstrated in HR practices which encourage employee voice, which is defined as the ways and means by which employees attempt to have a say and potentially to influence organisational affairs about issues which affect their work and the interests of managers and owners (Pyman et al. 2016). The concept is distinct but related to and often overlapping with issues such as participation, involvement and more recently, engagement (Wilkinson et al. 2014). Arguments for the benefits of employee voice are moral and political as well as economic (Johnstone & Ackers 2015).

Examples of formal employee voice activities include collective decision-making and group problem-solving. The early quality circles in Japan

(Ishikawa 1985) are examples of this world-view when applied to organisational practices. The quality circle was as much about encouraging worker cooperation and engagement as about improving workforce performance and innovation. Further, worker participation and worker representation and the recognition of unions (Kramar & Holland 2015) are examples of actions being fostered by a humanistic world-view.

The human drives 'to bond' and 'to comprehend' are key assumptions of human nature within the humanistic world-view (Pirson 2017c: 64–68). The consequence of these drives is that HR practices and systems therefore provide forums for employees to meet and share experiences (such as to 'bond' during induction and on-boarding activities) as well as a strong emphasis on learning and development activities which foster and actualise the drive 'to comprehend'.

A consequence of the emphasis on respect for human dignity within this world-view is recognising that interpersonal and procedural justice is essential in management's handling of worker complaints. It is also evident in recruitment and performance contracts which are not overly onerous or lead to employee harm (Mariappanadar 2014).

Another consequence of the humanistic world-view underpins efforts to avoid dehumanisation in management practices. Dehumanisation has been regarded as instrumentally viewing people as robotic, animalistic or otherwise lacking a sense of personhood (Jack et al. 2013). Craze (2019: 48) recognises that 'diminished empathetic concern for others is a necessary antecedent of anti-social cognition, including the propensity to dehumanize other people'.

A consequence of this humanistic world-view in practice is that respect for the dignity of those who do the work of organisations is especially evident in management's practical understanding and empathy especially during times

of employee hardship. For example, HR practices which demonstrate this are compassionate leave and domestic violence leave now being available for those who do the work of organisations whether they are full-time, part-time or casuals⁴.

5.6 The Personalistic World-View

5.6.1 Personalism and the Common Good

Personalism can be defined as a viewpoint about the nature of humanity which emphasises the significance, uniqueness and inviolability of the person as well as the person's essentially relational or communitarian dimension (after Williams & Bengtsson 2018).

Maritain distinguishes the individual from the person where the individual is the 'lower self', the lower good of the human being while the person is an expression of the 'higher self', the higher good of the human being. Maritain contrasts individuality (the material component) with personality (the spiritual component) and highlights that the individual is but a narrow expression of the ego ('to grasp for itself') while personality is an expression of the self ('giving itself') (Maritain (1966: 33–39). Each person is 'irreplaceable' (Maritain 1966: 75).

Maritain (1996) also contrasts personalism with both individualism and totalitarianism and argued that, while freedom of choice might look initially attractive under individualism, personalism better recognises freedom of autonomy for the human being within a civil society (Evans 1952). Warren

⁴ On 12 December 2018 in Australia, the Fair Work Amendment (Family and Domestic Violence Leave) Act (2018) took effect. The Fair Work Act (2009) now includes an entitlement to unpaid family and domestic violence leave as part of the National Employment Standards (NES). An entitlement of five (5) days unpaid family and domestic violence leave per annum applies to all employees including part-time and casual employees (Fair Work Ombudsman 2018).

(2000) declares the benefits of Maritain's personalism for HRM as it 'implies a more textured character with a clear sense of selfhood, connection and context' (Warren 2000: 182) and he challenges the individualisation of the person in the workplace and the casualisation of the person in organisations generally (Warren 2000: 189–190). Instead, he proposes that employment is not just an instrumental activity but is also a significant aspect of the development of the person: it presents them with opportunities for fellowship and a sense of purpose, gives opportunities to gain physical and social satisfaction as well as material rewards of employment. HRM professionals are reminded that their contribution must be judged on the effect they have on personality in the organisation as well as on technical efficiency and he recognises that there is 'a balancing act to be maintained', and the temptation is for HRM professionals 'to take either a paternalistic, or a purely contractual approach' (Warren 2000: 195).

The second contribution that Maritain might offer HRM philosophy is the important link which he makes between the person and the common good. The common good is 'the true ends of human persons' (Maritain 1966: 48). The person and the common good imply each other and this implication is at the core of Maritain's social and political philosophy (Acevedo 2012; Frémeaux & Michelson 2017). Maritain summarises his own view of the common good:

We have emphasized the sociability of the person and the properly *human* nature of the common good. We have seen that it is a good according to the requirements of justice; that it must flow back upon persons, and that it includes, as its principal value, the access of persons to their liberty of expansion (Maritain 1966: 55) [his emphasis].

For Maritain, the person is the 'higher self', endowed with and owed a 'liberty of expansion' that is personal growth and development. The seeds of civic growth and societal well-being are within the common good and the common good itself fosters a 'liberty of expansion' in that economic and social benefits

must 'flow back' to citizens as persons (Maritain 1966: 51, 55). Therefore, those who do the work of organisations should not be exploited, should not just be paid fairly but should share equally in the results of their efforts.

Personalism proposes that employees are not discrete, tradeable, replaceable entities but irreplaceable persons with inherent dignity and whose dignity assumes membership of a social community. Employees are not isolated units of production but members of a 'community of persons' (Maritain 1966; Melé 2003). Maritain anticipates the viewpoints of both Petersen (2010) and Pirson (2017c) who challenge the assumption that individuals are only activated by self-interest and pecuniary incentives and that behaviour must be regulated through rules, controls and sanctions. The 'resourceful, evaluative, maximizing model of man' (REMM) (Jensen & Meckling 1994) in the strategic world-view is juxtaposed with models of humanity which are concerned with dignity and the pursuit of the common good.

5.6.2 Partnership

In a personalistic world-view, the concept of partnership respects the balance of interests between employer and employee within the employment relationship. Unlike unitarism which assumes a commonality of interests in the employment relationship, partnership implies that there is a need to consider psychological contracts between these parties (Rousseau 2016). Partnership refers to the genuine cooperation and collaboration between employer and employee and because of their shared human dignity, they are equals in this relationship – notwithstanding that the employer pays the employee for contracted services. Commitment to partnership involves more than merely compromising: partnership assumes the value and achievability of collaborative outcomes in organisational life.

Partnership successfully broadens the conversation from the maximisation of utility for the benefit of the organisation to a balance of interests (Pirson & Lawrence 2009), from the aspiration of wealth-creation to well-being creation (Pirson 2017c). This paradigm shift from utilitarian economism to ecological capitalism has been expounded at length in various literatures (Arnaud & Wasieleski 2014; Dierksmeier 2015; Fontrodona & Sison 2006; Grassi & Habisch 2011; Küng 2004; Melé 2003; Needham 2015; Pirson 2015; Pirson & Dierksmeier 2014; Spitzeck 2011).

Partnership has long been evident in the HRM literature. For example, despite the assertion that ‘Taylorism has contributed to reducing Man [*sic*] to an object and is the origin of the conception of modern slavery’ (Noel-Lemaitre & Loarne-Lemaire 2012: 74), a careful reading of the scientific management literature reveals that F. W. Taylor was as concerned with the long-term prosperity of the worker and the employer as he was for industrial efficiency. Taylor espoused a mutuality of interest between employer and employee and sought a ‘hearty cooperation’, and wrote, ‘It is safe to say no system or scheme of management should be considered which does not make it apparent that the best interests are mutual, and which does not bring together instead of apart’ (Taylor 2014: 21). This echoes one of his basic principles of scientific management – ‘the close, intimate personal cooperation between management and the men [*sic*]’ (Taylor 2015: 9). Endorsing a perspective of long-term prosperity for the worker, Taylor insisted that:

The task is always so regulated that the man [*sic*] who is well-suited to his [*sic*] job will thrive while working at this rate during the long term of years, and grow happier and more prosperous, instead of being overworked. The greatest prosperity for the workman [*sic*] ... and the employer can be brought about only when the work ... is done with the smallest expenditure of human effort (Taylor 1911: 4 & 39).

Such partnership now includes the acceptance of a genuine diversity of views within the employment relationship. The benevolent authoritarianism of unitarism where ‘the boss knows best’ is rejected in favour of a healthy recognition that employers’ and employees’ interests may not always be aligned and that their diverse interests may need to be negotiated for mutually-beneficial and different outcomes (Nankervis et al. 2017: 520–549).

The contribution of unions, joint consultative committees, enterprise-based work councils and employee advocates are therefore legitimate and important in the pursuit of broader outcomes than purely organisational efficiency and effectiveness (Buchanan 1995). Pursuit of a genuine partnership in the workplace within industrial democracy presents a sustainable philosophy for HRM (Kramar & Holland 2015: 229–246).

5.6.3 Summary of the Personalistic World-View

It is proposed that the personalistic world-view for HRM reflects the values stages of wisdom and world harmony. Such values foster a view of the world as a mystery about which people care on a global scale (Hall et al. 1986). It is organic and holistic wherein the goal is financial, social and environmental well-being with the model perhaps being expressed as *bonum commune communitatis* (‘the common good of the community’ – after Adler 1995). Possibly six human drives motivate behaviour in the personalistic world-view: to acquire, to defend, to bond, to comprehend, to serve and to transform. In other words, we propose that two more drives, ‘to serve’ and ‘to transform’ be added to the four drives of the humanistic world-view. The key philosophies within the personalistic world-view are personalism, the common good and partnership.

5.6.4 Consequences of the Personalistic World-View

The affirmation of personal uniqueness in this world-view suggests that people management practices would be tailored rather than taking a generic 'cookie cutter' approach to all staff. For example, recruitment process would be tailored to respect the unique KSAOs brought by each job appointee. The role itself would be 'crafted' or 'sculptured' (Butler & Waldroop 1999) to honour and harness the personal characteristics within each successful candidate. Therefore, each role in the personalistic world-view represents an harmonious rapprochement between the position and the person occupying that position, whereas in the strategic world-view people are moulded to fit the positions for which they are recruited.

Further, in the personalistic world-view, self-determination is an important consideration recognising the innate psychological needs of competence, autonomy and relatedness (Deci & Ryan 2000). HR practices would be implemented in tune with this quest for self-determination in the workplace as being a key to attaining personhood. Therefore, position descriptions would need to be adapted to reflect the unique characteristics and personal aspirations of the persons doing the work of the organisation, not just the requirements of the positions themselves. Autonomy is then fostered so that those who do the work of organisations have the power – after Kant – to set their own ends as persons (Enslin 2014; Kant 1964).

The pursuit of the common good, an aspect which is essential to the personalistic world-view (Maritain 1966) would be evident for example, in time being allowed for those who do the work of organisations to be involved in charity work as part of their existing roles. Therefore, contributing to non-profit organisations [NPOs] would not be reliant upon employees' discretion outside working hours but be regarded as intrinsic to their normal work roles. The values of 'to serve' and 'to transform' within this personalistic world-view

would become evident in the social and environmental actions being taken by all those who are working towards multi-stakeholder outcomes and the common good.

The philosophy of partnership in this world-view is evidenced with efforts to create communities of practice and communal well-being. For example, whereas individually-based reward and recognition schemes reflect a strategic world-view, team-based rewards and recognition programs reflect ‘the common good’ within the personalistic world-view. The community, not just individual contributors, is a clear beneficiary both in the humanistic and the personalistic world-views (Maritain 1966; Melé 2003; Pirson 2017c).

5.7 Summary of World-Views

These three world-views in HRM as outlined above are summarised in Table 5.1 which follows:

Table 5.1 World-Views in HRM

World-Views in HRM	Philosophies within these World-views	Value Stages, Goal, and Model of these World-views	Human Motivations/ ‘Drives’
Strategic	Economism Individualism Instrumentalism	Security, family, institution Maximization of utility <i>homo economicus</i>	To acquire To defend/protect
Humanistic	Humanism Human dignity Community	Vocation, new order Balance of interests <i>zoon politikon</i>	To connect To comprehend
Personalistic	Personalism Common good Partnership	Wisdom, world harmony Well-being <i>bonum commune communitatis</i>	To serve To transform

While the strategic world-view based upon RBV is still dominant (Kaufman 2015b), it has not collapsed or disappeared from the HRM narrative when more recent humanistic and personalistic world-views have emerged. The

strategic, humanistic and personalistic world-views co-exist within the current HRM and SHRM discourse: they overlap and have not displaced each other.

5.8 The Underlying Ontological Issue: Purpose

An underlying ontological issue in HRM philosophy is the extent to which it has been understood and accepted that organisations exist for people rather than people existing for organisations (Neesham et al. 2010). Weisbord (1987) depicted the purpose of organisations as fostering dignity, meaning and community. The pursuit of efficiency for employer outcomes reflects a particular ontology of those who do the work of organisations. This appears to be the legacy of economism, individualism and instrumentalism – the representative philosophies within a strategic world-view of HRM.

The nature and purpose of an organisation is not just a strategic management issue but an important ethical one since the very conception of the nature of its employee is at its heart. An organisational ontology would also respect the dignity of those who do the work of organisations as human beings and as members of a community of persons in pursuit of the common good (Kant 1964; Melé 2003). Similarly, Maritain had espoused that the State exists for citizens – citizens do not exist for the State (Maritain 1966; 1996).

A related question is, ‘who are the beneficiaries of HRM?’ Within the strategic world-view, the employer is the prime beneficiary. However, as Delbridge and Keenoy (2010: 803) summarise, ‘what is good for business is not necessarily good for employees’. Rather, the multi-stakeholder perspective (Beer et al. 2015) within both the humanistic and personalistic world-views fosters a more sustainable HRM (Pirson 2017c).

New ideas on the nature and purpose of society itself are emerging together with the recognition of the relational nature of humanity and the importance of authentic connectedness (Needham 2015; Neesham et al. 2010). Other

sustainable narratives which espouse inclusive participation are ‘conscious capitalism’ and the ‘economy of communion’ (Frémeaux & Michelson 2017). More broadly, developing nations are urging that their voices be heard in crafting their own destiny as Western capitalism is being questioned with its preoccupation with wealth-creation rather than well-being creation (Pirson 2017c). While Maritain’s (1966; 1996) concepts of the common good and integral humanism⁵ have much to offer, Robert Simons regrets that

Unfortunately, liberal societies are not characterised by a highly-developed sense of the common good. The influence of the excessively individualised anthropologies reflected in economic rationalism ... have worked against such a possibility (Simons 1995: 283).

Ecological realities such as environmental degradation, species extinction, climate change, global warming and human contribution to it, all imply that organisations and employees have a responsibility towards more than themselves. While eudaimonia⁶ might be at the heart of our human purpose, such a pursuit is not at the expense of other forms of life. Humility among humanity is needed – we are part of nature, not masters of it. HRM has not traditionally been involved in such ecological and environmental issues, but a sustainable HRM beyond an organisation now demands it.

5.9 Towards Future HRM Agenda

It has been claimed that the focus of HRM is internal and that only Kohlberg’s lower stages of moral development apply to HRM: that is ‘punishment and obedience, protective corporate policies and a management order, and

⁵ This is a theocentric moral philosophy which espoused a personalism offering a bridge between individualism with its initial freedom, and totalitarianism with its loss of freedom (Evans 1952). Maritain’s concept of integral humanism transcends both individualism and imperialism to create a ‘personalistic democracy’ which fosters a ‘popular civic consciousness’ (Maritain 1996: 279).

⁶ εὐδαιμονία is usually translated as ‘happiness’ or ‘human flourishing’, and is associated with ἀρετή (‘excellence’) rather than pleasure (Arjoon et al. 2018).

maintaining the existing system of official arrangements' (Klikauer 2014: 85). Perhaps this might be regarding HRM too harshly since HRM scholars (Ulrich & Dulebohn 2015) are increasingly urging a multi-stakeholder perspective, recognising other beneficiaries that the organisation (Melé 2003; 2009). Such role expansion for HRM and the HRM professional beyond a purely internal focus was recognised some time ago by Michael Beer and his colleagues (1984) whose 'Harvard Framework' has underpinned much HRM education. In this model, while HRM outcomes do indeed include internal organisational results such as commitment, competence, congruence and cost-effectiveness, the ultimate and long-term consequences of such HRM activities are at once broader, external and more ambitious to include individual, organisational and societal well-being. Beer (2017) has recently reiterated the importance of a multi-stakeholder perspective.

HRM professionals are not merely the tools or agents of management but are sometimes the organisation's conscience (Brown et al. 2009; Macklin 2006) contending with 'the barbarians at the gate' who might exhibit a narrow and repressive HRM (Spencer 2013). Further, they are not only employer-focussed as business partners required to attract, develop and help retain human capital (Ulrich & Dulebohn 2015). Current HRM scholarship also now recognises the tension, dynamics and ambiguities in the discipline (Kramar & Holland 2015) and includes corporate social responsibility (Craze 2019; Ehnert 2009) and environmental sensitivity as part of a sustainable future (Waage 2003). Robin Kramar has proposed:

A focus for the sustainable HRM literature would be furthering a variety of outcomes, not just economic outcomes, for their own sake. These outcomes would include a range of social and ecological outcomes. Such a focus recognises the interconnectedness of the many aspects of the organisation, the people in the organisation and the external environment (Kramar 2014: 1080–1081).

Such furthering a variety of outcomes for a more sustainable HRM is also illustrated in a model by Ehnert (2009) which endorses the individual, organisational and social outcomes espoused by Beer et al. (1984) but significantly, adds 'ecological effects': energy use, paper, location of work; reduce costs and travel for work; green products and services, and volunteer programs (Ehnert 2009: 175). Indeed, such a sustainable HRM could be explored further by HRM scholars, management theorists, and philosophers alike.

Practically, the role of a modern HRM professional does not only include, for example, supporting employees who are dealing with bullying (internally), but also advocating the minimisation of the organisation's carbon footprint, and working towards community and environmentally-responsible organisational practices (externally). The role of the HRM professional now embraces those higher stages of Kohlberg's moral development scale to include universally-applied justice, welfare and universal humanity. Perhaps HRM might even become and might be expected to become 'an agent of environmental ethics' (Klikauer 2014: 86).

5.10 Recommendations for Further Research

More focus on the underlying world-views and philosophies in HRM and SHRM might be achieved by more contributions by professional philosophers and management theorists to the mainstream HRM journals and at major HRM conferences.

The theoretical basis of HPWS needs to be challenged and strengthened, especially given the 'black box' of the disputed link between SHRM practices and employee performance (Boxall et al. 2011), the pre-occupation of the HRM discipline itself with high-performance (Delbridge & Keenoy 2010; Paauwe 2004) and the contradictory findings on the impact of HPWS for both employees and organisations (Van De Voorde & Beijer 2015).

There needs to be more clarity about the nature and value of the HRM discipline and the profession itself (Guest & Bryson 2009; Kochan 2004). A restoration of the 'H' in HRM (Steyaert & Janssens 1999) and a clear ethical orientation in HRM studies (Greenwood 2013) might help to overcome popular cynicism about the role and contribution of the HRM profession.

Employee-focussed roles by HRM practitioners are viable, as is a restoration of the 'employee champion' role (Ulrich 1997) not only the 'business partner' role. The inclusion of philosophy in the academic curricula for HRM qualifications and in the certification standards for HRM practitioners would further contribute to supporting such an expansion of HRM roles.

The expansion of the role of HRM professionals to include societal and environmental activities in a sustainable HRM (Kramar & Holland 2015) and a general strengthening of the quality of philosophical discourse within HRM scholarship itself are also to be encouraged.

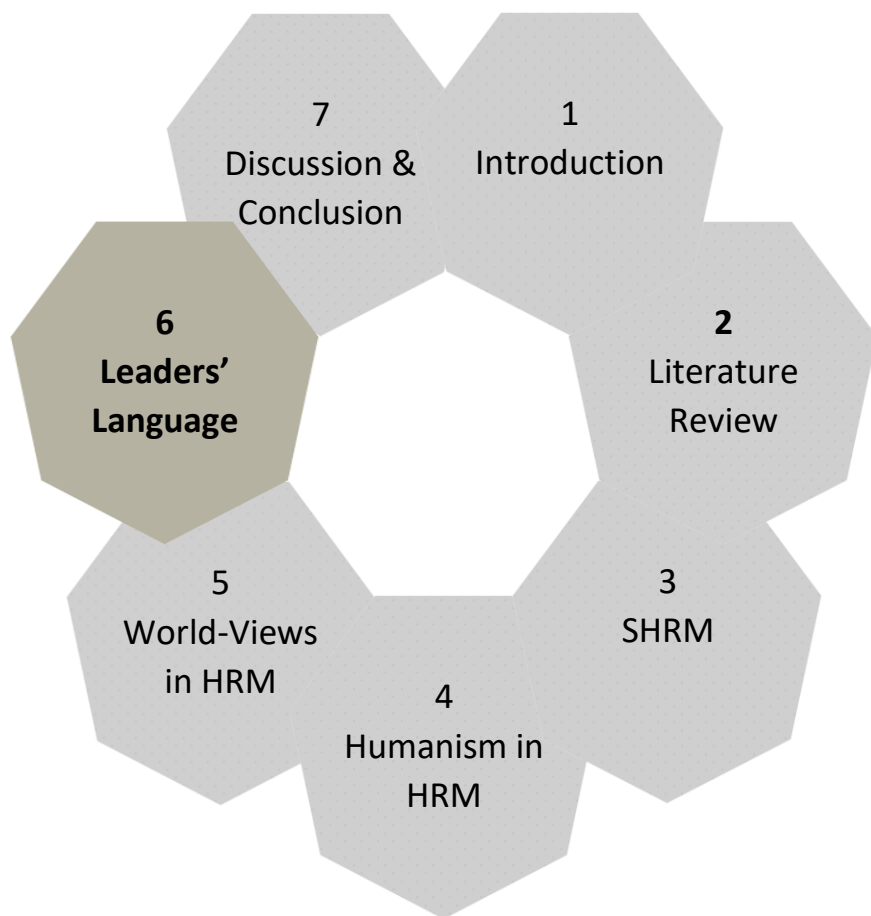
5.11 Conclusion to Chapter 5

Words do matter and the meaning of words is found 'in their use' (Wittgenstein 1953: Section §138). It is in language that concepts are created and conveyed and, as Karen Legge concludes, 'the representation we make of employees is not just an exercise in rhetoric' (Legge 1999: 260). Therefore, this paper has considered certain world-views of HRM where those who do the work of organisations have variously been regarded as resources, human beings and as persons within a community.

The thesis now progresses with Chapter 6 which is the fourth and last of the papers in the thesis, and is entitled 'Dignity and leadership: Implications of leaders' language and their assumptions of human nature'. This chapter will examine dignity in the context of leadership behaviour and it will find that

respectful, dignity-declaring language is an important behaviour, especially for transformational leaders.

References to all chapters are presented at the end of the thesis.



CHAPTER 6—Dignity and Leadership: Implications of Leaders’ Language and Their Assumptions of Human Nature (Paper 4)

by Greg Latemore

Abstract

This chapter investigates the role of dignity in the context of leadership. Whereas one strand of the intellectual history of ‘dignity’ as a concept focuses on rank as a source of dignity, this paper explores how leader behaviour may demonstrate respect for the dignity of others. Respectful communication by leaders is regarded as being important in recognising the dignity of their employees. The paper brings the notion of leadership to basic ontological questions about who we think people are, and what human nature is. The results from an empirical study are presented to highlight how certain language properties are dignity-discounting and others, dignity-declaring.

6.0 Introduction to Chapter 6

This thesis has highlighted the resource-centric conceptualisation of those who do the work of organisations and it continues to propose a person-centred conceptualisation as an alternative approach for the HRM discourse. Echoing the initiative to reconnect management theory with social welfare (Pirson & Dierksmeier 2014), this paper focusses on human dignity as it applies to leadership theory and practice. Leaders’ assumptions of human nature underpin their behaviour (Fahrenberg & Cheetham 2008; Heslin & Vande Walle 2008) and influences the extent to which they respect the dignity of their employees.

In particular, it is proposed that the language which managers employ reinforces dignity in the workplace or not and that the language of dignity transcends the inspirational language which might at times be needed. Towards investigating this further, the chapter reports on exploratory field research, testing assumptions of human nature by eliciting the descriptors used by practising managers for people in the workplace. We investigate the

language of dignity among managers and the relative impacts through two small empirical studies. As will be seen, mutual respect at work is recognised in fostering cultures of diversity (Strachan et al. 2010) and by the use of dignity-affirming language which transcends any relative value among people (Pirson & Dierksmeier 2014).

In another contribution, it is argued that current trends towards human capital, organisational citizenship behaviour and high-performance human resource management (HRM) practices might in fact be working against a respectful approach to employees and therefore be diminishing dignity in the workplace. The paper begins by addressing an apparent gap in the literature between dignity and leadership, and it concludes by inviting further research into the theoretical bedrock of dignity beneath the language employed by leaders in the workplace.

6.1 Dignity and Leadership: An Under-Explored Link

Understandably, there is a need for due respect for the privacy, individuality and the dignity of older patients (Cass 2008; Elaswarapu 2011) and respect for the dying (Parse 2010) in health-related organisational contexts (Cook 2014; Stone 2011). However, what of the role of leaders in fostering dignity in organisations beyond a healthcare setting?

The language of leaders occasionally needs to be inspirational (Conger 1991; Molenberghs et al. 2015) and motivational (Sarros et al. 2014). This might suggest there is a visionary-based, inspirational-oriented pathway to leadership effectiveness. However, to date there is little attention given to the impact of managerial language upon the dignity of employees in the workplace in general. Accordingly, this might suggest there is also a values-based, dignity-oriented pathway to leadership effectiveness. In both pathways, it is through language that managers develop visions with

employees and respect their dignity. Combining these two elements builds and portrays strong leadership.

Being ethical is a pre-requisite for leadership credibility (Northouse 2013) and a leader can still be ethical without being particularly dignified or respectful of the dignity of others. Dignity in the workplace is reflected in the relationships between leaders and followers, and in particular, in the language employed by leaders and managers. All employees have intrinsic worth as human beings, and their status and stature – *dignitas* (Waldron 2009) – should be recognised. Both leaders and followers have legitimate, mutual expectations of each other, and ideally, display reciprocal respect for the dignity of themselves and for each other. In addition, the labels of ‘leader’ and ‘follower’ do not imply less intrinsic worth but they often do in practice. If not in descriptive meaning at least in connotative meaning, ‘leader’ implies activity if not superiority; ‘follower’ implies passivity if not dependence.

6.2 Dignity and Leadership

Immanuel Kant (1724–1804) asserted that human beings can be described in terms of dignity, precisely because they are capable of morality and agency. Persons are ends in themselves not just a means of producing value. He famously wrote:

Everything has either a price or a dignity. Whatever has a price can be replaced by something else as its equivalent; on the other hand, whatever is above all price, and therefore admits of no equivalent, has a dignity (Kant 1964: 435).

Although dignity is a contested concept (Rodriguez 2015), scholars agree that dignity is intrinsic to what it means to be human and that humans are equal as humans (Kipper 2017) and distinct from animals (Adler 1993). It has well been argued (Gewirth 1978) that dignity is a moral obligation for humans as agents with free will to choose social opportunity (Sen 2001; 2002) and to assist

each other in achieving a state of well-being. Further, dignity is developed throughout life and earned through actions (Pirson 2014) which is especially salient for leaders whose behaviour is witnessed over time by employees for whom the dignity of labour becomes the issue in how they are treated in the workplace (Adler 1997).

Indeed, employees do produce value for an organisation (Jensen 2002) but as human beings, they possess stature and status (Kateb 2011: 9, 18) and do not have a price. Employees have intrinsic worth apart from the work which they perform as workers. Even if people have diminished capacity through physical or mental impairment, or if they are children, nor this does not reduce their inherent merit as human beings (Waldron 2009), an approach which is well-reflected at least in non-profit organisations (NPOs). Merit and intrinsic worth are important constructs when we talk about the dignity of employees.

As Waldron (2009) reminds us, once the prerogative of exalted or royal persons, all human beings now have, or should have, *dignitas*, status and stature (Kateb 2011), simply in being human beings. Similarly, Rosen (2012) distinguishes three types of dignity: dignity as inherent value, as social status, and as a mode of behaviour. Not long ago, even among the so-called elite and the educated, it was assumed that there were levels or degrees of human beings such as slaves and serfs while Nazi racial ideology targeted Jews, homosexuals, people with disabilities, Roma (gypsies) and others (Baumel & Laqueur 2001). It is important to remember that people in the workplace are not merely *homo economicus* (Dierksmeier 2011) or economic units of production or sources of human capital (Kiel 2015) but are intrinsically worthwhile. Perhaps we have forgotten Kant's (1964) insistence that people are ends in themselves. As Hicks (2011: 33) notes, it is helpful to remember that people are neither inferior nor superior but are 'equals with integrity'.

In the workforce, employees contract their time and energy but their autonomy and self-ownership as human beings should still be respected (Stokes 2015). The current fascination with human capital in HRM (Crook et al. 2011) is also – and possibly ironically – betraying an instrumental, utilitarian view of human nature. The irony is that HRM practitioners might actually be portraying a reductionist, utilitarian approach (Pirson & Dierksmeier 2014) towards the very people whom they are supposed to represent. Brown et al. (2009) have criticized Ulrich's (1997) respected model of HRM where being a business partner or a change agent is adding more strategic value than does say, the role of the employee champion. Some HRM scholars are insistent that the HRM profession needs to remember its origins as the organisation's conscience and be more concerned with employee welfare and well-being (Kramar 2014; Kramar & Parry 2014). Indeed, the paradigm of human well-being should underpin contemporary sustainable HRM (Härtel 2010). If relativist (Dierksmeier 2011) or reductionist or utilitarian (Pirson & Dierksmeier 2014) approaches to humanity do not serve us well, then perhaps we need an unconditional approach (Pirson & Dierksmeier 2014) – even a radical humanism (Aktouf 1992).

The current attraction for employers to regard their employees as organisational citizens (Walumbwa et al. 2010) sounds respectful of employees and appears to elevate their significance to the enterprise. Indeed, organisational citizenship behaviour (OCB) is praised as discretionary behaviour because it is evidenced as generalized compliance, altruism, courtesy, and conscientiousness (Landy & Conte 2010; Wan 2011). However, there is evidence that OCB actually advantages the organisation more than the citizen as higher levels of employee engagement and performance are expected, especially in difficult times (Podsakoff et al. 2000). Employees still

need to have their dignity recognised and their well-being protected, even if they are indeed valuable 'citizens'.

Further, care needs to be taken when asserting the legitimate value of intangible assets such as human knowledge and intellectual capital (Sveiby 2001). There is a risk that we instrumentalise employees or betray a 'physicalist or a reductionist' approach (Pirson & Dierksmeier 2014: 37) in the quest for wealth and value creation (Carroll 2012). There is increasing recognition that dignity is the missing link in organisational science (Pirson 2014) and management needs to be re-conceptualised in a more humanistic manner (Pirson & Dierksmeier 2014). In the quest for sustained competitive advantage and organisational effectiveness (Cameron 2010), leaders harness human wisdom (Rooney et al. 2010).

A discussion of dignity and leadership is aided by a reminder about what leaders actually do. There is an abundance of literature on leadership but as Burns (1978) commented:

If we know all too much about our leaders, we know far too little about leadership. Leadership is one of the most observed and least understood phenomena on earth (Burns 1978: 1-2).

His sobering observation still applies nearly forty years later. While the romance of leadership should be avoided (Meindl et al. 1985) and there may well be substitutes for leadership (Kerr & Jermier 1978), scholars (Keller 2006; Podsakoff et al. 1996) agree that leadership does matter in producing value for organisations, even if the results are mixed.

Definitions of leadership agree that it is a process of influencing others to achieve common objectives or goals (Northouse 2018; Yukl 2013). Leadership deals with both tasks and relationships. It is noteworthy that there are leadership theories more amenable to, and more closely linked with, the

concept of dignity. These theories include transformational leadership, servant leadership and authentic leadership (see Northouse 2013). Transformational theory, in particular, elicits extra effort from employees by engaging in individualised consideration, intellectual stimulation, idealised influence and inspirational motivation (Bass & Avolio 1994). These theories echo an ethical perspective and state, or at least imply, that people add value, people are the source of value, and that people are whom leaders must relate well to in order to produce value for organisations. Effective leaders challenge the process, inspire a shared vision, model the way, enable others to act, and encourage the heart (Kouzes & Posner 2017) in ways which build trust and respect the dignity of employees. Authentic servant and transformational leaders recognise the humanity and the aspirations of employees, and avoid using employees merely for an organisation's purposes. Such theories are in contrast with transactional leadership (Vera & Crossan 2004) which assumes a more instrumental and efficiency-oriented approach towards employees. Transactional leaders adhere to traditional path-goal theory (House 1996) where they motivate employees by focussing on rules, standardisation, explicit agreements, and rewards for compliance.

It must now be asked:

- Do leaders behave in a dignified manner?
- Does leader discourse demonstrate respect for the dignity of others?

Sarros (2002) contends that the soul of leadership has been regarded as values articulation and building credibility. The most effective 'virtuoso' leaders are positive role models to their employees by developing characters which portray the human virtues of integrity, responsibility, compassion and forgiveness (Kiel 2015). Leaders are best known in their engagement with employees and other stakeholders, for leadership implies relationship. Most

of the respected studies in leadership theory and practice (see Northouse 2018; Yukl 2013 for reviews) address the nature and the style of such relationships.

The language of leadership-followership itself implies something about the dyadic and the apparent dependent relationship of employees upon their managers: it seems that employees must 'follow' their managers. In leader-member exchange theory (Dansereau et al. 1975), there is a conceptual leanness that can be perceived as highly transactional and emotionless. Northouse (2013) outlines criticisms of this vertical and dyadic theory as running counter to the basic human value of fairness even though it is questionable if this theory was actually intended to create inequalities (Harter & Evanecky 2002). With Höpfl (1994), it is evident that management theory needs to be reconnected with human experience. While recognising that at best, there is a compromise rather than a genuine balance of power in the employment relationship (Strachan et al. 2010), one hopes that the employment relationship would be underpinned by principles of mutuality and reciprocity (Bromberg & Irving 2007).

Leaders and leadership scholars need to be aware that leaders are people relating to people. Managerialist assumptions do not sit well with the new sustainability paradigm – we need new archetypes to describe and encourage a humanistic perspective on leadership (Pirson & Dierksmeier 2014). It is imperative especially among those who work in the HRM profession that employees and their dignity must be respected just as much as we should care 'about polar bears' (Pfeffer 2010: 43).

6.3 Leaders Respect Dignity through Culture and Language

Leaders should foster respectful cultures not toxic ones and so ensure that human dignity is protected and acknowledged (Härtel 2008). Leaders have a responsibility to acquire and apply capabilities that include: provide vision

and strategic direction; operate consistently with organisational values; communicate constantly and meaningfully; create an environment for success; function as team players; persist to achieve good outcomes (Australian Public Service Commission 2009: 14–15).

Strategies can be enacted to help ensure that the dignity and the rights of people at work are being recognised (Australian Public Service Commission 2009; Kramar 2014). Such strategies include: ensure open communication; manage workloads and priorities; develop policies on appropriate behaviour; employ objective selection criteria; reinforce desirable behaviour through induction; and raise awareness through training.

Leaders demonstrate dignity towards employees when they encourage a diverse culture (Strachan et al. 2010), and especially when working against bullying and other forms of harassment (Caponecchia & Wyatt 2011). Workplace roles which produce meaningful work and engage employees in decision-making, for example, demonstrate dignity towards employees and foster fulfilling organisational cultures (Burke & Cooper 2013).

It is also recognised that high-performance work systems, such as flexitime, home-based work, tele-working and a compressed working week, can actually produce employee harm (Mariappanadar & Kramar 2014). Leaders, including HRM directors, need to ensure that organisational outcomes are achieved but not at the expense of employee well-being.

Beneath such managerial behaviour are their assumptions of human nature. A philosophy of the person is rarely explicit (Reichmann 1985) and is often only glimpsed and implied. Attitudes towards the person at work are perhaps best evidenced in the attitudes and language used by managers. There are assumptions about human nature embedded in one's leadership style (Goleman 2000) and in one's ethical perspective (Gardner 2007; Rosen 2004).

These various assumptions are important as they underpin professional practice (Fahrenberg & Cheetham 2008) and they have a significant effect upon the manifestation of dignity in the workplace towards others, or not. Do managers just tend to regard people in the workplace as merely 'workers', people who 'do'? Where is human dignity in such an approach towards leadership?

Our approaches towards human metrics at work (Fitz-Enz 2010) might themselves be betraying a calculating and instrumental approach to human value. For example, is the inherent worth of the person really understood and accepted in the workplace when people are being appraised and assessed? There is also an individualistic assumption in some management literature. Maybe individualism is a special characteristic of a Western approach to the person (Li 2012; Obioha 2014a; 2014b)? The assumptions of human nature behind 'theory X versus theory Y' management theory by Douglas McGregor (1960) seems to be one of the first efforts to relate management science to philosophy (Collins & Latemore 2002). Have we really progressed that much beyond this approach towards the person and towards understanding and fostering human dignity in the workplace?

It is in their discourse that leaders' attitudes are perhaps best known and experienced. Leaders are communicators and if they do not communicate effectively, they cannot lead (Bennis & Nanus 1985). Rudeness and incivility in the workplace is costly and does not foster respect (Porath & Pearson 2013). Conversing with others and not merely instructing them is needed for influence in the workplace (Barry & Fulmer 2004; Brink & Costigan 2015). For example, effective leaders in an educational context employ the language of logos, ethos and pathos, that is, rational knowledge, moral legitimacy and emotional appeal (Lowenhaupt 2014). The appropriate use of humorous language is also an important tool for transformational leaders (Hughes &

Avey 2009) especially when affiliative and non-aggressive humour is positively related to leader-member exchange (Pundt & Herrmann 2015). Supportive leader behaviour fosters creativity (Amabile et al. 2004) while leaders who communicate with emotion encourage both follower performance and leader-follower interaction (Griffith et al. 2015; Tee 2015; Wang & Siebert 2015). Authentic leaders know that helping employees find meaning can only occur in intersubjective space (Berkovich 2014). To communicate effectively between persons requires genuineness, empathetic understanding, unconditional positive regard, being present, a spirit of mutual equality, and a supportive psychological climate (Johannesen 1990). Indeed, words matter.

In public discourse, we note the dehumanisation of asylum seekers being described as a 'swarm' (Shariatmadari 2015). In a similar way, the words used by leaders for their employees similarly reflect their attitudes towards them. The language used by leaders for the people with whom they work, ideally signals that people are equals as human beings (Hicks 2011) even if there is obviously a reporting relationship on the organisational chart. To the Internal Revenue Service, we are 'taxpayers', to a doctor we are 'patients', to a taxi driver we are 'fares', and to an electricity provider we are merely 'consumers'. What do the words 'direct reports', or 'staff' variously describe or imply about a dignified attitude to people in the workplace? To politicians, people are regarded as 'voters' or 'constituents' although it is noteworthy that the Honourable Gough Whitlam (1916–2014), a previous Australian Prime Minister, challenged these attributions and instead, he was among the first political leader to address the voting public as 'my fellow Australians'.

Like the Inuit who have many words for snow and ice, institutions which are people-oriented have many words to describe the way people ought to treat one another. 'Crew member' (McDonald's) and 'cast member' (Disney) are words which 'upgrade the status of the individual employee' (Peters &

Watermann 1982: 261). In sum, maybe we need a richer vocabulary to describe 'employees', words which signify and imply a more respectful attitude to the dignity of the person at work. In policies on bullying, for example, it is noted that it is often the tone and body language that some people find as offensive as the meaning of words (Strachan et al. 2010). Leaders, therefore, need to be careful what they say towards others as well as how they express themselves in the workplace (Australian Public Service Commission 2009; CCH Australia 2011).

Female managers are more likely to remove such status assumptions by using words like 'colleagues' or 'associates' instead of words like 'direct reports'. Without succumbing to stereotypes on feminine leadership (Eicher-Catt 2005), there is evidence that female leaders transcend the language of power and precision (Henry 1987) and instead, display more variety and ambiguity in their language than do men. Women also lead and communicate in ways that are more participatory, non-hierarchical, flexible and group-oriented (Billing & Alvesson 2000). Women tend to connect, give superior attention to others, and engage in real conversation (Stephens 2003). Whether in meetings or in emails (Mullany 2011), interactional socio-linguistics show that women communicate differently from men and are, generally, more relational.

The problematic issue of managing diminished performance and of disciplining employees needs to be mentioned as well. This is of course part of a manager's role and responsibility but it must be conducted in ways that are still respectful. Current research on performance management (Atwater & Elkins 2009; Cokins 2009) asserts the importance of leaders' tone and language in such situations. When coaching employees to high performance outcomes, managers and external coaches need to be particularly respectful and not manipulative (Latimore 2015a). Flaherty agrees (2005: 10) in asserting 'techniques don't work [as they] manipulate, undermine the dignity of people,

and foster resistance and resentment'. Leaders should indeed attract and communicate well with talented employees (Cantrell & Smith 2010) but it is in dealing with diminished performance where managerial respect for the dignity of employees becomes crucial.

6.4 Studies of Leaders' Language in the Workplace

Research was conducted into the language which managers use in the workplace among two discrete groups of practising managers to test their assumptions of human nature and the degree of respect for human dignity being represented. Two recent samples were accessed:

- *Sample 1:* A post-graduate cohort of managers (N = 33) from across the African continent who were attending a program on 'Employee and Organisation Development' at The University of Queensland, Brisbane, Australia, in August–September 2014;
- *Sample 2:* A group of management attendees (N = 50) on the 'Mentor Connect' orientation program from the [then] Queensland Department of Communities, Child Safety and Disability Services, Brisbane, Australia, on 29th April 2015.

Participants were asked as anonymous volunteers to respond to this question 'what words do you use when describing the human person in the workplace?' The descriptors in the 75 answers to this question from Sample 1 are represented in Table 6.1 below, with tabular sorting assumptions being made about their relative positivity, neutrality or negativity.

Table 6.1 Selected African Descriptors for the Person at Work (Latemore 2015b)

Negative Descriptors	Neutral/Mixed Descriptors	Positive Descriptors
imperfect x2 naïve lack freedom tax machine slave unpredictable selfish	social x5 individuals x3 decision maker x2 resource x2 complex system x2 emotional x2 family-oriented animals conscious part of a community thinkers risk taker inquisitive listener intelligent resource communicator protective of community and offspring person hopeless without God	created in God’s image x3 innately/inherently good x3 spiritual x3 to be/do good x2 loving x2 resourceful x2 religious x2 honest x2 hearts and minds God’s glory Godly hopeful purposeful flexible kind daring unleashed potential striving for perfection born equal searching for meaning lovable son or daughter of God benefit to society enjoys life most intelligent creature creator supernatural powers
TOTAL = 8 (10%)	TOTAL = 29 (39%)	TOTAL = 38 (51%)

The most frequently-occurring descriptions among this African cohort in Sample 1 were that human beings in the workplace were: social, good, individuals, spiritual, and created in God’s image. Some (17%) of all descriptors demonstrate a religious nuance which might be characteristic of African respondents. Most descriptors among this African cohort were predominantly either positive (51%) or neutral/mixed (39%) with only 10% of descriptors assumed to be more negative. The 159 answers from Sample 2 are summarised in Table 6.2 – again with tabular sorting assumptions:

**Table 6.2 Selected Australian Descriptors for the Person at Work
(Latemore, 2015c)**

Negative Descriptors	Neutral/Mixed Descriptors	Positive Descriptors
vulnerable x6 difficult x3 fragile x3 conformist x2 needy x2 imperfect x2 selfish x2 war, power, greed damaged destructive little monkey child disconnected programmable flawed impressionable make mistakes defiant rebellious tired racist biased feral arse-holes contradictory cruel hateful miserable dangerous destructive self-centred rude fearful	individuals x7 emotional x6 unique x5 complex x4 intelligent x4 has history x2 social x2 diverse x2 different x2 alive x2 thoughtful has history mortal like me bipedal carbon-based life form elderly world-wide introverted feeling top of the food chain complex family community living personalities body followers evolved employee surprising situational competitive multi-layered needs to be loved	compassionate x5 person x5 caring x2 empathetic x2 inquisitive x2 funny x2 loving x2 resilient x2 has a history adaptable joyful self-aware concerned for others learn perfect everyone brings something something to offer energy spiritual giving expressive interesting genuine learning determined clever resilient kind strong protective creative resourceful motivated survivors strategic respectful story-tellers purposeful
<p align="center">TOTAL = 45 (28%)</p>	<p align="center">TOTAL = 63 (40%)</p>	<p align="center">TOTAL = 51 (32%)</p>

As Table 6.2 shows, among this Australian cohort in Sample 2, the most frequently-appearing descriptors of the person in the workplace were: individuals, vulnerable, emotional, compassionate, unique, and person. The role orientations of respondents in Sample 2 who were employed by a human services organisation dealing with families in crisis might explain certain descriptors like: vulnerable, fragile and needy. Indeed, the tabular sorting of these particular descriptors as 'negative' is somewhat problematic.

While almost exclusively secular, there was more balance between positive (32%), neutral/mixed (40%) and negative (28%) descriptors among the Australian cohort in Sample 2 when compared with the African cohort in Sample 1. Additional research and analysis might determine whether the proportionately more negative descriptors from Sample 2 (28%) compared with Sample 1 (11%) were due to cultural differences, work-role differences, or other moderating or causal variables.

There were some colourful descriptors across both Samples such as 'tax machine' and 'destructive little monkey'. In both Samples, it is also noted that there was a mixture of dignity-discounting descriptors (such as 'selfish') and dignity-declaring descriptors (such as 'inherently good'). Additional field research might confirm the cross-cultural or gender effects (Holmes & Marra 2011) or role or age effects on the leadership discourse being employed.

This selected field research raises the questions 'how dignified is the language which managers typically use for employees' and 'what is the quality of managerial language in general'? Anecdotal evidence might suggest that managers do not always demonstrate respectful language in the workplace (Latemore 2015d; Porath & Pearson 2013). Leaders should be virtuous and positive role-models of exemplary behaviour, not the exception (Kiel 2015). Leaders need to respect the dignity of others and dignify their own

relationships in the workplace with appropriate communication and tone. If not, diminished performance, heightened levels of conflict and employee disengagement typically occur (Burke & Cooper 2013).

6.5 Implications for Further Research and Practice

There is a gap in the management literature on the theoretical repertoire and the conceptual underpinning for managerial attitudes, managerial language, and the assumptions of human nature behind leadership theory and practice. The exploratory data presented here reveals that there is a mixture of dignity-declaring and dignity-discounting language when describing the person in the workplace. Further research in this regard needs to be conducted by dignity scholars within the humanistic network. For instance, more research is needed in exploring the assumptions of human nature behind management attitudes and language (Fahrenberg & Cheetham 2008).

Turning more to practice, as Härtel (2008) emphasises, leaders need to build healthy cultures and provide a sense of direction to employees to achieve common goals (Northouse 2013; 2018). Effective transformational leaders, in particular, respect other persons as they challenge, inspire, model, enable and encourage (Kouzes & Posner 2017).

Leaders' attitudes to employees hinge upon their assumptions of human nature (McGregor 1960) and it is argued that this is often demonstrated in their communication and the choice of language (Bennis & Nanus 1985). Leaders should ensure that their language is respectful and protects the human dignity of their employees. Suitable policies ideally promote such managerial practices (Australian Public Service Commission 2009; CCH Australia 2011). Creating and maintaining healthy organisational cultures which respect employees is the responsibility of managers. While they may not adopt a religious view of dignity (Kateb 2011), leaders do need to transcend a purely

utilitarian or reductionist approach to understanding human nature (Pirson 2014).

Managers and HRM practitioners especially, need to guard against instrumentalising employees, or taking a purely utilitarian approach towards human nature in the workplace (Pirson & Dierksmeier 2014) under the guise of humanising human capital, encouraging citizenship behaviour and employing high-performance work systems (Kramar 2014). Leaders should not reduce the dignity of employees while understandably expecting high-performance from them in the workplace and when dealing with diminished performance. We conclude with the exhortation of the management guru Peter Drucker (2002: 70) who urged 'they're not employees, they're people'.

6.6 Summary of Chapter 6

This chapter demonstrated that one's philosophy of the person underpins respect for the dignity of others in the workplace (Heslin & Vande Walle 2008) especially in the language which leaders employ. It suggested that our understanding of the person in the workplace has perhaps not progressed much beyond McGregor's (1960) 'theory X-theory Y' leadership theory and that more research is needed in exploring the assumptions of human nature behind managerial attitudes and language (Fahrenberg & Cheetham 2008).

Recent field research showed a mixture of dignity-declaring and dignity-discounting language when describing the person in the workplace. This illustrates that the language one uses as a leader is the tangible expression of our assumptions of human nature and that this language needs to reflect the dignity of others in the workplace. How respectfully leaders communicate is vital in fostering a healthy and diverse culture (Härtel 2008; Strachan et al. 2010) and in ensuring that the dignity of employees is acknowledged.

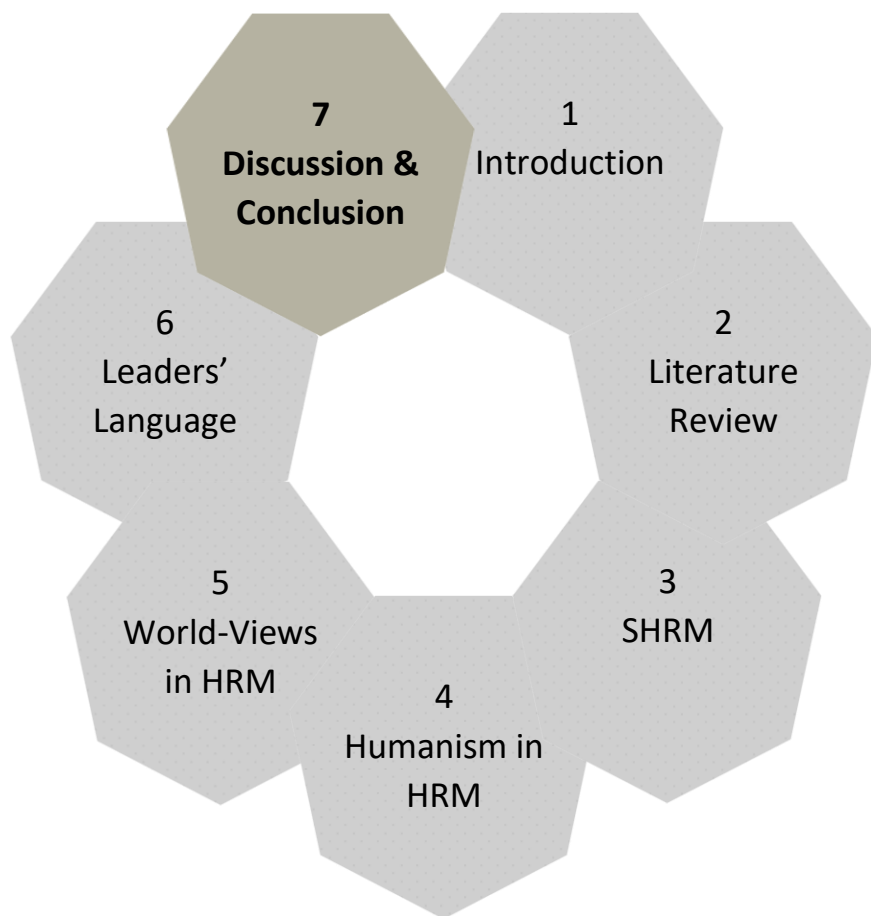
Managers and HRM practitioners need to avoid instrumentalising employees or adopting a purely utilitarian approach towards human nature at work (Pirson & Dierksmeier 2014). While expecting high commitment from employees, leaders should not disrespect them.

6.7 Conclusion to Chapter 6

This chapter concluded with an invitation for dignity scholars to strengthen the theoretical underpinnings of the assumptions of human nature and in the quality of managerial language. Respectful communication by leaders was regarded as being important in recognising the dignity of their employees.

The thesis now progresses with Chapter 7. This chapter will draw together the discussion presented in these four papers and will bring the research agenda to a close. It will highlight the importance of ontology in conceptualising those who do the work of organisations. The chapter will identify the outcomes of the three HRM perspectives as: utility (strategic perspective), dignity (humanistic perspective) and human flourishing (personalistic perspective).

References to all chapters are presented at the end of the thesis.
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CHAPTER 7—DISCUSSION AND CONCLUSION

7.0 Introduction to Chapter 7

This thesis has identified the resource-centric conceptualisation of those who do the work of organisations and has proposed an alternative person-centred conceptualisation for the HRM discourse.

This final chapter outlines the contributions made in previous chapters. It highlights the outcomes of the three HRM perspectives, the strategic, the humanistic and the personalistic, the limitations of the research, and the key implications for HRM theory, research and practice. It concludes by reiterating its focus on the ontology of those who do the work of organisations and the importance of how they have been conceptualised.

7.1 The Major Contributions of the Thesis

The thesis endeavoured to make a number of contributions to HRM theory and practice. The approach which guided the research and the papers in this thesis employed metaphors as ‘a way of thinking and a way of seeing’ (Morgan 1986: 12). The literary device of a metaphor helps to frame and make sense of complex issues (Cornelissen et al. 2011) and to develop and interpret organisation theory (Örtenblad et al. 2016). As introduced in Chapter 1, the metaphors employed were ‘the golden thread’ and ‘the lens’. Echoing Oswick and his colleagues (2002), the use of metaphor in this thesis has explicated existing knowledge and also highlighted paradox and anomaly in the HRM discourse. These metaphors were employed as convenient vehicles to ensure a coherent and cohesive narrative throughout the thesis.

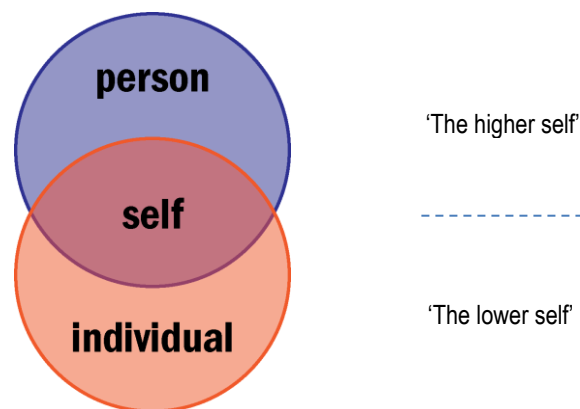
The use of the ‘golden thread’ of the person is evident throughout this thesis. The contribution of the focus on the person promoted the examination of the issue of ontology in the HRM discourse which is evident in the descriptors demonstrating how people are regarded at work, and in the tone and content

of the language used to describe the employment relationship, especially by management.

The second metaphor was that of a 'lens'. The philosophy of Maritain (1966; 1996) highlights the notions of the person and the common good within integral humanism, and it was adopted as the conceptual lens through which to view selected HRM literature regarding the ontology of those who do the work of organisations. This was a major contribution of the thesis.

Maritain (1966) provides an important distinction between the individual ('the lower self') and the person ('the higher self') – a distinction which is later endorsed by Buber (1958) who elaborated that one could display concern for the problem of the 'it' of human beings, or solicitude for the mystery of the 'thou' of the person (see Chapter 2). Maritain's original distinction is represented in Figure 7.1:

Figure 7.1 A Conception of the Human Being (after Maritain 1966)



In a recent approach employing the same distinction (Spaemann 2017), the individual could be regarded as a 'something', a means to an end providing extrinsic worth for others. The person, on the other hand, is a 'someone', never a means to an end and one who embodies intrinsic worth and dignity. For Spaemann (2017), persons 'exhibit self-transcendence, freedom of choice and are greater than the sum of their actions' (Emerick 2018: 223) – similarly, for

Maritain (1966; 1996), persons exhibit generosity, seek to pursue freedom, and exercise their personhood when fostering the common good.

7.2 How the Thesis Addressed the Research Questions

Chapter 2 canvassed various perspectives on understanding the person and then examined the stages in the HRM tradition through the lens of Maritain's philosophy. The golden thread of the person began being woven in this chapter when addressing the primary research question *'how is the person conceptualised in the HRM discourse?'* The literature review in this chapter answered this research question by affirming that the conceptualisation of those who do the work of organisations has varied throughout the HRM tradition. A major conclusion is that, while a multi-stakeholder viewpoint and a focus on well-being are evident throughout the HRM discourse, a resource-centric perspective is present and dominant.

Chapter 3 presented the first of four papers in this thesis. Entitled 'Towards a person-centred SHRM', it was based upon a critical analysis of selected SHRM articles published between 1980 and 2018. Maritain's distinction between the person and the individual is recognised in the first subsidiary research question of the thesis *'how is the individual conceptualised in terms of the person in selected SHRM literature?'* The paper answered this research question by re-affirming the current dominance in the representative SHRM literature of the resource-based view and human capital theory.

Different perspectives exist within the HRM literature and its discourse about the nature of those who do the work of organisations. Three HRM perspectives were introduced in this paper – strategic, humanistic and personalistic – and the second subsidiary research question was addressed *'how is the individual conceptualised in terms of Maritain's framework of the person in strategic, humanistic and personalistic perspectives?'* This research question was answered by

highlighting the commodity and resource-centred tendencies of Maritain's 'lower self' of the individual and contrasted these with the human and person-centred tendencies of Maritain's 'higher self' of the person.

Chapter 4 presented a second paper, entitled 'From utility to dignity: Humanism in HRM'. Endorsing humanistic management, the merits of a renewed understanding of those who do the work of organisations for HRM scholarship was argued. The paper elaborated the three perspectives and identified the strengths and weaknesses of each of them for HRM scholarship.

This paper added to the arguments being made by others (Acevedo 2012; Evans 1952; McNerny 2007) who propose a new or an integral humanism reprising the philosophy of Maritain. Another contribution of the paper is more respect for the whole person of the employee who is not just a valuable resource but a valued person within a community of valued persons. Gandhi's integral humanism had argued for 'the uplift of all' where the good of the individual is contained in the good of all (Rao & Rao 2015). Similarly, Maritain's (1966) viewpoint presents a social and political philosophy where the benefits of citizens' efforts 'flow back' to themselves (Maritain 1966: 51). Such viewpoints underpin arguments for a civil society characterised by social reciprocity (Joyce 2000; Legge 2008; Maritain 1996).

Chapter 5 presented a third paper, entitled 'From utility to dignity: World-views in HRM' and revealed that world-views are coherent collections of concepts and theorems allowing the construction of global images of the world (Aerts et al. 1994), and in HRM, are evident in the employer-employee relationship, in different understandings about the nature of organisations, and in the ontology of those who do the work of organisations. The paper addressed the third subsidiary research question '*what are the world-views which inform the strategic, humanistic and personalistic perspectives in the HRM*

discourse?' This research question was answered by proposing that the resource-centric strategic perspective reflects a world-view that is based predominantly upon the philosophy of economism (Pirson 2017c) which is valid from a 'merchant' viewpoint but is regarded as being incomplete (Commons 2010). Associated philosophies which support this strategic perspective are individualism and instrumentalism. On the other hand, philosophies supporting a humanistic world-view are humanism, dignity and community, while the philosophies supporting a personalistic world-view are personalism, the common good and partnership.

Chapter 6 presented the fourth paper, entitled 'Dignity and leadership: Implications of leaders' language and their assumptions of human nature' which considered the fourth and last subsidiary research question '*what language do leaders use when describing employees in terms of an aspect of Maritain's higher self, that is, dignity?*' The paper addressed this research question by finding that respectful managerial language reinforces employee dignity. The paper added to the growing literature and arguments for a focus on dignity and humanistic management in the business realm (Melé 2009b; 2016; Pirson 2017c).

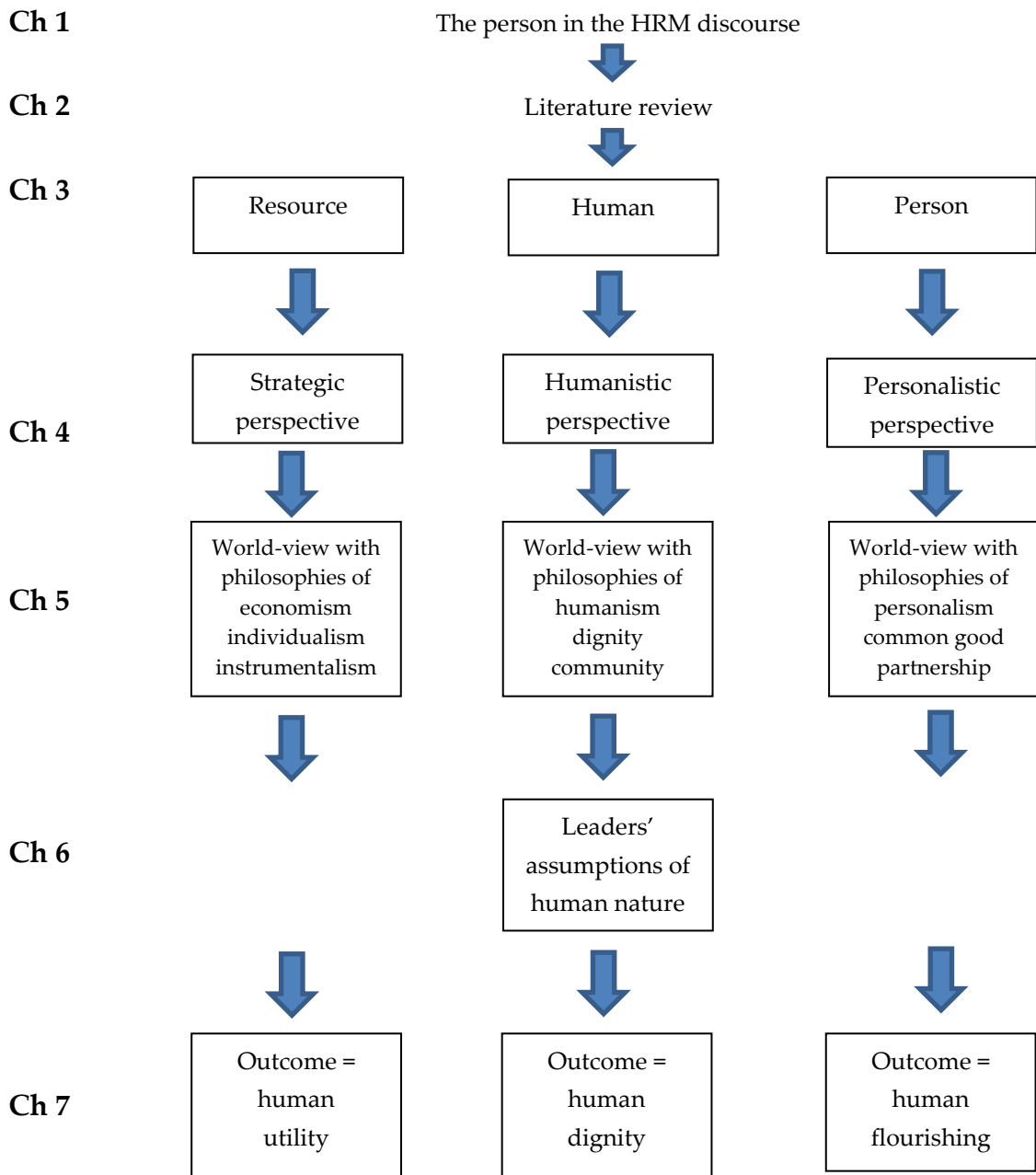
It was also suggested in this paper that trends towards human capital, organisational citizenship behaviour (OCB), and high-performance work systems (HPWS) might be working against a respectful approach to employees and perhaps be diminishing human dignity in the workplace.

7.3 The Outcomes of HRM Perspectives

This thesis proposed that there are at least three perspectives within the HRM discourse: strategic, humanistic and personalistic, each with differing world-views, philosophies, value trajectories, human motivations and outcomes (see

Table 5.1 in Chapter 5). These perspectives and their development through the chapters of the thesis are summarised in Figure 7.2 below:

Figure 7.2 The Cascade of Concepts by Chapter



While later SHRM scholarship recognises the importance of employee well-being and proposes a multi-stakeholder viewpoint, the thesis revealed that the primary outcome of the strategic perspective is utility for the organisation's benefit. A resource-centric conceptualisation of those who do the work of

organisations is still present and dominant in SHRM. People's contribution as human capital is an important resource and the means to add value to the employer's profitability.

In the humanistic perspective, the primary outcome is dignity for those who do the work of organisations and for their communities. People are a means towards collective performance and organisation profitability and are also ends in themselves with intrinsic worth.

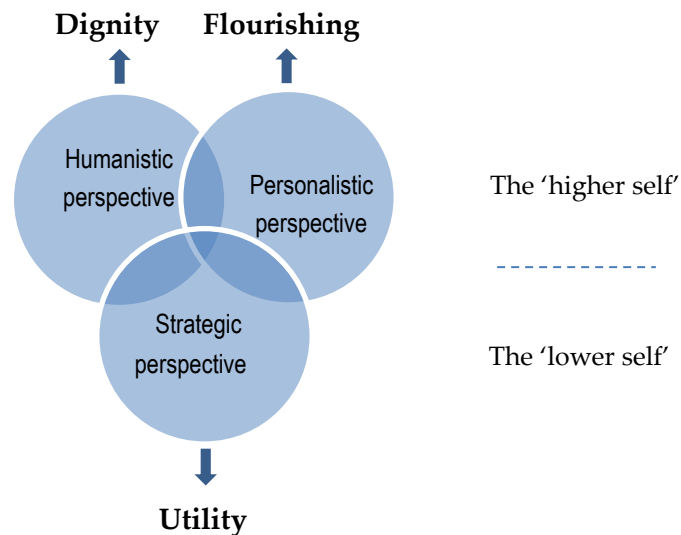
In the personalistic perspective, the primary outcome is the pursuit of human flourishing which is achieved at the personal level as the realisation of human potential and the exercise of freedom, and at the collective level as the optimisation of the common good through social reciprocity. In this world-view, people are never a means to an end. The dignity, uniqueness and irreplaceability of each person is affirmed. Unlike the hive where worker bees exist for the welfare of the hive, through integral humanism, people's collective efforts must 'flow back' for the benefit of themselves and the well-being of their communities in a 'liberty of expansion' (Maritain 1966: 55).

The person-centred conceptualisation for HRM in this thesis is aligned with the prior work and schools of thought arguing that the 'resourceful, evaluative, maximizing model of man' (REMM) (Jensen & Meckling 1994) needs to be supplanted by both humanistic (Melé 2003; Pirson 2017c) and personalistic models (Cleveland et al 2015; Fortier & Albert 2015) in which people are to be acknowledged as self-determining (Deci & Ryan 2000) irreplaceable persons (Maritain 1966) who are embedded in a communal personhood (Nwoye 2017; Obioha 2014a; 2014b).

Utility is the suggested outcome of the strategic perspective which fosters wealth-creation and which can be linked with Maritain's (1966) 'lower self'. Dignity and human flourishing are the suggested outcomes of the humanistic

and personalistic perspectives respectively – both fostering well-being creation and which can be associated with Maritain’s (1966) ‘higher self’. The outcomes of these three HRM perspectives against Maritain’s framework are represented in Figure 7.3.

Figure 7.3 Outcomes of the HRM Perspectives



Another contribution of this thesis was to clarify the understanding of those who do the work of organisations and the nature of the employer-employee relationship. Of particular interest in the current HRM discourse and within the SHRM discourse in particular is the role and impact of HPWS. HPWS tends to adopt a management-centric standpoint (Zhang et al. 2014) while an increasing body of theoretical and empirical research is exploring and questioning the claims of the benefits of HPWS both for organisations and for their employees (Paauwe 2009; Van De Voorde & Beijer 2015; Van De Voorde et al. 2012).

The thesis has endeavoured to inform this existing debate about the effects of the current focus on HPWS in what we have termed the ‘strategic perspective’ and it has echoed the views of scholars who suggest that these systems may be contributing to employee harm (Mariappanadar 2013; 2014; 2017). The

ontology of those who do the work of organisations, including employees, was often reified (Islam 2012; 2013) in such discourse. Mainstream SHRM scholarship regards people in the workplace as individual assets (micro) and human capital (macro) and acknowledges their valuable contribution to organisational and employer outcomes (see Figure 4.1 in Chapter 4 above).

An underlying issue to emerge from the current research was that the HRM discourse tends to make assumptions about the purpose of organisations and about the nature and identity of those who work for them. Other HRM and management narratives are now being explored which challenge an economistic viewpoint about the ontology of those who do the work of organisations (see Section 7.6 below).

7.4 Limitations of the Research

This research was conducted aware of the depth of prior scholarship and the complexity of the HRM agenda while acknowledging that the nature of the HRM discourse continues to evolve. For instance, various tensions in the HRM discourse were noted but only some of them were canvassed (Chapter 2). As the researcher endeavoured to avoid straying beyond specific research questions, examination of the full complexity, evolution and tensions in the HRM discourse was limited.

The study canvassed selected literatures on sustainable HRM, green HRM, workplace spirituality (Chapter 2), and leadership theory (Chapters 2 and 6) as these have implications for how those who do the work of organisations were conceptualised but it was not exhaustive since these literatures and theories were not core to the research agenda. For instance, it became apparent during the research that differing ontologies of the human person are evident in other cultures and in differing contexts (such as Li 2012; Obioha 2014a; 2014b). The research was therefore predominantly limited to mainly Western

perspectives as reflected in the range of published academic HRM material which was accessed.

A limited test of the assumptions of human nature as reflected in managerial language was investigated through a field study (Chapter 6). While subject participation in the study was anonymous and voluntary, the researcher recognises that this was a limited study with small sample sizes.

The researcher endeavoured to canvass a range of philosophical, psychological and health management perspectives on 'the person' (Chapters 2 and 3). The philosophy of Maritain was chosen to provide one useful perspective on personhood as a 'lens' to analyse the HRM discourse.

The researcher also made some assumptions about the multi-disciplinary approach being taken towards the HRM discourse and the depth of philosophical introspection (Harney 2014) which would be appropriate for a predominantly HRM-oriented thesis. Accordingly, the selection of philosophers, philosophies (Chapters 2 and 3), perspectives (Chapters 3 and 4) and world-views (Chapter 5) was not exhaustive but representative.

7.5 Implications for HRM Theory and Research

Byron and Thatcher (2016) remind us that in order to build good theory it is important to contribute to the conversation while Ferraro and his colleagues (2005) suggest avoiding the tendency to foster self-fulfilling theories in accepting the dominant discourse of a discipline.

In the spirit of such a conversation with existing scholars, an employer-centred discourse and a resource-centric conceptualisation of those who do the work of organisations have been observed in this research. In line with the views of several scholars, more focus upon the personhood of the worker and their well-being is recommended (Cleveland et al. 2015; Fortier & Albert 2015; Guest

2017; Paauwe & Farndale 2017; Schulte & Vainio 2010). Further theoretical work is needed to support this endeavour.

As others also argue (Melé 2003; 2016; Pirson 2015; 2017c), these emphases will continue to counter what was labelled as the excesses of economism within the strategic perspective (SHRM) of the HRM discipline. In its quest for legitimacy, Marchington (2015) notes that HRM has tended to look up the hierarchy and to focus on performance goals at the expense of other values and stakeholders. Similarly, Ulrich and Dulebohn (2015) situate the future of HRM in a wider context which includes external stakeholders of investors, customers, and community as well as internal stakeholders of employees and line managers. Accordingly, and throughout this thesis, the importance of a multiple-stakeholder perspective for HRM has been acknowledged (Beer et al. 2015; Guest 2017; Peccei et al. 2013; Sparrow 2017; Ulrich 2018).

Another implication for theory building is around the value of ontological literacy. Scholars have sought to enrich the ontological assumptions within the discipline (Greenwood 2013; Janssens & Steyaert 2009; McKenna et al. 2008). For example, in deciding what might constitute the human face of HRM, scholars suggest that two issues need addressing: ‘what is the nature of a worthwhile and fulfilling life?’ and ‘how should people relate to each other?’ (Normann 1998: 215–216 & Legge 2008: 117). In another implication for theory, the ontology of those who do the work of organisations in African, Eastern and other cultures could be further explored.

Some scholars have noted the value of increasing reflexivity and researcher self-awareness within the HRM discipline (Janssens & Steyaert 2009). Increasing philosophical and psychological literacy might perhaps be achieved by scholars contributing to special issues in HRM journals and with conference presentations which are devoted to the person and the common

good. The findings of this thesis support Harney's (2014) call for more philosophical introspection.

HRM scholars are increasingly recognising corporate and environmental responsibility as an important aspect of the modern business landscape and of a sustainable HRM (Ehnert et al. 2016; Kramar & Holland 2015). Currently, HRM theory is exploring sustainable HRM (Kramar 2014) and 'green' HRM (Hosain & Rahman 2016; Jackson & Seo 2010) as well as what these disciplines and perspectives might encompass and what they might mean for future HRM theory and practice. HRM is indeed 'a field in transition' (Cleveland et al. 2015: 152) and the shift from internal assets to include external stakeholders is already occurring in what Ulrich and Dulebohn (2015) describe as an 'outside/inside' approach. In our research, there was clear evidence supporting these developments especially in sustainable and 'green' HRM.

Existing HRM scholarship is considering perceptions of how the employee is being regarded (Fahrenberg & Cheetham 2008; Heslin & Vande Walle 2008). In this context, some scholars (Guest 2002; Van Buren et al. 2011) have expressed the view that the aspirations and contributions of the worker to the HRM agenda have been underplayed. For instance, the application of workplace spirituality to the HRM discourse could be further explored in examining the 'H' in 'HRM'. Theory-building to support such considerations is welcomed.

HRM scholars are addressing the harmful effects of the workplace such as work intensification and casualisation (Legge 1999; Wilcox & Lowry 2000), employee exhaustion as a result of implementing HPWS (Mariappanadar 2014), the negative impact of flexible working arrangements and telecommuting upon health and well-being (Golden et al. 2006), and the loss of identity from unemployment and short-term careers (McArdle et al. 2007).

In the light of such workplace trends, the application of personhood might foster employee well-being and is suggested for possible HRM research.

The contrast which continues to be made in the HRM literature between 'hard' and 'soft' HRM (Jenkins & Delbridge 2013) might not be advancing theory or practice especially as soft HRM is often experienced by employees as 'hard HRM in disguise' (Greenwood 2002: 264). Similarly, the distinction made between productivity-oriented and commitment-oriented HRM systems (Monks et al. 2013) still seems to assume a clear line of sight towards employer interests. As we have seen, more balanced approaches to employer and employee interests are already evident within the HRM discourse and such approaches are worth pursuing.

With the rise of artificial intelligence (AI) and the collaboration of human and robotic technologies likely to be part of the workplace (Agarwal et al. 2018), a deeper recognition of what it means to be human will become significant for HRM to avoid instrumental and commodification tendencies. A key driver for identifying the value of achieving these stated outcomes will be more focus on a personalistic perspective and the common good which was proposed by Maritain (1966; 1996) and more recently by others (Cleveland et al. 2015; Fortier & Albert 2015).

The commodification tendencies of a resource-centric narrative in HRM have been noted in this thesis (Chapters 2 and 5). Further research is important to counter the negative effects of AI, robotics, wearable technologies, machine learning, and the 'internet of things' (IOT) which is occurring in the fourth industrial revolution (Schwab 2015). HRM scholars and practitioners need to continue to promote employee uniqueness, irreplaceability and connectedness in the light of such workplace developments and new technologies.

HRM-oriented research is being undertaken into new forms of human enterprise. This work has already begun, for example, with examinations of the moral alternatives to the economism of a strategic perspective such as democratic capitalism (Novak 1982; Simons 1995), workplace democracy (Bal & De Jong 2017), mutual gains enterprises (Kramar & Steane 2012), economic personalism (Schmiesing 2001; Woehrling 2001; Zúñiga y Postigo 2001), social accounting (Roslender & Monk 2017), social economy (Ivereigh 2017), ecological capitalism (Pirson 2015) and social entrepreneurship (Pirson & Lawrence 2009).

Such viewpoints present alternatives to a purely market-driven economy (Rees & Rodley 1995) with forms of engagement in the workplace where 'human partnership' (Inkson 2008: 277) and persons management (Fortier & Albert 2015) are recognised. Alternatives to the economism of the strategic perspective are located in concerns for an economy of communion (Frémeaux & Michelson 2017), humanistic responsibility (Arnaud & Wasieleski 2014) and harmonising individual, organisational and economic goals through the pursuit of virtuousness and the common good (Arjoon et al. 2018). The findings from this thesis reinforce the need for these research directions to continue since they offer fruitful opportunities for further research into the person and the common good as they are manifested in the workplace.

The underlying issue in this burgeoning research is a renewed understanding of the purpose of organisations which is reflected in and contributes to the various ontologies of those who do their work. As acknowledged at various times in this thesis (especially in Chapters 4 and 5), HRM scholarship has an important voice to contribute towards such discourse. Additional research is invited into the philosophical underpinnings of such new organisational and economic forms which foster employee well-being and reflect a multi-stakeholder perspective.

7.6 Implications for Future HRM Practice

Based on the findings and insights to emerge from this research, there are several implications which might inform HRM practices in the future. Innovative HRM practices within the employee life-cycle need to be designed to help employees realise their human potential and to maximise sustainable communities.

The need for innovation is being raised in many industry reports, and typically, a very broad view is adopted about what such innovative practices might be. The thesis identified the importance of recognising the conceptualisations being made of employees and respecting the dignity of all those who do the work of organisations. Such dignity is developed to its fullness when human beings exercise reason and free choice (Sison et al. 2016). Recognising such an approach might give more prominence to employee voice and human dignity and would continue to endorse procedural and interactional justice for those who do the work of organisations.

It is known, for example, that improving employee discretion about their work roles increases their engagement (Jenkins & Delbridge 2013). One practical example of such an innovation which affirms personal freedom (Maritain 1966) and employee self-determination (Deci & Ryan 2000) is in job crafting or job sculpting (Butler & Waldroop (1999). In this HRM process, employees change how job tasks and boundaries are established enabling them to exercise their knowledge, skills, attributes and other characteristics (KSAOs) while maximising their own interests (Berg et al. 2010; Cleveland et al. 2015).

Another example of an innovative practice linked to the thesis findings might be in designing recruitment strategies and learning and development programs which promote personal uniqueness and human potential in addition to fostering their work-related KSAOs to deliver high-performance

for their employers. The former approach recognises employee's needs and aspirations; the latter approach recognises employer's needs and expectations.

There are also practice implications around how HRM professionals are being trained and deployed (Marchington 2015). The virtue of exposure to a wider set of world-views is that HRM professionals become more nuanced and balanced in their priorities about how they spend their time, on employer-centred activities or on employee-centred ones (Brown et al. 2009; Renwick 2003), and being allowed and expected to exercise more moral autonomy in their roles (Macklin 1999; 2006). Wider professional development, a key to the sustainable HRM agenda, might well assist HRM practitioners in dealing with the tensions and ambiguities of organisational life (Kramar & Holland 2015; Paauew & Farndale 2017).

More philosophical curricula could be included in development programs for HRM practitioners about the world-views of the organisations in which they work as professionals and are expressed in their HRM policies. The need for enhanced HRM standards, competencies and certification is being highlighted (Cohen 2015). Through such endeavours, HRM practitioners might be made more aware of work approaches beyond a market-driven economy (Rees & Rodley 1995) including, as noted earlier, the potential benefits of human partnership and through applying the pursuit of the common good (Arjoon et al. 2018; Mea & Sims 2018) to achieve a stronger connection between individual, organisational and economic goals.

While this thesis has recognised that the credibility of the HRM discipline itself has been questioned (Inkson 2008; Klikauer 2014; Steyaert & Janssens 1999; Townley 1999) it is also recognised that HRM practitioners are not blind to the need to expand their competencies to better connect people, cultures and commercial goals and to add value (Cohen 2015; Marchington 2015; Ulrich &

Brockbank 2005). For example, many HRM practices are being implemented on a daily basis across many organisations to build respectful and healthy organisational cultures rather than toxic ones (Härtel 2008). The scope of this experimentation is significant and related to the recurring themes in this thesis around efforts to recognise the uniqueness and dignity of people in the workplace. Taking an 'outside-inside' approach where stakeholder interests drive the agenda for HRM will continue to enhance the discipline's professional credibility (Ulrich & Dulebohn 2015). Further work is encouraged in developing the role and contribution of the HRM discipline.

HRM practices are being re-appraised to counter their negative effects and to design processes which minimise employee harm and over-work (Mariappanadar 2013; 2014; 2017; Mariappanadar & Kramar 2014). Even ergonomically-friendly furniture and working environments which are designed to minimise employee injury and fatigue (Gilbreth 2017) recognise the humanness of those who do the work of organisations. Such practical efforts are to be endorsed because workplace intensification and stress is likely to continue in the workforce.

Similar initiatives can continue to reflect a more person-centred approach in HRM activities, including: flexible work arrangements with leave provisions in employee contracts recognising the need for work-life balance; providing more time in the workplace for employees and other stakeholders to build meaningful relationships and viable communities which are primarily oriented towards the common good; and the reprisal of the employee champion role (Ulrich 1997) in the light of more positive ontological understandings of people in the workplace.

Scholars continue to reinforce the value of good jobs, good employment conditions, and good norms which both protect workers from

mismanagement and create participative structures in the workplace. In summarising what it means to take a humanistic approach to HRM, Karen Legge concludes – ‘respect for individual autonomy and social reciprocity is the bedrock of such an approach, and the antithesis of treating people (‘labour’!) as a commodity’ (Legge 2008: 119) [her exclamation].

7.7 Conclusion to Chapter 7

This chapter explained the research approach of the thesis and its focus on the person by employing Maritain’s philosophy in examining the HRM discourse. It described how the thesis addressed the research questions and summarised the concepts of the research, chapter by chapter. The contributions of the thesis were given. It was shown that the conceptualisation of the person has varied across the HRM tradition with outcomes of the HRM agenda variously being utility, dignity and human flourishing. The limitations of the research were presented and implications for HRM theory, research and practice were proposed.

7.8 Conclusion to the Thesis

The resource-centric conceptualisation of those who do the work of organisations has been examined in this thesis and an alternative conceptualisation has been proposed, emphasising the person. Accordingly, the primary research question was *‘how is the person conceptualised in the HRM discourse?’*

It was argued that those who do the work of organisations are not only valuable resources as employees but valued people in themselves (Drucker 2002)—persons within a community of persons (Maritain 1966; 1996). People are indeed human resources but they are also ‘resourceful humans’ (Shipton 2005: 32; Macfarlane et al. 2012).

The thesis recognised the inherent tension between economic value and moral value within the HRM agenda (Paauwe & Farndale 2017), a tension which has implications for the conceptualisation of those who do the work of organisations. The research sought neither to overstate the impact of SHRM (Way & Johnson 2005) nor to idealise HRM (Johnsen & Gudmand-Høyer 2010) nor to be ‘harking after a sentimental humanised past’ (Bolton & Houlihan 2008: 2). In line with the convictions of Steyaert and Janssens (1999), this research examined how the person was regarded in the HRM literature and one of its conclusions was that the ‘H’ in HRM has been neglected.

The thesis attempted to heed these concerns by exploring HRM ontologies, philosophies, and the world-views within them because the manner in which those who do the work of organisation are being conceptualised is significant within the HRM discourse: ontology underpins theory which informs discourse and practice.

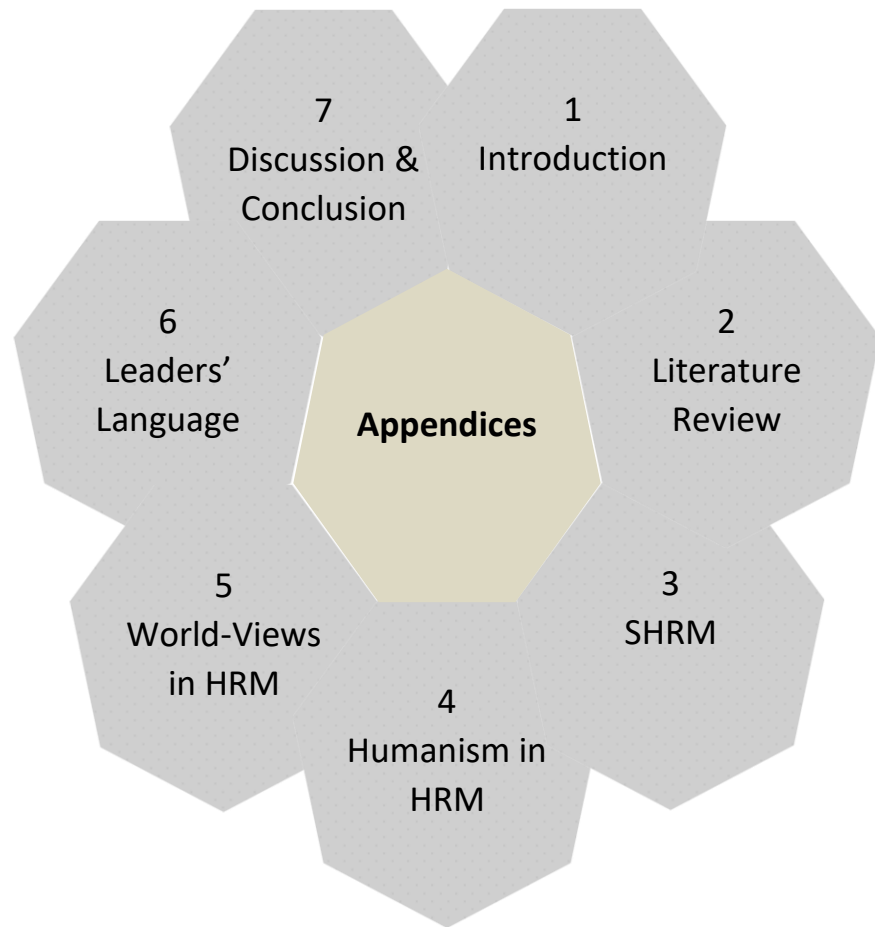
The language of managers is an indicator of the extent to which employers demonstrate respect for employee dignity. Words do matter and the meaning of words is found ‘in their use’ (Wittgenstein 1953: Section §138). It is in language that concepts are both created and conveyed and so ‘the representation we make of employees is not just an exercise in rhetoric’ (Legge 1999: 260).

The thesis sought to highlight the dignity of all those who do the work of organisations through the deliberate use of language. This was suggested to balance a viewpoint where people might only be ‘valued, not for what they are but for what they do or what they have – for their usefulness’ (Merton 1966: 282). This approach is now timely and significant because ‘as people become more and more critical to organizational success, the management of them as

both strategic resources and human beings worthy of dignity and respect increases in importance' (Wright & Ulrich 2017: 61).

The researcher attempted to make a contribution to the rich and evolving HRM tradition by providing the philosophical introspection for the HRM discipline which Harney (2014) advocated. It is believed that such work is opportune as numerous recent commentators such as Flanagan (2019) encourage a common social contract where people are engaged in work renewal and environmental stewardship – working together towards 'the nurturance of life and the flourishing of our common home'. A more informed HRM discourse can underpin this endeavour by expressing ontologies and narratives which are respectful of personal dignity and well-being as well as supporting sustainable organisations, communities and the natural environment. This is a worthwhile endeavour for HRM scholars and practitioners.

References to all chapters are presented at the end of the thesis.
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Appendix A – List of Publications

Chapter 3 entitled ‘Towards a person-centred strategic human resource management’ received reviewer feedback from the *Asia Pacific Journal of Human Resources* on an earlier draft and has been prepared for re-submission (evidence of referee feedback and authors’ responses are provided in Appendix D).

Chapter 4 entitled ‘From utility to dignity: Humanism in human resource management’ was published as: Latemore, G., Steane, P., & Kramar, R. (2020). From utility to dignity: Humanism in human resource management. In R. Aguado & A. Eizaguitte (Eds.), *Virtuous Cycles in Humanistic Management: From the Classroom to the Corporation* (1st ed.). (pp. 91–118). Springer International Publishing <https://doi.org/10.1007/978-3-030-29426-7> (evidence of referee feedback is provided in Appendix D).

Chapter 5 entitled ‘From utility to dignity: World-views within human resource management’ was published as: Latemore, G. (2019). From utility to dignity: World-views in HRM, *Boletín de Estudios Económicos* [Journal of Economic Studies], Special Issue, No. 228 in December 2019 (pp. 457–489) (referee feedback was not provided on this manuscript).

Chapter 6 entitled ‘Dignity and leadership: Implications of leaders’ language and their assumptions of human nature’ was published as: Latemore, G. (2017). Dignity and leadership: Implications of leaders’ language and their assumptions of human nature. In M. Kostera & M. Pirson (Eds.), *Dignity and the Organization*. Humanism in Management Series (pp. 149-171). London, UK: Palgrave Macmillan, a division of Macmillan Publishers Ltd. <https://doi.org/10.1057/978-1-137-55562-5> (evidence of co-editor feedback is provided in Appendix D).

Appendix B— Statement of Contribution by Others

Statement regarding co-authorship of Chapters 3 and 4:

As co-supervisors, we provided intellectual support and guidance on the themes, focus, contribution, and academic style to be undertaken in the candidate's writing of these papers and the thesis.

Except for illustrative examples, we provided general editing: the text is entirely the candidate's.

Professor Peter Steane
Principal Supervisor
6th December 2019

Professor Robin Kramar
Co-Supervisor
6th December 2019

Gregory M. Latemore
PhD candidate
6th December 2019

Appendix C – Permissions Obtained from Publishers

Permission for Chapter 4:

Von: Greg Latemore [mailto:greglatemore@gmail.com]

Gesendet: Samstag, 19. Oktober 2019 02:47

An: Philipp Baun

Betreff: Permission to include 'From Utility to Dignity: Humanism in HRM' in PhD by Publication

On Fri, 18th Oct 2019 at 21:59, Philipp Baun <philipp.baun@springer.com> wrote:

Dear Greg

Thank you very much for the clarification. Yes, you may use this paper for the upload on the University's repository. Actually, if you use your final manuscript draft in word, you can use it without Springer's permission (for non-commercial, scientific purposes). See here the clause of the consent to publish form: [inserted].

Best regards and good luck with your final dissertation steps.

Phillipp Baun

Editorial Business / Economics

Tiergartenstrasse 17, 69121 Heidelberg, Germany

T +49 6221 4879079

F +49 6221 48769079

philipp.baun@springer.com

Permission for Chapter 5 (see over):

Prof. Susana Rodríguez
Boletín de Estudios Económicos journal
Co-editor in Chief
C/ Hermanos Aguirre 2
4814 Bilbao (Spain)

Bilbao, 15/October/2019

TO WHOM IT MAY CONCERN:

As co-editor in chief of the journal Boletín de Estudios Económicos, I acknowledge that the paper "World-views within Human Resource Management", written by Greg Latemore, has been accepted for publication in the number to be published on December 2019.

At the same time, the journal admits that this paper can be used in the doctoral thesis of Greg Latemore.

Sincerelly,

Prof. Sususana Rodriguez
Boletín de Estudios Económicos
Co-editor in Chief

Permission for Chapter 6:

16th May 2017

Hi Greg

Thank you for your email. We grant you permission to reprint Chapter 8 'Dignity and Leadership: Implications of Leaders Language' from *Dignity and the Organization* (Kostera & Pirson 2017) in your PhD paper as long as the original publication is acknowledged correctly, using the following details:

Latemore, Greg. 2017. "Dignity and Leadership: Implications of Leaders' Language and Their Assumptions of Human Nature" in *Dignity and the Organization*, ed. Kostera, Monika & Michael Pirson, pp. 149-171. London: Palgrave Macmillan, a Division of Macmillan Publishers Ltd.

Copyright lies with the editors and authors of our works, so you therefore have the right to reprint excerpts or up to a chapter of your work in a new work authored or edited by yourself, provided that it is not of a nature likely to compete with the Palgrave work. For more information on your re-use rights, please take a look at our website:

<https://www.palgrave.com/gp/rights-permissions/authors-rights-to-re-use-content/6629026>

I hope that this helps, and thanks again for getting in touch.

Best wishes,

Lucy Kidwell

Editorial Assistant, Business and Management

Scholarly & Reference Division

Palgrave Macmillan

The Macmillan Building, 4 Crinan Street, London N1 9XW

Email: lucy.kidwell@palgrave.com

T: (+44) 020 7418 5640

Follow us on Twitter @PalgraveBiz

Permission to cite my 2015 Publication in Chapter 6:

On Tue, Oct 8th, 2019 at 5:58 AM Greg Latemore <greglatemore@gmail.com> wrote:

Hi Patrick

Greetings. How are you? I am submitting a PhD through the University of Notre Dame Australia in December 2019. The thesis declaration requests I include permission to use any of my own published work in which the copyright is held by another party (eg. publisher). I have one citation to my chapter: Latemore, G. (2015). Inquiry in the Coaching Experience: Reflective Strategies for Transformative Change. In P. Blessinger & J. M. Carfora (Eds.), *Inquiry Based Learning for Multi-Disciplinary Programs*, Emerald. I haven't used any material as such from this chapter. But I thought I'd better get your permission! Can you please send me a reply email [or as a word file attachment] granting permission to cite my chapter?

Thanks in anticipation, Patrick.

Greg Latemore

BA (UQ, 1979), MMgt (UQ, 1988)

Cert IV Training & Assessment (Inspire Education, 2012)

PhD Candidate (UNDA, from 2017)

gregory.latemore1@my.nd.edu.au & greglatemore@gmail.com

On Tue, Oct 8th, 2019 at 20:54 AM Patrick Blessinger <patrickblessinger@gmail.com> wrote:

Hi, yes you can cite your chapter. My best, Patrick.

Patrick Blessinger, Ed.D.

University World News

UNESCO Inclusive Policy Lab

St. John's University, New York City

Journal of Applied Research in Higher Education

Innovations in Higher Education Teaching and Learning

patrickblessinger@gmail.com

Appendix D – Evidence of Reviewer Feedback

Chapter 3: Reviewer Feedback and Authors' Response

Title: 'Renewing the Ontology of Strategic Human Resource Management',
submitted to the *Asia Pacific Journal of Human Resources*.

Authors: Greg Latemore, Peter Steane and Robin Kramar.

(Manuscript ID APJHR-2017-293)

Dear Editor/Reviewers

Thank you for your detailed feedback of the 18th February 2018 on our submission in December 2017 and for granting an extension on our response till 19th July 2018. Our detailed response to reviewer feedback is now presented in two columns below. In response to your feedback, our re-submitted manuscript is not merely a major revision but a completely new submission. Accordingly, we have not re-submitted the original document with 'track changes'.

We have re-thought our approach at length and have agreed that a new submission would be the best way to address your concerns regarding our original manuscript. We are grateful for your raising these issues and highlighting the flaws in our original approach. Specifically, we have presented a manuscript that is less descriptive of what we already know, and we make this new contribution to the HRM literature and to this journal. It now provides new evidence and new analysis.

We trust that this is now a more publishable paper. We look forward to your response to this manuscript in due course. Thank you again.

(The co-authors)

Detailed Responses to Reviewer #1

Key Points from Reviewer Feedback	Changes Now Reflected in the Revised Manuscript
Repeats previous articles & offers very little in terms of new or original ideas.	This manuscript now offers five (5) new ideas. Firstly, it provides a multi-disciplinary definition of 'person' for SHRM scholarship. The source traditions of SHRM have mainly been HRM, economics and strategy, whereas we propose psychology, philosophy and health management as well. (Delimitations are also identified). Secondly, it employs this definition as the 'lens' for a content analysis of selected SHRM literature (67 SHRM sources)), and it confirms that a resource-centred view of 'the human resource' dominates the SHRM literature. Thirdly, it examines the implications of such a resource-centred conceptualisation. Fourthly it argues for a person-centred conceptualisation as a possible alternative. Fifthly, for both HRM scholars and practitioners, it offers implications and recommendations for a person-centred conceptualisation of 'the human resource'.
Not providing rationale or evidence to support our views.	A clear rationale is given for this research, while additional evidence is provided through the content analysis, and its subsequent discussion
A discussion of implications for HRM science and practice would be most useful.	Implications of resource-centred and person-centred conceptualisations are provided, with practical recommendations, primarily to foster the latter.
The lack of clear meaning for the terms HRM and SHRM.	Additional evidence is provided in new definitions, the content analysis, and a new discussion of its implications for HRM theory and practice. Supporting evidence is provided by selective citations of others' opinions only where necessary.
Repeats others' opinions without any additional analysis or evidence.	Additional evidence is provided in new definitions, the content analysis, and a new discussion of its implications for HRM theory and practice. Supporting evidence is provided by selective citations of others' opinions only where necessary
Fail to acknowledge the impact of the human relations school. Citations of the criticisms and analysis of authors ... is not new.	Removes all citations and discussion of the human relations school (and of scientific management).
The relationship between HPWS and firm performance seems to arouse much disdain and reviewing these critiques does not make a unique or new contribution.	HPWS is mentioned in the content analysis but there is no 'disdain' expressed for it, or its possible causal relationship with firm performance. This new manuscript does not review these critiques as such, but now identifies the nature of the conceptualisation about the human resource within selected SHRM scholarship.

Key Points from Reviewer Feedback	Changes Now Reflected in the Revised Manuscript
Research is already been conducted on issues such as justice, non-discrimination, dignity etc. within person or humanistic HR research.	Such issues are also canvassed in our recommendations to foster a person-centred and humanistic-centred conceptualisation of the human resource.
Most HRM scholarship has not been done to improve firm performance.	We do not address or critique this point as such within this manuscript. We do however acknowledge that five major themes emerge in the SHRM literature, some of which do (or are intended to) improve firm performance. However, our major concern in this paper is to identify the extent to which the selected SHRM literature fosters a resource-centred or a person-centred conceptualisation of 'the human resource', not to critique this issue.
An article that offers new insights about how to promote more humanistic HRM research would be valuable.	We make recommendations and suggest content areas whose investigation will further promote more humanistic and person-centred research (and practice).
This critique stops short of making actionable recommendations about how to proceed.	We make such recommendations for further scholarly research in person-centred conceptualisations, as well as discuss implications for HRM practice.

Detailed Responses to Reviewer #2

Key Points from Reviewer Feedback	Changes Now Reflected in the Revised Manuscript
Make a rigorous investigation of the dominant HR research paradigm ... more accessible.	We have summarised the five major themes as 'the dominant research paradigm' in the SHRM literature without repeating other reviews or critiques. This is 'more accessible' in the Appendix which summarises the frequency of articles in the data set which might reflect 'the dominant paradigm'.
Incorporate material that demonstrates the positive impact of the RBV.	This article does not elaborate on that positive impact since other articles have already done so. Further, our focus for this article has now shifted to the evidence of, and implications of, a resource-centred view of the conceptualisation of the human resource.
What influence do you wish to have on HRM scholars?	To offer a multi-disciplinary approach to defining the 'person' as a worthy subject for SHRM scholars and practitioners; To confirm how the 'human resource' has been conceptualised; To propose a person-centred conceptualisation as a viable alternative to the fear of commodification among ethical and critical scholars about a resource-centred conceptualisation within SHRM and its scholarship.

Key Points from Reviewer Feedback	Changes Now Reflected in the Revised Manuscript
<p>APJHR publishes research of great importance to practitioners as well as researchers. Therefore, I would encourage you to also include implications for HR practice.</p>	<p>This manuscript now presents clear implications for HRM practice.</p>

Chapter 4: Reviewer Feedback

Title: From Utility to Dignity: Humanism in Human Resource Management.

In R. Aguado & Eizaguitte, A. (Eds.), (2020). *Virtuous Cycles in Humanistic Management: From the Classroom to the Corporation*. Springer International Publishing. (pp. 91–118)

Authors: Greg Latemore, Peter Steane, and Robin Kramar.

Reviewer # 1

Thank you for this chapter. We think it is appropriate for the book. However, we would like to highlight some points for improvement:

(1) In the introduction, authors should add 3 key elements: a) explain why the chapter is interesting and should be read, b) explain very clearly which are the main objective(s) of the chapter, and c) state very clearly the main expected contributions of the chapter. Objectives and contributions should be summarized again in the conclusion section.

(2) In the conclusion, authors should gather the sections "Implications for HRM Scholarship, Implications for HRM in Practice and Conclusion". In this way, authors can answer to the new introduction with this more articulated conclusion section.

(3) Following Retolaza et al. 2018; Freeman & Ginena 2015; Mele 2016 (*Journal of Humanistic Management* Number 1), and the works of Alford, authors could develop further the concept of the "common good" in relation to stakeholder

theory, the personalistic approach, and the corporation understood as a "community of persons". This could be used as a bridge between humanistic and personalistic perspectives.

(4) Some minor questions: in page five you say "inferior not inferior", in page 8 you say 'Christian' (maybe -or not- it should be 'Catholic'), in some cases you use cursive letters (try to avoid it if there is no a special reason for that).

(5) For further clarification, you could add a Table 1, 2 and 3 with the summarized strong and weak points of each of the 3 approaches that area considered, just after each one of the aforementioned analysis.

(6) At the beginning of the chapter, you could provide a reminder with all the acronyms.

(7) In the references section, sometimes you do not respect the alphabetical order (A letter).

8) You can introduce Figure 1 in the main body of the chapter.

Chapter 5: Reviewer Feedback (not provided)

Title: 'From Utility to Dignity: World-Views within Human Resource Management'

Author: Greg Latemore

The paper was submitted in August 2019 to the Spanish *Boletín de Estudios Económicos* [Journal of Economic Studies] and was published in No 228, the Summer Issue of December 2019.

Chapter 6: Co-Editor Feedback

Title: Latemore, G. (2017). Dignity and leadership. In M. Pirson & M. Kostera (Eds.), *Dignity and the Organization*. (Humanism in Management Series). (pp. 149–171), London, UK: Palgrave Macmillan.

Author: Greg Latemore

Dear Greg

Thanks for sending a first draft of your chapter for consideration to *Dignity and the Organization*. The reviewers think that there is value in the approach to leadership and dignity in organizational contexts. At the same time, we think there is more to be teased out on the subject matter than currently meets the eye. Some of the conclusions presented are too trivial to merit publication.

Overall comments:

What is actually new here and what is the major contribution? It seems that dignity and leadership or dignity-based leadership is something different from ethical leadership or fairness. How does the empirical study contribute and connect to dignity-based leadership? Can you maybe focus on dignity and language? That may make more sense and it is a different contribution? Section 9 is unnecessary almost and section 10 is a give-away. I think key is the statement 'Follower' should not imply less intrinsic worth. But does it not? Does the language of leadership and followership not imply less dignity?

In terms of organization of the piece, can you try to present a more cogent framing? 11 headlines or sections are a bit too much and maybe strike an academic as sloppy. Could you reduce it to 2–3 overarching sections and ensure a logical connection? (Not sure for example why the fairness elements are rehashed in this context). There is too much general stuff that isn't novel.

Would it be possible to focus some of your contribution around the notion of language, dignity and leadership? Maybe that can elevate the relevance of your little survey/study. Maybe you can bring in more than just word-counts? What do the two samples tell us really about dignity and leadership? Is there more to it than what you currently present. Can you expand on that? Please let us know if any of these comments make sense to you and whether you might be able to reposition your current work?

Thanks again for your submission and hoping to be in touch,

Michael Pirson

Associate Professor and Area Chair, Leading People and Organizations
Fordham University, 45 Columbus Avenue, Room 523B
New York, NY 10023

Email: pirson@fordham.edu

Website: www.humanetwork.org

Version: 2015.0.6173 / Virus Database: 4455/10921 - Release Date: 10/31/15.

Appendix E—References

*denotes one of the 67 articles in the SHRM content analysis in Chapter 3

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